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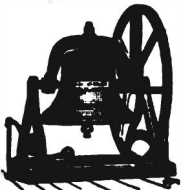
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HAPPINESS was never able to go down a dark street because whenever he tried it Sunlight always went with him.—*Universalist Leader*.

THE LIFE OF PRAYER

FOR ASH WEDNESDAY (FEBRUARY 21ST).

PRAYER is the effort of the soul, not to change God, but to change itself; not to bend God's designs to suit its ideas or conveniences, but to conform its life to God's will and ways. This is the basic idea of "abiding in Christ." If we understand that the spiritual life is lived in union with the Master (as indeed we must understand, or misunderstand it) we will see that this means conforming ourselves to Him, training ourselves to be like Him, sharing His thoughts and feeling, working for the things He worked for, uniting ourselves with Him by prayer and communion, seeking satisfaction in permanent realities.

The experience of a Christian soul, with its trials and temptations, its joys and victories, even its failures, is just the training necessary to reproduce the Saviour's image in us, to blot out Self as a center and end, and substitute Christ. The Self, as we commonly know it, is a clamorous, restless, much-desiring being, which dominates attention and fastens lustfully upon immediate gratifications; the Self forgotten, renounced, "born again," knows itself as one with God. The effort and the aim of prayer is to assist that process and deepen that experience. Once this notion is grasped, the petition in the Lord's Prayer, "Thy will be done," expands itself into a volume of aspiration and devotion, a volume written in an unknown tongue to those who read without eyes opened by personal experience, with the single eye that fills the soul with light. Grasp this and the chief theoretical difficulty in the way of prayer vanishes. We do not seek to change God, but ourselves.

Does it follow that since prayer is primarily a training of ourselves in the will of God, that intercession for others is inconsistent with a true notion of prayer? It could not be, else Jesus Himself knew not how to pray. Intercession must be prepared to have its petitions denied, God after all really knowing what is best; but we can well believe that since God has so inextricably bound up others' good with our own, one of the very conditions of recovery, of conversion, of resistance in another, may be just the prayer that you or I shall be prompted to utter. We are wonderfully near each other, wonderfully dependent upon each other, not only for material things, but for virtue, grace, strength. God works through human means. Prayer loosens spiritual forces—the very forces necessary often for realization of the hope in our hearts. This consideration solves another difficulty of prayer; though, as a matter of fact, the difficulties of prayer exist chiefly for those who do not pray.

Prayer is one of the natural activities of our life. There is no way to learn to pray except by praying. The prayer of the inexperienced may be crude and unformed, but, as the exercises of a beginner in any art, it is useful, necessary, preliminary to the rounding out and developing of the spiritual life.

It must be *regular*; this is important, to the degree of being vital. The formation of character like Jesus Christ, the union of the soul with God, is not the least difficult of life's aims. Books of devotion, the instruction of guides wiser than ourselves, may serve as aids, but nothing more. The practice that makes habit is essential to the prayer that transforms a life and draws it gradually but surely into the life and love of God.

Prayer alone will teach us that deep, fundamental willingness that God should altogether possess our lives; and without that willingness and the prayer that leads us in the way of it, God can have little part in us. He may stand at our door, but we have not opened.

L. G.

THE GOAL of human history is the redemption of the world. If the field of Christ and the field of the Church is the world, so the field of every man with the love of God in his heart is the world.—*J. Campbell White*.

THE AMUSEMENT PROBLEM

THE old saying that "all work and no play makes Jack a dull boy" must be modernized to read "all work and no play makes Jack a dangerous boy"; or, as the president of the Playground Association of America delights to put it, "the boy without a playground becomes the father to the man without a job."

A deepening realization of the importance of play as a factor in education and in character building is taking hold of social workers and public officials, and a growing list of cities with playgrounds and play centres is the result, on the principle, in the words of one business men's association, that "what we spend on playgrounds will come back to the city many fold." Its directors might have added—"and they are a great present protection."

Parochial authorities are likewise awakening to their opportunities, and we find old Trinity, New York, and Trinity, Louisville—to mention but two conspicuous instances—opening their ample grounds as recreation and play centres. "The Church and Play" is a striking pamphlet issued by the Playground Association describing what the first mentioned has been doing along these lines. Miss M. Louise Greene, whose book on *School Gardens* has become a standard, has told in detail, in the columns of THE LIVING CHURCH, the work which the Church has done in Hartford. May this leadership find an ever increasing group of followers, to the uplift of the community!

Next in importance to the opportunity for play is the intelligent guidance of that play. There was a time when social workers felt that all that was needful was to give children, and adults as well, the chance to play. They could be depended upon, so it was thought, to do the rest intelligently and beneficially; but we are learning better now, and we know that to get the best results we must have not only play leaders, but play instructors. These, too, are being furnished both in outdoor playgrounds and indoor play centres.

Regulated play is a powerful and effective agency, and it is being introduced so rapidly that playground associations are devoting nearly all their time to making adequate provision for it. Similar provision must be made for directed play in parish houses; otherwise a goodly measure of their possible benefit will be lost. In this way children are taught to have a good time and to enjoy wholesome forms of amusement. It is developing good taste in amusement, a most desirable thing and by no means universal. Moreover, it teaches the invaluable lesson of team work.

Turning now to indoor amusement, there is just as much need for multiplying opportunities for wholesome enjoyment and regulated amusement inside the house as out. Shakespeare's saying that one fire burns out another's burning may be paraphrased to read, one amusement burns out or takes the place of another. The way to do away with the evils of one grade of play is to put a better in its place. A speaker at a Playground meeting in Rochester told the following story:

A worker in a town of twenty thousand inhabitants, noticing that there were a large number of "tough" girls hanging around the station and other questionable places, secured the largest hall in the place, and personally invited these girls to come to the hall to dance. The first night was a success according to the standards of the dive. There were noise, rowdiness, and confusion, indecent behavior, and fights. But this plucky woman was not daunted by one such experience, and she continued her work, gradually instilling a better standard of action. By directing rather than repressing the instincts of these young people, she held them until these instincts were guided into better channels. In the course of a few years the young men were attending in evening suits, the young women were well attired, and everything was conducted in a creditable manner. One may perhaps be a little credulous as to whether the dress suits helped the cause along, and may wonder whether those who had no dress suits were not repelled thereby. But the speaker may be allowed to tell his own story:

"Wonders had been accomplished with a rough, vicious crowd; not, perhaps, by what you and I might consider the best method; but we have yet to demonstrate whether our method would be more successful. Some of us would, of course, have undertaken that work in some other way than by means of a dance hall; and after our experience, we would possibly have been sadder, if not wiser, and have said, 'There is no use trying to help these people; they are too low down.' It falls to the lot of some to do as the Master did—come right down where the publicans and sinners can feel the touch of a friend. Do we always do it, or do we pray, 'God, I thank Thee, that I am not as other men are, or even as this publican!'"

The Church has a great opportunity in affording the means for amusement as a redemptive agency, as a protection, as a regenerating force.

As the kindergarten has utilized play as an educational factor, so the Church must utilize it to get hold of those who have hitherto remained indifferent to her call and to develop them into useful, helpful Christians.

We must always bear in mind that as followers of the Blessed Lord we are fishers of men, and that we must use alluring bait to get hold of men. The rector of a large city parish told how he got hold of a man who was not vicious, only indifferent. He began to drop in at the parish house because it had a good billiard table. He got to playing there with the men, and then with the rector, and finally he asked the latter if he would baptize his child. One step followed another, or, more properly, preceded the other, for the man himself was first baptized before his child and then confirmed. One cannot affirm that this man would never have been reached in any other way, but it is quite doubtful. In any event, he was brought within the fold by the parson, who was unable in any other way to reach him.

Play in itself is wholesome, if properly regulated. And Saul said, "Provide me with a man." It is as natural as the sunlight and it should be availed of to build up character and to reach and surround with Christian influences the present generation. Gradually the old Puritan idea of its inherent sinfulness is disappearing or yielding to more rational views. Care, of course, must be taken not to go to the other extreme; but there is no reason why the Church should not more fully, as it did in the days of the fathers, use this God-given instinct both as a means of attracting, a means of recreation, and, above all, a means of redemption.

There is another phase of the amusement problem that calls for the attention of Churchmen at the present time in connection not only with the moving picture shows, but also with what has popularly been called the legitimate stage. As to the former, some interesting and significant facts have been pointed out in a study of the commercial recreations in New York City, prepared by Dr. Michael M. Davis, Jr., secretary of the committee on recreation and amusements of the New York Child Welfare Committee, and published by the department of child hygiene of the Russell Sage Foundation. Mr. Davis was assisted in his investigations by a number of persons well known in literary, theatrical, charitable, and social reform work. Mr. Davis' report contains some striking allegations, deduced from the figures of the skilled observers associated with him, concerning the general composition of theatrical audiences in theatres of various grades. It declares, for instance, that—

"the weekly audience at the low-priced theatres and moving picture shows of Manhattan include, during the winter season, an average of about half a million children under 16, constituting 20 to 25 per cent of the total attendance. The boys outnumber the girls two to one, and among the adults the men exceed the women by about the same ratio. Contrasting these figures with those of the high-priced theatres, we find that the weekly attendance of children at the latter is about 8,000, or only 5 per cent of the total. At the low-priced theatres the majority of the audiences are of the working class, a minority of the clerical, and a minute remainder is made up of vagrants and leisure-class persons. At the high-priced theatres the leisure class appears to be in a slight majority over the business or clerical, the working class figuring in at about 2 per cent."

Of course this is only what we would expect. It demonstrates, however, that upon the mass of the people of New York, at least—and presumably elsewhere—the direct influence of the high-priced or so-called "standard" theater is relatively small. Of all the forms of entertainment in the low-priced theatres, this report denounces the "burlesquers" as the most pernicious. Five-sixths of these performances are described as "demoralizing" and the remaining one-sixth as "lowering." Of current vaudeville shows, one-fifth are said to be "lowering" in their tendency, while only 5 per cent of them are allowed to have any positive value. Three-fourths of them are rated as "not objectionable." Superficially it is surprising to find that the moving picture shows are placed by Dr. Davis in a much higher category, but practically, those who have taken the trouble to investigate know that the shows have greatly improved in character since they were first introduced.

No doubt this higher rating is due to the censorship which is being exercised to an increasing degree, both under the International Board of Censors and such state boards as have been established. Then there is another factor which must be taken into consideration, the utilization of the moving picture shows

by philanthropic and educational organizations to carry their messages to the masses. They are being used to advance the cause of the "Saner Fourth," and the campaigns against the fly and against tuberculosis. Dr. Gulick, formerly president of the Playgrounds Association of America, has expressed the opinion that moving pictures are well fitted to form the connecting link between the playground, the school, and the family, and has said that while the pictures were intended especially for the children of the playground who, after the closing of the playground, would otherwise be on the street, yet the larger aim would be reached only as the fathers and mothers with their children gathered at the close of the day for wholesome enjoyment together. It is hopeful that the class of pictures now being produced, not only in the larger cities but in many smaller places, gives promise that family attendance may be a wholesome and pleasant pastime.

Parishes are just beginning to adopt the idea, the New York Sunday School Commission having taken some preliminary steps. Others, however, should be taken to develop this modern agency of recreation and education to help the Church spread the news of its work, especially along the lines of social service and missionary endeavor. In short, there is no point in the development of the modern idea of amusement where the Church worker and the priest may not come in and help along a good movement, and at the same time utilize it for the extending and upbuilding of the Kingdom.

WE desire to compliment the spirit of No. 4 of the *Prayer Book Papers* which are being issued by the propaganda opposed to the change of name of the Church. It argues, of course, against the change. In some respects it seems to misunderstand those with whom it differs—

The "Prayer Book Papers" as, no doubt, most of us misunderstand those with whom we are not in agreement on any question. But there is evident in this pamphlet a desire to be just and to avoid exaggeration. The bugbear that property interests would be endangered—although Churches have repeatedly changed their names in America—is quietly dismissed as untenable, and then there is this sane and reassuring view expressed, concerning the effect of the change when it shall have been made:

"A question of some importance is, what would be the domestic effect upon the Church of a change of name by the acceptance of any one of the proposed titles? So far as property is concerned, there might not be disturbance; for do not corporations and individuals every day change their names; and their identity is remembered in the law? . . . On the whole, however, it seems probable if a new name is adopted it will be accomplished by the consent of the majority, and this would indicate that Churchmen who are not extremists, are willing to try the experiment of ignoring differences, and of testing the value of a primitive nomenclature as a more precise definition of the Church's purposes, and an invitation to all others to lay aside their objections for the good of the whole. The jubilation would be great in certain camps; but the major part of the Church would be sobered by the thought of their new responsibilities. It would be a day of perplexity for many, but the candle of the Lord would not go out entirely. The difference between the time when Phillips Brooks announced his attitude of dissent, and the present, is almost a matter of twenty-five years. In that period a deep sense of the Church's mission has grown; and many men feel that, whatever the name, the thing will be the same, though a superficial transformation has been accomplished."

We may differ with men who write in this strain, but our differences cannot cause us to drift hopelessly apart. The change of name will lead to "jubilation" only in the sense in which any forward movement well launched is bound to do. That it will be "a day of perplexity" for some, be they many or few, will certainly temper any undue sense of "jubilation" in any "camp," and we should be very sorry to think that success will be treated as a matter of partisanship. We have no such expectation. The spirit that could temper expressions of thanksgiving to Almighty God at the close of our great Civil War, in order that those who were in distress at the outcome might not be caused further distress, may be trusted to prevail in that event also. Yes, we are thoroughly confident that "the major part of the Church would be sobered by the thought of their new responsibilities."

How much better is the attitude of this writer than that blind frenzy which refuses to acknowledge conditions as they are, which charges adversaries with malign intent, which makes no attempt to discover or to weigh what are the reasons that impel reasonable men to seek this change, and which deems violent abuse a sufficient reply. One meets this attitude also;

and one feels that the prayer of the Saviour dying upon the Cross is the only language fit to cope with it.

But for the writer of this tract, differ though we may, one feels only a sense of brotherliness. And one is tempted to ask, Why should the writers of these *Prayer Book Papers* refuse to make known their identity by attaching their names to their papers? Are anonymous publications the *best* means of carrying on serious controversies? Here is an issue upon which men are divided and upon which the thoughtful men of the Church are seeking light. It is perfectly proper that the negative side should be frankly presented; but is not such frank presentation better when each writer gives to his writings the added weight and dignity that his signature would supply?

The writer of the present tractate, certainly, need not be ashamed to make his name known; yet there are passages in it that are unworthy of one who can show the large spirit we have already commended. Such a passage appears upon the first page, when the writer thus paraphrases the view of the Reformation which he attributes to those who were pioneers in the movement for the change of name, mentioning Dr. de Koven especially:

"That unfortunate period, in their eyes," he says, "was the epoch of a struggle for religious liberty, the development of free inquiry, and the dissipation of sundry superstitions and legendary traditions; therefore [italics ours], it was a phase of human history to be forgotten, neglected, and treated with disrespect. . . . The purpose of the change of name was to ignore history, and furthermore, to change the character of the Church."

Friend, unknown to us by name though you prefer to be, when you stand before Him to whom "all hearts are open, all desires known, and from whom no secrets are hid," will you be proud of having written that sentence and having sent it broadcast throughout the Church? Can you, standing in the presence of Dr. de Koven and those who were with him, *prove* your statement to the satisfaction of Almighty God?

ANSWERS TO CORRESPONDENTS

A. M.—(1) The English rubric providing for a hymn or anthem after the third collect at Morning Prayer has not been taken over into the American Prayer Book and the interpolation at that point is therefore not in accordance with American usage.—(2) No satisfactory adaptation of the English university practice of receiving graduates from other institutions and conferring *ad eundem* degrees upon them has been found feasible in this country on a large scale, though in particular cases such degrees have been conferred. The only possibility is to take up an individual case with a particular university or college and inquire what would be accepted.—(3) American college colors are tabulated in the *World Almanac* and possibly in other almanacs but we do not find a tabulation of hoods in any publication now in print. There was such a list in the *Living Church Annual* for 1894, but it is out of print.—(4) We have no information concerning the institution mentioned.

T. T. W.—(1) Certainly a priest may be rector of two or more parishes at one time, not because legislation may be cited to show that the right has been created but because the practice has not been forbidden; but the practice has been grossly abused in England, especially during mediæval centuries, and should be accepted only for good cause.—(2) A "vicar" is a priest in immediate charge for another person, as for an absent rector, or, in a mission, for the Bishop. Consequently the rector of a parish, being also in charge of a mission, would only be "vicar" of the latter if the Bishop were understood to have the personal supervision of the mission, as in some dioceses he is.

W. P. F.—(1) The Church teaches that the time of probation ceases with death and therefore salvation must be accomplished during this lifetime; but the possibilities for development in spirituality of the redeemed in the intermediate state cannot be limited.—(2) A "Lady Chapel" is now understood as any side chapel connected with the main structure of a church, such chapels having generally in past centuries been named for the Blessed Virgin, as they frequently are now.—(3) A "Chapel of Ease" is a chapel at a distance from a parish church, erected for the convenience of distant parishioners.

T. B. Y.—The use of the credence is for the unconsecrated elements before they are brought to the altar according to the rubrics, and the unconsecrated wine and water used at the ablutions will remain there; but even though there be no server it seems more fitting that the ablutions should be made at the altar rather than at the credence.

INQUIRY PRIEST.—It is essential that the celebrant should himself receive at each celebration of Holy Communion, even though it involves duplication in a single day.

ASH WEDNESDAY PLEA

Oh, come apart from the world to-day!
Live with the Master! Think and pray.
Then, when the Forty Days are done,
Give to the world the strength you've won.
MARGARET J. QUILLIARD.

WHERE ANXIETY begins, faith ends; and where faith begins anxiety ends.—Geo. Muller.

TRAVEL PICTURES

XVI.

WHAT is lovelier than a bright morning in England? The soft radiance of the sun, attempered by the moist island air, the tang of soft-coal smoke in the air, the pleasant English voices, the square-towered churches that speak of motherland, the splendid roads inviting to adventure, the paths across fields and through woodland, with hospitable stiles, the flower-faced children that are best of all: I forgot Walcheren and Arden, Tirol and Breisgau and Tessin, Salzburg and Wienerwald, not in disloyalty, but in the overwhelming delight of an incurable Anglophilia. The chalk cliffs above the warren shone in the morning light; the wind roistered merrily along the leas, that splendid promenade above Folkestone Harbor from which one sometimes catches a glimpse of Boulogne; and all the voices of the day said, "Good old England!"

Folkestone is irremediably smug and *bourgeoise*, with its stucco villas, staring hotels, and absurdly named boarding houses; but southward, within walking distance, or reached by a delightfully droll horse-tram with unroofed, open cars, lie Sandgate and Hythe, which are better. Under the cliffs, just where Sandgate begins, is a low, red brick house whose lawn goes down to the shingly shore. "Conamur," they call it; and the girls who live there affirm that it is the very best school in England. I can't answer for that, because I know only one pupil there: but if *ex una disce omnes* holds, I believe they are right. I have been presented to the Archbishop of Canterbury, the king, and various other notables in England: but if



A HERTFORDSHIRE LANE

my fairy godmother should give me a magic carpet and offer to let me fetch from over-seas the one English acquaintance I should most like to have for my guest, His Grace and His Majesty would be forgotten in my eagerness to welcome fifteen-year-old Enid.

Enid is still a child, with a great mass of brown hair curling over her shoulders, and innocent brown eyes that look wonderingly out upon the world, or brighten with delight as they welcome a friend. But she loves all beautiful things intelligently, in art and literature and nature, as befits the great-grand-daughter of a famous painter and the daughter of William Morris' intimate friend; she sketches quite marvelously; she writes letters that are bits of her own personality; and, whether she is at home in Hertfordshire or at school in Kent, she is unmixed delight.

Further on, at Hythe, Marie lives over her father's little shop: every bit as dainty and modest and sweet as Enid, and very near her—in my heart, whatever social chasm may separate them elsewhere. (To be frank with you, I came back by night and Folkestone, rather than by day and Queensboro', just to see them!)

WHAT A CONTRAST between the breezy, open spaces of the Cinque Ports and midmost London's central roar! Yet even London seemed homely and familiar with a sort of welcoming heartiness; and I settled down for the last week of my holiday with a comfortable feeling of being once more *chez moi*, such as no other great city that side the Atlantic can give. There are lodgings, and lodgings. Those dingy, doleful establishments in Bloomsbury, which advertise themselves as "homes

from home" (whatever that may mean), are beyond words. But when a solitary traveler can drop into bachelor quarters such as I found just off Piccadilly, he may thank St. Raphael, patron of travelers, and reckon all hotels well lost. Everything as clean as London smoke will allow, and with a pleasant air of domesticity about it; no intrusive service, but just what a



THE FARM HOUSE, LITTLEMORE

particularly good valet would render at a country-house—I believe the proprietor had been a gentleman's servant before he leased this house; an admirable breakfast served in one's own sitting-room, with the morning paper (nicely selected for your supposed taste) spread out before the fire to dry; and sweet solitude in the very center of the rushing world-capital. I have written "7 Charles St." deep upon the tablets of my memory, for future reference.

IT IS ANOTHER sort of region that lies far to the northeast, around St. Columba's, Haggerston. The problem of poverty, with all it means of over-crowding, under-feeding, wretched housing, and squalor, is found in all great cities; but surely nowhere is it so vast and terrible as in London. In our American slums there is a panorama of color flaunting itself among the polyglot crowd, or a sort of fierce hopefulness which sets its teeth and resolves to "get on" somehow. There, by contrast, all is gray and hopeless. The countless little streets lined with low houses of one pattern, all of dirty yellow brick, are like the endless recurrences of a nightmare; and the faces that pass in the fog are dream-faces, different from those we associate with life and usefulness. I had seen much of the Church's beneficent work in the East End, at St. Saviour's, Poplar, where dear Dolling died, St. Augustine's, Stepney, St. Peter's, London Docks, forever hallowed by the name of Lowder, and other citadels of a militant Catholicity, where the despised "Ritualists" were grappling with misery and hunger and sin before ever Mr. Begbie's Dissenters had discovered that the East End existed. But St. Columba's was new to me; and I joyed in it. No compromise there, of cowardice misnamed expediency; no paltering with vital truths; no half-way measures; but, instead, among the warrens of the poorest and the dens of the criminal, a splendid shrine with a welcome for all God's children, where daily the prevailing sacrifice is offered and the gracious ministry of reconciliation pours oil and wine into the wounds of sin. Fussy secular philanthropy seems cold and lifeless in comparison with the good-will that animates such a center as St. Columba's; and the good vicar and his fellow-priests are worth a regiment of social settlers.

Monsignor Benson, with the unflinching acrimony of the renegade, does his worst (in *None Other Gods*) to pour scorn upon the slum work of the Church of England; and there is a hateful picture of his etching in the book just named, which shows a young priest living in a pleasant room, as if he were a monster of futility just because his room is pleasant! There is a reasonable *ἀσκησις*, and the ex-priest of our own, once a Religious, who entertained theological students at dinner last



A KENTISH MAID

summer, and expressed surprise when they refused to join him in the cocktails at the beginning of the meal and the cigarettes at its end which his new environment provided, had need to learn something of it from his old instructors. But the man who is to do good work in the slums must fortify himself if he is to endure the strain; and I recall with delight the tiny house on Harman street, close by St. Columba's, where two of the curates have brought something of Oxford atmosphere into Haggerston. Luxury, of course, was absent, as it should always be from Christian homes; but there were good pictures, books overflowing the shelves, easy chairs, a telephone (not so common a convenience as with us), a bright fire, and a beaming



ADDISON'S WALK, OXFORD

"buttons" who filled many offices, all with equal cheerfulness and skill. One seldom hears better talk than that hospitable bachelor establishment afforded; and I blessed a happy meeting at Caldey two years before, which had opened such doors to me. Nothing is harder to kill than a poor joke: pseudo-humorists for generations to come will cackle foolishly about mothers-in-law, forgetting that their other name is "Grandmother"; will chuckle over drunkenness as if it had never been declared that no drunkard can inherit the Kingdom of Heaven; and will foster the delusion that curates are effeminate young men, fit for nothing really masculine and useful, who like to wear clerical clothes and who always talk like vapid idiots. Even *Punch* clings to that exploded idea; while *Life*, like some other organs of irreligion revels in it. I should like to compare the average junior officer of the army or navy, the average newly admitted lawyer, the average broker's clerk, or the average dawdler, with the average young priest of the Church of England or the American Church; so far as intellect, *savoir-faire*, and physique go, the clergy need have no fear, I think. A rather vulgar politician, some years ago, at a gathering of American Churchmen, shrivelled visibly when, after having alleged "the number of weaklings in the ministry" as a reason for men's not going to church, a gigantic New York rector offered himself and half a dozen other six-foot priests then present, whose minds were not disproportionately feeble, as illustrations!

THERE WAS A DAY of joy with Ailison, exploring Hertfordshire lanes, visiting the old flint church at Stevenage, picking the last roses in the garden, and thanking heaven for such companionship. And another little visit to Oxford, always more beautiful, "that sweet city with her dreaming spires," which must be dear to every thoughtful man who speaks the English tongue. How lovely looked St. Mary's Porch, with its twisted columns and Our Lady looking down from the niche where blessed William Laud's piety had placed her! What ghostly footsteps echoed along Addison's Walk! How incomparably exquisite the college gardens, New above all! And what seraphic harmony smote the eye as it fell upon Magdalen Tower! The old mill at Iffley is gone, alas! but the glorious Norman church still rewards the wayfarer who turns aside to pray within its walls, though its twelfth-century tower is in sad need of repair. (The vicar wishes me to say that £400 is required, and that he hopes some of the many American visitors will help him to raise that sum.) It was good to cross the fields from Iffley to Littlemore, where poor Newman's last days at Home were passed; but the hospitable old farmhouse where the schoolmaster-churchwarden lives is now more interesting than Newman's cottage-monastery.

I walked out to Cumnor, in the teeth of an October gale,

the cloud-shadows racing over the low hills to keep me company; it was Harvest Home that Sunday, and the little church was adorned with the fruits of the earth in the rather grotesque fashion not uncommon at that time. Queen Elizabeth's effigy stared superiorly at festoons of carrots and pyramids of apples, and Anthony Foster's flattering epitaph presided above all, quite as if *Kenilworth* had never been written. But the bleak wind searched out every cranny; and Matins not being a service of obligation, I knew I should be warmer walking back by Osney than assisting at what is sometimes called "High Wicked Man." How "The Scholar Gipsy" haunts one everywhere around Oxford! When Matthew Arnold's chill and donnish deism is quite forgotten, that poem will be remembered and loved. I read it aloud on the deck of the *Gaelic* last summer to a friend who loved it though ignorant of Oxford; and the delight doubled as we shared it.

It was too cold for that journey, which more than any other opens magic casements into the England of dreams: I mean that by the little steamer from Oxford down the Henley and on, the next day, to Richmond. But I made up for it by some literary pilgrimages in London itself: that to the great water-tower on Notting Hill being the only one here mentioned, for the sake of Chesterton. There was a memorable evening at St. Edward's House, Westminster, with Father Puller and Father Longridge; and another, equally enjoyable, in a tiny model tenement not far away with friends of another sort. (How silly people are who brag of knowing only one "class"! As well profess a liking for red flowers with a purpose never to enjoy the perfume of lilacs or daffodils.)

But the week waned to its end, alas! Then came a flying journey across England to Liverpool; a farewell frolic with the two dearest youngsters in Lancashire, by the banks of Mersey far above the city's grime and roar; and, at last, the mighty new Cunarder whistled its adieux as we turned westward towards the *Land of Opportunity*.

The homeward journey is never so interesting as that when one is outward bound. Everyone is a little tired, and wishes to pass in silent review the memories of the summer rather than to make new acquaintances or keep up the strain of serious conversation. But the voyage was over before we realized it had begun; the familiar harbor opened its arms affectionately; a sky bluer and brighter than Italy's shone above us; and the well-loved faces smiled a welcome to travelers returned.

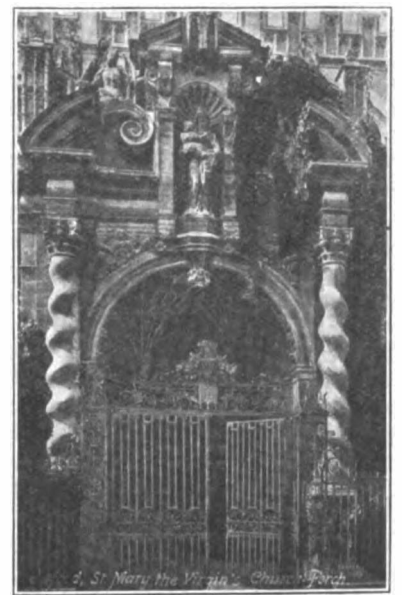
"East and West,
Home is best."

So THIS SECOND series of "Travel Pictures" comes to its conclusion, recording the impressions of a wandering priest in the summer of 1911.

If you who have been led to wider sympathy and readier friendliness with all men, of whatever race or country or condition, by seeing with his eyes something of the beauty of the old world, something of the goodness that is always found in human nature, he will not have failed altogether in his purpose.

Hereafter, it may be, we shall travel together elsewhere; perhaps by Norwegian fiords, across Swedish lakes, along the Baltic, or among the high ridges of the Balkans; we may visit the little states of which I have read so long, Andorra, San Marino, Moresnet; or, more probably we may find ourselves again wandering hand in hand with Willemina, Ailison, Yvonne, Marianna, Bianca, Angéle, and the other little friends whom you know too. That will appear in God's time. Meanwhile, gentle readers, say a prayer for your guide through those pleasant regions, and for all the friends he loves that inhabit them.

PRESBYTER IGNOTUS.



LAUD'S PORCH,
ST. MARY THE VIRGIN'S, OXFORD

ENGLISH CHURCHMEN VISIT RUSSIA

Distinguished Travellers are Received with Honor

BISHOP ELECTED FOR ABERDEEN

Islington Conference Listens to Canon Simpson

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, January 30, 1912

THE British visit to Russia is, of course, on its ecclesiastical side, of especial and very great interest and moment to English Churchmen. The deputation, which left London on Tuesday, the 23rd inst., included the following representative prelates and laymen: The Bishop of Wakefield (the Right Rev. Dr. Fden); the Bishop of Exeter (the Right Rev. Dr. Robertson); the Bishop of Bangor (the Right Rev. Dr. Williams); the Bishop of Ossory (the Right Rev. Dr. Bernard); Lord Hugh Cecil, M.P., and Mr. W. J. Birkbeck. On the day of the departure of the party the *Times* newspaper published a special article concerning their visit to Russia, and subjoined is an interesting extract therefrom:

"An important section of the Russian public has always cherished the hope of closer relations between the Russian Orthodox Church and the Church of England. For a country where the religious instinct is so strong as it is in Russia there could be no lasting friendship where this note was not sounded; and it happens that the English Church, separated from that of Russia by no important difference of dogma except the *'filioque,'* is the only one which can give so warm a response to the traditional instinct of Russians. This aspect of the visit is represented in Russia by the organization of a special committee and programme, and in the visiting party by the presence of four Anglican Bishops, Lord Hugh Cecil, and the natural pilot for this group, Mr. W. J. Birkbeck."

The St. Petersburg correspondent of the *Times*, in his account of the reception of the British visitors in Russia, says that from the moment of crossing the frontier the deputation found itself in an atmosphere of cordiality and whole hearted welcome. Country folk gathered at the wayside stations to cheer the swiftly moving train, and at the rare stoppages crowds assembled to greet the guests. The reception at the station in St. Petersburg was in many ways unprecedented. As Lord Weardale and his colleagues entered the Imperial waiting room "they were faced by a row of municipal and ecclesiastical authorities, their countenances expressive of the solemnity of the occasion."

After the mayor of St. Petersburg, M. Glazunoff, had addressed the visitors in English and presented Lord Weardale with the Russian emblem of good-will, Bishop Innocent addressed the Anglican prelates, conveying a welcome from the Metropolitan Antony. Bishop Eulogius followed with an eloquent speech in Russian, in which he expressed the hope of the Russian Church for closer relations with the Anglican. He invoked blessings on their visit as the first step towards that goal. The Bishop of Wakefield, speaking in the name of his brother prelates, returned sincere and heartfelt thanks for the words spoken by their "brothers in God." The Russian and Anglican Bishops then exchanged an apostolic greeting.

On the following day the British visitors proceeded to Tsarko-Selo and thence in state carriages to the palace, where they had a most gracious and kindly informal reception by the Emperor and Empress. One of the Bishops having inquired after "the children," the Empress smilingly bade the attendants to summon them. The little Cesarevitch and his four sisters, the eldest of whom is already classed among the "grown-ups," appeared on the scene, and promptly made friends with the prelates. On the return of the visitors to the city the Anglican prelates and laymen were entertained by the Procurator of the Holy Synod, and then attended a meeting of the newly founded Russian Branch of the Anglican and Eastern Orthodox Churches Union for the promotion of intercommunion between the two Churches.

Impressive services were held before throngs of worshippers in the presence of the Anglican Bishops and laymen at Kazan Cathedral on Saturday night, and in the monastery named after Alexander Nevsky, the patron saint of St. Petersburg, on Sunday morning. M. Sabler, Procurator of the Holy Synod, and Bishop Innocent of Yakutsk, stood beside the Anglican Bishops, for whom a special carpet had been spread near the altar rails and four chairs provided by the Czar's special orders. The members of the Holy Synod assisted the Metropolitan of Moscow in the consecration of the new Suffragan of Georgia. The

Times correspondent is permitted to say, on behalf of the Bishops of Wakefield, Exeter, Bangor, and Ossory, that their Right Rev. Lordships feel most grateful for the kindness which they are receiving and are deeply impressed by the evident desire of Russian Churchmen to cultivate closer relations with Anglicans. "If I may draw a parallel with purely mundane affairs, an ecclesiastical *rapprochement* is aimed at."

The clerical and lay electors of the Scottish diocese of Aberdeen and Orkney have met in Aberdeen and unanimously agreed

Canon Mitchell
Elected Bishop

to the election of Canon Mitchell, principal of the Theological College, Edinburgh, as Bishop in succession to the late

Right Rev. Dr. Ellis. The other candidates were Provost Moir of Dundee Cathedral; Provost Deane of Glasgow Cathedral; and the Right Rev. Dr. Maclean, Bishop of Moray and Ross. The Bishop-elect of Aberdeen is by birth and education an Aberdeenshire man, and is 45 years of age. He was graduated M.A. at Aberdeen University with first class honors, and also had a distinguished career at the Edinburgh Theological College. Thereafter he returned to his college at Aberdeen and took the B.D. degree. He was ordained deacon and priest in the diocese of Edinburgh, where he had some parochial experience. He was afterward a parish priest in the diocese of Glasgow, and did vigorous mission work. Since 1905 he has been principal and Pantonian Professor of the Theological College at Edinburgh. Canon Mitchell is the author of a history of the Church in Scotland.

The Islington Clerical meeting has been holding its eighty-fourth annual conference, the Rev. C. J. Proctor, vicar of

The Islington
Clerical Meeting

Islington, presiding. The specially invited speaker outside of Evangelical circles was this year Canon Simpson of

St. Paul's.

In speaking on the subject of "Christ's Provision on the Cross," he opposed the view which is fashionable nowadays, that St. Paul was an obscure mystic. St. Paul's eyes were open; he saw the visible, tangible, historical realities; he had come to a place where he beheld One bleeding on a tree. Many Evangelicals insisted on the empty cross, in contrast with the figure upon the cross. There the Canon was unable to follow them. He warned them against the modern tendency to extend the definition of mysticism till it was made to cover all experience of things unseen. The spiritual man and the mystic were not the same. The realization of the divine which mysticism offered might be as pagan as the rites of Mithra. Its form, its mould, was not the sacrifice of the death of Christ. And its nemesis in the Christian Church of the twentieth century was the spirit of modernism, which evaporated the historic Christ.

Two Kensitite fanatics on Saturday week removed from St. Matthew's Church, Sheffield, figures of the Blessed Virgin

Kensitite
Sacrilage

Mother and the Christ Child. They took the figures to the Archbishop of York's

palace, who declined to see them, but the figures were detained by his secretary, and have been returned and are again in position in church. The Archbishop has written to J. A. Kensit to say that he cannot enter into communication or correspondence with persons who resort to such methods as he has apparently sanctioned at Sheffield.

The Bishop of Southwark has received from Lord Llangattock a check for £1,000 to be used at his discretion to meet the needs of the diocese.

Sir Charles Wakefield has presented a contemporary portrait by Kneller of Archbishop Tillotson to St. Paul's. The

Old Portrait
Given to St. Paul's

Archbishop was at one time Prebendary and was from 1689 to 1691 Dean of St. Paul's.

The Bishop of Norwich has declared vacant the rectory of Sandringham, and has also declared the Rev. F. P. Farrar to be incapable of holding preferment. It is understood that the king intends to nominate as rector the Rev. A. R. H. Grant, at present rector of St. Warley, Essex.

Sandringham
Declared Vacant

The chief event in the book world and in cultured reading circles just now is the publication by Messrs. Longmans, Green & Co. of Mr. Wilfrid Ward's full and authoritative account, in two volumes, of the

Ward's
"Life of Newman"

tragedy of John Henry Newman's career in the Roman Church.

J. G. HALL.

THE MAN who cannot be practical and mix his religion with his business is either in the wrong religion or in the wrong business.—*Patrick Flynn.*

THE COPTIC PATRIARCH AND KHARTUM CATHEDRAL

[FROM OUR JERUSALEM CORRESPONDENT.]

JANUARY 19, 1912.

HIS Beatitude Kyrillos V., Coptic Patriarch of Egypt, has, following the advice of his doctors, finally decided not to make the journey to Khartum in order to be present at the consecration of the Cathedral at that point. His Beatitude is now far advanced in years, and at present suffers from rheumatic pains which render such a long trip out of the question.

When seen by a Cairo correspondent the aged prelate expressed his sincere grief at this disability, but said that though absent in body, his spirit would be with those who shall be there assembled to dedicate that holy edifice to the worship of the Almighty.

Unable to carry the Coptic Church's gift in person, His Beatitude Kyrillos V. has deputed his lordship Matteus, Coptic Bishop in Jerusalem, to represent this ancient Church and to bear its message of peace and good will to the Bishop of London, and to the Church he represents. Bishop Matteus will be accompanied by several high members of the Coptic community, among whom is a deacon well versed in English, who will act as his lordship's interpreter.

The Coptic Patriarch at the same interview said that he regarded with sentiments of welcome any efforts made by the English Church towards Christianizing the Sudan. The Coptic Church was also trying to do its utmost in this direction by establishing churches at Khartum and Halfa, and educational centers all over that vast territory.

Though considerably poorer than its western sister, still the Coptic Church has been able to collect something like £20,000, which it has already spent on church and school buildings in upper Egypt and the Sudan.

The aged Patriarch expressed the hope that the Bishop of London would visit Cairo on his return, where he will find the ancient Church of Egypt ready to welcome him with open arms.

CONSECRATION OF KHARTUM CATHEDRAL

KHARTUM, January 26, 1912.

THE first service was the Holy Communion at 7 A. M. The doors were opened for the chief service at 8:45. Outside the Cathedral grounds thronged a mass of the native population, dimly conscious that all this was in memory of him whom they call "Ordoon," and perhaps feeling that it was an impressive exhibition of the Christian Faith, to which Gordon, whose statue stands close to the Cathedral, bore consistent witness. Among the guests were the Greek Archbishop of Abyssinia and Sudan, the Greek Archbishop of Axium, and the Coptic Patriarch from Alexandria, the Coptic Archbishop of Jerusalem, and the Coptic Bishop (who were given seats in the sanctuary), the heads of the Moslem community, the Grand Kadi, and the Grand Mufti. In all about 600 were present, and the varied uniforms and dresses made splashes of colour in the cool shade of the building.

At 9:15 the Marshal—Captain Mayne, D.S.O.—marshalled the procession outside the Cathedral, in a space sheltered from the sun by the northern wall. Meanwhile the Governor-General, Sir Reginald Wingate, was conducted to his seat in the chancel. The procession then advanced to the west door, the choir singing Psalm cxxii., "I was glad when they said unto me."

As the procession reached the west door it halted. The Bishop of London advanced and knocked thrice on the door, which was opened by the churchwardens; and, after the singing of some Responses, the Governor-General, as Chairman of the

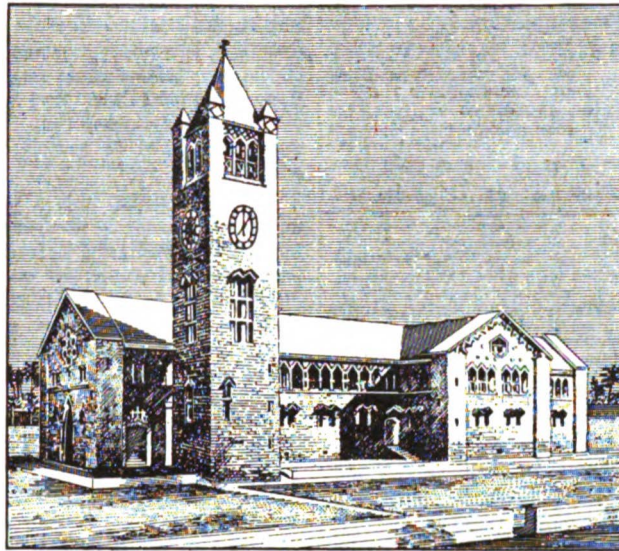
Committee, read the Petition of Consecration, to which the Bishop of London signified his assent.

The procession moved up the nave to the chancel, and Colonel Phipps presented the legal deed of conveyance to the Bishop of London, who placed it upon the Holy Table. The service then proceeded in the accustomed manner.

Among the parts consecrated was the Gordon Chapel, which is fitted with altar, etc., and will be used for daily services, and in which memories of that man of God will blend with the regular worship. In it is placed the appropriate inscription: "Praise God for Charles George Gordon, a servant of Jesus Christ, whose labour was not in vain in the Lord." The Yorkshire Regiment are giving the prayer desk in memory of comrades who have died in Egypt and the Sudan. The choir stalls are to be given by the Coptic community in Egypt.

The Bishop of London preached the sermon.

The text was taken from St. John 15: 13. The keynote was the example of Gordon. The controversy was dead. We need see nothing but the calm figure in a white uniform standing quite undismayed on the top of the Palace steps awaiting the last rush of a victorious enemy held at bay by himself for eleven months. The preacher argued that as Gordon had died for his friends, so the Son of God, greater than Gordon, had died. The question of the day is God. If real, prayer becomes a pushing at an open door. He referred to the difficulties of the soldiers and the civilian administrators, who had been called in the same way as clergymen. Gordon was a thorough soldier of simple character and kindly feeling; this he had shown in helping the London boys. The work would perpetuate the same spirit for which this Cathedral stood—as a stone in the arch of Christianity to span Africa from sea to sea. In conclusion the Bishop said that it was our honor, duty, and privilege to see to it that his glorious death was not in vain. There was no better way to do this than to bring home to the friends for whom he had died the principles which governed his life, and to turn the Africa to which he gave his life into a true and lasting heritage for the Kingdom of God.



KHARTUM CATHEDRAL
[Tower not yet Erected]

were afterwards photographed with the Coptic dignitaries.

The organ, which a month ago was in packing cases, has been erected by the organist, Mr. Williams, assisted by Mr. Hobson, of the Public Works Department.

In the afternoon his Excellency the Governor-General and Lady Wingate gave a garden party in the beautiful Palace Gardens. The Sirdar thanked the workers and gave the history of the building. The Bishop of London, Mr. Acland and the Bishop of Chichester also spoke. Telegrams were read from the Princess Royal, the Duke of Connaught, the Archbishop of Canterbury, the Bishop in Jerusalem, and the Chapter of St. Paul's Cathedral. A thanksgiving service was held in the evening, and the sermon was preached by the Dean of Salisbury.

The special services in connection with the consecration are to be continued on Sunday, when the Bishop of Chichester will preach in the morning and the Bishop of London in the evening. On Saturday, January 27th, the gifts of linen, vessels, and other furniture will be displayed in the Cathedral. Of the £30,000 raised for Khartum Cathedral £12,000 has come from the Sudan (including gifts from tourists) and £18,000 from England.—*London Times*.

IN PROPORTION as we serve God and humbly obey Him, we have a promise of protection against the snares of the evil one: yet, as long as we are in this world, we dare not expect to be quite safe. We are not safe in reading the Scriptures, we are not safe in prayer, we are not safe in almsdeeds, we are not safe in fasting, we are not safe in sacraments. In each and in all of these, there is no room for the proud will of man to set itself up against the pure and acceptable and perfect will of God.—*Keble*.

NO GREAT DEED is done by falterers who ask for certainty.—*George Eliot*.

CLERGY OF ST. GEORGE'S PARISH, NEW YORK, RESIGN

Reasons for Action not made Public

MISSIONS CONDUCTED AT TRINITY CHAPEL

Decline in Sunday School Enrollment in City Churches Explained

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St.
New York, February 13, 1912 }

WITH much astonishment and conjecture the Church people of New York read a report in the newspapers of Saturday of the resignation of the rector and some younger clergy of St. George's parish. Verification could not be made in all particulars on account of the absence of the Rev. Dr. Birkhead, the rector, from the city. Vestrymen and curates establish the fact that the assistant ministers will shortly leave to take up work in other parishes. The Rev. Dr. Hugh Birkhead, who has done remarkable work at St. George's, has been called to the rectorship of Emmanuel Church, Baltimore, Md. In that city, the report of the acceptance will neither be affirmed nor denied. Those officials who have been approached in New York will not speak of the call, and merely say that they have no official knowledge of Dr. Birkhead's resignation.

The assistants who will leave are the Rev. Robert McKay and the Rev. G. E. Norton. The Rev. Mr. Cunningham will go to Zion Church, at Wappinger's Falls, Dutchess county, to succeed Archdeacon Pott. The Rev. Mr. Norton is to go to St. Louis, to what parish could not be learned nor is the new place which will be occupied by the Rev. Robert McKay yet known.

The reported changes come with special interest because St. George's parish recently celebrated its one hundredth anniversary with crowded services and great enthusiasm. It is soon to dedicate a new chapel costing \$100,000. The interest of the congregation in missions was never greater in the history of the parish. Last year the total contributions in the parish was \$91,069. The present number of communicants is about 5,384; Sunday school officers and teachers, 158; pupils, 1,161; industrial school teachers, 53; members, 379. The 1,650 sittings in the church are free. The endowment fund of the parish earned \$20,003 last year. J. Pierpont Morgan and R. Fulton Cutting are church wardens. Emmanuel Church, Baltimore has about 910 communicants. The Rev. Dr. J. Houston Eccleston, the last rector of the parish, died April 1, 1911.

The Bishop of Kentucky closed the mission at Trinity Chapel (Trinity parish), on Sunday evening. Much satisfaction is expressed at Dr. Woodcock's methods and course of addresses. There had been a good attendance at the services and much fruit of enduring value is expected. The rector, Dr. Manning, and the Rev. John Mockridge, vicar, have been in constant attendance. It is announced that similar missions will be preached in other chapels of old Trinity.

Four visiting Bishops preached in Manhattan on Sunday, February 11th. Bishop Brent, who arrived last week in this city on his way from The Hague to the Philippines, preached at mid-day in St. Agnes' chapel of Trinity parish, and at the afternoon service in the Cathedral of St. John the Divine. Bishop Williams of Michigan spoke in the Lyceum Theater at night on "The Church and Social Justice" before the last union service this season of the Free Synagogue, the Church of the Divine Paternity (Universalist), and the Church of the Messiah (Unitarian). Bishop Williams also spoke at the West Side Y. M. C. A. on "Religion—a Burden or a Strength." The morning preacher at the Church of the Transfiguration (the Rev. Dr. George Clarke Houghton, rector), was Bishop Whitehead of Pittsburgh; and the Bishop of Kentucky made an address to men only, in Trinity Chapel at four, and preached at mid-day and at night. Bishop Brent is announced to preach next Sunday morning at the Church of the Incarnation, New York City, and at St. Ann's Church, Brooklyn. A special service was held in St. George's in the evening (February 11th), under the auspices of the Laymen's Missionary Movement, and an illustrated lecture given on "The Conquest of the Continent."

The Executive committee of the Second Sunday School Department held its second meeting since organization, at the Diocesan House, with all day sessions, on Wednesday, February 7th. Nearly all the committee were on hand, including the Rt. Rev. Edwin S. Lines, D.D. (Newark), the Rev. Messrs. Robert P. Kreidler (New York), O. S. Newell (Albany), T. A. Conover (New Jersey), Edmund

J. Cleveland (Newark), David C. Huntington (Central New York), Charles H. McKnight (Central New York), Ven. Charles H. Webb (Long Island), Pascal Harrower (New York), Rozelle J. Phillips (Central New York), Professor Charles H. Boynton (Western New York), Wm. Walter Smith, M.D. (New York). This gathering constituted the attendance of practically every member of the entire committee, a most encouraging symptom of the interest felt in the work. Professor Sill was compelled to decline his election as one of the two delegates from the Second Department to the General Board of Religious Education, and the Rev. Thomas A. Conover of Bernardsville (New Jersey) was elected as delegate in his place. Communications were read from the chairman of the Executive committee of the General Board and from the Rev. H. L. Duhring, D.D., chairman of the Finance committee of the General Board. The apportionment of the share of the budget assigned to the Second Department was discussed and accepted, and an effort will be made at once to raise the amount, the method of securing it being left to the decision of each diocese concerned. The proposed survey of Sunday school conditions, as indicated by a report from each parish, was carefully considered and finally passed upon and ordered printed. This survey is the most exhaustive and suggestive that has ever been attempted. It concerns itself not merely with Sunday school conditions in themselves, but with social and neighborhood conditions as they affect the Sunday school. The committee on Organization, Equipment, and Curriculum was divided into two committees, to accord with the committees appointed by the General Board, and the Rev. Prof. Charles H. Boynton was elected chairman of the committee on Curriculum, while Mr. Richard Wegener was chosen chairman of the committee on Organization and Equipment. A committee was appointed to arrange for the next meeting of the Executive committee in connection with the diocesan convention of Central New York, probably in Syracuse, toward the end of May. It is hoped that Sunday school gatherings of importance can be arranged in connection with each meeting of the Executive committee.

It is reported that a probable reason why the Sunday school pupils have fallen off has been discovered. Under the auspices of the Laymen's Christian Federation, a Sunday school census of children has just been completed on the west side of Central Park, from Seventy-first to 100th street. The returns published are: 11,126 children of public school age, of which 7,825 are under weekly religious instruction of some kind. Canvasses made in large apartment houses disclosed surprisingly few children. One block reported only thirty-eight; another thirty-seven; and one block front only five.

Arrangements are completed for the all-day conference of Brotherhood men at the Cathedral on next Thursday, Washington's Birthday. At the opening service at 10 o'clock Father Sill, O.H.C., will give a meditation, and twenty minutes later the conference on "Active Service" will open under the chairmanship of H. D. W. English of Pittsburgh. Luncheon will be served at the Columbia University Commons, and at 2 o'clock there will be a mass meeting in the Cathedral under the chairmanship of Bishop Greer when the general subject of "Men in a World of Men" will be discussed by Mr. H. D. W. English, Dr. William J. Schieffelin, and the Rt. Rev. Arthur Selden Lloyd, D.D.

The Paddock Lectures for 1911-1912 will be delivered in the Chapel of the Good Shepherd at the Seminary on the first three Mondays and Wednesdays of March, at Evensong at 6 o'clock, by the Rev. Charles Lewis Slattery, D.D. The general subject is "The Authority of Religious Experience."

NO MAN can ever bring to God a sin too great for God to forgive. Yet we are all of us capable of sins of unspeakable villainy, unthinkable ingratitude, incredible revolt against the love and grace of our Father and Saviour. We have all of us committed such sins, constantly, freely, in deliberate and awful disobedience to the light that is so fully ours. There may come a time when our failure in sin is so complete and soul-wrecking, while our consciousness of what Christ has been to us, and what we now by our sin have repudiated, is so keen and bitterly condemning, that we think it is now all over with us. Our Christian life is at an end, we cry. It once was sweet, full, rich, glorious; we have flung it from us, trampled it under foot, fairly blasphemed it all by the hideous hopelessness of our failure. So sweeps over us the temptation of hell to final unbelief. As we turn even now in prayer again to God, our only cry is, "For this canst thou forgive me, O God? Is thy love, thy patience, thy forgiveness, equal to this?" With blessed conviction comes the answer, "It is equal to anything that thou canst bring me, if only thou wilt bring it to me." And then we break down under the pressure of that marvellous love; for our stony heart we are given a heart of flesh again; life replaces our sin-caused death; yes, even joy sings through our whole being once more. Oh, that we should ever doubt God! It is awful to sin against Him, but it is worse to doubt His eager hunger and power to forgive our every sin. The only sin that is too great for God to forgive is the sin of refusing to bring our sins to Him.—*S. S. Times.*

THOSE who bring sunshine to the lives of others cannot keep it from themselves.—*J. M. Barrie.*

SOCIAL SERVICE CONFERENCE IN PHILADELPHIA

Churchmen Confer with Representatives of other Communions

MISSIONARY ACTIVITY IN THE CITY

The Living Church News Bureau }
Philadelphia, February 13, 1912 }

THIS has been a week marked by no important general meetings, such as have filled much of the time since the holidays, but the air is full of preparation for larger service in various directions, and for the special devotion of Lent.

Perhaps most worthy of record is the effort made by the Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, to convert into practical energy some of the interest awakened by the "Men and Religion Movement." Mr. Stearly was chairman of the committee on Social Service, in the organization of that movement, and at his call, a number of the representative leaders in that field of effort met at the Church House on Thursday, February 8th. In addition to Mr. Stearly, Bishop Rhinelander, the Rev. G. Woolsey Hodge, Mr. E. H. Bonsall, and Mr. Roland S. Morris met with ministers of the Presbyterian, Lutheran, Methodist, and Congregational communions and with the general secretaries of the University Christian Association and the Society for the Prevention of Cruelty to Children. Mr. Stearly's suggestion that there ought to be some central agency to coordinate efforts and prevent overlapping was met by the plea, urged by Dr. Delk, a prominent Lutheran minister, that there already exists such an energy in the Social Service Committee of the Interchurch Federation, which has hitherto been unable to accomplish much because of inadequate support. A committee, of which Mr. Bonsall is chairman, was appointed to confer with this body, and try to arrange some method of work.

A significant statement was made at this meeting by Mr. Roy Smith Wallace, of the Society for the Prevention of Cruelty to Children. He said that only one-third of the ministers of the city, to whom requests were made for help in caring for the families that came under the society's care, ever responded in any way. One-third said they were too busy to do anything, and another third simply ignored the society altogether. There is no doubt that Mr. Wallace knows what he is talking about, and has the facts to prove his assertion. It would be interesting, perhaps not altogether pleasant, to know how many priests of the Church are included in the negligent one-third; while there can hardly be one whose troubled conscience will not suggest that he belongs in the "too busy" class. How to find time for the sort of pastoral care which the city multitudes need, in this over-organized age of uncounted committees, meetings, banquets, and conventions, is one of the most perplexing problems for the clergy of this generation. But somehow, it must be done!

Another meeting, looking to more efficient service, was held at the Church House on the afternoon of February 9th, in the interest of the work among colored people. Two of our colored priests, both of whom have been conspicuously successful, were among the speakers, the Rev. H. L. Phillips of the Church of the Crucifixion and the Rev. H. S. McDuffy of St. Augustine's. Other speakers were Dr. Talcott Williams and the Rev. Wilson R. Stearly.

The missionary cause is being presented to the congregations of the diocese very thoroughly. In addition to the sectional meetings organized by the Men's Auxiliary, of which mention was made last week, the Bishop of Nevada spent Sexagesima Sunday in Philadelphia, preaching in the morning at the Church of the Holy Trinity, in the afternoon at St. Mary's, and in the evening at St. Simon's. Bishop Rowe was at the Church of the Holy Apostles on the same day, and the Rev. Dr. Bratenahl, Department Secretary, and the Rev. G. Alexander McGuire made addresses at Holy Trinity on Sunday afternoon.

Dr. Tom Jays, the medical missionary of the Church Missionary Society, whose work in Africa is so well known, addressed the students of the University of Pennsylvania in Houston Hall, on Sunday, February 4th. Dr. Jays told of drawing a congregation in an African village by the unique method of displaying his skill as a trick bicycle rider. He made a very impressive plea for medical missions.

The West Philadelphia chapters of the Brotherhood of St. Andrew have arranged for a devotional service in preparation for Lent, to be held at St. Mary's Church on the evening of February 15th.

(Continued on page 539.)

ELEVEN MISSIONARY MASS MEETINGS IN CHICAGO

How the Meeting of the General Board of Missions is Being Used to Stimulate Local Zeal

TWO DEANERY MEETINGS HELD LAST WEEK

Activities of Daughters of the King and Girls' Friendly Society

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau }
Chicago February 13, 1912 }

THE elaborate preparations made for emphasizing the first visit of the General Board of Missions to Chicago included eleven missionary mass meetings in as many strategically located churches, most of which were to be held on Tuesday evening, February 13th, though some were appointed for the following Thursday, and one (at St. Bartholomew's) was held last Sunday evening.

The appointments are as follows: First district, eight North Shore congregations at Trinity, Highland Park; speakers, Bishop Greer, the Rev. Dr. Alsop, and Mr. John W. Wood. Second district, the three Evanston congregations, at St. Mark's Church; speakers, Bishop Nelson, Dean Matthews, and Mr. A. Dupont Parker. Third district, the six congregations from Ravenswood to the Church of Our Saviour, at St. Peter's, Chicago; speakers, Bishop Edsall, Messrs. Burton Mansfield and George Gordon King. Fifth district, the seven South Side congregations from Grace Church to St. Alban's, at Grace Church (Thursday evening); speakers, Bishop Lloyd, Bishop Harding, and Mr. George Gordon King. Sixth district, the twenty-three congregations from St. Paul's, Chicago, to St. Paul's, Kankakee, at the Church of the Redeemer, Chicago; speakers, Bishop Johnson (Los Angeles), the Rev. W. R. Stearley, and Mr. George Wharton Pepper. Seventh district, eight West Side congregations, at St. Andrew's Church; speakers, Bishop Lloyd; the Rev. Dr. W. M. Clark, and Mr. Wm. F. Cochran. Eighth district, including the nine congregations along the Galena division of the C. & N. W. railroad, at St. Martin's, Austin; speakers, Bishop Harding and the Rev. Theodore Sedgwick. Ninth district, the congregations along the C. B. & Q. railroad (Thursday, the 15th), at St. Paul's, Riverside; speakers, Bishop Johnson, Messrs. John W. Wood, and William F. Cochran. Tenth district, the congregations along the C. & R. I. suburban tracks, at St. Bartholomew's, Sunday evening, February 11th; speakers, Bishop Lloyd and Mr. W. R. Stirling. Eleventh district, including the fourth, a morning meeting at St. James', Chicago, Thursday, the 15th, to which all North Side congregations are invited; speakers, Bishop Greer, Bishop Lloyd, and Mr. Pepper. To some of these meetings admission will be by ticket only, and every effort possible in advertising them has been made. Of the large preparations made for the Church Club dinner of Wednesday night, the 14th, at the Auditorium, we spoke in last week's letter. A large attendance is expected.

The 153rd chapter meeting of the Northeastern Deanery (the city and suburban clergy) was held at the Church of the Redeemer on Tuesday, February 6th, Dean Luther Pardee presiding. It was the first convocation since his appointment as the successor of Bishop Toll as Dean. The address at the morning session was by Mr. E. A. Scrogin, the superintendent of the Anti-Saloon League of Illinois. It was listened to with marked attention, of which it was well worthy. In quiet, measured earnestness Mr. Scrogin told the almost incredible story of the way in which the liquor traffic has gained its large control of the city and even of the state governments of our present day, and the inspiring tale of the recent successful movement to overthrow this degrading and harmful domination. In Illinois, for twenty-five years prior to 1907, the liquor interests had absolute control at Springfield, the state capital, so that not one line of anti-liquor legislation could be passed, or was passed, by the state legislature during that quarter of a century. Realizing that temperance reform must keep step carefully with public sentiment, and cannot successfully go ahead of it, able and earnest Christian men in 1907 organized "The Anti-Saloon League," which now is at work in every state in the union, and which was described by Mr. Scrogin as a movement to regulate, conservatively, the saloon. After luncheon, served in the parish house, the Rev. Dr. Herman Page addressed the clergy on the subject of "The World in Chicago," which is to be presented in our city at the Coliseum in May 1913, and for which some 20,000 persons are to be enrolled as workers, and will be organized into training classes for at least four months during the coming fall and winter. Dr. Page is the chairman of the temporary committee already at work making the preliminary plans. Great interest is already being taken in this splendid project, and a largely attended meeting was lately held in Oak Park, to arouse attention and cooperation. Many of our Church people are already taking hold. Dr. Page read a strong letter from Dr. van Allen about the success of the "World in Boston," and

about the importance of this great movement on behalf of Foreign Missions. The afternoon session of the deanery was devoted to "The Nature and Content of Lenten Preaching," and was introduced by the Rev. A. G. Richards, who spoke of the "Suburban Parish"; the Rev. J. M. McGann, who spoke of the "City Parish," and the Rev. R. H. F. Gairdner, whose theme was "The Children." The clergy asked that some of the very valuable points, especially those made by the Rev. A. G. Richards, might be printed, and Dean Pardee promised to have mimeographed memoranda of them sent to the clergy as soon as possible. The whole meeting was a successful one, and well attended. The senior warden of the parish, Mr. Henry S. Hawley, left pressing business engagements to be present at the luncheon, and to share in extending the hospitality of the parish.

Bishop Toll was the guest of honor at the meeting of the Northern Deanery, held that same day at Emmanuel Church, Rockford (the Rev. N. B. Clinch, rector). The principal discussions and addresses of this meeting were given at the evening service of the day previous, and centered around the plans for spreading the Church in the unoccupied portions of the deanery. The addresses were given by Bishop Toll, Dean Fleetwood, and the Rev. Dr. W. E. Glanville, rector of St. Peter's Church, Sycamore. The meeting was a profitable one, and much good must result from its thorough and careful discussions of this important topic.

The Daughters of the King held their forty-fourth Local Assembly meeting at the Church of the Atonement, Edgewater (the Rev. C. E. Deuel, rector), on Thursday, February 8th, commencing with a "Quiet Hour," conducted by Mr. Deuel at 4 P. M. After the business session, which was followed by supper and a social hour in the beautiful parish house, Evening Prayer was said, with an address on the work of the order, by the Rev. N. O. Hutton, rector of St. Chrysostom's Church. On Thursday, February 1st, at the regular meeting of the Executive Board of the order, the Rev. A. H. W. Anderson, rector of All Saints' Church, made an address, as did the Rev. W. C. Shaw, rector of St. Peter's, at the similar meeting held on the 7th. The Daughters of the King are doing steady, effective work along their twofold lines of Prayer and Service in a large number of congregations throughout the diocese.

On January 29th, Miss Sibley, vice-president of the G. F. S. in the Fifth Missionary Department, visited Chicago and met the associates of the Chicago branch for a conference on the work of the society in the Middle West. On the Sunday following, three hundred or more of the members and associates of the various parochial branches of the G. F. S. met at the Cathedral at the 4 P. M. service, to keep the silver anniversary of the work of this diocese. Dean Sumner preached a strong sermon on "Prayer and Service: Personal and Religious." After the service a social hour was enjoyed by all in the parish house. A new branch has recently been formed at St. Luke's, Evanston, and one is being formed at Harvey.

Every man, woman, and child in St. Martin's parish, Austin, a parish of nearly 500 communicants, contributed to a handsome gift of silver plate presented to the Rev. R. H. F. Gairdner, the rector, and his wife, on the recent occasion of their silver wedding day. The gift was a complete surprise, and is a token of the unusual bond subsisting between priest and people in this growing parish.

Calvary Church, under the able leadership of the Rev. G. M. Babcock, has just paid off a \$2,500 debt, and is now free from its long-standing indebtedness. The people have done this in a very short time, and have also increased their rector's salary. There are over 200 communicants in Calvary parish.

The list of noon-day preachers at the Chicago Opera House for the coming Lent has been published, and is as follows: Bishop Anderson, Ash Wednesday and February 22nd and 23rd; Bishop Toll, February 24th and 26th; Bishop McCormick, 27th and 28th; the Rev. Dr. J. S. Stone, February 29th and March 1st and 2nd; the Rev. Dr. J. H. Hopkins, 4th and 5th; the Rev. Dr. Herman Page, 6th and 7th; the Rev. A. T. Young, 8th and 9th; the Rev. Dr. W. O. Waters, 11th and 12th; the Rev. J. D. McLauchlan, 13th; Bishop McCormick, 14th; Dean De Witt, 15th and 16th; the Rev. H. S. Longley, 20th and 21st; the Rev. N. O. Hutton, 22nd and 23rd; the Rev. J. M. McGann, 25th and 26th; the Rev. F. C. Sherman, 27th and 28th; the Rev. W. B. Stoskopf, 29th and 30th; the Rev. C. H. Young, April 1st and 2nd; the Rev. A. G. Richards, 3rd; the Rev. George Craig Stewart, 4th; Bishop Anderson, Good Friday. The services will be from 12:10 to 12:30 P. M., on the above days, as for many years past.

The Rev. F. C. Sherman has just returned from a successful trip as the Departmental Sunday School Secretary in the Fifth Department, having visited Cleveland, Toledo, and Sandusky, Ohio, and having in each of these cities held meetings with Sunday School workers, which were replete with interest and value. In addition to his heavy work as rector of Epiphany Church, he has thus visited a number of other cities since his election last fall, including Peoria, Milwaukee, Columbus, Cincinnati, and others.

TERTIUS.

A FOREWORD FOR FILIALISM

BY THE RT. REV. WILLIAM F. NICHOLS, D.D.
Bishop of California.

THE Church is wisely shy of 'isms. But it has ever distinguished. Yes, more. It has constantly met false or faulty 'isms with true 'isms, as for example, Arianism or Calvinism with Catholicism. Whenever passing theories or theologues of any given century have found vogue under the name of any 'ism, the Church, if called upon to challenge or to adjust or guide them, has often pointed its purpose of rectification with a new name for some old truth. And that new name is very apt to be itself phrased in terms of some 'ism, corrective of or complementary to the 'ism that has called it out. So that just as patriotism is regulative of chauvinism, the Church—in archeology for instance—modifies criticism with conservatism.

Just now the Church seems to be groping for some term expressive of its attitude toward a wide-spread economic agitation. That agitation has full confidence in its cause, it has the credentials of very many earnest thinkers, it appeals to many who see in it the real hope of righteous civilization, it presents those points of a human propaganda that are somewhat analogous to the spread of Christianity itself, to-wit, origin with a few zealous promoters and thriving under disrepute and persecution; it already shows signs of passing beyond the skilled students and expert thinkers to become a fad of sciolists, from whom its true promoters no doubt pray to be delivered. It does not hesitate severely to arraign the modern Church itself for dereliction to its own kindred privileges implied in the following of the Nazarene, and the Church is awakening to the fact that it must reckon with it. That very consciousness, as it is deepening in our clergy and laity, raises a question which, bluntly put, amounts to this: What are we going to do about it? If we cannot see our way to become out-and-out Marxian champions, and yet feel the force of some of the socialistic challenge, what attitude can we take? What can we call ourselves?

He would be a very bold and sagacious Churchman (even if qualified by gifts and research, as the present writer is not as an expert), who would rush in to dispose of that question fully at the present stage of things. Attempted answers there are, no doubt, in abundance, but the wise ones either admit that we must allow for an experimental period or submit what they do as contributory to some resultant course which only time can work out. And all that is attempted here is to make a suggestion of a term which does seem to promise something towards the clarifying of a position of the Church which is old and traditional and yet is capable of being turned to new and timely use. The great economic movement referred to, now arresting more and more the attention of the world, we all recognize as socialism. However variant in its phenomena, its unifying thought is that of the Latin *socius*. Into definitions of socialism in its actual development we need not here venture. Its tenets as to the evolution and reconstruction of the whole order of things by a process of economic law should have careful and intelligent and patient investigation by anyone who would speak with authority upon them. But because there is in the Latin word *socius* a root idea of human association and alliance which the proponents of the theory find pat for their purpose, the word socialism, coined in the discussion under Owen in 1835, has become the universal *en bloc* term for the movement. The name sticks because it fixes and summarizes a policy.

Now does not the Church show signs of indecision and confusion as to the bearings of issues in the face of this movement? If there has been indifference or indiscriminate diatribe, is there not now more of a coming sense of its probable history-making aspects? And with that realization, is there not a sort of present phase of expectancy, not to say inconstancy, in surmizing just what should be the adjustment the Church should endeavor to find with it, in the spirit of Him who is the same, yesterday, to-day, and forever, Jesus Christ the Righteous? Groping through dark passage-ways to get out to fuller light is much helped if we can catch ahead any glimmer of that light even in a single ray. The ray becomes a tracer, and by going toward it we forecast the way to the daylight. In this discussion a significant and descriptive term may constitute such a ray. To be able to name the thing we are after, helps clear thinking about the thing itself, because it gives it identity. The faint ray quickens the movement towards the outer sunshine, because it samples the sunshine.

Then if Socialism interprets itself around *socius*, have we

not a word somewhere in our vocabulary of Christian fundamentals around which Church thinkers and doers can integrate their forces and measures in discriminating and coöperating with whatever is wholesome and progressive in Socialism? There is, I believe, such a word, grounded in our very faith and baptism, as applied to the Second Person of the Blessed Trinity, and connoting in the most comprehensive scale the relation of man to man as vitally involved in the relation of man to God. That word is *Filius*, Son. We believe in the Son as we do in the Father and the Holy Ghost. The baptismal formula functions of the Son, as of the Father and the Holy Ghost. And the summary of our relations to Christ and to each other without further citation is sufficiently stated in the old maxim, "The Son of God became Son of Man that the sons of men might become the sons of God." It requires no great word-minting to coin from *Filius*, FILIALISM. And that does seem to be a ray leading somewhere amid darkened heart-searchings and counsellings of the times.

All that I am here venturing is to ask consideration for it. I am only submitting it as a sort of Foreword to Chapters of Christian leadership that remain to be written if the Church is duly to interpret Christ to what is called the social conscience of the age. It seems to bring out of the treasures new and old of the Church a definitive term for the contribution she can make to the present intelligent religious consciousness of Christendom. It supplies a factor for civilization complementary to sound socialistic tendencies. Filialism need have no conflict with, but rather furnish a profounder economy for, Remedial Socialism. It promises a real eirenicon for Church and current Reconstructive policies. And Christian Filialism once fairly exploited would be, I believe, a less confusing name, as things are, than Christian Socialism. The *Filius* idea reaches out for the Incarnation in a direction in which at the present time the *Socius* idea needs *proportion*. The fellowship of man with man, if it occupies the whole field of vision and action, is a one-sided movement. The sonship of man towards God is the realization that must have its interplay with that sense of fellowship to enable mankind to move in its proper orbit. Socialism without Filialism is like the earth's surface without its solar ensphering.

Some of the chapters into which the study of Filialism would lead us may be premised in our Foreword. An introductory chapter might well plead for more stress upon that content of the Fatherhood of God, which is the sonship of man. Divine Paternalism, which is the immediate suggestion of that Fatherhood, would find timely and telling counterpoise in human Filialism—or the instinctive reaching out to that Fatherhood from the manward side. A new angle for an old formula would be, "The Brotherhood of Man and the Sonship of Man." And the *ictus* could well conform itself to that humanism claiming earnest heed to-day, and stress sonship in its promise in world amelioration, for the life that now is, as well as the promise for the life to come as our inheritance from that sonship.

The chapters could follow on lines of a synopsis of present phases of world-wide questions in their relation to human Filialism. Religions would find a new standard of comparison in the filialistic tests. World Federation would find Filialism as a true underlying trait of the children of the Father, with new appraisal of this common trait of the human family. World evangelization would find clearer consciousness of Filialism as of a unifying instinct. Such movements as that notable one of our own Church Commission on Faith and Order would find Filialism not only a deep influence to be divined and directed for drawing men together on lines of one faith, but also that the Christian Filialism of the adopted sons of God in the membership in Christ's Body must inevitably carry that yearning for unity out into the still wider momentum, in the realization of all nations that "one blood" is but the vital revelation of one sonship. Then chapters upon many passing questions that are now sorely agitating the generation will find true perspective and point in the light of Christian Filialism. The message can be not only, "Sirs, ye are brethren," but *Sirs, ye are sons of your heavenly Father; and amid the conflicts of classes, and of rights and of remedies, whatever Socialism or other solutions may have to offer, men may be given eyes to see as this new dimension dawns upon them, how Filialism can prove its essential and supplementary worth.*

An active propaganda of Filialism is in the very genius of Christmastide. The Incarnation and the Nativity are at once the mystery and the earnest of Sonship in Christ. "Children

by adoption and grace," it is of the very essence of our Gospel to herald Filialism. Our expert Christian students of Socialism are in point of fact more truly Filialists than Socialists. And any who might hesitate about being called Socialists can proclaim themselves ardent Filialists. But just now Filialism needs all the fervor and campaigning and enthusiastic rallying to its standard that Socialism has, to come to its own and to carry its good tidings of great joy to all people.

PASSING ON A LENTEN SUGGESTION

BY ZOAR.

A DEAR girl wrote to me the other day for some advice concerning her first keeping of Lent as a daughter of the Church. Having been recently confirmed, she is intensely in earnest to learn the ways of the Church and to grow in the spiritual life. Her first question is: "What is the real meaning of Lent?" Truly a good question for each one of us to answer ere we enter once more into the solemn season of Lent! But it would seem presumptuous for me to attempt to explain here that meaning which, to every faithful and loyal child of the Church, grows clearer and clearer with every succeeding year, making us feel that indeed we could not do without the blessing of the Lenten season in the Church Year.

But the "passed on suggestion" was so enthusiastically accepted by my young friend that I could not help but feel that perhaps others who have not as yet tried it might be glad to act upon it if told of it. I am fully aware that many will smile at what, to them, is by no means a new suggestion, but this is not written for those who know all about it.

The suggestion sent was the simple one of not only giving up things, but to offer every one of these "sacrifices" to Him and also to put the money which otherwise would have been spent in those things in a "Lenten Fund," to be offered on Easter Day on His altar.

How gladly the suggestion was hailed! Her exclamation: "This is such a splendid idea!" proves that often the best help we may give is by passing on an old and tried method rather than by trying to invent one of our own.

And then for those who, longing to give yet have but little means. Is money the only thing? Have you not time, strength, brains, and heart? Look around. Is there nothing you can do for the dear church in which you worship? Believe me, only those who have experienced it, can realize the joy of that special work in, and for, His sanctuary. Is there nothing you can do to help your rector? to lighten his heavy burden? What wonders would be worked in a parish, where every one of the members quietly and faithfully undertook some special work for the Church during Lent!

Oh, let us offer ourselves to Him in a deeper consecration of our whole being; let us welcome Lent which gives us such opportunities for self-denial, teaches us such wonderful lessons. Let us make it indeed "a feast of spiritual things" while we deny ourselves to follow more closely our Lord and Master in the way which He would have us follow, the only way: If any one will come after Me, let him deny himself, take up his cross, and follow Me.

A GENERAL COMMUNION

I saw the throng, so deeply separate,
Fed at one only board—
The devout people, moved, intent, elate,
And the devoted Lord.

Oh, struck apart! not side from human side,
But soul from human soul,
As each asunder absorbed the Multiplied
The ever-impacted Whole.

I saw this people as a field of flowers,
Each grown at such a price,
The sum of imaginable powers
Did no more than suffice.

A thousand single central daisies they,
A thousand of the one;
For each the entire monopoly of day,
For each the whole of the devoted sun.

ALICE MEYNELL, in *Living Age*.

THERE is only one cure for public distress—and that is public education, directed to make men thoughtful, merciful, and just.—*Ruskin*.

A RETREAT AT WEST MALVERN

"I will lift up mine eyes unto the hills," etc. (Ps. 121:1).

Unto the Hills I'll lift mine eyes
With joyful heart, and glad surmise
Assured that God is near.
The valleys lying in the sun
Confirm the truth to everyone
That God indeed is here.

Unto the Hills I'll lift mine eyes
With joyful heart, and glad surmise,
From whence my help doth spring.
The Mountains standing firm and strong,
Attest the fact that love is long
And cause my heart to sing.

Unto the Hills I'll lift mine eyes
With joyful heart, and glad surmise,
The way to Heav'n lies nigh,
The mountain top, the lofty peak,
Sufficeth just of God to speak
By stretching towards the sky.

Unto the Hills I'll lift mine eyes
With joyful heart, and glad surmise,
My littleness they tell,
Yet linked with God in life's hard fight,
I gather all things will come right,
I know that all is well.

Unto the Hills I'll lift mine eyes
With joyful heart, and glad surmise,
The while the valleys teach
A lesson, now in shade, now sun,
That God controls for everyone
The lot is best for each.

Unto the Hills I'll lift mine eyes
With joyful heart, and glad surmise,
Eternity their theme.
Though men and fashions pass away,
They speak of God, who lives for aye,
In fact, and not in dream.

West Malvern, 1911. A. G. H. G.

THE INFLUENCE OF THE CHURCH UPON
THE ARTHURIAN LEGEND

BY NELSON ANTRIM CRAWFORD.

BECAUSE every great work of art is in theme essentially ethical, the relation of true religion and true art always has been and always will be exceedingly close. True religion demands morality, of which the basis is truth; true art, of which literature is a part, has for its function the expression of "the splendor of truth." It is for this reason that the Church, in spite of misconception of her purposes, has always encouraged art and endeavored to lead it into paths fruitful of the highest good.

Perhaps less directly than the arts of painting, architecture, and music, but nevertheless truly, literature has felt the guiding hand of the Church. Some literary themes, because of their intrinsic character and possibilities, have felt this influence more strongly than have others. Among these is the Arthurian legend, regarded as including also the originally distinct legend of the Holy Grail.

Of all the cycles of mediæval romance, none other achieved the lasting popularity and respect enjoyed by the Arthurian legend. In the Middle Ages themselves, the stories embraced in this group were preëminently the popular favorites. They appealed far more widely and strongly than did the Nibelungen legends, the Charlemagne stories, or the cycle of antiquity, with its strange fictions concerning ancient Troy and Thebes. On the continent, in England, in prose, in *lais*, in alliterative verse, the Arthurian stories were the food of human imagination and interest.

In modern times, again, no other romance has engaged the attention of greater or more varied artistic genius. Reproductions of the strikingly symbolic paintings of Sir Galahad, of King Arthur, of the Round Table, are familiar to every one. Few operas appeal to discriminating taste more than do *Parsifal* and *Tristan und Isolde*. In the field of literature, no collection of stories except this one has engaged the attention of so many nineteenth century poets as are numbered in the list of those who have treated the Arthurian legend in one way or another; in the group are Wordsworth, Arnold, Hawker, West-

wood, Carr, Davidson, Lowell, Swinburne, Morris, Hovey, and, finally and in this field certainly greatest, Tennyson. Through *The Idylls of the King*, Arthurian romance is as familiar to many a boy to-day as are the important events in the history of England or America, and the places are few among English-speaking people where these poems have not exerted their uplifting power.

The popularity of the legend has naturally made it a fruitful field for the Church's cultivation. Even its very beginnings, however, gave the Church intrinsically a peculiar opportunity. In its origin the legend is Celtic. This means that it contains that close, intimate response to the varying moods of nature and natural objects which Matthew Arnold so appropriately calls "natural magic." To the Celt in particular, as to many a modern poet, even the trees, the flowers, and the streams were "living things, of thought and feeling, desire and will." This poetic contribution of a poetic race is inextricably bound up with the beginnings of Arthurian story.

The danger of this sort of feeling or attitude toward nature is that it may lead to pantheism. On the other hand, if properly directed, it contains the possibility of a wonderfully clear and illuminating vision of the immanence of God, a vision too much obscured in the minds of us to-day. This possibility gave the Church a glorious opportunity, which she utilized perhaps before realizing its full purport, in dealing with the legend. From the feeling of the manifestation of God in all nature, it is a short step to the sacramental theory of the Church, that, as God is manifest in every bud and flower and tree, so He is peculiarly manifest in those mysteries which He has ordained specifically for the nourishment of the spiritual life of men.

The influence of the Church was brought to bear upon the legend in two ways, neither of them, of course, official. In the first place, the clergy did much of the writing in the Middle Ages. With ethical and spiritual purpose they devoted attention to the Arthurian legend. Secondly, the Church had implanted in the minds and hearts of people her standards and ideals, which were manifested in literature as well as in numberless other directions.

But in what respects is the influence of the Church upon the legend manifest to the reader of these olden stories? The question should first be answered from the material written in the Middle Ages. The most evident, but also the most superficial, manifestation is in the constant reference to the Church, to Church seasons, and to divine service, and in the attachment of ecclesiastical symbolism to various details in the stories.

The ordinary references to Church matters are naturally most frequent in the Grail branch of the legend, but are common enough in other Arthurian romances to be worthy of attention. A few quotations from a modernized version of *Sir Gawain and the Green Knight*, which is in no sense a religious romance, will make the point clear:

"All his trust upon earth was in the five wounds that Christ bare on the Cross, as the Creed tells us."

"So armed as he was, he hearkened Mass and made his offering at the high altar. Then he came to the king, and the knights of his court, and courteously took leave of lords and ladies, and they kissed him, and commended him to Christ."

"In the morn when all men call to mind how Christ our Lord was born on earth to die for us, there is joy, for his sake, in all dwellings of the world; and so was there here on that day."

Ecclesiastical symbolism is manifest in a work commonly known as the "Prose Merlin." This book gives, among other matters, an account of the establishment of the Round Table of King Arthur. The older idea had been that a round table was made merely because the knights had fought for precedence at tables of other shape. The Prose Merlin, on the other hand, tells of three tables, the table of the Last Supper, the table of St. Joseph of Arimathea in the wilderness, and the Round Table of King Arthur, which the author says was established in the name of the Trinity. The three tables are regarded in this book as mystically related.

The most important influence exerted by the Church upon the mediæval treatment of the Arthurian legend was, however, upon the plot and the characters of the several branches of the story, such as those of Lancelot, of Gawain, and of the Holy Grail.

The stories of Gawain and of Lancelot afford excellent examples of Church influence upon legends not in themselves religious. As far back as the pre-Christian story of *Kiluch and*

Olwen, Gwalchmai (Gawain) is referred to as "the best of footmen and the best of knights." Chrétien de Troies (twelfth century) speaks of him as "the knight with whom none other could compare." On the other hand, Malory (1469) discredits Gawain, and is followed in this by Morris and by Tennyson, who characterizes the old-time favorite as "false, irreverent."

The reason for this striking change in the apparent qualities of a romantic hero is ascribed to religious influence. In no romance does Gawain appear as the champion of any special lady; he is rather the champion of all ladies, and hence a wandering lover. The base passion so commonly characteristic of wandering knights in many of the old stories naturally led the Church to exert her influence against a wandering lover as the supreme hero of romance. The success of the Church is shown in Malory, and, to an even greater extent, in the modern poets mentioned.

Similar, though involving a somewhat different point of morality, was the story of Lancelot and Guinevere. The love of these two characters was really "*l'amour courtois*," the artificial system popular in the French court in the time of Eleanor of Aquitaine. Such a conception of love was, of course, intolerable to Christian thinkers, who in handling the legend made Lancelot's unlawful affection the reason for his failure to attain the quest of the Holy Grail, and in some versions of the romance caused both him and Guinevere to end their lives in monasteries, having there done penance for their sin.

After these two stories, which best exemplify the influence of the Church upon the ordinary branches of the Arthurian legend, we come to the legend of the Holy Grail. From a religious standpoint, this story is peculiarly interesting, for largely through it, religious influence entered the Arthurian cycle as a whole. As has been suggested, many of the original stories connected with Arthur and his knights were lawless and not regardful of the doctrines or the ceremonies of the Church. The pressure of the clergy and other interested persons forced into the Arthurian legend the Grail, taken to mean the cup from which our Lord drank at the Last Supper, as the final object of all knightly quest. By this means a leverage was gained for work upon the ordinary branches of the legend.

The Grail, or Graal—the word appears to mean a dish—had its origin probably in the idea of a magic cauldron which belonged to Bran, a legendary Celtic chief. There was also a legendary missionary to Britain named Bran or Brons, who was likewise supposed to have possessed a magic vessel. Finally the two personages became confused, and in the course of time Brons was regarded as a descendant of St. Joseph of Arimathea, the traditional bringer to England of the Holy Grail, which was the cup of the Last Supper and also the vessel wherein Joseph caught the blood of the crucified Christ.

It is not until the writings of Robert de Boron that this Christian interpretation of the Grail story is found. This writer was probably a Norman knight who lived and wrote in England in the early thirteenth century. Previous to his time, so far as existing works show, the Grail had always been simply a magic vessel with a food-providing characteristic. Perceval, too, had been regularly the knight who achieved the quest, which was, as a matter of fact, simply a personal one.

In Robert de Boron's (?) "*Queste del St. Graal*," on the other hand, the quest is a general one, in which, however, all the knights fail except Galahad. Galahad is a new figure, introduced through ecclesiastical influence as the representative of celibacy and asceticism. He has little part or interest in the affairs of the world. Perceval, who seems to be regarded as pure but not a virgin, and Bors, a minor knight of like character, travel on shipboard with the Grail, but do not attain the fulness of the vision, which is reserved for Galahad. The last named finally becomes king of Sarras, the spiritual city, and on his coronation day sees the Grail in the Spiritual Palace, whereupon angels receive his soul and the holy vessel is carried up to heaven.

In this story, and in all later versions of the Grail legend, the vessel is connected with the Last Supper, with the Crucifixion, and with the Holy Eucharist. In the story we are considering, St. Joseph of Arimathea is brought by angels to celebrate Mass on the silver table on which rests the Holy Grail. At the elevation, a form like a child's descends and smites itself into the species of bread, and one with bleeding hands and feet issues from the holy vessel.

Not all Christian versions of the Grail legend, however, give the glory of achievement to Galahad. In *Perceval le Gallois ou le conte du Graal*, which has in part been translated by

Sebastian Evans under the title of *The High History of the Holy Graal*, Perceval, after seeing a vision of various events in the human life of our Lord, is vouchsafed the sight of the Holy Grail. This version of the legend, like the one just previously mentioned, has a definitely religious tone.

Whether Galahad or Perceval is the attainer of the quest, however, the great meaning of the story is the same. The same cup which our Lord used at the Last Supper receives, according to the story, His physical blood at the crucifixion. The union of these two ideas naturally suggests the Holy Communion. The quest, then, is symbolically a quest for the conditions requisite to a genuinely worthy attainment of sacramental union with Christ, which conditions mean salvation, eternal life. Of possible significance in this connection is the fact that in all the definitely spiritual versions of the story the attainer, almost immediately after the fulfilment of the object of the quest, is carried away from the world, indicating, it would seem, that all earthly life was a preparation for this great conclusion.

The work of the Church in spiritualizing not only the legend of the Holy Grail, but all the other Arthurian legends as well, is made even more manifest in the versions of modern poets, who have given to the Arthurian legend as a whole a unity of thought, purpose, and ideal that was somewhat lacking in even the best of the old treatments of the story. The characters are more lifelike; the plots are more unified and interesting; the symbolism, a growing possession of all ages, is clearer and more appealing; the ethical truth that forms the real theme of the stories knocks with irresistible force at the heart of every appreciative reader.

A particularly interesting example of modern symbolic treatment of the legend is *The Quest of the Sangraal*, written in 1863 by Robert Stephen Hawker, a priest of the Church of England. A mystic in religious attitude, Hawker showed the same tendency in his poetic work. The mottoes borne by the Grail questers indicate the character of the poem. Tristram's motto is:

"When toll and tears have worn the westering day,
Behold the smile of fame! So brief; so bright."

Perceval's banner bears the line,

"Whoso is strong with God shall conquer man."

Galahad, who, by the way, rides *eastward*, on the quest, bears on his shield an archangel, with the words,

"I thirst! O Jesu! let me drink and die!"

Among other poets it is perhaps necessary now to speak specifically only of Tennyson, whose *Idylls of the King* are the only form in which many people know the Arthurian legend. Tennyson was less a student of mediaevalism than was Hawker, but he was not less potently alive to what the Church had accomplished for the world. More deeply a poet than Hawker, he saw the olden stories in broader outlines, with a greater vision, probably, of what the real attainment of the great spiritual ideal of the Holy Grail would mean. He saw the whole struggle of Arthur and the few knights who remained truly faithful, as the struggle that involves the whole world—"sense at war with soul." Whether one regards the *Idylls* as a sort of allegory or not, certain it is that they typify the struggle of man in general and the struggle of each striving individual, ending perhaps in seeming defeat, but in real victory, in the Avalon of Paradise for the individual and in elevation of life and ideal for the race.

It is not likely that many more Arthurian poems or stories will be written. Those that now exist, however, will continue to be appreciated and loved both for their interest and for their high symbolic truth. The part played by the Church in developing and spiritualizing the legend is, therefore, a part that will be permanently to the Church's glory. Upon this legend, as upon no other of equal importance, has the Sun of Righteousness, shining through His Church, poured His golden light.

SOCIAL SERVICE CONFERENCE IN PHILADELPHIA

(Continued from page 535.)

The Rev. H. McKnight Moore is to speak on "Service" and Mr. Percival S. Granger on "Prayer."

The Rev. Alfred G. Mortimer, D.D., rector of St. Mark's Church, is suffering from so severe an attack of rheumatism that, by the advice of his physician, he has given up work for the present and is now at Rutherfordton, N. C., where he expects to remain until Easter.

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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at North American Building, Philadelphia*

CONDITION OF LAUNDRY WORKERS

THE C. A. I. L. has for a long time had knowledge of the oppressive conditions under which the laundry workers of New York have suffered, and had felt that the only way to remedy such conditions was by organization. In the present strike, when the Woman's Trade Union League took up the cause of the strikers and appealed to the churches, Dr. John P. Peters consented to have a meeting under the auspices of C. A. I. L. after the evening service on Sunday, January 21st. Dr. Peters presided. Addresses were made by Mr. Jacob Tazelaar, representing the American Federation of Labor, and Miss Sarah Smith, one of the laundry workers.

The facts elicited were that the strike is mainly against long hours—an average of 64-67 in a four or five day week—girls sometimes working from 7 A. M. to 12 P. M. several days in the week; and in many cases they are kept after midnight, sometimes until three in the morning, being compelled to return the same morning at 7 o'clock or lose their positions. Wages run from \$3.50 a week up; some receiving \$18, but the average wage is very low and there is no pay for overtime.

The sanitary conditions in many laundries are very undesirable, no dressing-rooms being provided for the change of clothes necessary before going home; and in other ways the conditions in a mixed trade of men and women are indecent and conducive to immorality.

An employer present objected against the statements of the speakers, and was voluntarily answered by two or three women laundry workers present, confirming the statements of the speakers from their own experience. Dr. Peters, at the close briefly summed up the situation, and in his uncompromising way urged organization as a means of defence against oppressive conditions. A collection was taken and turned over by C. A. I. L. to the Laundry Workers' Union.

The strikers are now organized and they demand a ten-hour day, and in some cases, an increase of wages. The C. A. I. L. has joined a committee composed of organized labor and several outside societies with the view of remedying these conditions, and has undertaken the work of informing the churches of our communion. On Sunday, January 21st, circulars of fair laundries were sent to All Souls', Beloved Disciple, Holy Trinity, St. Bartholomew's, St. James', and St. Thomas' Churches. Anyone interested to obtain information may apply to the corresponding secretary, 416 Lafayette street, New York. As in the inclement weather marking the present season there has been much suffering, contributions will be received at the same address and will be promptly forwarded to the proper persons. Speakers will be furnished for those desiring to arrange meetings in parish houses.

SOCIAL SERVICE EXECUTIVE SECRETARY FOR DIOCESE OF NEW YORK

The Social Service Commission of the diocese of New York has selected the Rev. Charles K. Gilbert, rector of Grace Church, Millbrook, as executive secretary. The Rev. Mr. Gilbert will devote all of his time to the work of this commission at a salary of \$3,000 per annum, and will begin regular work after Easter. He is a graduate of Hamilton College, class of 1902, with the degree of A.B., graduate of the General Theological Seminary, class of 1905, received degree of A.M. from Hamilton College in 1905, was ordained to the diaconate by Bishop Olmsted in 1905, and to the priesthood in 1906 by Bishop Greer. His first work was that of minister in charge of Trinity Church, New Dorp, S. I., starting as a seminary student and remaining after his ordination, and during the time he was there he was able to develop the mission sufficiently to make it an incorporated parish. In 1906 Mr. Gilbert began his rectorship of Grace Church, Millbrook. His ability to interest the Church in industrial work is illustrated by the fact

that in both New Dorp and Millbrook he has been able to establish substantial and well-used parish houses. Mr. Gilbert will enjoy the signal honor of being the first paid diocesan secretary representing Social Service interests. His headquarters will be at the Diocesan House, 416 Lafayette street, where the Commission has already established its offices.

AUSTIN, of the conspicuous cities of Texas, is perhaps the least afflicted with housing troubles. Like Galveston, the city has comparatively few poor inhabitants. It is an educational rather than an industrial or commercial center. It therefore does not offer the same advantages of employment to working people that are held out by the other cities of Texas. As a result of this, Austin has not been driven to the extremities of housing that have followed industrial development elsewhere, and overcrowding of homes and congestion of premises are housing evils that are comparatively unknown in the capital, although, to be sure, there are found here and there isolated instances that serve to show the tendency to improper growth wherever conditions arise in a city that are not under absolute control of the authorities. Moreover, the city is likely to have an industrial development in the near future and is anxious about its housing problem. It has a commission government and has officials who are concerned and interested. Among University of Texas professors the opinion prevails that Austin is one of, if not the best governed of the cities of the state.

There are in Austin a number of enterprises looking to the provision of homes for working people. According to the *Dallas News*, these are succeeding, as a rule, and in their success, if in nothing else immediately apparent, the growth and augmenting prosperity of the town are shown. Additions are being opened on sites not too remote from the heart of the business district in which people of limited means may procure homes upon terms that they are able to meet. The class of homes that are filling up these conditions is good. There is apparent an effort to beautify the premises as well as to provide in the home the more necessary elements of a home. Enterprises of this character have served to increase the number of homes that are owned by their occupants—in the long run the safe and certain solution of the housing problem.

OHIO IS HOLDING her fourth constitutional convention in 109 years. The convention of 1802 completed its work in twenty-five days. That of 1851 was in session 135 days, and twenty years later it took 188 days to agree upon a constitution which was later rejected at the polls. A tendency of the times is to make government more direct. Government by representation has not met with early expectations. Therefore the initiative, referendum, recall, and direct primaries are important issues before the Ohio convention. The Ohio convention is of special interest because other states are considering the adoption of new devices to secure more direct government by the people. When Ohio's first constitution was drawn Thomas Jefferson was president. The convention was controlled by Jefferson followers. Yet, after carefully considering the document framed, Jefferson declared that the framers "committed the grave mistake of making too many sections and attempting to go too much into detail." Jefferson's criticism of the Ohio constitution may with equal force be applied to practically all similar instruments.

ST. LOUIS has a City Club with a thousand members and a waiting list. Its secretary is Gustavus Tuckerman, formerly the rector of one of the St. Louis parishes. Memphis also has a vigorous City Club, the president of which is Dr. R. B. Maury, one of the leading Churchmen of that city. The City Club of Milwaukee, of which Frederic Cook Morehouse is president, is greatly expanding its activities. It has appointed a paid civic secretary and is planning to secure a club house. William Dudley Foulke, president of the National Municipal League, was one of the recent speakers at the weekly luncheons of the club.

MAYOR HUNT, the new progressive mayor of Cincinnati, is but thirty-two years old, but he already has a record of solid accomplishments, both as a member of the Ohio legislature and as a public prosecutor. He is an ardent member of the National Municipal League, concerning the work of which he recently wrote: "I regard the National Municipal League as

perhaps the most efficient agency in the country for the correct dissemination of information on municipal subjects. I know that I have been greatly instructed through the League."

THE WORKMEN'S COMPENSATION SERVICE and Information Bureau, maintained by the liability insurance companies of New York, and conducting an information service in the interest of those companies, has issued a pamphlet (of 62 pages) on "The Practical Results of Workingmen's Insurance in Germany," by Ferdinand Friedensburg, President of the Senate in the Imperial Insurance offices (retired) of Germany; much is translated from the German of Dr. Louis H. Gray.

MAYOR MAGEE, of Pittsburgh, recommends the creation of the office of efficiency engineer for the purpose of watching the progress of municipal work in any line, and to report whether the results being obtained are commensurate with the money that is being expended and to examine constantly the actual returns from any public project or expenditure. The office functions will be similar to those of President Taft's Commission on Economy and Efficiency.

"THE RURAL SURVEY IN PENNSYLVANIA" is the title of a report of the Commission on "The Church and Country Life" of the Presbyterian Church. It is an interesting study of a specially trained man who investigated in person the conditions of the community. I hope to have something further to say about the Report later on. Attention is called to it at this time so that those specially interested in rural problems may secure a copy of the Report.

"NIAGARA, never more in danger than at this moment, must eventually, if it is to be a cataract and not a catastrophe, come under a federal mantle as a national park. In no other way can America be saved from the lasting disgrace that now threatens our most notable natural wonder. A nation that can afford a Panama Canal cannot afford a dry Niagara." So declared President McFarland of the American Civic Association at its Washington meeting.

"A BLOCK FOR A SCHOOL" is the modern cry of the children, according to Miss Florence Holbrooke, principal of the Forrestville School. Her plan for Chicago is to have at least five acres around every school building for a playground for the children. With about 300 public schools in the city, this would give 1500 acres in use every day, 300 practical playgrounds, used by 800,000 children daily.

ST. LOUIS is the fifth city to establish a reference library in its city hall. The St. Louis Civic League has turned over all its collection of pamphlets and scrap-books to the library, where they will be thoroughly indexed. Other cities that have established city hall reference libraries are Baltimore, Kansas City, Milwaukee, and Minneapolis. Philadelphia is also about to establish one.

AN "INASMUCH HOTEL" is to be established in Philadelphia at Locust and Warnock Streets, right in the heart of what is known as "Hell's Half Acre." It will be an adjunct to the Inasmuch Mission, which has done helpful work among the down-and-outs. The hotel will be for these, although it is planned also to cater to the same class that patronize the "Mills" hotels.

THIS YEAR the Child Labor Conference (the eighth annual one) met in Louisville, Ky., from January 25th to 28th. Among the subjects up for consideration were "The Efficient Elementary School," "A Foe of Child Labor," "Street Trades and the Public School," "Industrial Training and Vocational Guidance," "The Relation of Rural Schools to Child Labor Reform."

A VIGOROUS ATTACK on the policy of the state subsidy of private charities and educational institutions was made at a recent meeting in Pittsburgh. One speaker, a professor at the University of Pennsylvania, declared that state aid pauperized charity.

STILL ANOTHER national organization. This time it is a permanent national association of legal aid societies, the outgrowth of a conference in Pittsburgh. When will this undue specialization end?



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.

SOCIALISM AND THE CHURCH

To the Editor of *The Living Church*:

IT has come to our attention from several sources that one of the chief purposes of the Church Socialist League in America, lately organized in this country, and consisting of Churchmen who are Socialists, is scarcely understood. The purpose of this Society is at present eirenic, to try and persuade so far as may be, Churchmen to understand Socialism and Socialists to understand Christianity. Its purpose is not so much to convert non-Christian Socialists or non-Socialist Churchmen, but merely to try and persuade them to understand one another.

In this connection we are reminded of a passage in a very good book, "Social Solutions in the Light of Christianity," lately written by Professor Thomas C. Hall of the Union Theological Seminary wherein he says: "Many Socialists are bitterly anti-Christian, not because they know anything about Christianity, but because they know a good deal about some Christian ministers. The sober-minded man wants to do justice to views sincerely held, no matter how untenable they may seem to him."

This League believes that our clergymen and laymen desire to know what the views of this increasing body of people called "Socialists" are. It also recognizes that it is very difficult for the average man to know where he may derive accurate information in an easily understood form. It is one of the League's main purposes to provide a bureau for the dissemination of such accurate information, to provide books and direct the reading of Churchmen so that they shall secure what they want to know without waste of energy, time, or money. We therefore ask the privilege of recommending through your pages, the following books:

- 1.—The book of Professor Hall's above mentioned (it deals with other solutions beside Socialism, but is full and accurate on that subject. Published by Eaton & Mains, New York, 1911).
- 2.—Spargo's *The Socialists, What They Are and What They Stand For*. Write C. S. League for this book.
- 3.—Spargo's *The Spiritual Significance of Modern Socialism*. (One probably will not agree fully, but it is a valuable book. Write C. S. League for this book.)
- 4.—Noel's *Socialism in Church History* (written by a priest of the Church). The Young Churchman Co., Milwaukee, Wis.

In the interest of that peace and brotherly kindness which are characteristic of Christian morality, we ask, as Churchmen who believe that no man should be condemned unheard, that Churchmen make an earnest effort to find out what Socialism really is, before expressing any opinion, favorable or otherwise, upon it. We deem this the merest justice.

The undersigned is now secretary of the League—having taken it over because the clergyman who started the C. S. L. in America finds himself unable, in addition to his other duties, adequately to handle the large interest it has aroused; and will be glad to answer all inquiries.

E. M. PARKER.
Valparaiso, Ind.

ECONOMIC JUSTICE vs. ECONOMIC COMMON SENSE

To the Editor of *The Living Church*:

THE discussions concerning "Economic Justice" are interesting, but to some of us the terrible struggle to get just a little larger share of our really small production for the laborer, would be a subject for humor, if it were not that it involves the tears and anguish of men.

The entire production in the United States in every line, including farming, mining, and repairs is only \$17,775,000,000. That is the sum total upon which all men must live—"bloated bondholders" and "wage slaves." Let us add, to be generous, \$1,000,000,000,000 for what is consumed and wasted upon the farms, and that will surely represent the total of our wealth. (Census for 1900.)

If each of us had our share of that sum, we would have a fraction over 67 cents a day. The conflict in the industrial world is to see if one cannot get from another, some of his 67 cents, or to get for the laborer a little more than he is getting of the 67 cents that belongs to him. The margins of profit in the ordinary business will not go 9 per cent net. If the entire profit of industry should be given to labor, not reserving a mill to capital, it would not make an appreciable difference in their living. It might increase their wages 25 or 30 cents a day. The whole thing reminds one of the saying, "Small potatoes and few in a hill."

We ought to include in our struggle for "Economic Justice" a

little "Economic Common Sense." Does our present production represent the full possibility of our natural resources and our mechanical power? God has done His part, as a study of natural resources will show. And the answer to the other is that labor taken as a whole is one-fourth of the time idle. Dr. A. N. Craft, in his book, *Revolution Without Bloodshed*, shows that if equipped with existing machinery at every point, 108,000 men could produce and carry the common necessities of food and clothing for 92,000,000 of people. There is not the shadow of doubt but that we could produce both necessities and luxuries for all, and in such quantities that we could not use them all. It is a simple matter. It is not common sense to want to take away from the rich their luxuries, to lower the standard of living; we want to raise it for all. And surely, since there is no doubt as to our ability to produce such abundance, common sense would impel us to get together and devise a way in which we can appropriate the bounties of our heavenly Father. There are some things that we now know cannot exist along with increased production. Professor Fetters indicates it when he says, "The one objective condition of value is scarcity." To have a price, a thing must be scarce. To have a profit, you must have a price. To have a wage, you must have scarcity, price, and profit.

What shall be the economic system? It cannot be the one we have. It cannot be single tax, for their system includes prices which must limit production. What is it? I do not know. Socialism may be a looking toward it, but it is pretty crude now. There is only one way to arrive at a solution of the problem, and that is as Dr. Craft has suggested, by experimentation in economics. We have had some experiments and we know what not to do. We know that human nature is not going to be satisfied with any "simple life" scheme, nor with "economic equality." We can work out the problem on the lines Dr. Craft suggests in his outline of experiment. It is to this that we ought to direct our thought, recognizing that the capitalist is just as much a creature of the economic system as the laborer.

Let us cease this unjust lampooning of a class, which does no good. Let us apply a little common sense to our economics, and get together and see if we cannot find a way to appropriate the enormous wealth which nature and human genius can afford, which will banish poverty from the world.

E. J. CRAFT,

Bridgeport, Conn. Rector of Christ Church.

LABOR STATISTICS

To the Editor of *The Living Church*:

IN reply to the Rev. Custis P. Jones' letter in your issue of February 3rd, I would again state that my statistics were based upon, and solely upon, U. S. Census Bulletin No. 150, issue of March 14, 1902. The particular statement in this Bulletin to which I had reference is to be found on page 2, column 1, viz.: "The apparent value of products per wage-earner has increased from \$1,065 in 1850 to \$2,451 in 1900." I see that I quoted it as \$2,471—an error of \$20 to the bad. The wage-earner figures out to \$437, as I stated it.

Mr. Jones has gone behind these returns, as he had a perfect right to do. Accordingly I shall avail myself of the same right to go behind the returns in the statistics cited by Mr. Jones. In so doing I shall make use of suggestive data supplied in Table 2 of Bulletin No. 150. Here I find that out of \$7,054,656,002 to be apparently deducted as "cost of material" from a gross produce value of \$13,091,876,790, the enormous sum of \$4,658,697,841 represents material in partially manufactured form. Apparently only \$2,395,958,161 represents raw material bought from outside of the manufacturing group studied in Table 2. Thus this group seems to have supplied about two-thirds of its material to itself. Its miscellaneous expenses are given as \$1,028,865,586; fuel, freight, etc., as \$323,251,077. This would seem to make a total real cost expenditure of \$3,748,084,824 from a corrected gross product of \$8,388,409,055. So on this analysis labor in this group would seem to get about one-half of the net value of its produce and not the two-thirds shown by the unanalyzed statistics cited by Mr. Jones.

The item of "material in partially manufactured form" shown in Table 2 of Bulletin No. 150 raises the question whether something corresponding to it should not be figured into Mr. Jones' statistics.

It would be interesting to have before us, also, all the items lumped together as "miscellaneous expenses" to see wherein deductions might be called for in items supplied by the group to the group.

If, as Professor Scott Nearing finds (*Wages in the United States*, p. 213) "half of the male adults of the United States are earning less than \$500 a year; three-quarters . . . less than \$600 annually; nine-tenths . . . less than \$800 a year; while less than ten per cent receive more than that figure"—if, in addition to this, the average salaried helper receives about \$1,018 annually—and if both these receipts in composition represent as high a figure even as one-half of the net product, capitalists must be in a sorry way. If they represent two-thirds, as shown on the face of Mr. Jones' figures, then will some one come forward and explain where our great American fortunes come from; and how so many of our capitalists can live as expensively and sumptuously as they do? No, I can't come up those 46 points, my reverend brother, until I obtain further data.

EDWARD M. DUFF.

To the Editor of *The Living Church*:

IN your correspondence in to-day's paper, you have a letter headed "Erroneous Socialist Statistics." May I suggest that it is not "Socialist" statistics, but United States Government statistics, which are there criticised. In my letter of January 20th, I quoted certain figures issued by the government of the United States, and certain calculations which any one acquainted with long division could make. Mr. Custis P. Jones now accuses me of "spreading utterly erroneous and mischief-making statements," and proceeds to "rebuke" me in no gentle terms.

I believe that in logic there is such a thing as a fallacy of four terms. I was taught that it was a common trick of the cheap politician to employ it. I regret that Mr. Jones, unwittingly, I believe, has fallen into this fallacy. He triumphantly shows that the net output per employe is not the amount I quoted, and then points the finger of scorn and reprobation at me. He has not read my statement carefully, or he would see that I said nothing about the net value. I said merely that the difference between the amount of wages received by the individual workman and the value of product (the term is not mine—the government is responsible for it) which goes into the pocket of the employer "call striking attention to one of the reasons for the unrest among the working classes." I think this is true. Those who think otherwise are at liberty to do so; but their opinion does not alter the ratios of the figures given, nor does it afford ground for a charge of gross error.

Feeling sure that this politician's fallacy would be called upon to do duty, I further said: "Of course, if the conditions of the calculation are changed, if new factors are introduced, . . . new results will be arrived at." Mr. Jones, in spite of this, introduces new factors and then triumphantly proves that my original statement is utterly false!

Mr. Jones quotes figures for 1904, and subtracts them from my figures for 1905! Surely this is not in the interest of accuracy. Moreover, he gives me the title of Reverend, an honor which I have not. This is a small matter, but it points to a carelessness of which a student well trained in sociological research would not have been guilty, for the clergy lists are easily accessible.

I regret to take your space for such personal rejoinder, but Mr. Jones has forced the issue by demanding an apology from me. I decline to make it. My figures, quoted baldly from a reliable source, I have not attempted to juggle. Those who think they indicate a relationship between capital and labor which is unwholesome are certainly entitled to do so without being charged with gross error. I have no quarrel with Mr. Jones' figures, though his conclusions are open to debate. But I do protest against the using of his calculations, made under his own conditions, to refute other calculations made under other conditions. He has made the fundamental error of attacking figures rather than the conclusions from them. The only conclusion which I drew, and which is quoted above, I do not think is mischief-making.

And finally, I think that the government statistician, whoever he may be, should share part of my burden of the accusation of mischief-making. He is responsible for the figures, not I. He may thank his lucky star that he has the kindly shelter of anonymity, and cannot be called upon to apologize.

Very respectfully,

JAMES V. BOWEN.

Agricultural College, Mississippi, February 3, 1912.

[The discussion of this subject is now ended.—EDITOR L. C.]

"WANTED—A HOME"

To the Editor of *The Living Church*:

NOTHING that I have read for a long time has given me so much pleasure or interested me more than your editorial (February 3rd), "Wanted—A Home." Strong, clear, and truthful, you have stated fundamental facts that ought to have the widest circulation, not only in the religious, but in the secular press. It should be reprinted for circulation by all interested in preserving our national life, for it is the keystone of the foundation on which we build our state and individual lives.

I will not say that no man, or woman, who has had the ideal home you portray can ever prove unworthy of, or unfaithful to, such training and traditions, but I do assert that it is the greatest safeguard in after life. Even the outcast, fallen through weakness or force of circumstances, is often brought to reform through the memory of his early home and teachings, revived in him by reflection or good influences.

Why is it that the American people are so daft on "societies" and "organizations"? And why so many religious and civic clubs and guilds, and combinations, apparently to meet social or religious wants, evils, and emergencies?

It is a fad nowadays to "start" or "organize" something, and the fashion has become a disease. The social part of it often assumes the place rightfully belonging to the home, and many of the so-called charitable organizations interfere with the home life very seriously, in taking an unreasonable amount of the time of members of the household, caused by the too frequent calls for meetings and service. Again, this multiplication of organizations is apt to be a constant source of irritation to the charitable and generous giver—most of

whom would prefer to give \$25 to one organization, rather than \$5 apiece to five, and when *the one* could be made *effectually* to do the work of the *five*. A clever writer recently said he was tired of the word "Reform," meaning not that he was unsympathetic with the object in view, but with the myriad methods of accomplishing it.

To my mind there should be no let-up in our energy to improve conditions, but our effort should be to "*simplify*" our organizations in Church and social life. That the Church can set an example in this respect admits of no contradiction. Let it do so, on the ground that parents need more time with their children, and to develop a true home life, and in this manner without lessening the amount of work or good accomplished, show us what the Church expects its members to establish in every family—a Home.

It is a fact that people privileged to enter and enjoy the atmosphere of an ideal home seldom fail to be impressed with the beauty of its life and carry away a desire to share in such happiness, and perhaps the example is not lost. Maybe the desire bears fruit in his own household, but the impression never fades and must bear fruit in some direction.

Hence it seems to me that your article on Home life is most timely; that it is of vast importance to Church and State; and that it should be written about and preached about, far more than it is. In short, do not let up on your charities, your giving, or your duty to others, but combine and simplify them, and let more of your social life be home life in its truest and highest sense. Such an example will bear fruit in the nation and the Church, to an extent undreamed of by those who as yet do not realize what true home life is.

Middletown, Conn., Feb. 8, 1912. CHARLES E. JACKSON.

BISHOP ROWE WANTED IN ALASKA

To the Editor of *The Living Church*:

IN behalf of St. Philip's Church, I wish to join the testimony of our people to that given by Mr. Roe of Ketchikan, published in *THE LIVING CHURCH* of January 6th. All unite in saying that we cannot lose Bishop Rowe. It would be a calamity. His name is a tower of strength for everything that is good in Alaska, and it is especially so for those of us who are making our life work an effort to do a little good for Christ and the Church in Alaska.

Alaska is a land of tremendous natural resources. Its growth has been retarded by unwise laws; but this condition will not always last. Congress will soon act, and when its immense resources are opened up, the population will increase rapidly. Alaska will become one of our great states.

It has been intimated that Alaska has been receiving more than its share of mission money, taking into account its population. That may be so, but if you take into account the immense distances in Alaska, and the area that has to be covered, you will find that no work is more economically efficient than is the work in Alaska. Work in Alaska, if done at all, is expensive, and is not a territory that will in a short time become a state that will rival the whole Scandinavian peninsula in wealth and population worth saving?

The story of the Church is that it has literally been saved by its missions. Alaska in time will be giving back more than it has received, and so in time will our foreign missions be giving back in affection and spiritual power to the mother Church more than has been given.

Yours very truly, HARRY P. CORSER.

Priest in Charge of St. Philip's Church, Wrangell, Alaska.

MEN AND MONEY IN MISSIONS

To the Editor of *The Living Church*:

IT is not often that I "rush into print," so I beg you will allow me a few lines of your valuable space. Your correspondent, the Rev. D. A. Sanford, takes issue with me in my contention that the domestic mission field is not receiving a just proportion of money from the General Board of Missions. His slogan is "Men first, not money." Well, I must confess I don't like it. It sounds very nice and implies all kinds of self-denial and sacrifice on the part of the men, which is right and proper, but the work *cannot be done without money*. Your correspondent says: "Get the right sort of men"—"they must adapt themselves to the field—develop talent for any special sort of work" (a pretty large order for the average priest), "and then, what is *most important of all*, let them be *kept and sustained there*." Exactly; that's the point; that's where the money part comes in. There are scores of new and fast-growing towns in the West that are crying out for the services of the Church, and these are the places where men should be sent and properly "sustained" until they become self-supporting parishes. Men we must have and money also.

With your correspondent I deplore the frequent changes among the clergy and believe that often they are unnecessary. That these removals are quite expensive many of us know, and your Texas correspondent will endorse this from his own experience.

What is wrong with the Church, "long vacant," of which the warden is offering \$1,100? In these days of small salaries one would expect numerous applicants for such a place. H. W. ROBINSON.

February 10, 1912.

To the Editor of *The Living Church*:

MR. SANFORD'S letter in your issue of February 10th is utopian. "Men first, not money," reads well as a theoretical battle cry. It is impossible in practice. Man is an animal. He needs food to live. He must have money to buy food. If he works as a missionary his sole means of earning money to buy food is in his spiritual labor. Therefore he must be paid for his work. Hence it is impossible to get men until there is money to pay them. So the battle cry reverses itself and becomes, "Money first, then men."

In the newer states, business men are using their wealth for trading purposes. Of course it is their duty to give liberally to religion, but alas! it is utopian to expect it. For many years the sinews of war will have to come largely from the General Board of Missions. Here is a concrete instance of what is happening to-day:

The Presbyterian Board of Missions is giving this year \$36,000 for work covered by the diocese of Oregon. Our own Church is giving \$3,000 for its work in the same territory. Does it need a prophet to foretell the ratio of Presbyterians to Churchfolk in Oregon in the days to come?

H. H. MITCHELL.

Trinity Rectory, Jacksonville, Ill., February 10, 1912.

To the Editor of *The Living Church*:

THE choice of South Dakota and Duluth by your correspondent from Texas was an unfortunate one for his argument. South Dakota and Duluth are the two missionary jurisdictions which have always been treated with generous consideration by the Board of Missions, and they are splendid and conspicuous examples of what can be accomplished in the domestic mission field when proper financial support is given. It is precisely because the Bishops of these districts had money that they were able to get men and keep them, and that they were able to produce results in which we can all take pride.

The experience of South Dakota and Duluth add force to Mr. Robinson's main contention, and they prompt irresistably the question: Why so much missionary money is spent in Alaska where no results can ever be obtained because of the absence of people, and so little among the teeming millions of continental United States?

My own opinion is that Mr. Robinson is right in attributing the "meagre receipts" to this very cause. The increased interest in missions which the clergy have aroused through their faithful preaching and teaching, has turned the minds of many to the study of missions as never before, and they are asking in ever increasing numbers why the Church neglects her missions in those parts of the country where multitudes are dying for the Bread of Life, and lavishes her money upon the uninhabitable regions of our country's domain.

Compassion—the compassion of God—is the source and spring and all compelling cause of missions; but the compassion of God is for the multitudes, not for frozen ears or tropical fevers.

Houghton, Mich., February 10, 1912.

W. R. CROSS.

[The discussion of this subject is at an end.—EDITOR L. C.]

"CHARTS OF CHILDHOOD AND ADOLESCENCE"

To the Editor of *The Living Church*:

SOME interest having been manifested in the "Charts of Childhood and Adolescence," for schools of religion, mentioned at one of the conferences during the late meeting of the Board of Religious Education in Chicago, I think perhaps your readers may be interested to know that these may be obtained direct from the author, Professor Edward P. St. John, 1556 Broad street, Hartford, Conn., at the nominal price of 25 cents for the two.

These charts were commended to me by Professor Henderson of the University of Chicago, at a meeting of the Religious Education Club of that institution. They give in brief, tabulated form, the physical characteristics, emotional characteristics, intellectual powers, spontaneous interests, social tendencies, special religious opportunities, methods of discipline, department in graded Sunday schools, suggestions for class organization, type of teacher, and hints for a grade curriculum, for the periods of infancy, early childhood, boyhood and girlhood, and early life, middle, and later adolescence.

They frame easily, and on one's wall form a quick and excellent outline for one's work in one's school and in child-study. Personally, I have found them very useful.

Yours in Christ,

BERNARD IDDINGS BELL.

Oak Park, Ill., February 6, 1912.

DAWN

A lone star 'mid the billowy blue;
A gleam of gold, then a kindling east;
A sky shot riot with gorgeous hue;
A bird's glad carol to Nature's feast.

Flawless crystals on leaf, stone, flower;
A piercing brilliance—the sun's clear ray;
Dawning life of a mystic hour;
God's wonder gift—an unspent day.

MARY ALEXANDER SINGLETON.

LITERARY

LENT AND DEVOTIONAL

Cecil F. J. Bourke. Retreat Addresses and Other Papers. With a Short Memoir edited by S. Harvey Gem, M.A. London: Mowbray & Co.

This is a volume put forth as a memorial of the late Cecil F. J. Bourke, Archdeacon of Buckingham. The first hundred pages of the book, concerned with chapters on his life, consist of loosely-jointed extracts from letters and personal reminiscences. They give the impression of a devoted and priestly life, of a man of rare judgment and steady hopefulness. Both as Canon of Truro in the early days of its Cathedral, and afterwards in the Mission of Help to South Africa, Bourke was closely associated with Bishop George H. Wilkinson and was his warm personal friend. The last fourteen years of his life were spent in the diocese of Oxford as Archdeacon of Buckingham under Bishop Stubbs.

The rest of the book consists of selections from the Archdeacon's sermons, retreat addresses and letters. The whole volume is valuable mainly, perhaps, as an illustration of the life and work of a typical English priest in our day. H. O.

Studies in the Highest Thought. By A. T. Schofield, M.D. Hodder & Stoughton. George H. Doran Co., New York.

Dr. Schofield, who has written extensively and is perhaps known best for his work along the lines of the unconscious mind, gives us here a series of studies delivered before the Alliance Club in London. The idea running through the series is that the mysterious is attracting many people to-day, and lest they fall into the snares of so-called higher thought they should know something of the *highest* thought, the "higher mysteries of the Christian faith." The book is very full of deep conviction and mystical fervor; practical and devotional and inspired by a living, personal faith. Such a book, by a layman and a physician, would be read by men who would not open the covers of a devotional treatise. It also deserves the attention of every earnest priest. P. R. F.

NEW LITERATURE for Lent is always in demand. There is now ready a book of daily readings for the season based on the First Epistle of St. John, entitled *A Lent with St. John: A Thought for Every Day in Lent*, written by the Rev. Harry Ransome, rector of Christ Church, Media, Pa. The style is both devotional and practical, bringing the ideals of this epistle into the range of possible aspirations. So well does this epistle lend itself for the purpose of Lenten meditations that one wonders it has not been more generally used. These readings are equally adapted to use at Lenten daily services or for individual use, and the low price at which the book is published will facilitate a wide circulation. We gladly commend it. [The Young Churchman Co., stiff manila cover, 30 cents, by mail 35 cents.]

AN ATTRACTIVE BOOKLET for the season is *A Lenten Diary*, described as "An Aid to Spiritual Conflict," arranged by "Gretchen" and with an introduction by the Ven. Archdeacon of Liverpool. There is, for each day in Lent, a text, a few blank lines for individual notation, and a sentence or two chosen from the devotional writings of Faber. There are also preliminary suggestions as to the best way of using the booklet. The latter is attractively printed in purple upon heavy paper and would make an attractive gift for class use. [Hills & Co., 40 cents.]

LECTURES ON IMMORTALITY

Why We May Believe in Life After Death. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle, New York. Boston: Houghton, Mifflin Co., 1911. Price, \$1.00 net.

This volume represents the first of the series of Raymond F. West Memorial Lectures at the Leland Stanford Junior University. By the terms of the foundation, the lectures must be on some phase of the subject: "Immortality, Human Conduct, and Human Destiny." Dr. Jefferson, of the Broadway Tabernacle, New York City, has taken the first part of this triangular subject for the three lectures which he calls, "Why We May Believe in Life After Death."

"As long as men keep on dying," he writes in the first lecture, "the heart will continue to ask the same old question. Death is not commonplace with any one of us. When we shall at last drink of the mysterious cup, the experience will be as novel to us as to the first man who fell on death." These words may suggest not only the author's purpose, but also his admirable method. As a piece of apologetic, these few pages are a real contribution to clear thought and fair statement. In the first lecture the author outlines his reasons for a re-study of human destiny. He starts where a good

preacher must start—at the point of view of the average observer. Step by step the reader is led to see the greatness of the subject, and its intimate connection with the problems of every-day life. In a word, the first lecture awakens real interest in a subject which is seldom successfully treated save from a definitely dogmatic standpoint.

The second lecture outlines the arguments against immortality. Each point is stated fairly, and then fairly answered. It is noticeable that in each case the answer, following the Gospel precedent, is bigger than the question. We have been especially pleased by the philosophical steadiness with which Dr. Jefferson meets the popular doctrine which substitutes corporate for personal immortality. "Poets may sing of the soul melting into God, but the words, however æsthetically impressive, have no ascertainable meaning. It is impossible for one person to melt into another."

The last lecture gives us the arguments for immortality. Five of these are taken directly from the doctrines of modern science, four spring from philosophy, and the witness of religion crowns the thesis. We heartily commend the whole book to the general reader as well as to students and preachers. H. O.

SERMONS

A VOLUME of sermons of far more than usual interest is *Famous Sermons by English Preachers*, edited with introductory notes by Douglas Maclean, M.A., Canon of Salisbury, etc. This is a collection of sermons that have made history. The authors begin with the Venerable Bede and end with Canon Liddon. Hugh Latimer, Bishop Andrewes, Laud, Jeremy Taylor, are among the authors of their day from whose pens we find sermons in this collection, while Wesley's "Korah" sermon, which will never be forgotten, Keble's sermon on the National Apostasy, which introduced the Oxford Movement, Newman's sermon, "The Parting of Friends," Pusey's on "The Entire Absolution of the Penitent," are among single sermons that have themselves become famous landmarks of history. Besides those mentioned there are many more. The whole is contained in a large octavo volume of nearly 400 pages. [The Young Churchman Co., Milwaukee. Price, \$2.00, by mail \$2.15.]

THERE WILL be a general and very cordial welcome given to a volume of *Sermons and Addresses* by Edward King, D.D., late Bishop of Lincoln, edited by B. W. Randolph, D.D., Canon of Ely. We do not need to write again of Bishop King as preëminently among the saints of the Church of England in the nineteenth century. As a writer of devotional literature he attained to world-wide fame. This volume contains a number of sermons, an address to lay readers, a brief series of Good Friday addresses not of sufficient length to extend through the three hours, and a series of Confirmation addresses. The high standard of all the Bishop's work is, of course, maintained throughout. [Longmans, Green & Co. Price, 90 cents.]

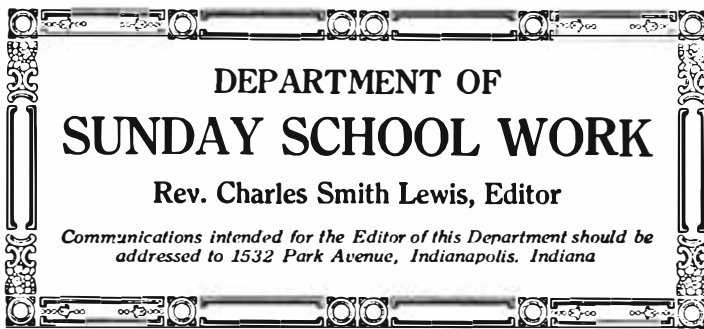
RECENT PAMPHLETS

AMONG RECENT pamphlets is a careful study of the Marriage law in Canada from earliest to the present times, bearing the title *Church History from the Archives*, and written as "A Study" by Henry Kittson, rector and canon of Christ Church Cathedral, Ottawa. The importance of this subject is derived especially from the serious questions now at issue in the Dominion by reason of the astounding papal claim to annul marriages that have been solemnized according to the law of the land. Many outside of Canada will be interested in this careful study. [The Jackson Press, Kingston.]

AN INTERESTING account of modern Scottish Church history is given in a little pamphlet, *A Short Account of Scottish Episcopacy Since the Reformation*, by J. C. Holden, M.A., rector of St. Mary's, Midlothian, with portraits of Primus John Skinner and Bishop Dowden. One finds the sad story of existence under penal statutes rigorously enforced, with, finally, Prayer Book services tolerated and then admitted, until finally we come to the present position of the Episcopal Church of Scotland. [R. Grant & Son, 107 Princes street, Edinburgh.]

A LEAFLET HYMN with music bearing the title *Victim Pure* and written by Mary Ann Thomson is received. The hymn itself is of interest to our readers in that it was originally printed in THE LIVING CHURCH for April 10th, 1897, as, indeed, in another issue of this periodical, was the author's now well known hymn, *O Zion Hasten*. The music to the hymn *Victim Pure* is by Miss Edna C. Thomson, from whom the leaflets may be obtained, 2101 North Camac St., Philadelphia, at 50 cents per 100 copies; single copies 2 cents. The words of the hymn are reprinted on page 546 of this issue.

WE HAVE RECEIVED from the Rev. Thomas Burgess an eight page leaflet entitled *Daily Reading in Preparation for Confirmation and the Holy Communion*. Taking five weeks before the date of one's Confirmation and three weeks after that date, he suggests a course of brief readings from the Bible in preparation for and in thanksgiving after the great event. The selections seem very happy ones. [MacCalla & Co., Inc., 237 Dock St., Philadelphia, Pa.]



TWO series of graded text books have, within the past few months, appeared in England. To the earlier of them we would call attention at this time, reserving the others for later review.

In the issue of *THE LIVING CHURCH* for October 28th, we noted a new book on method by Rev. R. E. Johnston, M.A., vicar of Marden, Kent, *The Church and the Children, A Handbook of the Graded Sunday School and the Catechism*. In that book we found the outline of a well balanced and carefully graded system of instruction proceeding along the lines that English conditions, with two sessions of the school, make possible. The morning sessions were planned for definite graded work in connection with a series of Manuals, which have at last come into stock in this country through the agents of the English publishers (Mowbrays), The Young Churchman Company of Milwaukee. [The *Marden Manuals for the Graded Sunday School*, by the Rev. R. E. Johnston, vicar of Marden, Kent. *Grade I, Stories from the Old Testament: Grade III, The Works of our Blessed Lord Jesus Christ: Grade V, The Story of the Ages before Christ*. A. R. Mowbray and Co. Ltd., London and Oxford, The Young Churchman Co., Milwaukee, Agents. Price 40 cts. each; by mail 45 cts. Only the Grades mentioned are now ready.]

One is struck in studying these books with the thoroughness of the work. There is actually no detail that has been omitted. Mr. Johnston and his publishers have forestalled every need. In addition to the text books (for the teachers), there are albums for the pupils, arranged for each grade, maps, pictures, both large and small, stickers, black boards, easels, models, even pointers and erasers have all been assembled together in the "Equipment" for the different grades and can be secured by English patrons of the course at reasonable prices direct from Mowbray. Naturally these materials would not bear importing in quantities, unless under custom ruling they could be brought in duty free for Church use. It would be quite possible to secure equivalents for most, if not all, of these supplies, through the New York Sunday School Commission Supply Department.

THE ASPECT of the work most suggestive for us and to which special attention must be drawn, is the scheme of instruction. Based upon real educational methods, and thoroughly graded with attention to all sides of the pupil's life and development, we find the lessons worked out on instructional, memoriter, and self-expression lines. In Grade I (equivalent to our third grade of public school grading), the instructions are based on stories from the New and Old Testaments, twenty from each; to be followed in Grade II (not yet issued) with further stories from both. The Memoriter work of Grade I includes the Apostles' Creed, various texts and hymns, to be followed in Grade II by the whole of the Church Catechism together with further texts and hymns. The Lord's Prayer has been already learned in the Junior School which corresponds to the Primary Department of our usual American nomenclature. This is not included in Mr. Johnston's books, as he finds in Miss Hetty Lee's *New Methods in the Junior School*, adequate material for the primary grades. The self-expression work of grades I and II consists of fixing in an album supplied to each child, small reproductions of the large picture illustrating the lesson; together with a re-telling of the story in the child's words.

The work of Grade III is on the Life of our Lord, that of Grade IV on His Words. The memoriter work still includes texts but for the hymns are substituted the canticles and some passages from the Gospels, together with the collects or other prayers. The smaller album has given way to a larger one into which are written brief summaries of the lesson and outline maps are filled in.

Grades V and VI, which correspond to the two grades below high school with us, take up in the first, the Ages before Christ, "showing how God prepared the world for the coming of His Son," and in the next year a series of lessons on the Acts of the Apostles showing "how the ascended Lord guided His Church in the first thirty years of its work." The memoriter work covers passages to be learned from Scripture. The self-expression work includes further use of maps and stereoscopes, and the writing of analyses, or the answer of questions suggested with different lessons that involve some real thought.

THE THOROUGHNESS of this scheme is only partially shown by such an analysis. To appreciate it, it is necessary to study these

Manuals, or, better, to test it with actual classes, as we have been able to do through advance copies of the books. The constant aim, that is not lost sight of for a moment, is "to train our children to be faithful soldiers and servants of Christ, true and loyal members of His Church." The tone of the Manuals is distinctly and definitely that of the Church. Children taught after the system can only be Churchmen or Churchwomen. No other religious body could use these books harmoniously with its divergent doctrine and polity. This is one of the strong points in favor of the course.

To some of us who are familiar with other modern methods and the use by children of text books and the custom of referring them to passages of the Bible for personal study, the method for the pupil will seem rather unusual or perhaps unsatisfactory. Let us look at it closely. Take for instance Grade III. Each lesson is subdivided into three points. The instruction begins with a review of the previous lesson. The new is tied on to the old and the first point taught and fixed in the minds of the pupils by careful questioning. The second and third points follow in the same way. The several points are written out on the blackboard as they are reached. By wise questioning the essential lesson is brought out from the children. The use of maps for the location of places, and of the Bible for looking up references is essential. For the next Sunday the children are expected to write in the album a short account of the lesson and the picture is to be pasted in neatly, or the proper map work done. It will be seen that what is in mind is to impress the essential lesson and to familiarize the child with the narrative that lies behind it. When we come into the higher grades this pupil work is to a much greater degree the expression of each one's own thinking under the inspiration and guidance of the teacher.

THESE MANUALS are published at present for only the alternate grades. The recommendation is that two grades be grouped together for the first year, and when the other three Manuals are published—they are promised us for this year—then the whole six grades can be put into effect. There is practical wisdom in this.

The excellences of these Manuals can only be properly understood, as we have said, by studying the books themselves. In addition to what has been noted of their thoroughness of method and sound Churchly tone, one must note that they are distinctly religious; eminently practical. In each volume we find a clearly expressed statement of the plan of the grade and the method for the use of the book; in each we find a capital form of morning and evening prayers to be learned by heart and used by the children of the grade. The technical satisfactoriness is equalled by the scholarly handling of the subject matter. The author knows his subject as well as how to put it before children. In the Old Testament volume we find this statement of its standpoint: "standing up as the central idea of these ages is God's idea of His Church." Our author goes on to say: "If a child of God should leave our Sunday school without having conceived in his mind that central idea, it will be our fault, because we have not taught him with knowledge and insight. So surely as we have conveyed to him God's idea, we have given him a key to mysteries that explain the history of men."

SUPPLEMENTARY to these Manuals is a second series, of which the first volume is at hand, for the Catechism. This volume is entitled, *The Marden Manuals for Catechists at the Catechism: Catechist's Manual-First Year, The Christian Faith*, and is published by the same publishers, and sold by the same agents. We have here forty-two lessons arranged for the Catechism, i. e. the Sulpician Method, covering the first two sections of the Church Catechism. For those who are using the Method, we can commend this volume with the same heartiness that has marked what is said above for the other parts of the series. For those who do not use the Method this volume would serve as a capital basis for daily instruction on the Church Catechism or questioning of the main school by superintendent or rector.

The Sunday School of To-day: A Compendium of Hints for Superintendents and Pastors. By the Rev. William Walter Smith, M.D., with a special chapter on Sunday School Architecture, by Charles William Stoughton, A.I.A., and an Introduction by the Rev. Lester Bradner, Ph.D. Fully illustrated. Chicago: Fleming H. Revell Co. Price, \$1.25.

Dr. Smith has in this volume given us a valuable handbook on organization and equipment, and, by the additional chapter by Mr. Stoughton, has set before us certain valuable suggestions on the modern Sunday school building. To these we must return at some later day. One hardly knows what to select as material for comment out of the full measure of valuable suggestions. The volume is as Dr. Bradner says in his introduction, a "diagnosis chart for the enterprising and even the non-enterprising Sunday-school worker." Perhaps as useful a section as any is in the chapters that cover the equipment. It is a distinct help to have assembled together the very best ideas on the necessary fitting of a modern school. How far away most of our schools are from this ideal! Again we note with pleasure what Dr. Smith says of the routine work, particularly of enrolment and records. It is at this point we are sure that a

great deal of our inefficiency will be found. Here we find business methods applied to the Sunday school with the certainty of valuable results. Again we note with no little satisfaction the two chapters of "Plans that Work" and "Summer Hand-Grips in the Sunday School World." The neglect of those who are not in the schools, and of those who are away during the summer months, is a serious neglect; and Dr. Smith, out of his wide experience, gives us some very practical suggestions. The whole book is guided by the purpose of aiding the superintendent or rector to secure results from the school. To quote again, making the words of Dr. Bradner our own: "We predict a career of great usefulness for this new addition to the literature of Sunday-school efficiency."

The Use of the Bible in the Education of the Young: A Book for Teachers and Parents. By T. Raymont, M.A. New York: Longmans, Green & Co.

We have here a really valuable survey of the Old and New Testaments; first from a literary standpoint, then from that of a teacher's survey of the narratives. The point of view in the Old Testament is frankly that of the critic of a rather more "liberal" position than Driver. Possibly the standpoint is most closely to that of the *Encyclopaedia Biblica*. The Fourth Part of the book is given over to Teaching of the Scripture, and is in three chapters, The Course of Instruction, treating the principles that must underlie this; The Preparation of the Lesson; and Modes of Presentation.

VICTIM PURE

Victim Pure, on whom were laid
All the sins of all mankind,
Through the ransom Thou hast paid,
Let us all forgiveness find;
Jesu, Lamb of God, we pray,
Take Thou all our sins away.

By the drops of bloody sweat,
That beneath the olives fell,
As Thy soul the pressure met
Of the burden none can tell—
Jesu, Lamb of God, we pray,
Take Thou all our sins away.

By the Precious Blood that streamed
From Thy flesh by scourging torn,
And the ruby drops that gleamed
In Thy piercing crown of thorn—
Jesu, Lamb of God, we pray,
Take Thou all our sins away.

By the Sacred Blood that fell
When the hammer and the nail,
'Mid the scoffs of earth and hell,
Did Thy tender flesh assail—
Jesu, Lamb of God, we pray,
Take Thou all our sins away.

By each precious drop that flowed
'Neath Thine accusation-scroll,
While the curse of guilt abode
On Thy sorrow-stricken soul—
Jesu, Lamb of God, we pray,
Take Thou all our sins away.

Victim Pure, whose Blood was shed
For the sins of all mankind,
Hear our prayers for quick and dead;
Let us all Thy mercy find—
Jesu, Lamb of God, we pray,
Take Thou all our sins away.

MARY ANN THOMSON.

THE LAST VOYAGE

When my last summons comes, and I am called to go,
A voyager on waters dark,
I pray, dear Lord, let not the tempests blow
Upon my quivering bark.

When I shall slip my moorings from the rugged strands
Of life, and sail away;
When sorrowing, aching hearts, with trembling hands
Shall fondly bid me stay;

Let my frail bark upon the surging waters glide,
As on a gently ebbing sea,
And may I safely in that far-off harbor ride,
Forever more at home with Thee.

H. A. PERSHING.

CONTROVERSY

CONTROVERSY is supposed to be bad form and useless—that is religious controversy. People tell us they will never argue about religion—that they will not subscribe to Church periodicals because of their controversial tone—that religious discussion gets nowhere and serves only to magnify the causes that divide Christians.

So far as this is a true reason for maintaining a polite silence about religion it is a sad mistake. On its own merits it is absolutely opposed to sound sense and to the universal practice of people. This nation stands as a monument to the desirability of controversy. Despotisms, oligarchies, even limited monarchies stand for the putting down of controversy—republics stand for the exaltation of it. We maintain at enormous expense two large and supposedly dignified bodies of men in Washington of whom we can only prophecy with certainty at the beginning of their sessions that they will indulge in controversy. A given term of Congress may not add a line to the statutes, it may not simplify or complicate a single function of government, but it can be relied upon to produce several new volumes of congressional records wherein is enshrined and preserved for the use of generations to come the controversy in which its members have engaged. An elaborate system of intelligence called the Associated Press, communicates immediately the verbatim text of this controversy, day by day to the whole country and we read with avidity the speech of our local representative or our favorite figure, and are pleased that he "controversed" so vehemently and well.

Try for a moment to imagine Congress without controversy. Try to imagine the House in entire agreement about the Speakership, or the Senate quite at one about Schedule K. Of course it is impossible. More than that, it is undesirable, human nature being what it is. The representatives of the people are sufficiently mud-slung in this age of broken ideals; "graft" is a word that lies at the tip of every tongue and we are over-ready to apply it to public men. But fancy the outcry that would go up were Congress to spend the first week of a session without a debate, disagreement, or strife, voting unanimously to pass every measure proposed, quietly legislating into actuality every bill introduced. Can you not see the headlines of the papers, "MONSTROUS CONSPIRACY—ENTIRE SENATE INVOLVED—OMINOUS BEHAVIOR OF HOUSE—MYSTERIOUS SUBSIDIZING OF FEDERAL LEGISLATURE—WALL STREET AT LAST BRINGS OFF MAMMOTH COUP—ORGANIZED CAPITAL COMPLETELY CORRUPTS GOVERNMENT" and so on. Many doubt the honesty of quarrelling legislatures—who would believe in the honesty of peaceful legislatures?

Or look at it the other way. Fancy Speaker Clark announcing to the Representatives some fine morning: "It is my agreeable duty to inform the House that disagreement having been discovered among our members concerning the duty on manufactured woolens, we are relieved from the necessity of discussion on that point. The traditions of this responsible body being opposed to controversy, the wool schedule must remain as it is for the present, and all danger of some member contradicting some other member is happily averted." Or make yourself this picture of a scene in the Senate Chamber.

Vice-President Sherman—"The order of business for this morning is the appointment of a committee to inquire into the right of Senator Lorimer to a seat in this House."

Mr. Lorimer. "Point of order, Mr. President. I wish to lay before the House, proof positive that a number of our members intend to vote against this resolution. If the matter is proceeded with it can only lead to an exhibition of disagreement which would be a serious blot upon the pacific records of this body."

Mr. La Follette (rising in great confusion). "Mr. President, allow me to say on behalf of my colleagues that had any of the framers of this resolution suspected the probable existence of an opinion opposed to our own we should not have jeopardized the peace of this chamber in so ruthless a manner."

Vice-President Sherman. "The point of the junior Senator from Illinois is well taken. The chair will rule that all consideration of this subject be indefinitely postponed, or until it can be demonstrated that complete unanimity prevails among us with regard to it. Nothing could be a greater detriment to the efficiency of this house than the development of controversy wherein the veracity or judgment of one member should be brought into forced comparison with that of another member."

Now of course these pictures are absurd to the point of insanity. Yet they are not forced. If it were impossible to con-

tradict any one there could not be a deliberative body. If there were no deliberative bodies there could be no government. If controversy were barred from human intercourse we should return speedily to a state of nature wherein man would be unable to think beyond the next meal or a warm place to sleep. Actually we feel safe about Congress when it is quarrelling most noisily. The heat and rancor of legislators fill us with confidence that the affairs of the government are being properly looked after. "When legislators fall out, citizens get their due." Controversy causes men to show their hands; controversy forces a man to look to fundamentals. Whether a man is concerned with the principles of a new treaty with Russia or with the theory of discarding from weakness, controversy is needed to bring out his inner motives, his reasons for his position. He is not likely to open his mind unless he is controverted. In fact controversy, however insecure and however dependent upon the personal equation, is the only way to guard against the terrors of a *laissez-faire* programme on the one hand and the hazardous extreme of precipitate action on the other.

Now the more important a matter is, the more worth while is controversy regarding it. If the tariff makes worth while the maintenance of a large body of professional controversialists, religion is important enough to make every man with brains in his head a controversialist; and an amateur controversialist at that which is a much more advanced type than the professional sort with a more developed ferocity and zest. There are two sorts of people who ought not to discuss religion—the people who know nothing about it and the people who care nothing about it. Of the former no single instance has ever been discovered; of the latter an isolated case now and again appears. Barring these, it ought to be possible to discuss religion with the first person you carrom against in the street car.

If you cannot eat cheese without consequent indigestion, that shows you to be abnormal—it does not prove that cheese is unwholesome. If you cannot discuss religion and keep your temper, that simply shows that you are lacking in charity and that what religion you have is purely academic, but the incident proves nothing against religious controversy. If you know very little about religion, contradict some one who knows more, and he will immediately tell you all he knows, from which you may learn something. If you know a good deal, contradict the man who knows less and you may be able to point out his error, or the man who knows still more, and then you can add his knowledge to your own. But do not pretend even to yourself, that you have any real interest in religion and then refuse to discuss it. Bigotry is said to be the anger of persons who have no dogmas. Let us agree to define silence on the subject of religion as the inanity of persons from whom social convention has taken the ability to hold any opinion whatever.—REV. F. S. PENFOLD, in *St. Luke's Visitor*.

IN READING SERVICE

WHEN a parish is vacant and I am trying to find a rector, almost always the first question the vestry ask is, "What sort of a reader is the man you suggest; how does he read the service?" Why is it that so many of our clergy destroy the whole effect of the service by the way they read it? I know place after place where the people have ceased to go to church because of the way the service is read. You may say that it is a foolish reason for staying away from church. We will grant that, but you have to face conditions as they are. Why is it that some of our clergy, who can read well if they only will, think that the proper way to say the service is to hurry through it at a rate that few can follow? It is especially true of men who have been brought up in or have been associated with the English Church. Even when their attention is drawn to the fact that they are saying the office so rapidly, and when it must be perfectly evident to them from the fact that when they are saying the Creed, or Lord's Prayer, they finish before the people do, yet they persist in the practice. There are certain of the clergy I dread to say the office with, I cannot possibly keep up with them. I am afraid none of us fully realize that the Psalms with which we are very familiar are not as familiar to the people, and they cannot say them so rapidly with devotion.

Then why should certain clergy celebrate or say parts of the service, in a tone that can only be heard a short distance away from the altar? Sometimes they say that they are weak from fasting, or that their voices are not strong. It is nothing but an evasion; they can make themselves heard perfectly well if they wish to, and they do when they are preaching or giving out a notice. It may help the priest in his devotions, but it is

anything but devotional for the people, who feel very bitterly about it, and frequently go elsewhere if they can. We want to help souls—not hinder them.

While I am writing on the subject, there is one other thing that I want to say. Why is it that priest and people feel that the responses should be said in as low a tone as possible? The responses are meant to be responses. I frequently, even when clergy are present, cannot tell whether there has been any response or not, and it is not helpful to say the *Kyrie* or Commandments, Versicles or Psalter, and not be able to tell whether the people have said the response or not. I do not mean that we are to bellow the responses, but they are certainly not meant to be whispered, gabbled, or mumbled.

There are some churches in the diocese where it is always a pleasure to take part in the service; there are other places where I go, always feeling sad, and wondering why the people who come, do not go somewhere else if they can, or why they go to Church at all.—BISHOP WEBB, in (Milwaukee) *Church Times*.

TO-MORROW BEAUTIFUL

BY MARY ALEXANDER SINGLETON.

A WONDERFUL fabric is the weave of time, with its untold yards unspun; while across the æons lying revealed are strange and mighty things: here darkness, there light; here oppression, there freedom; here war, there peace; here weakness, there power; here hate, there love;—the product of man and God. And the weavers are busy still, and shall be, until the Master shall sever the whole from the loom, and roll it back to look upon the work.

Among the most precious threads to be woven into every life, is a God-given one, known as "hope." It is hope by which man conceives his patterns and catches a glimpse of the fabric unspun—To-morrow Beautiful.

Hope gleams and allures, and makes the lives to be led and the things to be done possible. In its glad light all evil dies, all sin, all want, all pain.

Should the ills of to-day seem to darken it, still faith and trust can transform the gloom through the warmth of endless promise, the semblance of dreams that are true.

Yet the glory of to-morrow depends upon to-day. Each dawn brings an unsullied treasure of opportunity and power. If high ideals and lofty thoughts leave this to-day a flawless thing, the pure gold of to-morrow shines through with a gleam of light divine.

For all men, for all times, for all places, is To-morrow Beautiful—hope, eternal hope.

THE FOLLOWING interesting and amazing editorial was reprinted in the *New York Evening Post* on Saturday, February 3rd, concerning Cardinal Farley's home-coming from Rome:

"Now that it is all over, certain reflections will come to the Protestant spectator concerning this week of festival," says the *New York Evangelist* (Pres.). "The first is this: the Roman Catholic Church loses no opportunity to impress the people with her power and greatness. There was a touch of irony in the situation when, on one portion of the triumphal journey from the steamer to the Cathedral, a Roman Catholic prelate was passing through streets lined with Jews. But the Jews were visibly impressed—whether favorably or not, we cannot say—by the display of conscious power. Christianity was claiming the streets of the city. The second reflection is this: The Roman Catholic Church believes in visibly and emphatically asserting and claiming full authority to speak for Jesus Christ. All along the way the Cardinal was blessing Jews and Gentiles as one divinely appointed to represent Jesus Christ. There are perhaps some valuable lessons for us Protestants in all this. At least there is enough to set us thinking. Do we Protestants emphasize the Church enough and claim for it all Christ Himself claimed? Have not we the same right to go out to men offering to forgive sins? Was it not the one commission Christ gave to His disciples? The Roman Catholic Church gains great power through this offer, but, outside the Episcopal Church, one rarely hears the claim referred to by Protestants. We have often thought that it might bring a great sense of relief to many worshippers if the Church emphasized its right to forgive sins more than it does."

WE NEVER know's wot's hidden in each other's hearts; and if we had glass winders there, we'd need to keep the shutters up, some on us.—*Martin Chuzzlewit*.

THE LOVE of Christ is not an absorbing but a radiating love. The more we love him, the more we shall most certainly love others.—*F. R. Havergal*.

Church Kalendar



Feb. 2—Friday. Purification B. V. M.
 " 4—Septuagesima Sunday.
 " 11—Sexagesima Sunday.
 " 18—Quinquagesima Sunday.
 " 21—Ash Wednesday.
 " 24—Saturday. St. Matthias.
 " 25—First Sunday in Lent.

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.

The Rev. A. R. Hoare of Point Hope.

CHINA.

HANKOW:

Miss Elizabeth P. Barber of Anking.
 Deaconess Edith Hart of Hankow.
 Rev. and Mrs. C. F. Lindstrom of Kiukiang.
 Rev. S. Harrington Littell of Hankow.

JAPAN.

KYOTO:

Rev. K. Hayakawa of Osaka.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

THE PHILIPPINES.

Mrs. Anne Hargreaves of Bagulo.

SPOKANE.

Rt. Rev. L. H. Wells, D.D.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

VIRGINIA.

Rev. G. P. Mayo (Mountain Work).

Personal Mention

THE REV. W. R. AGATE, M.D., formerly of Wheeling, W. Va., is now in charge of St. James' Church, Quitman, and Christ Church, Valdosta, Ga.

THE REV. H. GORING ALLDER of New Brunswick has succeeded the Rev. Clarence R. Quinn as rector of St. Paul's Church, Waddington, N. Y.

THE REV. CHARLES W. BALDWIN has resigned the rectorship of Christ Church, Cossackie, N. Y. (diocese of Albany), and is now in residence at the General Theological Seminary, New York City.

THE REV. W. A. BRAITHWAITE of Emmanuel parish, Adams (diocese of Central New York), has accepted a call to Trinity Church, Lowville, in the same diocese.

THE REV. HENRY B. BROWN, pastor of the Church of St. Simon the Cyrenian (colored), Topeka, Kans., has accepted a call to the Church of the Redeemer (colored), Denver, Colo.

THE REV. FREDERICK M. DIEHL, rector of the Church of the Good Shepherd, Montoursville, Pa., has accepted a call to St. Paul's Church, Wellsboro (diocese of Harrisburg).

THE address of the Rev. C. M. DUNHAM until May 1st will be No. 37 Waverly Place, Orange, N. J.

THE address of the Rev. FRANK M. GIBSON, Ph.D., is 232 W. Lafayette Avenue, Baltimore, Md.

THE REV. RICHARD R. GRAHAM, rector of St. Paul's Church, Wickford, R. I., has accepted a call to the rectorship of Christ Church, Norwich, Conn., where he enters upon his new labors on Easter Tuesday.

THE REV. E. A. HALL has resigned the rectorship of Christ Church, Morristown, N. Y., and has accepted a call to become rector of St. James' Church, Fort Edward, N. Y.

THE REV. J. M. HUNTER, for the past two years and a half curate of Trinity Church, Toledo, Ohio, has accepted a call to the rectorship of St. Luke's Church, Marietta, Ohio, and will enter upon his work there on March 1st.

ARCHDEACON HOOKER, who for over twenty-five years has been in charge of the work at Dillon, Mont., has resigned to devote his entire time to the duplex-envelope system of parochial and missionary support in the diocese at large. His work is being taken by the Rev. C. W. MacWilliams of Big Timber, Mont.

THE REV. FLEMING JAMES, Ph.D., has resigned the charge of St. Anna's Mission, West Philadelphia, Pa., and has accepted the rectorship of St. Paul's Church, Englewood, N. J.

THE REV. JOHN WILLIAM JONES, formerly rector of St. Paul's Church, Council Bluffs, Iowa, is now superintendent of the City Missions, Omaha, Neb., where he should be addressed at Twenty-ninth and Burdette streets.

THE REV. FLOYD KEELER, for the past two years missionary at Belding and Greenville (diocese of Western Michigan), has been ordered by physicians to seek a warmer climate, and has accepted the charge of St. Cornelius' Church, Dodge City, Kans. (district of Salina), and should be addressed accordingly.

THE REV. JOHN MARSHALL, a priest of the Old Catholic Church, officiating by license in the diocese of Oregon, has resigned the charge of St. Andrew's Mission (Portsmouth), Portland, Ore.

THE REV. J. M. MCBRIDE has retired from his work at St. Alban's Church, Florence, Colo., and will go East to live.

THE REV. EDWARD MCCRADY of Grace Church, Canton, Miss., has accepted the rectorship of the Church of the Nativity, Greenwood, Miss.

THE REV. ROBERT J. MCFETRIDGE of Cheyenne, Wyo., has accepted a call to become rector of the Church of the Ascension, Pittsburgh, Pa.

THE REV. GEORGE B. MYERS, for the past five years rector of the Church of the Nativity, Greenwood, Miss., has resigned to accept the call extended to him by Trinity Cathedral, Little Rock, Ark.

THE REV. THOMAS W. NICKERSON, president of the Standing Committee of the diocese of Western Massachusetts, and rector of St. Stephen's Church, Pittsfield, has been given a leave of absence, and will soon sail for Europe. The Rev. W. H. Gibbons will be in charge of St. Stephen's, Pittsfield. Until July 1st, all communications for the Standing Committee of Western Massachusetts should be addressed to the Rev. J. Franklin Carter, Williamstown, Mass., and all communications for Mr. Nickerson as rector of St. Stephen's should be sent to the Rev. W. H. Gibbons, 14 Taconic street, Pittsfield, Mass.

THE address of the Rev. THOMAS H. M. OCKFORD, after February 15, 1912, will be, until further notice, Trappe, Talbot county, Maryland.

THE REV. H. R. A. O'MALLEY, rector of St. Stephen's Church, Denver, Colo., has gone for a six months' journey to the Holy Land.

THE REV. EDGAR THOMSON PANCOAST, formerly in charge of the missions at Jefferson and Ft. Atkinson, Wis. (diocese of Milwaukee), is now curate at St. Bartholomew's Church, Chicago, where his address is 414 North Normal Parkway.

THE REV. GILBERT E. PEMBER, formerly rector of Christ Church, Walton, N. Y. (diocese of Albany), has entered upon his work as rector of Christ Church, Ridley Park, Pa.

THE REV. WILLIAM PORKESS, who has been in charge of St. Peter's Church, Albany, N. Y., for the past year, has resigned, and will terminate his work in the parish on Easter Day.

THE REV. JERRALD D. POTTS has resigned the charge of the Church of St. Michael and All Angels, Portland, Ore., and has returned to the diocese of Huron, Canada.

THE REV. CHARLES M. PULLEN has resigned the charge of Calvary Church, Golden, Colo.

THE REV. J. C. QUINN, D.D., formerly rector of Trinity Church, Antrim, Pa., is now in charge of St. James' Church, Port Gibson, Miss., and the adjacent missions.

THE REV. C. H. REMINGTON has accepted the rectorship of St. Andrew's Church, Manitou, Col.

THE REV. GEORGE C. STOCKWELL has resigned the rectorship of St. Paul's Church, Sidney, N. Y., to take charge of the parishes at Ausable Forks and Keeseville, N. Y.

THE mailing address of the Rev. E. C. THOMAS is changed from Lancaster, N. H., to St. James' parish house, Washington and Park streets, Hartford, Conn.

THE REV. H. G. WAKEFIELD has removed from St. James' Church, Lewiston, Mont., to take charge of St. Paul's Church, Virginia City, Mont.

THE REV. FRANCIS C. WOODARD of Bedford, Ind., has accepted a call to the rectorship of Trinity Church, Steelton, Pa. (diocese of Harrisburg), and has entered upon his work in that city.

THE REV. W. H. WOTTON has resigned the rectorship of the Church of the Messiah, Santa Ana, Cal. (diocese of Los Angeles), where he has been for thirteen years, and on March 1st will become the rector of St. James' Church, South Pasadena, Cal.

ORDINATIONS

DEACONS AND PRIESTS.

OREGON.—In the Pro-Cathedral of St. Stephen the Martyr, on Septuagesima Sunday, Mr. DONALD JOHN MACDONALD was ordered deacon, and the Rev. WILFRID LEONARD JOHNSON was advanced to the priesthood by Bishop Scadding. The candidates were presented by Archdeacon Chambers, who also assisted in the service. The sermon was preached by the vicar, the Rev. H. M. Ramsey. The Rev. Mr. Macdonald, who was formerly a Presbyterian minister, will be in charge of the Yamhill county missions, with his residence at McMinnville. The Rev. Mr. Johnson will have charge of the Clatsop county missions, with residence at Astoria.

PRIESTS

OKLAHOMA.—In St. Matthew's Church, Enid, of which he is minister in charge, on Sunday, January 25th, the Rev. EDWARD C. RUSSELL was advanced to the priesthood by Bishop Brooke. The Very Rev. W. N. Colton, Dean of St. Paul's Cathedral, Oklahoma City, presented the candidate and preached the sermon. Mr. Russell is a former Reformed Episcopal minister, and for the past two years has been in charge of the work at Enid, as lay-reader and deacon. He continues there as priest in charge.

QUINCY.—In Grace Church, Galesburg, on Septuagesima Sunday, February 4th, the Bishop of Quincy advanced to the priesthood the Rev. WILFORD ERNST MANN. The candidate was presented by the Rev. Arthur Searing Peck, rector of Grace Church, Galesburg, and the Rev. Arthur Grant Musson, rector of Christ Church, Moline, preached the sermon. The Rev. Mr. Mann was, until a little over a year ago, the pastor of the largest Congregational Church in Milwaukee, Wis. He is now in charge of St. John's Church, Kewanee, Ill.

WYOMING.—In St. Mark's Church, Cheyenne, Wyo., on the Feast of the Conversion of St. Paul, the Rev. A. M. FARR was advanced to the priesthood by Bishop Thomas. The candidate was presented by the Rev. J. McVickar Haight of Christ Church, Cody, and Archdeacon Dray preached the sermon. The laying on of hands was participated in by Dean Bode, and the Rev. Messrs. George Davidson, G. C. Rafter, H. Bullis, W. N. Pierson, J. McV. Haight, and the Archdeacon. Mr. Farr is in charge of St. John's Church, Powell, and the work in the vicinity.

DEGREES CONFERRED

NASHOTAH HOUSE.—D.D. upon the Rt. Rev. WILLIAM EDWARD TOLL, Bishop Suffragan of Chicago.

MARRIED

NEWTON—BURTON HART.—The Rev. EDWARD PEARSONS NEWTON, recently of the Alaska Mission, rector of St. James' Church, Hyde Park, N. Y., and MISS CAROLINA BURTON HART of New York City were married on Thursday, February 8th, in Calvary Church, New York City.

DIED

ALLEN.—Entered into rest Wednesday afternoon, February 7th, at her home in Lousburg, N. C., MARY DAVIS ALLEN, beloved wife of Mr. James M. Allen. She was a devout communicant of St. Paul's Church.

"Father, in Thy gracious keeping,
 Leave we now Thy servant sleeping."

BROOKE.—In Denver, Colo., February 9, 1912, WILLIAM M. BROOKE, son of the late Rev. John T. Brooke and Louisa R. Brooke, of Cincinnati and Springfield, Ohio, and brother of the Bishop of Oklahoma.

DAWSON.—In Vergennes, Vermont, the burial being from St. Paul's Church on January 29th, HERBERT DAWSON.

NASH.—In Winooski, Vt., with burial on January 26th from Trinity Church, of which she was an active member, Mrs. NASH, wife of George D. Nash, warden of the mission.

STAHL.—Entered into rest on the morning of January 27, 1912, at her home in Galena, Ill., ALICE LAURASON MACLEAN, wife of the late Frederick STAHL, in the ninety-first year of her age.

STINSON.—In Burlington, Vt., on February 6th, aged 66 years, HENRY A. STINSON, a native of Ireland, and lately of Johnson, formerly of the Church Mission at Cambridge, Vt.

STUART.—On Tuesday, February 6, 1912, at his residence in Houston, Texas, the Rev. ROBERT S. STUART, a priest of the diocese of Texas, in his 61st year.

WHITNEY.—In Northfield, Vermont, on January 27th, aged nearly 53 years, Mr. FRED NORRIS WHITNEY, for many years the highly esteemed editor of the *Northfield News*, and a vestryman of St. Mary's Church.

WING.—Entered into rest. At her home, Linden Court, Atlanta, Ga., Monday, February 5, 1912, SALLIE PEEPLESS WING, mother of the Rev. John D. Wing.

"Blessed are the dead who die in the Lord."

MEMORIALS

**BISHOP WHITAKER; BISHOP PARET;
DR. ECCLESTON**

The Council of the Third Missionary Department desires to place on record its sense of loss in the removal by death during the last year of three of its faithful and valued members.

Rt. Rev. Ozi WILLIAM WHITAKER, D.D., LL.D., Bishop of the diocese of Pennsylvania, whose missionary spirit carried him for his first work as an ordained minister to the missionary district of Nevada, where his wise and zealous labors were so manifest that he was selected to be the first Missionary Bishop of that district. Later, when he was elected to be the Bishop of the diocese of Pennsylvania, he was the recognized leader of all missionary work and interests in that diocese, and exemplified that faithfulness which is rewarded with the crown of life.

Rt. Rev. WILLIAM PARET, D.D., LL.D., Bishop of Maryland, strong in his convictions and courageous in avowing and maintaining them, faithful in all God's House both as pastor and overseer, he gave his rare gifts specially to the development of the rural parts of his diocese and was always in the front in the aggressive work of the Church.

Rev. J. HOUSTON ECCLESTON, D.D., was for many years a member of the General Board of Missions, when this Missionary Department was organized he became one of its interested and active members. By his familiarity with the missionary work of the Church, by his large experience, his open-mindedness and judicious counsels, he commanded attentive hearing as one who spoke without prejudice but with earnest conviction and practical wisdom.

These all warred a good warfare and endured hardness as good soldiers of Jesus Christ.

"To us may grace be given
To follow in their train."

(Signed) **ETHELBERT TALBOT,
J. DEWOLF PERRY,
JOHN D. HOWARD.**

RETREATS

ST. MARGARET'S CONVENT, BOSTON, MASS.

A day of Retreat for Associates and other women will be held in St. Margaret's Convent on Tuesday, March 12th. Conductor, the Rev. H. M. Little, rector of the Church of the Advent, Westmount, Quebec. Apply to the ASSISTANT SUPERIOR, St. Margaret's Convent, 17 Louisburg Square, Boston, Mass.

SISTERS OF THE HOLY NATIVITY, NEW YORK

A LENTEN RETREAT FOR WOMEN will be given on Friday, March 15th, at the Mission House of St. Mary the Virgin, 133 West Forty-sixth street, New York City, the Rev. A. W. Jenks, Conductor. Apply to the SISTERS OF THE HOLY NATIVITY.

**CLASSIFIED NOTICES AND
ADVERTISEMENTS**

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

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

Address: **THE LIVING CHURCH, Milwaukee, Wisconsin.**

WANTED

POSITIONS OFFERED—CLERICAL.

WANTED.—Assistant priest for parish in healthful, rapidly growing, mid-western city; interesting work; living salary; young unmarried priest preferred. Must be willing worker. To work with active rector. Address "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

WE NEED a Catholic priest, a deacon, or a lay reader for Settlement work. Also to teach night school. Please address W. G. CORP., Rion, S. C.

POSITIONS WANTED—MISCELLANEOUS.

POSITION WANTED as MATRON or supervising HOUSEKEEPER by experienced middle-aged Churchwoman. Thoroughly understands children. Address "HOUSEMOTHER," care of LIVING CHURCH, Milwaukee, Wis.

SOUND CHURCHMAN wishes position as Superintendent or Assistant in Home or Settlement House. Ten years' experience. Address, "EARNEST," care of LIVING CHURCH, Milwaukee, Wis.

**INTERNATIONAL CHOIR EXCHANGE
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CHURCHES looking for RECTORS or ASSISTANTS, or for ORGANISTS and CHOIRMASTERS, please write to **THE JOHN E. WEBSTER CO., 116 Newark Avenue, Jersey City, N. J.,** late of 136 Fifth Avenue, New York.

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.

ORGAN.—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.

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CHURCH and Sunday School banners painted in water-colors by **MISS ELIZABETH BALCOM, Waukesha, Wis.,** care of R. RIESEN, Route 3.

UNLEAVENED BREAD—INCENSE

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.**

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GO TO EUROPE AT OUR EXPENSE.—A few tours to organizers of small parties. Write to-day for plan and programmes. Highest references. Extensive travel. Holy Land Tours. **Rev. GEORGE F. NASON, Box 1, Wilmington, Delaware.**

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NEW PUBLICATIONS

JUST PUBLISHED. Lenten Hymn. "Victim Pure," by Mary A. Thomson, author of "O Slon, Hasten," with music by Edna C. Thomson. By mail, 100 copies 50 cents, 300 copies \$1.00. Single copies, 2 cents. Apply, **MISS EDNA C. THOMSON, 2101 N. Camac Street, Philadelphia, Pa.**

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.**

FOR SALE

SUMMER CABIN FOR SALE.—Higgins Lake, Mich. Frame building, 12 x 12, shingle roof. Wire screened porch, 12 x 12. Size of lot, 33 x 66. Ideal lake for children, sandy, shallow. Some furniture. Full particulars. **MITCHELL, Rector, Jacksonville, Ill.**

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SIERRA SCHOOL property; 10 acres; Auburn, California—overland route; for sale, \$8,000. New, cost \$11,000. Heretofore Boys' School. Owner, **W. W. PRICE,** changes occupation. Beautiful location, Sierra foothills. Elevation 1500 feet. Oranges, olive, and other fruits. Payments part deferred.

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IF THE NAMES of two persons in remote localities (who cannot afford a Church paper) are sent to me by their pastors, I will be glad to mail my copies of **THE LIVING CHURCH** and the *Spirit of Missions* to them regularly. And a new subscription to *The Young Churchman* to a likely youth. **Box 333, Hyattsville, Md.**

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NOTICES

**PENSION AND RELIEF OF DISABLED CLERGY
WIDOWS, AND ORPHANS**

Clergy Pension and Relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy. Increasing demands for other enterprises ought not therefore to crowd out this duty of the Church lest we become lean of soul in the midst of all our activity.

Obligation: about \$30,000 quarterly.

A deficit (our payments have been delayed in avoiding one) would make it necessary to reduce payments; refuse grants and cut off others entirely, a calamity to between 500 and 600 worthy people.

Sixty-seven Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief.

Society: National, official, incorporated.

Accounts regularly and officially audited.

Trust funds and securities carefully safeguarded in one of the strongest Trust companies in New York City.

All contributions go to object for which contributed. Royalties on Hymnals pay expenses.

Gifts and offerings from churches and individuals earnestly solicited. Remember the Fund in Wills.

THE GENERAL CLERGY RELIEF FUND,

REV. ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, **REV. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.**

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In looking for Lessons for a Primary Class—a grade above the Kindergarten—try the Tissot Picture Lessons. We know of nothing better, and the attractive picture is a great incentive to the child to be regular in attendance. There are two quarter-year series and one half-year series, as follows:

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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.

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M. J. Whaley, 430 Fifth Ave.

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BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
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BOOK NOTICE

SECRETS OF STRENGTH. By the Right Rev. Arthur F. Winnington-Ingram, D.D., Lord Bishop of London. Milwaukee: The Young Churchman Co. Price, \$1.00; by mail \$1.10.

These are mission sermons, preached last Lent by that ever popular preacher, the Bishop of London. Of course, like all he writes, they are clear, practical, straight to the point, and deeply spiritual. They are more than well worth any man's reading, and any preacher who reads them carefully will be better equipped for his Lenten work. There are fourteen of these sermons, followed by four Addresses to Men, and an Address to Art Students. The "Secrets of Strength" as the Bishop sees them, are Humility, Faith, Moral Earnestness, The Christ-life Within, The Power of the Holy Ghost, and Enduring the Cross.

As nearly always, the Bishop follows each of his sermons by "Answers to Questions," and these "Answers" are sometimes perfect little sermons in themselves; as in this case, for instance, a single page answer to the question, "Why is Gambling Wrong?" That one answer is worth any man's reading at this time.—*Southern Churchman.*

SUNDAY SCHOOL CAROL SERVICES FOR EASTER

Begin early to practice the Easter Carols. We make several different services, which have been used by hundreds of Sunday Schools. They all have the same service, but different hymns and carols with music. They are known as Nos. 61, 63, 71, 81, 85, 87, and 89 of our Leaflet Series. Any Sunday school having used one or more, will find the other numbers just as attractive. Will send samples free on application. The price is at the rate of \$1.00 per hundred copies, postpaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BEGIN EARLY

TO PREPARE FOR LENT

The following titles are selected from our list of Parochial Booklets particularly adapted for Lent:

No. 6—KEEPING LENT. A Quinquagesima Leaflet, in preparation for Lent. 50 cents per hundred.

No. 27—THE LENTEN FAST.

No. 45—HELPFUL THOUGHTS FOR LENT.

No. 55—LENT IS FOR ALL CHRISTIANS. By the Rev. M. N. Moore.

No. 60—NO FRIDAY—NO SUNDAY. A *Church Times* Editorial.

The four above numbers, \$1.00 per hundred.

No. 113—SOME HINTS FOR LENT. By the Bishop of Vermont (Dr. Hall). \$2.00 per hundred.

One each of the above will be sent as samples for 5 cents, postpaid. There are 75 titles in the series, a sample set of which will be sent for 75 cents postpaid. Most of them are desirable for use at this season of the year. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

LONGMANS, GREEN & CO. New York.

Spiritual Progress. A Word of Good Cheer. By Arthur W. Robinson, D.D. With an Introduction by the Bishop of London. Price, 90 cents net.

THE MACMILLAN CO. New York

The New Democracy. An Essay on Certain Political and Economic Tendencies in the United States. By Walter E. Weyl, Ph.D. Price, \$2.00 net.

PAMPHLETS

Millennial Dawnism. The Blasphemous Religion which teaches the Annihilation of Jesus Christ. By I. M. Haldeman, D.D., pastor First Baptist Church, New York City. Price, 10 cents.

A Word on the Supernatural. By Jared S. Moore, Ph.D., Instructor in Philosophy, Western Reserve University, Cleveland, Ohio.

The Three Religions, Protestantism, Romanism, and Catholicism. A Sermon by the Rt. Rev. Charles C. Grafton, D.D., Bishop of Fond du Lac. Price 10 cents.

The Round Robin Series. II. *Followers of the Trail.* III. *The Mountain Trail.* By Sarah Lowrie. Price, 10 cents.

THE CHURCH AT WORK

MEMORIALS AND OTHER GIFTS

A FONT in Gothic design, cut from the original drawing by the architect, Mr. Edwin H. Hewitt, has just been placed in St. Mark's Church, Minneapolis, Minn., by Mr. and Mrs. Ceylon Lyman, in memory of their daughter, Lucy Marion Lyman, who passed into life eternal twenty-two years ago. The font is of Tennessee marble and when completed will be surmounted with a canopy top in the form of a Gothic spire, the apex of which will reach to the top of the present chapel screen. The top will be raised and lowered by the use of a chain and counterweight. With this memorial the furnishings of the chapel are complete.

THE AMERICAN Church of the Ascension in Munich, Bavaria, has recently received a beautiful memorial window, the gift of Mrs. George Stuart Fullerton in memory of her husband's parents, the Rev. Rob Stuart Fullerton and Mrs. Martha White Fullerton, who for several years served in the mission field of India. The window was made by

Carl de Bouche, Royal Bavarian Court Glass-Painter, and the recipient of many orders from Emperor William of Germany. The subject of the window is the Annunciation, and is a copy of one of the famous windows in the Frauen-Kirche.

A HANDSOME three-panel stained-glass window has been placed in the Church of the Ascension, Wakefield, R. I., by Mrs. William Woodward of New York City, in memory of Hiram F. Hunt, late senior warden of the parish. Caroline Elizabeth Rodman Robinson, and Elizabeth Lyman Randolph. The subject of the window, "The Education of the Virgin," is most artistically handled, and the window is considered one of the finest productions of the Tiffany Studios.

A BEAUTIFUL white tapestry altar cloth was recently given to St. Peter's Church, Washington, N. C., by Mrs. Wyatt L. Laughinghouse in memory of her mother, Mrs. Hannah Hawks Latham. Mrs. Latham was a niece of the late Bishop Hawks of Missouri, and of the late Rev. Francis L. Hawks, some-

time rector of St. Thomas' and Calvary parishes, New York City.

A BEAUTIFUL copy of the American Revised Version of the Bible has been presented to Christ Church, Plymouth, Mass. (the Rev. Allen Jacobs, rector), for use on the lectern. The inscription on the outer cover is: "In memory of Emma Brooks Atwood, for many years a faithful worker in Christ Church Parish; Christmastide, 1911."

AT ST. ANDREW'S CHURCH, Roswell, N. M. (the Rev. E. N. Bullock, rector), on Septuagesima, a beautiful oak credence was dedicated and used for the first time in the service of the Holy Communion. It was given by former parishioners in memory of the late Rev. George Hinson, missionary at St. Andrew's from 1900-1905.

AS A MEMORIAL to her father and mother, General John B. Pearce and Mrs. Sophia T. Pearce, Mrs. S. Augusta Denison of Baltimore has deeded to the vestry of St. James' Church, Monkton, Baltimore County, certain ground rents, the income of which is to be used for

the care and preservation of the old parish cemetery.

ST. PAUL'S CHURCH, Brocton, Mass. (the Rev. David B. Matthews, rector), has been enriched with a finely carved old English oak pulpit as a memorial to James Douglas Falconer. Mr. Falconer was for many years treasurer, clerk, and vestryman alternately.

THE SCHOOL of Christ Church, Albion, N. Y. (the Rev. Glenn W. White, rector), has given to the church a beautiful alms box, in memory of Elizabeth C. Hardie, who for many years was one of its teachers. The box was made by Geissler.

TRINITY CHURCH, Mattoon, Ill., has been presented with a handsome new lectern Bible by Mrs. Edward Craig, and a new Prayer Book and pulpit Bible with marginal readings have been given by Mrs. Don Craig.

CHALDEAN SOLICITORS IN COURT AGAIN

THE TIME-HONORED collection of alms for the benefit of stalwart "orphans" from remote portions of the earth, which is such a lucrative transaction on the part of several bands of Chaldean worthies, blessed with all sorts of testimonials from Protestant Episcopal dignitaries, suffered another rude shock last week in the police court in New York. The Chaldeans will recover from the shock; and the guileless Protestant Episcopalians who do not read Church papers will resume their cheerful benefactions immediately. This is the story as told in the *Evening Sun* of February 6th:

"Three Syrians were arraigned before Chief Magistrate McAdoo in the Tombs Police Court this morning on a charge of disorderly conduct—it being suspected that they have been representing themselves as deacons collecting for some Syrian church. One interpreter said they were Chaldeans, another said they were known as Nestorians and a third said they were from the Greek Church.

"What do you do?" asked the Magistrate of John Micheal.

"Ye-es, brudder," said he, 'mee ees a deacon.'

"You look it. And what do you do?" asked the Magistrate of Hohannes Simon.

"Me, brudder? Me, I pray and I sell dem clo's and boots.'

"Is any one of you a deacon?"

"Ye-es, brudder."

"Don't think I believe you, and I'm going to fine you each \$3.'

CITY MISSIONARY IN OMAHA

BISHOP WILLIAMS of Nebraska has appointed as superintendent of the city mission work in Omaha, the Rev. John William Jones, who for the past four years has been rector of St. Paul's Church, Council Bluffs, Iowa. Mr. Jones entered upon his new duties the first of the year, and will be assisted in the work by the Rev. Lee W. Heaton, formerly in charge of St. Thomas' Church, Searcy, Ark.

The new superintendent has mission stations at St. John's, St. Paul's, St. Stephen's, and at Benson. The work at St. Stephen's is under the direct supervision of Mr. Heaton, and a movement is now on foot to buy a site and erect a church edifice. At present this congregation worships in a hired hall. Mr. Jones has taken charge of St. Paul's Church from which he will direct the missionary activities of the city of Omaha.

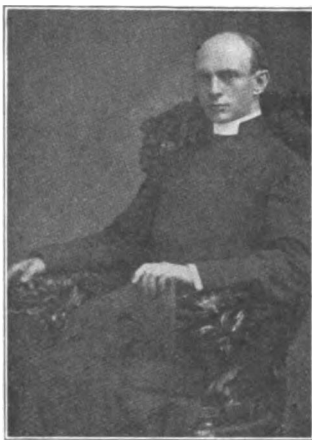
In addition to his other work, Mr. Jones is chaplain of the Clarkson Memorial and the county hospitals. At the former a religious service for the physicians, surgeons, and nurses is held daily at 6:30 A. M. Mr. Jones also spends much time visiting the hospital patients who are in a condition to be seen.

FIRE DAMAGES TRINITY CHURCH, UTICA

TRINITY CHURCH, Utica, is the fourth one in the diocese of Central New York to suffer fire loss to parochial buildings. On January 25th this venerable parish church was discovered to be on fire, soon after the Eucharist in honor of the feast of St. Paul. It started from an overheated furnace. The fire department confined the blaze to the transept, where it started. The organ being located there, was badly damaged. This parish was organized in 1798, and the present parish church, an excellent example of the Sir Christopher Wren style of architecture, was built in 1800.

CALLED TO ST. PETER'S, ALBANY

THE REV. C. C. HARRIMAN, rector of St. Ann's Church, Morrisania, in the eastern part of the Borough of the Bronx, has re-



REV. C. C. HARRIMAN.

ceived a call to the rectorship of St. Peter's Church, Albany, N. Y., in succession to the Rev. Dr. Battershall, now rector emeritus.

Mr. Harriman is a graduate of Harvard and of the Cambridge Theological School, and was ordained both as deacon and as priest in 1905, the former by Bishop Lawrence and the latter by Bishop Greer. He spent two years as an assistant at St. George's, New York, since which time he has been rector of St. Ann's.

HAS GIVEN FORTY YEARS OF SERVICE TO THE DEAF

ON THE FEAST of the Epiphany the Rev. Dr. John Chamberlain completed forty years of consecutive work among the deaf and dumb. On that day the deaf of the city of New York tendered Mr. Chamberlain a reception and to show their appreciation of his labors among them, presented him with a check for \$150. Dr. Chamberlain, who is beloved by the deaf of all creeds, is the general manager of the Church Mission to Deaf-mutes, and is also vicar of St. Ann's Church for Deaf-mutes in New York City.

PAROCHIAL MISSION IN MINNEAPOLIS

THE REV. W. EVERETT JOHNSON, secretary of the Missioners' League, conducted a parochial mission in Holy Trinity parish, Minneapolis (the Rev. Stanley Kilbourne, rector), the week of February 21st to 28th. Services were held on the two Sundays, celebrations of the Holy Communion at 7:30 A. M., Morning Prayer and sermon at 10:30 A. M., special service for children at 12:15 P. M., and Evening Prayer and sermon at 7:45 P. M. On Tuesday, Wednesday, and Friday evenings there were mission services, consisting of a very short devotional service and an instruction, including answers to various questions. Thursday evening Mr. Johnson spoke to the men of the university who are members of

the Bishop Gilbert Society, a Church organization, and on Friday afternoon, he addressed the women of the University who belong to the Church Club, an organization similar to the Bishop Gilbert Society. The subject of the Mission was "Worship," and the addresses included such subjects as the Holy Communion, the *Magnificat*, Giving, the Altar Rail, the Cross—all represented as parts of Worship.

HOLY WEEK MISSION IN BROOKLYN

A PAROCHIAL MISSION extending from Friday in Passion Week, March 29th, through the week following, ending on Easter Day, will be given at St. Paul's Church, Brooklyn, by fathers of the Order of the Resurrection from England. There will be a preaching service every night at 8 o'clock beside appropriate day services, and on the first day a retreat for women, with a rally for men on that evening. Father Seyzinger will preach the Three Hours on Good Friday. Applications should be made to the Mother Superior, Holy Name Convent, 419 Clinton Street.

OBSERVANCE OF CANDLEMAS DAY IN BROOKLYN CHURCH

CANDLEMAS was observed at St. Paul's Church, Brooklyn, New York, with very beautiful and edifying ceremonies. On the day itself the traditional ritual was accurately carried out. The clergy blessed a year's supply of candles for use on the various altars in the church and for the faithful to take to their homes. All present received a blessed taper and during the gospel lighted and carried it. In the afternoon of the Sunday following a special vesper service was sung in the church with full choir and an unusually large and devout congregation in attendance.

After the Office, lighted tapers were placed in the hands of all who were present and in due order a procession formed. In its ranks was the bulk of the different organizations and department workers of the parish—the parochial clergy, acolytes, choir men and boys, vestrymen, parish school, Sunday school, and the various sodalities, each division being headed by one of its members carrying a banner; after this portion of the procession had passed their seats, the people in the nave took places and together with the others passed through the aisles of the church. A hymn specially composed by the choirmaster, Mr. Charles S. Yerbury, was sung while the ceremony was in progress.

Many who were present remarked upon the sincerity and whole-hearted devotion that was most apparent in every man, woman, and child of the 300 who participated in this picturesque ancient devotion.

DEATH OF REV. J. C. TAYLOR

THE REV. JESSE CHURCH TAYLOR died suddenly on February 6th at the residence of his brother in Baltimore, in his 69th year. Death was due to heart disease. Mr. Taylor was born in Franklinton, Baltimore County, Md., September 26, 1843. During the Civil War he served in the Union Army. His studies for the ministry were pursued under the personal supervision of a friend, who was a clergyman. He was ordained to the diaconate on December 19, 1875, by the Rt. Rev. W. R. Whittingham, D.D., and to the priesthood in 1877. He served the Church at various times in the dioceses of Maryland and Easton, at Prattville, Ala., East Liverpool and New Lisbon, Ohio, Port Townsend, Washington, and at Lewes and Milton, Delaware. For five years he was in charge of a church in Bermuda. He retired from the active work of the ministry on account of ill health about eight years ago and has since been residing in Baltimore. The funeral took place from

Emmanuel Church, Baltimore, on February 5th, Archdeacon Wroth, assisted by the Rev. H. E. Cotton and William D. Morgan, officiating.

MISSIONARY EXPOSITION IN BALTIMORE

AT A RECENT MEETING representative of all the non-Roman churches of Baltimore, it was decided to organize, in connection with the missionary committee of the Men and Religion Forward Movement, a great Missionary Exposition, similar to "The World in Boston," to be held in Baltimore next November. The Lyric Theatre has been engaged for the Pageant of Darkness and Light, and the vacant lot adjoining, upon which to erect a temporary structure for the exposition proper. Between fifteen and twenty thousand workers will be required, and the total cost of the Exposition is expected to reach about \$75,000. The Bishop of Maryland and the leading rectors and laymen of the city of Baltimore are heartily in favor of this proposed Exposition, and are actively cooperating with the members of other churches in furthering the plans for its organization. Mr. George R. Gaither, of Grace and St. Peter's Church, is the chairman, and Mr. William F. Cochran of Christ Church, the secretary, of the executive committee.

ARCHDEACON PURCE RESIGNS

THE VEN. WILLIAM M. PURCE, Archdeacon of Cairo, and for a number of years the faithful and efficient missionary of the southern part of the diocese of Springfield, has resigned and after Easter will take up work in Western Michigan. Archdeacon Purce has done yeoman work in the diocese, he has built several churches and started work in a number of new places which have grown into strong missions. Perhaps no other missionary in the diocese has such complete knowledge of the work as he has. He will be greatly missed from the working force of the clergy and it will be hard to find one who will be able to go ahead with the work that he has done.

DEATH OF THE BISHOP OF ATHABASCA

IT CAME as a great shock to the whole Canadian Church when a telegram from London, England gave the sad news that the Rt. Rev. Dr. Holmes, Bishop of Athabasca, had died there on February 3rd. He had gone to England on a short visit, to see his family and to do some work on behalf of his diocese. He appeared to be in his usual health and had been addressing meetings quite recently, but shortly before his death his wife, who was spending the winter in Toronto, received a cablegram to the effect that he was seriously ill and asking her to come. She sailed immediately, but did not reach England in time to see him alive.

Bishop Holmes was born and educated in England, but had spent the greater part of his life in the Canadian Northwest. He was at work in the diocese of Athabasca for nearly eighteen years, where the mission schools under his care had great success. He was consecrated to the diocese of Moosonee in 1905, and four years later was translated to the diocese of Athabasca. He was a great worker among the Indians, whose language he spoke with fluency, and with whom he had much influence. He had a profound conviction of the great possibilities of the Peace River district, where so much of his life had been spent, and his enthusiasm for his work was shared by his hearers, when in his deputation work in the eastern dioceses he addressed audiences on its behalf. Taken at the comparatively early age of fifty-two, his loss to the Canadian Church will not be easily replaced.

OGILVIE CONFERENCE AT CHEYENNE, WYOMING

THE SECOND Ogilvie Conference in the District of Wyoming was held at Cheyenne from January 17th to 24th inclusive. The clergy were the guests of the parish except for luncheon, which was most delightfully served at Bishopstowe, and formed the occasion each day for an informal social "round-up." Morning service was held daily at 9:30 in the Bishop's library, and was followed by the paper of the day, and open discussion. The Bishop's resumé at the con-

which a very thorough consideration of the work of the district was had.

On Sunday, at St. Mark's church, the special preachers were the Rev. J. C. Villiers in the morning, and the Rev. J. McVickar Haight in the evening.

On Monday Archdeacon Dray read a paper, and the Bishop gave a most helpful address *ad clerum* which was thoroughly appreciated.

On Tuesday the Rev. Hiram Bullis gave a review of Archdeacon Holmes' book entitled "Immortality," and a very full discussion of the relation of the teaching of Revelation



MEMBERS OF THE OGILVIE CONFERENCE, CHEYENNE, WYO.

clusion of each discussion, given in his incisive and helpful way, was greatly appreciated.

On Wednesday the Rev. A. DeForest Snively read a very practical paper on "The Intelligent Planning and Rendering of the Service" which called forth the recital of many and varied experiences in circumstances not contemplated by the rubrics, and showed the absolute necessity for the exercise of intelligence in furnishing services in out-of-the-way places. In the evening the rural Deans gathered the clergy of their deaneries together, and discussed the local conditions, so that the Cathedral chapter could be given, in the Deans' reports, the true status of affairs.

On Thursday the Rev. D. W. Thornberry read a paper on "The Church and Socialism" which was very freely discussed, both in the morning and afternoon. In the evening a most delightful musicale was given at Bishopstowe, which gave the clergy and the members of St. Mark's parish an opportunity to meet.

The sessions on Friday were given up to the discussion of Sunday school methods and difficulties, and in the evening a missionary meeting was held in the church, at which Dean Cross gave an address on "The Need," the Rev. William Toole of Baggs, on "The Motive," and the Rev. W. N. Pierson of Kemmerer, on "The Field."

On Saturday the Rev. R. G. Hamilton read a paper on "The Relation of the Church of England to the State," in which he brought out many points of great interest in view of the threatened legislation in England. In the afternoon and evening lengthy meetings of the Cathedral Chapter were held, at

to that of Science followed. In the evening the men of St. Mark's gave an informal reception at the Industrial Club for the clergy.

On Wednesday the Bishop read a most interesting letter from the Rev. John Roberts, who has been on the Wind River Reservation for nearly 30 years, descriptive of the Christmas celebration given for the Indian children. In the afternoon the Bishop gave an informal talk on "Rubrics and Their Observance," and advised the clergy on many of the difficulties which so frequently come up in the course of their work.

A delightful social evening at Bishopstowe closed a conference that was most helpful and enjoyable, participated in as it was by every clergyman in the district but one, and that sent all back to their work with renewed zeal, and the deepest appreciation of the kindness of Mrs. Ogilvie.

BENEDICTINE WORK EXPLAINED

THE BISHOP OF FOND DU LAC has issued an attractive pamphlet giving general information in regard to the Benedictine Order, which has been housed in the old Choir School of his see city, and which, after long trial, has received his Episcopal recognition, the Bishop becoming abbot of the community and the community itself becoming incorporated under state law. After telling briefly of the history, ethics, and rule of the Benedictine Order in general, he gives a letter of advice to those who seek the religious life, after which is told the three years' past history of those who are working in the present order and who have already accomplished a notable work in Waukegan, Ill. How

"modernized" this work of the community is may appear from a sentence telling of a phase of the work among foreigners in Waukegan: "The Gospel of soap and water was not forgotten and was much needed by some of the poor creatures." There is also a statement of arrangements that have been made for admitting both men and women living in the world as "oblates of St. Benedict," affiliated with, but not members of, the order.

SUNDAY SCHOOL CONVENTION OF THE THIRD DEPARTMENT

THE FIRST ANNUAL convention of the Sunday schools of the Third Missionary Department took place on February 6th, in Epiphany parish hall, Washington, D. C. The Executive committee met at 10 A. M. and transacted a great deal of business. At 11 o'clock they were addressed by the Rev. G. C. F. Bratenahl, the newly appointed secretary of the Third Missionary District, on "Methods of Teaching Missions in the Sunday School." He secured the committee's endorsement of the plan of the Missionary Board for teaching the children during Lent and also during the year, the value and necessity of missionary work.

The convention proper opened at 11:30 with Archdeacon Williams in the chair, which he promptly surrendered to the Bishop of the diocese, who presided throughout the convention. After the accustomed devotions, the department secretary, the Rev. Stewart U. Mitman, Ph.D., read his report, giving statistics of Sunday school progress and conditions in the Department. At noon a pause was made for prayers for missions and missionaries, especially those in China. After this, there was a conference on "The Value of Subject-Graded Instruction," opened by the Rev. David L. Ferris, assistant at Calvary Church, Pittsburgh. The paper produced a profound impression, and there were many demands for it to be printed.

Canon 55 then came in for an exposition by Dr. Llewellyn N. Caley of Philadelphia. He made it plain that the Board of Religious Education did not mean to stop until it had succeeded in putting back the Bible into the public schools, and that the teaching of morality and religion there was a necessary factor in making good citizens. The Executive committee met again during the lunch hour and transacted further business of importance. On reassembling, the convention listened with evident appreciation to the Rev. Wm. Walter Smith, M.D., Ph.D., who spoke on the subject, "How to Secure Maximum Teacher Training in Every Parish, with Minimum Effort." He was followed by Mr. E. E. Thompson, the leader of the discussion, and he, in turn by Dr. De Vries, who said he differed *in toto* from the leader of the debate. He said that there was such a thing as training teachers too much, and making them unfit for their work. Then came a conference on Institutes, local and diocesan, led by Dr. Mitman, who stated that there were two kinds of Institutes, one adapted to places where parishes were far apart and seldom met together, another where the touch was very close. In the one case the Institute would be easily formed and the schools brought to it, in the other it had to be taken to the schools. He was followed in the discussion by Dr. Duhring of Philadelphia, Dr. McGrew of Silver Spring parish, Maryland, and Mr. Rolla P. Currie.

The night meeting was devoted to two addresses. After a devotional service, the Bishop introduced Dr. Caley, who thrilled the audience by a wonderfully interesting address on "How to Strengthen the Sunday School." The Executive committee then made a report of its deliberations during the day. Among other things which they recommended was a change in the constitution relating to the officers of the convention, so that the Bishop

of the diocese in which the convention was held should be the president of the same. After the report the convention was addressed by the Rev. Wm. Meade Clark, D.D., editor of the *Southern Churchman*, on "Missions in the Sunday School."

Altogether, this first Sunday school convention was a great success, in numbers, in the high plane on which the addresses were made, in the excellence of the discussions, and in the fine reports made by the officers. Every one said that it was a wonderful gathering, and they all praised the manner in which the themes were handled.

CONFRATERNITY OF ST. OSMUND OBSERVES NINTH ANNIVERSARY

THE NINTH ANNIVERSARY service under the auspices of the Confraternity of St. Osmund, was held in the House of Prayer, Newark, N. J., on Wednesday evening, February 7th. Acolytes were present with their clergy from parishes in the dioceses of New York, New Jersey, and Newark. The officiant was the Rev. John S. Miller, rector. The Rev. W. H. A. Hall was the lector. The parish choir of men and boys was assisted by members of the choir of Trinity Church, Arlington, and sang under the direction of Mrs. John Keller, parish organist. The programme included Stanford's *Magnificat* and *Nunc Dimittis* in B flat; Mendelssohn's "Lift thine eyes," for boys only; and Stainer's anthem, "O clap your hands, all ye people." A most helpful sermon was preached by the Rev. G. Ernest Magill, rector of Holy Innocents' Church, Hoboken, in which he described the origin of the term "Acolyte," showed the great antiquity of the office; exhorted the men and boys to be "candle-bearers" of the Lord in these days, and to be zealous in all good works for the Church, in their parishes. A solemn procession was made around the church before the final prayers and benediction.

CONFERENCE OF NEW ENGLAND STUDENT CHURCHMEN

THE TENTH annual conference of New England student Churchmen is planned for February 16th, 17th, and 18th, at Harvard College, Cambridge. The present conference is doubly interesting because it is the first one to be conducted by committees appointed by the council of the New England department of the Church. Those attending the conference are the guests of St. Paul's society of Harvard. At the reception on Friday evening in Brooks House the speakers were President Lowell of Harvard, Perry G. M. Austin, Harvard, '13, Robert H. Gardiner, former president of the Brotherhood of St. Andrew, and the organizer of these conferences. A Saturday morning service is being conducted by Bishop Davies of Western Massachusetts. During the day and evening there are conferences on "What Churchmen are doing and can do in the New England colleges," "Bible Study," "The Call of the Church for Laymen," and "The Church as a World-force." In the evening there is a service in Brooks House in preparation for Holy Communion to be conducted by Bishop Robinson of Nevada. An interesting programme is planned for Sunday.

CLEVELAND, OHIO, CHURCH DECONSECRATED

ON SUNDAY, February 11th, at a service specially appointed, the Bishop of the diocese, assisted by the Rev. L. E. Sunderland, rector, formally secularized the church building of St. Mary's parish, Cleveland. This parish was admitted into union with the diocesan convention in 1869, and the cornerstone of the church was laid in the same year. For nearly half a century, and until business establishments crept around it, St. Mary's was one of

the larger, and most flourishing of the city parishes. The property has been sold with a view to the purchase of a new site, and the furnishing of a more complete equipment.

PRESBYTERIAN MINISTER SEEKS HOLY ORDERS

THE REV. FRANK ORR JOHNSON, pastor of the Shields Presbyterian Church, Sewickley, Pa., has resigned from that body and is about to seek orders in the Church. Mr. Johnson is in St. Stephen's parish (the Rev. A. C. Howell, rector), but will become assistant to the Rev. Dr. C. H. Ward, rector of St. Peter's Church, Pittsburgh, Pa.

FLAG PRESENTED TO CHURCH

AN UNIQUE OCCASION was that on last Sunday when, at St. James' Church, Milwaukee, Wis., an American flag was presented, on behalf of the Grand Army of the Republic, to the church, and was accepted by the rector, the Rev. Frederick Edwards, and blessed by the Bishop of the diocese. The address of presentation was made by Col. J. A. Watrous. A most remarkable address on Abraham Lincoln was delivered by Mr. Edwards, the rector, who received the honor of being made an honorary member of the G. A. R. An informal reception and banquet were given at the close of the service in the parish house of the church, when Hon. W. J. Turner and others made addresses.

THE BISHOP McVICKAR MONUMENT

THE CROSS which has been designed for the monument at the grave of the late Bishop McVickar will, it is expected, be put in place some time before Easter. The cross, of modified Celtic shape, is plain and dignified, and is nine feet eight inches in height. At the arm of the cross there are the letters I. H. S. in a monogram. Beneath the Bishop's mitre, at the base, the following inscription is cut:

WILLIAM NEILSON McVICKAR,
Sixth Bishop of Rhode Island,
Christ's faithful soldier and servant
unto his life's end.

On the opposite side of the base is inscribed:

Born 1843—Died 1910.
1898-1903—Bishop Coadjutor.
1903-1910—Bishop of Rhode Island.

The cross will be of Westerly granite, costing about \$800, about half of which has been contributed by individuals and churches of the diocese of Rhode Island.

LEGACIES AND BEQUESTS

AS SHOWN by the administration account filed in the Orphan's Court of Baltimore on February 3rd by the executors of his will, the personal estate of the late Rev. James H. Eccleston, D.D., for more than twenty-seven years rector of Emmanuel Church, is valued at \$212,665. Of this, in addition to certain bequests to relatives and others, some \$60,000 is left to Emmanuel Church.

ALBANY

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

Lenten Services in Albany—Diocesan Acolytes' Service in Grace Church, Albany—Notes

AT THE CALL of Dean Brookman, chairman of the Bishop's committee on the Lenten mid-day and Friday evening services of the united parishes of Albany, forty-four laymen, with the clergy of the city, met on the night of February 2nd, in St. Paul's parish rooms to discuss means and methods of increasing the attendance, especially of men, at the mid-day services at St. Peter's. Bishop Doane takes the two first mid-day addresses, and Dean Du Moulin of Cleveland the first Friday

night. Dr. van Allen of the Advent, Boston, takes three addresses, and the Friday night sermon of the second week. The third week entire is taken by the Rev. Ralph Birdsall of Christ Church, Cooperstown. Dr. Lubeck of New York takes two addresses and the Friday night sermon of the fourth week. Monday of the fourth week is taken by the Rev. R. H. Brooks of St. Paul's, Albany, and the rest of the week by Bishop McCormick of Western Michigan. The Rev. W. E. Johnson of La Crosse, Wis., takes the fifth week entire, and the Rev. D. H. Clarkson the four mid-day addresses of Holy Week.

ON THE EVE of the Feast of the Purification, in Grace Church, Albany, the first acolytes' service for the diocese of Albany was held. There were twenty-eight acolytes, and fifteen of the clergy in the procession. The Rev. D. H. Clarkson, rector of Christ Church, Schenectady, was the preacher, and brought nine acolytes and a crucifer from his parish. Next year the service will be followed by a supper for the visiting acolytes and clergy, and from assurances received this promises to be an annual event with wide interest and hearty support.

ST. PAUL'S CHURCH, Albany, observed the parish anniversary, and the seventh anniversary of the Rev. R. H. Brooks, as rector, on St. Paul's Day with special services. At the festival evening service the clergy of the city were in the chancel by invitation, and the anniversary sermon was preached by the Rev. Theodore Irving Reese, rector of Trinity Church, Columbus, Ohio, and a nephew of the late Dr. J. Livingston Reese, for twenty-seven years rector of St. Paul's.

THE REV. WILLIAM PORKESS, minister-in-charge of St. Peter's, Albany, has tendered his resignation to the vestry to take effect on April 8th. Mr. Porkess came to assist Dr. Battershall last spring and he had full charge of the work of the parish from the beginning of the summer of 1911. He organized and carried through the arrangements for the first annual dinner of the Men's Club and has developed the work of the Sunday school to a high state of efficiency. He has been tireless and unsparing of himself in his labor for St. Peter's and has led the parish ably through a most difficult period of its history.

A PARISH HALL for the use of the townspeople was recently opened in connection with St. John's Chapel at Walloomsac, N. Y.

CENTRAL NEW YORK

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

New Pipe Organ Installed in St. Paul's Church, Syracuse

THE SPLENDID new pipe organ in St. Paul's Church, Syracuse, was so far completed as to admit of its use at the principal services on Sunday, February 5th. Many remained after the services to congratulate the builder, Mr. Frank Bremen of Syracuse, and the parish organist, Mr. George K. Van Deusen. The organ will cost \$13,000, and includes a set of chimes and an echo organ. Upon completion the instrument will be blessed by the Bishop, and a recital given by Mr. Van Deusen.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Bishop Visits the San Luis Valley—New Church Edifice at Bessemer

THE BISHOP recently returned from a ten-day tour of the San Luis Valley, in which trip he visited seven missions. The result seems inconsiderable but the services, which were held in stores and halls were well-attended and appreciatively welcomed by hun-

dreds of people who could scarcely find room to stand, so eager were they for the ministrations of the Church. The Bishop, who was accompanied by Archdeacon T. A. Schofield, hopes to place another resident priest in this locality to take charge of Monte Vista.

THE PEOPLE of St. James' Church, Bessemer, have moved into their new church, and the old building has been turned into a parish house. A debt of about \$1,000 is all that remains on the property.

CONNECTICUT

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

The "Men and Religion Movement" in Hartford—Work for Deaf Mutes in the Diocese

THE MEN AND RELIGION movement finished its "eight day campaign" in Hartford on January 22nd, and men from Hartford are now carrying the movement into other cities of the state. Among the Church-laymen of the state it cannot be said that it has reached a large number of those who were not already active in Church work. A conference between the Bishop of the diocese and the Churchmen of Hartford was held on the evening of January 30th in the parish house of Trinity Church, Hartford (the Rev. Ernest de F. Miel, rector). The Bishop spoke of the laymen's opportunity for work under the five heads which have been suggested by this Movement—that is, Missionary work, Work with Boys, Evangelism, Bible Study, and Social Service. Much interest is being shown by the Christian people of the city in the social problems of the community; the rector of Trinity Church, Hon. L. D. Waldo Marvin, and others are at the front in this matter. Work with Boys in Hartford is in a promising condition, having able leadership in the person of the Rev. C. C. Kennedy, curate of Christ Church. Mr. Walter Schutz, Mr. Edwin Allen and others are leading Churchmen in their missionary activities.

THE WORK for the deaf-mutes in Connecticut is in charge of the Rev. George H. Hefflon. Upon January 7th last the Bishop of the diocese confirmed six deaf-mutes in the Chapel of the Nativity, Christ's Church, Hartford. Mr. Hefflon is now serving Connecticut, Massachusetts, and Western Massachusetts and he is being urged to undertake the same work in Rhode Island also.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Endowment of the Diocese to be Raised to \$75,000

AN EFFORT is being made to raise the endowment fund of the diocese from \$53,000 to \$75,000. This it is proposed to do in commemoration of Bishop Garrett's fortieth anniversary of his consecration to the episcopacy. A circular letter has been sent throughout the diocese urging gifts for this purpose and the clergy are making special efforts to make the project a success.

DULUTH

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

Meeting of the Duluth Deanery at Hibbing, Minn.

THE REGULAR Epiphany meeting of the Duluth Deanery was held at Christ Church, Hibbing, Minn. (the Rev. Frank Durant, dean and rector), on February 6th and 7th. On Tuesday the Rev. Albert Carswell of Virginia, Minn., presented a paper on the "Men and Religion Movement," and the Rev. John G. Larson, Grand Rapids, Minn., read a paper on "Two Years in the Ministry," both of which were taken for general discussion. In the evening the Rev. T. W. MacLean, LL.D., of Trinity Pro-Cathedral, Duluth, Minn., preached a sermon. On Wednesday morning

at the celebration of the Holy Eucharist, the Rev. Frank Durant was the celebrant, and the preacher was the Rev. H. J. Wolner of Superior, Wis. Papers were read on "Missions" and on "The Lenten Opportunity," by the Rev. F. C. Coolbaugh of Cloquet, Minn., and the Rev. A. W. Ryan, D.C.L., of Duluth. At the business meeting the Rev. J. G. Larsen was elected as secretary. Resolutions were passed congratulating Bishop Morrison on his completion of fifteen years in the episcopate and as the Bishop of the diocese. There was a good attendance of the clergy and the meeting was a decided help to all present.

FOND DU LAC

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

Chapel of the Holy Spirit Dedicated at Green Bay—Bishop and Mrs. Wells Arrive in Florida

THE BISHOP of Fond du Lac consecrated the new chapel at Green Bay under the protection and title of "The Holy Spirit," during his visitation on Sexagesima Sunday.

BISHOP WELLS and Mrs. Wells have arrived safely at Jacksonville, Fla. From there, they will go on to Orlando, and will probably make Havana before their return.

GEORGIA

F. F. REESE, D.D., Bishop

Twenty-two Parishes Complete Apportionment for Diocesan Missions—Notes

THE GENERALLY reviving interest in Missions is shown by the fact that twenty-two parishes have paid in full their respective apportionments for the year for Diocesan Missions, and six have paid the general apportionment for the year ending next September.

THE ALBANY Archdeaconry recently held a three day's session, and the Mission offerings were sufficient to meet the apportionment for the present year and the deficit of the last.

THE COMMISSION on Religious Education is preparing its report for the next convention.

THE BISHOP is making Episcopal visitations in North Carolina.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Organization of the Altoona Clericus

THE ORGANIZATION of the Altoona Clericus was effected on February 6th at Altoona. The Rev. George R. Bishop was elected chairman, and the Rev. Herman J. Keyser of Hollidaysburg, secretary-treasurer. At that meeting there was a general discussion as to how the Church's interests may be enhanced in this part of Pennsylvania, it being the mind of the Clericus that the clergy give more publicity to the progress of the Church by making greater use of the local newspapers. A programme was arranged for the next meeting, which will be a general discussion, under the leadership of the Rev. F. F. Flewelling of Johnstown on the subject, "Present Low Standards of Morality; Cures." The Clericus includes in its membership clergy within a radius of 50 miles of Altoona, and will hold its meetings monthly.

KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

Meeting of the Woman's Auxiliary at Grace Church, Kansas City

THE REGULAR meeting of the Woman's Auxiliary was held at Grace Church, Thursday, January 25th. The Holy Communion was celebrated at 10:30 A. M. by Bishop Part-

ridge assisted by the Rev. Edward C. Johnson. An interesting sermon was delivered by the Bishop. The business meeting in the afternoon was called to order by the president, Mrs. S. E. Woodstock. The Rev. Dr. Ritchey and the Rev. J. Stewart Smith opened the meeting with hymns and prayer. At the roll call of the parish branches, 6 diocesan officers and 42 delegates responded, representing 10 parishes.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Transfiguration Parish House, Brooklyn, Dedicated—Special Preachers at St. John Baptist's, Brooklyn

THE PARISH HOUSE of the Church of the Transfiguration, Brooklyn, was dedicated on January 15th. The sentences of dedication were read by the Very Rev. John R. Moses, Dean of the Garden City Cathedral, Canon of the Cathedral, and Canon of the Queens, who acted in place of the Bishop who was unable to be present. A new organ was also dedicated at the same service, a memorial to the father of the present rector of the parish, the Rev. A. Hamilton Backus. The new parish house adjoins the church and is built to harmonize architecturally with the church edifice. It has a large hall for social gatherings, and contains a stage which is fitted for dramatic performances and similar entertainments. The basement is fitted up with an ample supply of closets for choir vestments, and is also arranged for gymnasium purposes. A kitchen is also provided as an aid to the social functions of the parish. The offering at the service, which amounted to over \$90, will be used toward the equipment of the gymnasium.

THE REV. HENRY B. BRYAN, now officiating at St. James' Church, Philadelphia, preached at a "Thanksgiving Service" on Thursday night, February 8th, in the Church of St. John Baptist, Brooklyn. It was the fifth day of the week-long dedication service. The Friday night sermon was preached by the Rev. C. C. Walker, rector of St. Ann's Church, Brooklyn. The Rev. Vernon D. Ruggles, rector, also officiated at these services.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Mr. Clinton Rogers Woodruff Addresses University Club of Los Angeles

THE CLERGY of the city of Los Angeles and vicinity had the pleasure of meeting Mr. Clinton Rogers Woodruff at luncheon at the University Club on February 5th. Mr. Woodruff gave an able and forcible address on Social Service.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Church of the Advent, Baltimore, Has Parish Secretary—Meeting of Baltimore Clerical Association—Notes

THE VESTRY of the Church of the Ascension, Baltimore, have accepted the suggestion of their rector, the Rev. R. W. Hogue, and have elected Mr. William O. Smith, Jr., a capable and zealous worker of the parish, as the parish secretary. An office, thoroughly equipped with cabinet files, index cards, typewriter, telephone, and all necessary accessories to the work of a large parish, will be set apart for his use in the parish house. While engaged in this work, Mr. Smith will take the opportunity, under the rector's directions, to prepare himself to be admitted as a candidate for Holy Orders. The maintenance of this new department comes as the gift of several members of the parish.

THE CLERICAL ASSOCIATION of Baltimore met in the parish house of Emmanuel Church on Monday, February 5th, and listened to a

very interesting address by the Rev. William L. Devries, Ph.D., Canon of the Cathedral of SS. Peter and Paul, Washington, on the subject, "Cathedrals in America, Their Plan and Scope."

THE FOURTH annual banquet of the Men's Guild of the Chapel of the Advent, Baltimore (the Rev. C. P. Sparling, vicar), was held in the parish hall on the evening of February 1st. Stirring addresses were made by the Bishop of the diocese, by the Rev. Arthur C. Powell, D.D., the Rev. Romilly F. Humphries, associate rector of Grace and St. Peter's Church, the Rev. R. W. Hogue, rector of the Church of the Ascension, Mr. William F. Cochran of Christ Church, and the Mayor of Baltimore, the Hon. James H. Preston, a vestryman of Grace and St. Peter's Church.

HUNDREDS OF MEN who have taken an active part in the Men and Religion Forward Movement met in the Church of the Messiah, Baltimore, on the afternoon of February 3rd, to hear the verdict of those men who had conducted the "eight-day campaign" just completed, and to listen to the suggestions from these men of future work to be done by the churches of the city. Bishop Murray presided and was assisted by the rector, the Rev. Peregrine Wroth. Bishop Spalding of Utah was also present and closed the meeting. Many valuable suggestions were made by the several experts who spoke, all strongly emphasizing that the recent campaign was but the beginning of the work for the Churchmen of Baltimore and that the plans outlined would require several years of earnest and faithful work before results could be realized.

BISHOP SPALDING of Utah spent Septuagesima Sunday in Baltimore and preached in the interest of his work and needs, in the morning at the Church of the Ascension, in the afternoon at Grace and St. Peter's, and in the evening, at a special service for the Woman's Auxiliary, at St. Luke's Church.

THE WOMAN'S AUXILIARY of Mt. Calvary Church, Baltimore, kept Tuesday, January 30th, as a day of continual intercession for missions, beginning at 6:30 in the morning and ending at 5 in the afternoon.

THREE OF THE CLERGY of the diocese are now seriously ill at the Church Home and Infirmary, Baltimore—the Rev. William D. Gould, Jr., of Holy Trinity Church, Baltimore, the Rev. F. M. C. Bedell of St. John's Church, Frostburg, and the Rev. J. Taylor Chambers of Baltimore. The two former are suffering from pneumonia, and the latter from a stroke of apoplexy.

MASSACHUSETTS

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

Meeting of Church Periodical Club—Noon-day Services at St. Paul's, Boston—Notes

A MEETING of the Church Periodical Club of the diocese was held in Trinity Church parish rooms on February 9th, and about 200 persons were present to listen to Bishop Spalding of Utah and the Rev. Augustus R. Hoare of Point Hope, Alaska. Professor H. E. W. Fosbroke of the Episcopal Theological School presided, and he said that the great truths of the Church can be put in intelligible and interesting form for all sorts of people. Bishop Spalding spoke of the work among the Mormons and the Ute Indians. He made a request for first-class literature which would help the young people to find answers to the questions that arose in their minds as they became more and more educated. Mr. Hoare gave an interesting recital of his work in the farthest north points of Alaska. Miss Marian D. C. Ward, diocesan correspondent, reported that there are seventy branches of the club in the diocese.

THE NOON-DAY SERVICES at St. Paul's Church the week following Sexagesima were

conducted by men actively engaged in the work of the Episcopal City Mission. The preacher Monday was the Rev. A. W. Sundelof, vicar of St. Ansgarius' Church (Swedish); Tuesday, the Rev. L. K. Smith of Grace Church, South Boston; Wednesday, Mr. M. E. Hopkins, superintendent of St. Mary's House for Sailors, East Boston; Thursday, the Rev. A. Crabtree of the Church of the Redeemer, South Boston; Friday, Mr. Stanton H. King, superintendent of the Sailors' Haven, Charlestown; Saturday, the Rev. Frederick B. Allen, superintendent of the Episcopal City Mission.

THE BOSTON Local Assembly of the Brotherhood of St. Andrew held its mid-winter meeting at the parish house of St. Paul's Church, Boston, on the evening of February 9th. The special guest was Alexander M. Hadden of New York City, who is president of the New York Protestant Juvenile Asylum, member of the Grand Jury for the County of New York, a visitor for the past twenty-five years at the Tombs in New York and at Sing Sing prison, member of the executive committee of the Prison Association of New York State, and chairman of its committee on Discharged Prisoners. Mr. Hadden has been a leader in the Brotherhood movement for the past twenty-five years. The devotional exercises were led by the Rev. Ralph M. Harper, curate of the parish.

AT A RECENT meeting of the Woman's Auxiliary of Trinity Church, Boston, admirable addresses were made by Deaconess Hart of Hankow, and by Mrs. Lowell, president of the Massachusetts branch of the Woman's Auxiliary.

THE OFFERINGS for foreign missions made at Trinity Church, Boston, on a recent Sunday, amounted to \$4,250.30. Thus far on an apportionment of \$9,879 (the largest apportionment in the diocese) Trinity has raised \$9,079.33, which has been given in less than two months.

MILWAUKEE

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

Banquet of the Church Club—Meeting of the Milwaukee Clericus

TAKING ADVANTAGE of the presence in the neighboring city of Chicago of the leading missionary authorities of the Church, the Church Club of Milwaukee gave its mid-winter dinner on Monday evening of this week, making it a ladies' night, and securing a large attendance of members with their ladies. The speakers were the Bishop of West Virginia, the Rev. W. R. Stearly, rector of the Church of the Holy Apostles, Philadelphia, and the Bishop of the diocese, each of whom was introduced by the president, Frederic C. Morehouse. The evening was a very happy one.

THE REGULAR monthly meeting of the Milwaukee Clericus was held at the University Club on Monday, February 5th. Bishop Webb spoke to the members on the subject, "The Training and Preparation of Candidates for Confirmation and First Communion." An informal discussion of the topic followed its presentation.

MINNESOTA

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

Arrangements for Lenten Services in St. Paul—Meeting of the St. Paul and Minneapolis Clericus

ARRANGEMENTS are about perfected for the noon Lenten services which will be held this year in the Unique Theatre, through the courtesy of the management. The committee on programme reported that they had arranged for the following speakers: Ash Wednesday, the Rev. C. E. Haupt; February 22nd to 24th, the Rev. J. E. Freeman; Febru-

ary 26th to 27th, the Rev. W. P. Remington; February 28th and 29th, the Rev. G. F. Lawton; March 1st and 2nd, the Rev. E. N. Schmuck; March 4th to 9th, the Rev. J. E. Bushnell, D.D.; March 11th to 16th, Dean H. Martyn Hart, LL.D.; March 18th to 23rd, the Rev. J. A. Schaad; March 25th to 27th, Dean W. T. Sumner; March 28th to 30th, the Rev. J. S. Budlong; April 1st to 6th, Bishop Edsall and the Rev. C. E. Haupt.

THE ST. PAUL and Minneapolis Clericus met at St. Sigfrid's church for a pre-Lenten "quiet hour" on Monday, February 5th. The Bishop of the diocese celebrated the Holy Communion at 11 A. M., which was followed by a meditation by the Rev. Dr. F. F. Kramer, warden of Seabury Divinity School. The clergy were most hospitably entertained by the rector and ladies of St. Sigfrid's parish.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

New St. Louis Congregation Will Use Chapel of Washington University Temporarily

THROUGH the courtesy of the authorities of Washington University the beautiful Graham memorial chapel, St. Louis, has been granted the congregation of the new parish of St. Michael and All Angels, pending the erection of their new church. The initial service was held at 4 P. M. on Septuagesima Sunday, Bishop Tuttle officiating. Despite the extreme cold some eighty people attended. The first offering, amounting to \$16.41, was given Bishop Johnson for his country work. The petition to the Missionary Board of the diocese for permission to form a mission was signed by seventeen persons. A Sunday school will be organized at once under the superintendence of Mr. T. K. Knight. Morning Prayer will be said Sundays regularly at 11 A. M. under the direction of the diocesan League of Lay Readers. Arrangements are being made for the Holy Communion every Lord's day at 7:30 A. M. The Rev. George E. Norton hopes to assume charge June 1st.

MONTANA

L. R. BREWER, D.D., Bishop

Bishop Brewer Observes Two Anniversaries

BISHOP BREWER recently quietly observed the thirty-first anniversary of his elevation to the episcopate by giving an address at the chapel of St. Peter's Hospital, Helena. Besides Archdeacon Hooker and a few friends, none but the staff of the hospital were present. The Bishop also recently celebrated in a quiet way his seventy-third birthday.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Lenten Services Arranged in Omaha and South Omaha

THE NOON-DAY Lenten services will be held daily in Lent at the Cathedral from 12:10 to 12:30 with speakers as follows: February 21st, 22nd, 23rd, 24th, the Rev. John Williams; February 26th, 27th, 28th, the Rev. L. W. Heaton; February 29th, March 1st, 2nd, the Rev. C. H. Bascom; March 4th, 5th, 6th, the Rev. H. A. Percival; March 7th, 8th, 9th, the Rev. John Albert Williams; March 11th, 12th, 13th, the Rev. William H. Frost; March 14th, 15th, 16th, the Rev. John William Jones; March 18th, 19th, 20th, the Rev. Canon Marsh; March 21st, 22nd, 23d, the Rev. S. Mills Hayes; March 25th, 26th, 27th, 28th, 29th, 30th, Bishop Williams; April 1st, 2nd, 3rd, 4th, 5th, 6th, Dean James A. Tancock.

A SERIES of "inter-parochial" services has been arranged in Omaha and South Omaha during Lent, at which the special preachers

will be as follows: February 22nd, St. Stephen's, the Rev. T. J. Mackay; February 29th, All Saints', the Rev. Alfred G. White; March 7th, St. Philip's, the Very Rev. James A. Tancock; March 14th, St. Martin's, the Rev. James A. Noble; March 21st, St. Andrew's, the Rev. John W. Jones; March 28th, St. Barnabas', the Rev. John Albert Williams.

NEWARK

EDWIN S. LINES, D.D., Bishop

Three Archdeacons Hold Mid-Winter Sessions—Death of W. H. Macmurdo

THE THREE ARCHDEACONRIES of the diocese of Newark have held their mid-winter meeting. There was a joint meeting of two—Morristown and Newark—in St. Paul's Church, East Orange, N. J., on January 30th, Archdeacon Carter presiding. There was a discussion on the topic: "Is There Need of Further Revision of the Prayer Book," led by the Rev. Charles E. Hutchison, rector of Christ Church, East Orange, and the Rev. Gilbert M. Foxwell, rector of Grace Church, Town of Union. Also, on the question, "Should the Rector or the Laymen Manage the Parish Finances," the opening address being made by the Rev. John S. Miller, rector of the House of Prayer, Newark, and the Rev. Henry M. Ladd, rector of Grace Church, Rutherford. A good-sized congregation assembled in the church at night and heard an address on "The Social Message of the Church," by the Rev. John P. Peters, rector of St. Michael's Church, Manhattan. Remarks on "Missionary Work in the Diocese," were made by the Rev. Henry H. Hadley, rector of St. Paul's Church, Newark, and the Rev. D. Stuart Hamilton, rector of St. Paul's Church, Paterson. The next meeting by invitation of the Rev. Dr. Joseph N. Blanchard, will be held in April at Grace Church, Madison. The clergy and lay delegates were the guests of the Rev. William P. Taylor, rector of St. Paul's parish.

WITH ARCHDEACON JENVEY presiding, the mid-winter meeting of the Archdeaconry of Jersey City was held in St. Paul's Church, Jersey City, N. J., on Tuesday, February 6th. The Rev. Meade B. MacBryde of Grace Church, Westwood, was secretary. On his invitation the next meeting of this Archdeaconry will be held at Westwood on May 7th. After routine business there was a discussion at the afternoon session on the topic, "Church Work Among Men and Boys," the appointed speakers being J. Archibald McNulty and Arthur S. Cookman. After an enjoyable supper served by ladies of the parish, there was an evening service in the church, at which an interesting address was made by Bishop Spalding of Utah on methods and conditions of work in his missionary district. The Rev. D. W. P. Bliss, of Holy Innocents' Church, West Orange,

spoke on "The Social Work of the Church," from the point of view of an expert. There was a large congregation. The rector of the parish, the Rev. William P. Brush, received many congratulations on this, the twenty-fifth anniversary of his rectorship.

WILLIAM HOLLISTER MACMURDO, thirty-three years old, son of Richard Channing Macmurdo, and great grand-son of Bishop Moore of Virginia, died in a sanitarium at Hackensack on Friday, February 9th. The funeral was held at his home in Arlington, N. J., on Sunday afternoon. After services in Trinity Church, interment was made in Greenwood cemetery, Brooklyn. Everyone who knew Mr. Macmurdo appreciated his Christian chivalry, his constant self-sacrifice, and filial devotion.

NEW JERSEY

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

Camden Clericus Observes Day of Devotion

ON MONDAY, February 5th, in St. Paul's Church, Camden, the Camden Clericus observed a Day of Devotion, conducted by the Rev. William A. McClenthen, rector of Mt. Calvary parish, Baltimore. Ample provision for hospitality was made by the rector of St. Paul's, the Rev. R. E. Brestell, and nearly all the members of the Clericus were in attendance. The rule of silence was observed throughout the devotion. The order of the day began with an early celebration of the Holy Eucharist. The meditations, distinctly *ad clerum*, were based upon certain of the epistles to the Churches of Asia.

OHIO

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

Meeting of the Cleveland Clericus—Miss Stewart of Virginia Addresses Cleveland Woman's Auxiliary—Service for Ohio A. G. O.

AT THE REGULAR monthly meeting of the Cleveland Clericus at Trinity Cathedral House on February 5th, an interesting address was given on the life, and writings of the late Rev. Frederick Dennison Maurice, priest of the English Church, by the Rev. Dr. Breed, rector of St. Paul's Church, Cleveland. Subsequently, fifty of the clergy and laity of the Cleveland parishes met the Bishop of the diocese at luncheon, at the close of which Dean DuMoulin made an address, illustrated by maps and charts, on the work of the Cleveland survey, which indicated the opportunity and duty of the Church to foster and strengthen the work being carried on in the smaller and weaker parishes, and to make provision for the planting of new missions in the rapidly growing suburbs of the city. The subject of Church Extension in Greater Cleveland was taken up, and advocated by several other speakers with a result that a committee was ap-



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pointed to report a plan by which the co-operation of all the city parishes might be secured.

MISS SALLY STUART, president of the Woman's Auxiliary in the Diocese of Virginia was recently the guest of St. Paul's (Cleveland), branch of the Auxiliary, and on Wednesday, February 7th, in the parish house gave a most inspiring address on the work of the Woman's Auxiliary, laying particular emphasis upon the noble work which had been accomplished through the United Offering in past years, and making a plea for greater efforts in the future.

A SPECIAL SERVICE for the Ohio Chapter of the American Guild of Organists was held in Trinity Cathedral on Monday, February 5th, the music being sung by the combined choirs of the Cathedral, Emmanuel, and Grace churches. An address on the subject, "The Reason for this Service," was given by the Very Rev. Dean DuMoulin. Following this, "A Declaration of the Religious Principles of the American Guild of Organists" was recited by the clergy, members of the chapter, and choristers, standing. An address to the chapter was then made by the Bishop of the diocese.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Men's Club of Tacoma Secures Theatre for Holy Week Services

THE MEN'S CLUB of the Church of the Holy Communion, Tacoma, Wash. (the Rev. R. H. McGinnis, rector), have secured one of the large theatre buildings on Pacific Avenue for holding the Lenten services during Holy Week. The Bishop of the diocese and several of the local clergy will assist at the services.

OREGON

CHARLES SCADDING, D.D., Bishop

Epiphany Meeting of Willamette Valley Clergy—Work in Goble Progressing

THE EPIPHANY CONFERENCE of the Willamette Valley clergy was held in St. Peter's Church, Albany, on the 30th and 31st of January. The evening of the first day was given to prayer and a meditation, on one of the Paddock lectures by Dr. Walpole, given by Bishop Scadding. The second day opened with a celebration of the Holy Eucharist, followed by breakfast and a paper by Archdeacon Chambers on "Preparation for, and Conduct of, Parochial Missions." The discussion on this paper took up the rest of the forenoon. In the afternoon the Rev. F. M. Baum read a review of Canon Mason's *Ministry of Conversion*. Problems in the Valley were discussed. The evening was given up to a missionary gathering, with addresses by the Bishop, Archdeacon Chambers, the Rev. P. K. Hammond, and Mr. D. J. Macdonald.

SOME YEARS AGO Archdeacon Chambers discovered that the little town of Goble had a building which had been erected by the citizens, but no one held service in it. He made the attempt, and the work has gone on slowly until last fall the Rev. W. A. M. Breck took up the duty on Sunday afternoons. No other services of any kind are held in the town.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Noon-Day Lenten Services Arranged in Pittsburgh—The Men and Religion Movement—Bishop Issues Lenten Appeal

NOON-DAY SERVICES will be held during Lent at Trinity Church, under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew, of which the Rev. G. B. Richards is the chaplain. Those who will deliver the addresses are as follows, with a few dates yet to be filled in: February 21st,

Bishop Whitehead; February 22-24th, the Rev. Martin Aigner, Franklin; February 26th to March 2nd, the Rev. Z. B. T. Phillips, New York City; March 4th to March 8th, the Rev. W. F. Faber, D.D., Detroit; March 11th to March 16th, the Rev. G. A. Carstensen, D.D., New York City; March 18th to March 22nd, Bishop Tuttle; March 25th to March 28th, the Rev. F. H. Nelson, Cincinnati; April 1st to April 4th, the Very Rev. W. M. Groton, D.D., Philadelphia; April 5th, Bishop Whitehead.

THE MEN AND RELIGION MOVEMENT closed a week of very successful services in Pittsburgh, extending from January 28th to February 4th, in which clergy and laymen of the diocese took part. Three meetings were held in Trinity Church, on Wednesday and Friday evenings, for men, and on Sunday afternoon, for women, at all of which the Bishop of the diocese presided. The Rev. G. B. Richards of Emmanuel Church, and Mr. H. D. W. English, a member of Calvary parish, and a well-known Brotherhood man, took a prominent place, the former making addresses, and the latter presiding at an enormous mass meeting held on Sunday afternoon, February 4th, at Exposition Hall.

THE BISHOP has just issued his annual appeal in behalf of the Lenten mite boxes, and efforts are already being made to have the offering exceed that of any former year.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Missionary Services in the Diocese—Special Course of Sermons at Mendon—The "Get-Together and Stand-Together Club"

ENTHUSIASTIC and largely attended missionary services were held in St. Mary's, Knoxville, and in Grace church, Galesburg, on Septuagesima Sunday, at which the Rev. John E. Curzon, missionary secretary of the Fifth Department, delivered inspiring addresses.

THE REV. RICHARD BOLTON, in charge of Zion Church, Mendon, has been delivering a

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Secrets of Strength

The Bishop of London's New Book for Lent.

It goes without saying, that the most sought for book for Lent, will be the Bishop of London's new work, being his Lenten Addresses for 1911. The Young Churchman Company are the American publishers of Bishop Ingram's two latest books, namely, *Secrets of Strength* and *Mysteries of God*.

SECRETS OF STRENGTH. Bishop Ingram's 1911 Lent Mission Addresses. \$1.00; by mail \$1.10.

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The following item appeared in THE LIVING CHURCH for December 2nd last:

"An American writing from London, says: 'The popularity of the Bishop of London here seems unparalleled. I heard him preach Tuesday night at St. Paul's. There were three hundred clergy in the choir and over five thousand people in the nave; crowds standing in the rain waiting for the doors to be opened. The service was one of intercession for Missions, with no especial features to attract, except the Bishop. Just a Litany, monotoned by priest and people, no choir, but congregational singing by the multitude, and a wonderful sermon. After that it was easy to understand his grip upon the people here.'"

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series of Pre-Lenten addresses on Sunday evenings on "Why I Am an Anglo-Catholic Churchman." People of all the various religious bodies have attended these addresses, and the seating capacity of the church has been taxed at every service.

ST. JOHN'S CHURCH, Kewanee (the Rev. W. E. Mann, priest-in-charge), has a novel men's organization in a "Get-Together and Stand-Together Club," which meets twice each month in the guild hall to discuss with the priest the problems of the parish. The meetings are well attended and have proved to be of practical help in the work of the Church.

RHODE ISLAND

JAMES DEW. PERRY, JR., Bishop

Meeting of the Clerical Club—Quarterly Meeting of Diocesan Woman's Auxiliary

THE CLERICAL CLUB of Rhode Island met at the Bishop McVickar House in Providence on Monday February 5th, at 11:30 A. M., Bishop Perry presiding. After the business session the club was entertained and much interested by Mr. Ralph Adams Cram, who made an address on the "Revival of Monasticism in the Anglican Communion," in which were mingled his own experiences at Caldey with some novel ideas as to the usefulness to the Church of the revival of Religious Orders for men.

THE QUARTERLY MEETING of the Rhode Island Branch of the Woman's Auxiliary was held at the Church of the Messiah, Providence, on Thursday, February 8th. Between three and four hundred attended. Bishop Perry celebrated the Holy Eucharist at 10:30, and the service was followed by an address of welcome from the rector of the parish, the Rev. Frederick I. Collins, and a particularly strong address of congratulation and encouragement from Bishop Perry. The speakers were the Rev. William E. Gardner, secretary of the First Missionary Department, the Rev. Augustus R. Hoare of Point Hope, Alaska, and the Rev. Charles A. Meader, the Diocesan Missionary of Rhode Island. Luncheon was served in Library Hall a short distance from the church, and the business session was held there in the afternoon. Miss E. C. McVickar presided, and the reports from the committee on various branches of the work were very encouraging.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

New Guild Hall to be Erected at Napa, Cal.

THE OLD GUILD HALL at St. Mary's, Napa (the Rev. Irwing E. Baxter, rector), has been taken down, and work has begun on a new one, that is to be nearly twice as large as the former one. The new building will provide a new room for the choir, parlors for the guild, a commodious and well equipped kitchen, and an auditorium that will seat 250 people. The building will cost \$2,600.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Architect Engaged to Plan Springfield Church—New Work Begun at Muddy, Ill.

MR. JOHN D. SUTCLIFFE of Chicago has been engaged by the vestry of St. Paul's Church, Springfield, to draw the plans and superintend the construction of the new building. A group of buildings, church, parish house, and rectory connected by a cloister, is contemplated.

A SUNDAY SCHOOL has been organized at Muddy by the Rev. A. J. Bott, rector of Harrisburg, Ill. The attendance has now reached nearly 40.

WASHINGTON

ALFRED HARDING, D.D., Bishop

The Hon. W. C. Wells Addresses Men's Club of St. Stephen's Church

THE HON. WILLIAM C. WELLS, secretary of the Bureau of American Republics, and editor of the official newspaper of the bureau, addressed the Men's Club of St. Stephen's Church in the parish hall on the evening of February 8th. Mr. Wells' subject was "Capitals of South America."

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Committee of Twenty-five at Webster Seek to Solve Religious Problems—Meeting of the Parson's Club at Worcester

A COMMITTEE of twenty-five men of Webster, Mass., with Mr. Nathaniel T. Hurlbut, senior warden of the Church of the Reconciliation, as president, is organized into five sub-committees, composed equally of members of the Baptist, Congregational, Methodist, and Church congregations, to face problems connected with the Men and Religion Forward Movement. Acting on lines locally adaptable these committees hope to stimulate Bible study, boys' work, interest in missions, evangelism, and social service.

THE PARSONS' CLUB of Worcester, Mass., composed of the clergy in Worcester County, held its monthly meeting on Monday, February 5th. The Rev. T. D. Martin presented a review of *The Pattern Life* by the Rev. W. F. LaTrobe Bateman.

A TROUBLE MAKER

Coffee Poison Breeds Variety of Ills.

A California woman who didn't know for twenty years what kept her ill, writes to tell how she won back her health by quitting coffee:

"I am 54 years old," she says, "have used coffee all my life and for 20 years suffered from indigestion and insomnia. Life was a burden and a drag to me all the time, and about once a year my ailments got such hold upon me that I was regularly 'sick in bed' for several weeks each time.

"I was reluctant to conclude that coffee was the cause of my trouble, but I am thankful that I found out the truth.

"Then I determined to use Postum exclusively—for a week at first—for I doubted my ability to do without coffee for any length of time. I made the Postum carefully, as directed, and before the week expired had my reward in a perceptible increase in strength and spirits.

"Seeing the good that my short experiment had accomplished, I resolved to continue the use of Postum, cutting out the coffee entirely. This I did for nine months, finding, daily, increased cause for gratification at my steadily improving health. My indigestion gradually left me, my sleep returned, I gained 26 pounds in weight, my color changed from sallow to a fresh, rosy hue, and life became a blessing.

"Then I thought I would try coffee again, and did so for a few weeks. The punishment for deserting my good friend, Postum, was a return of my old troubles.

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WEST VIRGINIA

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WM. L. GRAVATT, Bp. Coadj.

Meeting of the North-western Conference at St. Luke's, Wheeling

THE NORTHWESTERN CONVOCATION met in St. Luke's Church, Wheeling (the Rev. Jacob Buttingham, rector), on January 24th and 25th. Holy Communion and sermon by the Rev. C. F. Mayer on "The Heir of the Ages," at 10 A.M., was the first service. At the luncheon on the first day a number of laymen of the city were in attendance and made short speeches. Wednesday evening at 7:30 P.M., an open meeting was held on the subject of diocesan missions, addressed by the diocesan missionary, the Rev. W. P. Chrisman. The second day was devoted to routine business.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

New Church Opened at Gillette—Archdeacon Dray Takes up Work at Rock Springs and Green River

ON SEPTUAGESIMA SUNDAY the new church building at Gillette was opened for services. In spite of the heavy snow-fall and extreme cold, the attendance at both services was most gratifying. The Sunday school also, which was opened the same day, had a large attendance of both teachers and scholars; and the people of the community are looking to the future with hope for efficient service on the part of the church in Gillette.

ARCHDEACON DRAY is taking charge of the missions at Rock Springs and Green River, in the absence of any permanent incumbent. He will make his headquarters at the former place, and spend part of his time at Green River, giving it morning service every alternate Sunday.

CANADA

Montreal Diocesan Synod Held at the Cathedral—Other Church News of the Dominion

Diocese of Montreal.

THE DIOCESAN SYNOD opened with the usual service in the Cathedral on February 6th. Bishop Farthing gave his charge at the opening of the session in the afternoon. The principal subject of general interest which the Bishop dwelt upon was the marriage laws and the *ne temere* decree. Speaking of matters of internal interest in the diocese and of the general progress of work there, he touched on the difficulty of obtaining enough candidates for the ministry. He also, in speaking of the duty of the Church towards immigrants, pointed out that the Rev. F. E. Baker had been appointed chaplain for them in Montreal.

The morning session on the second day was largely occupied with routine work, of which the report of the Executive Committee was a part. Considerable interest was shown and some discussion followed the announcement that the committee could not this year recommend the additional fifty dollars which last year was added to the stipends of the country clergy, as the funds in hand did not permit. On the following day a recommendation to relieve the financial pressure in the diocese, was made by a special committee, composed of laymen, who proposed that an effort be made to establish an endowment fund of \$250,000 the income of which would be effective in all the activities of the diocese, the stipends of the clergy, the superannuation fund, and the widows' and orphans' fund. As to the means of establishing this fund it was recommended that a strong central committee be formed in every parish and deanery to make a campaign in its favor, the details to be left to the committee to work out. The report was adopted. At the opening of the

session on Thursday, Bishop Farthing's prayer for peace, with regard to the trouble taking place that day in Belfast, Ireland, about Home Rule, was felt to be very opportune. In the afternoon there was a short discussion in regard to Dr. Paterson Smyth's motion that a Sunday be appointed for special prayer and teaching on the subject of Christian unity, coupled with the suggestion that other bodies should do the same. Very diverse opinions were expressed on the general subject of Church Union; it seemed plain, however, that there were many who would be willing to enter into any scheme which the Greek Church would consider satisfactory. Bishop Farthing mentioned that at the request of Bishop Raphael of the Syriac-Catholic Church, he had assisted at the opening of the Syrian Church in Montreal. There were 3,000 of these people in the city and the Bishop felt that they ought to be encouraged in every way.

For the first time in the history of the synod a banquet in connection with it was

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held on the evening of the second day, in St. George's parish hall. Bishop Farthing, in responding to the toast of the Church, spoke of the misuse of the term "Catholic." He said: "We all have our weaknesses, and one of mine is that I strongly object to an Italian representative being classified as Catholic. I think when we Anglicans give a title like that we are giving away our own heritage. We are yielding the very point which we should be the first to contest, and therefore it seems to me that we stand in Canada as the Catholic Church of the English-speaking people. That is a position which we must never allow any one to take from us."

The Rev. Alan P. Shatford, responding to the toast of the Diocese and Synod, put in a plea for the hard-working, up-country curate, making an appeal to the wealthy city merchants to remember what the extra \$50 a year discussed in the day's session meant to such toilers. The synod adjourned on the 9th.

THE BROTHERHOOD OF ST. ANDREW is arranging for short services to be held during Lent at noon in the down town part of the city. The services will only last twenty minutes and the speakers are to be the city clergy, the first being the Bishop of the diocese.—THE MONTHLY meeting of the diocesan board of the Woman's Auxiliary was held in the Synod Hall on February 1st. Part of the business was arranging for the annual meeting to be held in the end of the month. Bishop Farthing will give the opening address.

Diocese of Ontario.

THERE WERE very good attendances at all the services of the ten days' mission which was held in the parishes and mission stations in the rural deanery of Leeds the last week in January. The mission in the parish of Ketley, conducted by the Rev. C. H. Lancaster, was very successful and the Sunday afternoon service for men was crowded.—ST. MATTHEW'S CHURCH, Marlbank, has a new tower and bell.

Diocese of New Westminster.

THE SYNOD of the diocese, which has latterly been held in January, will be held in future in June, the next session being summoned for June 5th.—MUCH SORROW is expressed at the death of the Rev. H. G. Fynes-Clinton, one of the pioneer clergy of Vancouver, who founded the little mission Church of St. James, in the untilled land where now thousands of homes are standing. His funeral took place in Vancouver on February 5th. Mr. Clinton had been rural dean of Vancouver since 1904.

Diocese of Niagara.

A NUMBER of gifts to St. Thomas' Church, St. Catharines, were dedicated by Bishop Clarke on January 28th. Among them was a communion railing and other interior fixtures. The organ was presented by Major Leonard.—THE DEATH of Archdeacon Belt at the City Hospital, Hamilton, January 29th, after an operation, is much felt. He held many positions in the diocese and was a most earnest worker.

Diocese of Toronto.

THE NEW rector of St. Stephen's, Toronto, was inducted January 26th, by the Assistant Bishop, the Rt. Rev. Dr. Reeve, who also conducted the induction service for the rector of St. Mark's, Parkdale, January 21st, the Rev. W. Leslie Armitage. The preacher on the occasion at St. Stephen's was the Ven. Archdeacon Cody, and at St. Mark's the Ven. Archdeacon Warren.—THE ANNUAL "At Home," in the crypt of St. Alban's Cathedral, Toronto, was largely attended on January 25th. Subscriptions to the building fund are coming in well and it is expected that the first sod will be turned in the spring by the Duke of Connaught, when transepts and nave

will be commenced. It is hoped that if the Cathedral is finished, the Bishop of London will formally open it in 1914.—THE CHAIRMAN at the annual meeting of the Zenana Bible and Medical mission, on January 23rd, was Bishop Sweeny.—ANOTHER new parish is to be formed in East Toronto, and the diocesan Evangelist, the Rev. J. Bennett Anderson, has been holding services, and has organized a Sunday school in the first weeks of the new year.—AT THE OPENING meeting of the mission to the Jews in Toronto, on January 29th, Bishop Sweeny was in the chair.

A WEEK of conferences is to be held in the middle of February in the parish of St. Matthias, Toronto. The Rev. Father Officer, of Holy Cross, N. Y., who conducted the mission last Lent in the parish, will be present at the conferences, preaching each night. The subject of his addresses will be, "Walking with God."

Diocese of Huron.

PLANS are being made for the erection of a new church in the parish of St. Paul's, Shelburne, and it is expected that the work will be begun shortly.—AT THE OPENING meeting of the newly formed Men's Club in connection with the Church of St. John the Evangelist, London, on February 2nd, Sir George Gibbons was to be the speaker.

Diocese of Qu'Appelle.

A VERY STRONG appeal has been made by Bishop Harding for funds to commence the theological College in Regina during the coming summer. Fifteen thousand dollars must be provided by next April to pay for the site, and more will be needed immediately for building operations. The Bishop says, "The present St. Chad's Hostel is overcrowded and altogether unsuitable for its purpose. A large number of students have been refused admittance this year because of lack of accommodation. We have been unable to accept the larger number of young men applying for training for the work of the sacred ministry." He says, too, "The need is great, the cause is urgent, the opportunity is unique in the history of our Communion in this diocese." Every parish in the diocese, therefore, is to be urged to do their utmost.

Diocese of Yukon.

THE EFFORTS of the branch of the Woman's Auxiliary in connection with St. Paul's Cathedral, Dawson, have met with great success, and as a result \$250 has been given to the church wardens to supply Church necessities, this being part of the money realized by a sale of work.

Diocese of Calgary.

A NEW church will shortly be built at Sunnyvale, Bow Island. A site has been given by Mr. F. Sutton of two acres. A beginning of the building is to be made at once.—THE URGENT need of at least twenty young, unmarried clergymen is much dwelt upon, to fill vacant missions and open new ones.

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