

The Living Church

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OUR SOULS crave a perfect good: we feel the pull thitherward, we own the law that points in that direction.—William M. Salter.

MEDITATION

FOR THE THIRD SUNDAY IN LENT

Let the words of my mouth and the meditation of my heart, be always acceptable in thy sight: O Lord, my strength and my redeemer (*Psalms* 19:14-15).

IT is to be doubted if many of the members of our Communion understand or use meditation as a formal and systematic religious exercise.

To meditate means to think seriously of important matters with a view to action in regard to them. As a spiritual exercise it means to think seriously, prayerfully of God and of the great mysteries of our religion, with a view to ordering our conduct in accord with God's will and commandments. It is of course a formal exercise. Great musicians give us the impression of spontaneity in their playing; yet we know of course that the freshness and skill are the result of infinite labor, pains, and practice. Great writers seem to write with absolute ease; yet such style is the result always of long practice, according to strictest rule. So with the saints; we have the impression that spirituality, the consciousness of God's presence, is second-nature to them, that they were born with a genius for God, so to speak; whereas, if we may believe themselves, their untrammelled devotion, the depth and beauty of their spiritual lives, is the result of system, of regular habits of devotion, of clear-cut rules of life, of just such formal meditation as we are considering.

There are of course various *methods* of meditation, but all contain certain features that we may regard as indispensable. First, a special time, fifteen minutes to half an hour, must be set aside every day, at a time and in a place as free from interruption as possible. Second, there must be a subject, for meditation never means aimless or vague thinking. The subjects are practically infinite: *e.g.*, the chief incidents of our Lord's life; the parables; the miracles; certain psalms or certain books of the New Testament, considered a few verses at a time; such subjects as repentance, forgiveness, heaven, the Blessed Sacrament; the festivals of the Christian Year; the Collects, Epistles, or Gospel for the day. Third, the Meditation itself may be considered as being divided into three parts: (1) the Preparation, consisting of the Lord's Prayer, the Creed, the Confession, and at least one prayer solemnly placing one's self in the presence of God. (2) The Consideration of the Subject: this means reading over carefully a short passage of the Scriptures, or occasionally of some other book, relating to the subject selected; pausing to think what is meant, presenting the incident to your mind as a picture; then seeking to discover its meaning for your own life. (3) The Resolution. You can hardly prayerfully and seriously consider great facts and mysteries of faith, without being stirred to live in accordance therewith. One of the practical values of meditation is that it proposes for us each day to make some definite resolution that we can that day fulfil. As the subjects of meditation are inexhaustible, so are the resolutions they suggest.

The *value* of meditation is that it forms habits of devotion, of prayer, of Bible reading, and of the making of good resolutions. It familiarizes one with the great facts and teachings of the Scriptures and the Church. It is a guide to the knowledge and the fulfilling of the will of God. It takes one daily for a little while at least from the cares and worries and pleasures of which our lives are so full; puts us in a mood and situation where we are apt, being still, to hear the still, small voice speaking to us in the name of God. It gives depth and reality to the spiritual life, and enables one to take religion into the workaday world as something fresh, vigorous, and inspiring, not merely for ourselves, but for others, for they shall see by the growing kindness, charity, patience, justice, purity, and faith of our lives that we have been with God.

L. G.

THE FRIGID CHURCH

EVERYBODY knows the sort of church that is cold and unsociable; where deep-dyed respectability is so strongly entrenched that the "Colonial Dames" are paragons of democracy compared with it; where the visiting preacher feels the frigid atmosphere when he mounts the pulpit, and where the stranger entering the sacred portals feels like—and probably is—an unwarranted intruder.

That church is not necessarily a wealthy one, though frequently it is; but there are wealthy churches that are not in the least of this character. It is not necessarily located in a city, though frequently it is; but most city churches are free from this coldness. Nobody, perhaps, can precisely define what is done or left undone to give the frigid atmosphere; rather is the cause a psychic and intangible emanation from the inmost recesses of respectability within the pews.

This brief introduction is necessary in order to show whereof a certain correspondent writes. The following letter, which is ineligible to the department of Correspondence because, for obvious reasons, the writer does not wish his name to appear, is one that the editor feels quite justified in incorporating into an editorial. Except to say that the church referred to is not in a large city and is the only "Episcopal" church in the community, we do not care to give a clue to its whereabouts. The worst of it is that it aptly describes churches in too many places; though, thank God, it is by no means to be esteemed as typical among churches.

But let our correspondent speak for himself:

"To the Editor of The Living Church:

"I used to wonder why more people did not go to church. I do not wonder now. I know why they do not go here. Nearly a year ago I started out to find a new home 'where every prospect pleases,' etc. My wife urged me to select a place where there was a church, as that was the first thing to look out for, and then we could find friends among the Church people. At last I found it, where we have the church, a good climate, and beautiful location.

"We went to church; no one spoke to us. We continued to go, and no one speaks to us. After six weeks the rector called. We have been here five months, the rector has called once, but none of the Church people. Our next neighbor is a Churchman; he has been to church once in five months. I was told that he did not like to go, as the people are so unfriendly.

"We are weak in numbers, but strong in the latest Paris styles. We have from four to eight in our Sunday school. The Baptists have four hundred. A man met me on the street, greeted me with a smile, talked a while, and at last about Church matters. I told him I was an Episcopalian. He finally said, 'If you can't stand it at your church, come to ours; we should be delighted to see you with us.' So the denominations know our weakness, and get the new people.

"I was brought up a Methodist, but I believe the Church holds the truth, and hope she will continue to hold it, but our Bishop, preaching on Church Unity a short time ago, said there were things we must give up, before our Lord's prayer that the Church might be one, would be answered. Yet the day would surely come. Why should not I give them up now, all in a bunch, and go to a church where I can have friends?

"Now, my dear sir, I have no doubt some good man, who is endowed with a safe income and congenial surroundings, can tell me just how to put up with these conditions, and how to bear them with Christian fortitude; but I can't hear him. I am listening for the man who has troubles of his own!"

WHAT SHALL WE SAY, first of this church, and second, of the unhappy stranger who finds himself within it?

First, of the church. We can speak with considerable freedom, because the respectable souls who patronize Almighty God within its walls never read a Church paper and thus will never know what we say of them. Their vision would not be so narrow if they did. Such a church is a standing insult to Almighty God. Christ is the founder of the democratic ideal and the Church is the divine means of its realization. When He so planned that Baptism should admit all men alike into membership in His Body, making them one with Him and with each other, He demonstrated the equality of all men before God and provided the means for the exercise of a spirit of universal brotherhood. The Church was to be the realization of the divine ideal in society. It was to be the common meeting place of the children with their Father and with their brothers and sisters. A church that despises this ideal, despises Him whom it purports to worship. The atmosphere of coldness which permeates such a church, freezes out the divine life within those who are *in* and *of* it. How Almighty God must loathe the

meaningless forms of worship which are practised in that church!

Of course, as in all else, explanations must be made. It is legitimate that mankind and womankind should form friendships and groups according to principles of congeniality, so that it is inevitable that the dinner-party groups within a parish will include some and exclude others. "Society" in the narrower sense of the term is distinct from the inclusive fellowship of mankind. But "society," in that narrower sense, has no right to make the church "exclusive." If a church is in fact so thoroughly filled with its own members that physical limitations prevent others from being accommodated, it is obvious that a general welcome cannot be extended to others, though such a church is bound to be very liberal in the support of other churches for other people. If we exclude a very few churches in the larger cities, it may be said that that over-crowded condition, preventing the accommodation of strangers, is practically unknown. Certainly it appears not to be a factor in the church referred to in the letter quoted above.

There is a difference between a spirit of hospitable welcome to new people and an offensive officiousness. Those who, by their conduct, appear to be able to follow the service, neither need nor desire to be "personally conducted" by others. Noisy, restless ushers are a public nuisance in the church; the usher's duties are quite consistent with a considerable degree of self-effacement. But regular attendants, and particularly those who have any official character in the parish, should be careful to welcome new-comers with a friendly smile or nod in entering or leaving; and the rector is bound to make himself known as the *pastor*—which includes the idea of friendship and considerably more—of all who are willing to place themselves under his leadership.

SO MUCH for the church and the respectable icebergs that are attached to its pews. What, now, about the stranger who has religion enough to desire to worship God within the church that presumably was built for that purpose, and self-respect enough to be unwilling to force himself into a society where he is not wanted?

First, always excepting vested rights within privately owned or rented pews—themselves a relic of barbarism—a stranger enters the house of God, not by courtesy of those who assume a sort of squatter sovereignty, but by *right*. True, this right is contingent upon his willingness to assist financially and otherwise in the maintenance of the church, according to his ability. The *right* to worship cannot be separated from the *duty* of maintaining the place of worship; but the poor man, who can give little, has equal rights to a place within the church walls and to the ministrations of the priest, with the rich man who can give much. The stranger, entering the church of the frigid atmosphere, preserves his own self-respect by remembering that his *rights* within the sacred edifice are precisely identical with those of the people who were there before him. Hence, in a sense, it need not concern him what be the warped conceptions of those people who occupy other pews. He is not their guest.

But, second, this same stranger has an amazing opportunity in a church of this description. Perhaps Almighty God led him and his devout wife into this community because He perceived that out of the whole human race, those two were *best* fitted to recall the spirit of divine love to that congregation.

The first consideration for this stranger is that there must probably be a considerable number of other souls that have been frozen out of the church and that have succumbed to the frigid-ity of the environment. Here is an unique opportunity to search out those people, exchange confidences with them, and get a nucleus of people into that church who will resolve to keep each other's religion warm and to introduce an element of fraternity into the church. It is surprising how many can be recalled to their Christian duties in this way if Mr. and Mrs. Stranger will constitute themselves missionaries to the frozen-out.

The second consideration is that undoubtedly newer people are continually arriving and, seeking the church, are being repelled in the same way that these strangers were repelled. Now to these newer strangers, Mr. and Mrs. Stranger are "old residents." They are elements in the fixed order. They enhance or modify the view of the "people" in the church to the newer strangers. They have not only the same duty to the newer-comers that the earlier residents had toward them; but seeing how clearly the failure of the latter to rise to their opportunity has been perceived, there is even less excuse for Mr. and Mrs.

Stranger if they fail, themselves, to act cordially to the newer arrivals.

And so Mr. and Mrs. Stranger, just because they have a clear perception of what is lacking in this Church of St. Aurora Borealis, have an unique opportunity to supply what that church lacks. Very likely that is their God-given vocation. The people that have been frozen out in the past, the people that are being frozen out in the present, are waiting for the warmth of the divine love that has been stored in the hearts of Mr. and Mrs. Stranger that it might be radiated. These people, at least, can be thawed out. They are waiting for God to send them some rays of His own divine love with sufficient directness to act upon the frost that fell upon them in His church and covered them up. Their hearts, like the roots of the violet and the lily under the winter snow, are still alive. They are bound by winter now; they can bring forth fruit again when the snow is melted.

And then, the melting power of divine love is very contagious. Beginning with these who have been frozen from the exterior, there is bound to be a reaction upon those who have exerted the freezing influence. It is very difficult to melt one icicle and leave the next icicle to it still frozen. Warmth cannot be introduced into a church and kept absolutely in one corner of it. It is bound at least to modify the temperature throughout. Of course great chunks of ice do not break as quickly as small icicles. Much of the coldness is bound to remain in spite of the warmth that is introduced from outside; but gradually the thaws will be perceptible, now upon one, now upon another.

And the happy part of it all is that in this work Mr. and Mrs. Stranger are on God's side. They have the aid of His Holy Spirit, seeking to penetrate into these frozen hearts. They have the aid of His holy angels, seeking to make the church warm with their own devout *Sanctus*. They have the knowledge that their own spiritual life can be lived, hid with Christ in God, and that they are not dependent upon their neighbors for the reality of that life. They have the honor of entering into that deep suffering of Him who is Love, dying upon the cross, when there was none to give sympathy to Him. Perhaps, in their cry to God from these difficult surroundings, there may even be an echo of that awful, mysterious cry, "My God, My God, why hast Thou forsaken Me?"

So WE HAVE considered two factors in the situation; and there are two more. "After six weeks the rector called. We have been here five months, the rector has called once."

Now very likely the rector has, to some extent, been frozen in the general frigidity of the atmosphere; but it is almost incredible that he should not at least *wish* to assist in thawing his parish out. Of course there are rectors *and* rectors, and it cannot be denied that there are men, in the ministry as outside, who are temperamentally cold, and who lack the magnetism to lead men out of such a condition as has been described.

But it would be very exceptional if the rector would not welcome a frank interchange of confidences with Mr. and Mrs. Stranger. And there is this to be said about rectorial calls. They are not *socially* necessary. New comers in a community should make themselves known to the rector. They are entitled to go to him officially, precisely as they go to their lawyer or their doctor, without waiting for the lawyer or the doctor to "call" first, or to return the professional call. Only in very small parishes is it feasible for the rector to be a frequent *social* caller; and though we believe many of the clergy much under-estimate the importance of such calling, it is also true that many of the laity much over-estimate its feasibility. The calls of the rector must primarily be duty-calls; social calls cannot be a large factor in his life or in parochial ministrations. It is just possible that Mr. and Mrs. Stranger have expected too much from their new rector. Not many Churchmen can say that they are accustomed to receive a social call from their rector as often as once in five months; most of them are able to realize that his calls must be chiefly upon others than his most loyal parishioners. Go to the rector. Talk over parochial matters with him in his office or the rectory. Offer your assistance in such parochial activities as you can. Exert sunny influence in the parish and at services, even though the corporate activities of the parish seem not to require your assistance or even though there be no corporate activities. So will the relationship of people with their rector be better sustained than it can ever be if one's expectation of social calls from the rector is one that involves a probable disappointment.

Yet one feels that at times the clergy, especially in small places, fail to realize how wide-spread is this feeling among the laity, unreasonable though at times it may be, that they are neglected by reason of the few calls that they receive from their rector.

THE LAST FACTOR to be considered is the Bishop. He "said there were things we must give up, before our Lord's prayer that the Church might be one, would be answered. . . . Why should not I give them up now, all in a bunch, and go to a church where I can have friends?"

Dear, good, illogical Bishop, overflowing with love for "all who profess and call themselves Christians," and longing "that they all may be one," how easily his beaming, charitable, white encircled face arises before us, as he spake those words! And how totally unaware he was of the stern logic of what he was saying, and of how relentlessly his hearers would apply the logic to their own lives!

Christian unity never will come by "giving up"; it must come by giving *to*. Whatever riches any part of Christendom has gained, that are unknown to the other parts, those riches are to be gladly contributed into the wealth of the some-day-to-be united Church. Thus the unity will be one that *comprehends* all the good that there is in Christendom; no smallest part of what is helpful to any soul anywhere, will be given up; rather will it be contributed toward the common good of all. Perhaps the Bishop will himself take the opportunity to set himself right on the occasion of his next visit.

Frigid parishes, such as our correspondent describes, are, happily, quite exceptional. A week's parochial mission would be a great assistance in thawing any of them. But a few new comers, with the love of God in their hearts, can do a vast deal toward their improvement.

IF the "recall of decisions" of state courts is to prevail, how are we ever to know what is the law? A court pronounces it so-and-so. The people "recall" that decision. But that is only negative. Is the exact opposite of the court's decision then to be the law?

"Recall of Decisions"

And suppose the court's decision covers twenty different points. Does the "recall" reverse all of them?

This "recall of decisions" is clearly only negative. It establishes what the law is *not*, by reversing a court which has declared what it *is*. But how is one to establish his future attitude toward the law by only knowing what it is *not*? Surely it would seem that some body ought to be charged with the positive and final duty of telling what the law *is*, for that is what people need to know. And that some body would, in fact, be a supreme court, whether it were called that or not.

Colonel Roosevelt is still a popular idol; all the newspaper inquiries establish that. But we venture to say that if he is to remain so after enunciating this highly original position, it will be in spite of, and not because of, that fact.

And even Mr. Bryan has not arisen to charge the versatile Colonel with stealing his thunder, this time.

The "recall of judges" is almost relegated into toriyism by contrast with this latest doctrine. And some of us will continue to deny that either of those doctrines is, in any sense, "progressive."

IN THE LIVING CHURCH of October 28, 1911, was printed a poem entitled "I am Still my Mother's Boy," and signed W. E. A. Will the author or sender, whose address has been mislaid, kindly communicate with the editorial office?

ANSWERS TO CORRESPONDENTS

J. L. E.—For the use of a confessor, Bishop Webb's *Cure of Souls* (Y. C. Co., \$1.65). Latin Prayer Book (English) translated by Bright and Medd (Longmans, \$1.60). Both may be obtained from The Young Churchman Co., Milwaukee.

G. H. E.—We understand that an organization of girls on the lines of the Boy Scouts, and called Pioneer Girls, has been effected under the leadership of Mrs. Ernest Thompson Seton, whose address is Cos Cob, Conn., and who can give information.

THE PINE TREES

The pale birch shrinks aghast when the wintry winds blow,
And the elm trees disconsolate droop o'er the snow;
But though ice and deep drifts fiercely clutching them lie,
The pines, undismayed, lift their boughs to the sky.

HARRIET APPLETON SPRAGUE.

BLUE MONDAY MUSINGS

WHAT an incredible fool a man is who demands a religion without mystery! He has only one equal: the Christian teacher who tries to reduce Christianity to the level of that demand. Whether we open our eyes or close them, whether we look inward or outward, we find mystery passing all our understanding; and, looking upward, it is no matter for surprise that the greatest of all Mysteries is there.

I have been reading and hearing not a little lately about the development of "a rational religion," based on scientific principles of enlightened self-interest, and I suppose it has got on my usually serene nerves. Here is someone who poohpoohs the Incarnation as a survival from the age of marvels, relegates the doctrine of the Trinity to the museum of Comparative Mythology; and tells us that it is perfectly reasonable to believe in a personal God if only we think of Him as a Monad, sterilely one, alone. Another, equally clear as to his negations, assures us that the true rational religion is a Monism which rejects God's Personality *in toto*, and sees nothing whatever but God, with neither finite nor infinite Personality, neither Creator nor creatures. And both of these urge their wares upon the public as specially desirable because everything is so clear and simple about them, they are so thoroughly in harmony with the scientific spirit of our day!

But is not Personality itself, human or divine, unfathomably mysterious? They tell a tale of the five-year-old Immanuel Kant, who was heard soliloquizing: "My hand, my arm, my leg: but what is Me?" What, indeed? Our Deistic Unitarian muddles instead of clarifying; it would be hard indeed to conceive of God as less highly organized (if I may dare use the word) than ourselves. But no man is nakedly and barrenly one. It is not necessary to read Morton Prince's dissertations on Miss Beauchamp and Sallie, or Algernon Blackwood's intoxicating story-speculations, to discover that. Which of us has not sat by, a passive listener, wondering, approving, perhaps dissenting or fearing, while his *daimon* spoke through his lips? Call it second self, subliminal consciousness, what you please, the thing is there, appallingly mysterious.

THERE IS a certain waking moment, when all the faculties are intensely alive and yet seem to work, so to say, apart from personal consciousness. One cognizes all—except himself! There is a dizzying uncertainty as to whether any Ego exists, or, if so, who and what he is. It is past in a twinkling of what we call time; but he who has even once known it will never dogmatize too confidently about understanding himself.

Have you ever stared at yourself in the mirror so fixedly that by and by you came to wonder what stranger looked at you out of those eyes reflected faithfully in the glass? Every feature so painfully familiar in "the face I shave" (as Emerson put it once) looks alien: there are traits there you know nothing of; you are almost afraid to be left alone with this hostile being that gazes with such unfathomable purpose at you. Then, all at once, he vanishes—and you note, with irritating helplessness, a fresh wrinkle, or a widening "part." Explain it, somebody.

And surely the pantheist befogs us yet more entirely. We cling positively to the root distinction between right and wrong: not always to be sharply defined, but never obliterated. Yet if all is God, moral distinctions utterly collapse. So, too, though we may puzzle over different phases of self-consciousness, we are always clearly conscious of something not ourselves. That, too, pantheistic Monism denies, and leaves us to reconcile contradictory incomprehensibilities as best we can. Whatever he may claim for his revamped Hinduism, it is not rational.

Men boggle at the sacraments: but can they explain precisely and exhaustively the means whereby coffee and rolls are transmuted into expressed thought; or how a single nucleated cell comes to be a man? (Rehearsing processes is not explaining, observe.) My own existence, in its origin, maintenance, and activity, being essentially mysterious; I myself, waking, sleeping, dreaming, a mystery to myself and to others; if there were a religion without mystery, the one outstanding fact about it would be its singular unsuitableness to man's needs.

MY OLD CLASSMATE Richard was talking with me the other day about Spiritualism and the seduction it has for many people. "It is the thought of being in actual communication with those they loved who are now beyond the veil, of course."

said he, "that attracts them. Even though all is remote and strange, they are happy in what they take to be real contact with dead friends, getting their thoughts, even reading their letters, or, better yet, hearing their voices.

"If it were so! But I have never yet fathomed the readiness to be deceived which the victims of greedy necromancers must possess. Is it that they are possessed, or truly bewitched? One would think so. I have tested it over and over again, and at its best something *essential* is lacking. It is not even a clever forgery. The difference may not be definable, but I can't understand how a sane person can fail to feel it.

"Last week I found myself for the first time in a strange city, lodged at a garish, noisy, desolate hotel, such as I abhor. My room was tawdrily furnished, with all the conveniences for showing a line of goods, as I believe the drummers' technical phrase puts it. I felt a long way from home and my own proper environment. Just then I remembered that on the other side of town lived a dear old friend, whom I hadn't seen for years. We were boy and girl together, in that wonderful golden age of sixteen or seventeen, when pure Romance, apart from passion or purpose, is possible, and the whole world is transfigured when two good friends look at it together; we had walked through the great world of literature hand in hand, even as we strolled along the lake's margin, or climbed the mountains; and we had discussed all those splendid abstractions which it is the business of life to make concrete. Indeed, as I turn over the pages of my boyhood, I see her figure, illuminated on the margin of the manuscript, with a halo encircling it. We were never sweethearts in any sense; but the old definition of Friendship served us, 'Love without the wings.' Now, twenty years after, she is a radiant matron, and I am wedded to my writing. The very thought of her brightened the room.

"Hastily I turned the leaves of the telephone-book, and called her number. Out of the dark and the distance her voice responded.

"Is that you, Mary?"

"Dick!" came the startled answer, with never a second's hesitation. And lo! all the years had rolled back, and we were boy and girl together once more. There was no room for doubt or uncertainty, though I could not see her face; and every word that came from the instrument was hers—every accent, with the plaintive little minor slide I remembered so well, proved it. We were renewing the old intercourse, even if through the medium of a telephone.

"A perfectly commonplace experience, you say. (If you had ever known Mary, you would find another adjective!) But, once admit the primary claim of spiritualists, that it is possible to 'ring up' the other world, and make connection with friends of old-time through the medium's instrumentality, and it follows that one should receive messages as clear and satisfactory as this. It is the getting through that is the difficulty, either way: let that be accomplished, and it would be as easy to talk sense as nonsense. Professor Hodgson could say something better worth hearing than remarks about 'that cheese we had for supper'; and we might receive a more lucid description of immortality than, 'We are very happy; we sit around and talk about how happy we are.'

"Dr. Hyslop, I believe, alleges that the difficulty of communication increases as the intelligences trying to communicate rise in rank; but that seems more like an *ex post facto* guess than a rational hypothesis. By every sort of parallel, it should be the other way round. No; the more I test and compare, the more convinced I am that (leaving out the vast mass of conscious fraud and the part which may be attributed to telepathy) any communications from beyond this plane of existence received through mediums come from spirits of evil, malicious, mischievous, tricky, incapable of continuous action, and always wanting to lead men astray. The telephone wires are there, but the chief operator is never to be trusted!"

You know, I believe Dick is right.

PRESBYTER IGNOTUS.

THE CLOUD of this penitential season will be a gracious rain to Christ's inheritance, and refresh it now in its fallen and weary times, if we strive, for our part, to think more and more of His Presence; to chasten ourselves more effectually, even in thought, not giving the reins to any pleasure, be it never so innocent: to understand more and more of our own deep unworthiness, and of His unspeakable love; and thankfully to accept His chastisements, bodily and spiritual, as the corrections of a loving Father.—*Keble.*

DEATH OF CHARLES LOYSON, "PERE HYACINTHE"

Burial Service Conducted by an English Bishop

TARDY RECOGNITION OF ANOTHER FRENCH OCTOGENARIAN

PARIS, February 17.

ON the tenth of February, Charles Loyson, the well-known *Perè Hyacinthe* of former days, died in his home here in the Rue de Bac, at the age of 85 years. It is nearly fifty years since, as an ardent Carmelite priest of unusual power and eloquence, *Perè Hyacinthe* was preaching wonderful sermons at the Cathedral of Notre Dame, sermons to which all Paris crowded. A year later, possessed by a spirit of liberalism, a desire for reform in certain ecclesiastical matters of discipline, he begged the Archbishop not to ask him to preach the coming Advent sermons, for in his conscientiousness and ardor, he felt he might be led to say things Rome would not approve. *Monsieur Darboy* would not listen. "You are the only liberal voice among the priests," he said, and insisted that he should continue to preach.

People flocked to hear him more eagerly than before. But the following year he withdrew. He had gone beyond the bounds, compromised himself in the sight of Rome. Then came the promulgation of the dogma of Papal Infallibility, which *Perè Hyacinthe* refused to accept. Other causes of divergence arose. In 1872 he married, thus cutting himself off entirely from the Roman priesthood. For a time he associated himself with the Old Catholics: they, too, however, seemed to him in some ways too narrow and entransigent. He went on teaching and preaching as well in his own country as in other parts of Europe and in America. His interest in all that concerned the well-being of mankind, moral and religious, never flagged. As lately as 1910, when well over eighty, and again a few months before his death, he made stirring addresses here in Paris. He never ceased to love his own Church, although he refused to accept her ruling and was under the ban of the greater excommunication. For many years past his deepest sympathy seemed to be with Anglicans, and it was at his own express desire that his funeral service was conducted chiefly by a priest of the Church of England. Bishop Ormsby, of the British Embassy church, in his robes of office, according to the wish of the deceased, went through the principal part of the English burial service in the house where Charles Loyson lay dead, for as priest he could not officiate in the Oratoire near the Louvre which had been lent by the French Protestants for the funeral.

People gathered there afterwards in great crowds; men and women of every shade of thought came together at that funeral; clergy of many and diverse branches of religion, each in his official robes. The funeral was "Catholic" in a sense and to an extent far beyond the usual ecclesiastical acceptance of the word. Such was doubtless Charles Loyson's wish and will in leaving, as he did, precise directions for the ceremony. The Greek and Russian Churches and the Armenians were fully represented, and even the Jewish rabbi was there in full canonicals. Protestants of every denomination crowded at the service. Orthodox Romans were, of course, absent, but the three Roman Catholic French priests here in Paris who are at variance with the Pope were there, the two who conformed to the arrangement for "*Associations Cultuelles*," and the priest recently inhibited on account of his book on the marriage of the clergy. With bowed heads and reverent attitude the vast crowd of people of differing views all agreed in their respect for the old man who could never make a compromise with his conscience or his convictions.

"The courageous life, the thoughtful piety, the eloquent words of this dear brother, *Pere Hyacinthe*, whom God had taken to Himself, would be long remembered by his innumerable friends throughout Europe and America," said Bishop Ormsby in his funeral oration. "Of him it may be said with truth, 'He being dead yet speaketh.' With reverent gratitude I ask you to remember:

"1. His deep spiritual insight. He sought for a reformation within the Church of his fathers.

"2. His strong moral courage.

"3. His magnificent and magnetic eloquence.

"4. His clear belief in the invisible, spiritual, and universal Church.

"Many years ago he concluded one of his greatest books with these words: 'The days of man according to the Psalmist are three-

score years and ten. I have just completed three-score years and six. Thus I wait on the brink of the grave the sentence of God who will judge us all . . . all. The *righteous* are destined to meet one day in the same faith and then there will be but *one flock* and *one Shepherd*.'"

A message of sympathy was received from the Archbishop of Canterbury at the time of the funeral. "Orations" in French were made by two well-known French Protestant pastors.

"Work while it is yet day, for the night cometh . . ." Never were these words of Scripture more perfectly carried out than in the life of a silver-haired Frenchman to whom the Government of his country accorded, the other day, a tardy recognition of merit, by numbering him among the *décourés*—i.e., those upon whom is bestowed the decoration of the *Légion d'Honneur*. That old man is one of the truest benefactors of the age, not to his own people and country merely, or even chiefly, but to the whole of Europe and America. In these days when the struggle for life is fiercer than ever, owing to the high and continually increasing cost of the merest necessities of food and shelter, the work accomplished by Charles Tellier is of special value. For it is to him, to his conception and persistent energy, that we owe the process by which frozen meat, frozen food of many kinds, is brought from distant lands and made available to humble householders. It was in 1860 that the young engineer first thought out his plan of bringing from across the ocean the flesh of the fine animals that feed on the American prairies. He met with little encouragement, spent all he possessed in working out his idea, and when at length he fitted out a ship, called the *Refrigeratore*, his own countrymen looked on coldly. It was in England chiefly that the full scope of the discovery, its vast possibilities and resources, was fully grasped. The immense consumption of frozen meat in the British Isles, the perfection to which the process of freezing away across the ocean and of unfreezing on arrival has been carried, is well-known. Owing to this process, not the recognized poor alone, but the hard-working, scant-earning middle-classes, inadequately paid professionals—how many clergy among them!—who would otherwise have gone ill-fed, have been enabled to procure good, wholesome nourishment during the past thirty years and more, and to be thus fitted for their life's work.

But the man to whom this is due is a poor man to-day. To him no share has come of the thousands his inventions and undaunted energy and hard work have brought to others. He took no care to reserve rights to himself. His one thought and aim was to make known as widely as possible the capacities of his discovery, the help it might prove to struggling mankind. And one invention set going, he turned to others and has gone on working unceasingly with the one object of benefiting his fellow-creatures. At this present time he is engaged on a process for lessening the amount of coal needed in ordinary life by the extended application of compressed air. He is 84, but he works as indefatigably as ever he did, living simply, sparingly, in his three-roomed Paris flat. He has no thought of leisure or of distraction. It is a beautiful, an inspiring sight, that of the white-haired old engineer, a man of great culture, of deep thought, of fine manners, courteous as a Frenchman of breeding knows how to be, working on ceaselessly and cheerfully in his modest home. He has looked deeply into the secrets of the forces of nature, he has suffered neglect and injustice at the hands of men, yet no whit embittered, he will work on to the end, his faith growing stronger as he looks deeper into the marvels of science, steadfast in this age of unbelief to the religion of his fathers.

I. S. WOLFF.

GOSPEL GAINS AMONG CANNIBALS

LETTERS from Bishop Cecil Wilson appear in the *Southern Cross Log* for October. Writing from Santa Cruz on June 16th, he says he had consecrated a church at Nukapu, the island where Bishop Patteson was murdered, on the day before, a few months less than forty years since the murder. All the islanders now are either Christians, catechumens, or hearers. The sister of the Bishop's murderer has lately been baptized. Bishop Wilson sends a melancholy report of the state of things in New Hebrides: "The French are kidnapping, selling grog without restraint from the commissioner, and the British traders are in some cases doing the same. There is no justice to the natives at the hands of the French authorities. The natives are at the mercy of the worst kind of white scoundrels. These latter are everywhere, and if not selling grog and kidnapping they are trying to buy girls for prostitution."—*C. M. S. Review*.

ENGLISH CONVOCATIONS IN SESSION

Protests Against Welsh Disestablishment the Chief Feature of Business

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, February 20, 1912

CHE Convocations of Canterbury and York and the Houses of Laymen for both Provinces met for their February group of sessions last week.

In the Upper House of Canterbury, the Archbishop and the Bishops of Winchester and Oxford paid tributes to the late Bishops of Salisbury and Oxford, the Right Rev. Drs. Wordsworth and Paget. The Archbishop announced that in accordance with the resolution passed by the House last July suggesting the appointment of a committee of scholars of acknowledged weight and liturgical experts to confer with the Committees of Convocation on the Royal Letters of Business, he had invited a large number of scholars and liturgiologists to serve on the committees, and the following had finally accepted: The Bishop of Exeter (convener), the Bishops of Gloucester, Ely, Ripon, and Moray and Ross, Canon Mason (master of Pembroke), Professor Swete, the Rev. Dr. Frere, the Rev. Dr. Brightman, the Rev. Dr. Gee (master of University College, Durham), Professor Dawson Walker, Archdeacon Burrows, the Rev. Dr. Guy Warman (principal of St. Aidan's College, Birkenhead), Canon Morley Stevenson (principal of Warrington Training College), Canon Christopher Wordsworth, and the Rev. H. A. Wilson.

The Bishop of Oxford, in presenting the third report of the Joint Committee on the Moral Witness of the Church on Economic Subjects, referred to Mr. Lloyd George's Insurance Act, and said that if the matter was not taken up by the social service committees in the various dioceses and by the clergy, they might be contributing to a great social disaster. There was quite an extended discussion on Poor Law Reform. The Archbishop made a statement in regard to the government attack on the Church in Wales. There was no difference of opinion, he said, as to their dislike and denunciation of the proposal for Welsh Disestablishment in the form which it had now taken. The Bishop of Winchester said he had been surprised to learn that there were a good many laymen who were feeling that the Bishops were not leading them as strenuously as possible. He knew of no ground for that. The Archbishop said that, in view of the point raised by the Bishop of Winchester and to prevent any possible misunderstanding, it was desirable that they should pass a resolution. The President therefore moved: "That this House calls upon Churchmen and Churchwomen and other Christian people to offer the most strenuous opposition to the Government proposal to disestablish and disendow the Church in Wales." The Bishop of Oxford expressed his belief that the Church was making a great mistake, both in principle and in policy, in the root-and-branch opposition to any proposal for disestablishment and disendowment. The resolution was adopted with but one dissentient—the Bishop of Oxford; the Bishop of Hereford not being present.

The House considered the religious service at cremation, Poor Law reform, retirement and pension of clergy, and the impending miners' strike, and the Bishops of Bangor and Exeter gave a brief account of the recent Episcopal visit to Russia.

The Lower House considered the committee's mischievous proposals regarding the Marriage Service and also regarding the Psalter, and approved of them in the main. The Dean of Canterbury took the leading part in the opposition. It is really not worth while to give a report of the debates, as the action of the House on Prayer Book Revision has no finality about it and hardly any reality. The other subjects discussed were Poor Law Reform and Church Finance.

The House of Laymen passed the following resolution on Welsh Disestablishment: "That this House hereby records its protest

Resolutions of House of Laymen against the proposal to disestablish and disendow the Church in the four Welsh dioceses, and condemns as unjust and opposed to the spiritual interest of the nation such dismemberment of the National Church and such confiscation for secular uses of property given to and urgently needed for directly religious purposes, and urges all Churchmen, irrespective of party distinctions, to use all legitimate means to prevent the measure from becoming law."

A resolution was also adopted deploring the serious inroads that continued to be made on the observance of Sunday as a day of Christian worship and rest. The House agreed to a resolution asking the Archbishop of Canterbury to appoint a committee to carry out the resolution of the Representative Church Council referring to resolution No. 78 of the Lambeth Conference of 1908, which suggested the holding of conferences with representatives of non-Church Christians.

In the Upper House of York Convocation, it was agreed that the House should consider the reports of its committees on the Royal Letters of Business at the next sessions in May, the report on the Ornaments Rubric coming first. The House passed a series of

resolutions on the training of ordination candidates, and resolutions on the subject of capital and labor and opposing Welsh Disestablishment were also carried. In the Lower House, a report on Mormon propaganda in England was adopted. A resolution in favor of giving to unbeneficed clergy a voice in the election of Proctors in convocation was carried by a large majority. A resolution opposing Welsh Disestablishment was carried. The report of the committee on the Royal Letters of Business, though simply preparatory to the work to come after, was considered *seriatim*. In the House of Laymen, the Archbishop spoke on the subject of the industrial unrest, and a resolution was carried against Welsh Disestablishment. A resolution to the effect that, in order to avoid stagnation in parishes, it was desirable that every tenth year a system of reappointment to benefices be inaugurated and made obligatory was withdrawn. Lord Halifax thought the real remedy would be to give the Bishops the power, in concert with the diocesan boards, to remove an incumbent who was entirely unfit and an injury to the parish.

At a meeting at Ongar on Saturday, called to protest against the forthcoming Welsh Disestablishment Bill, the chief speaker was the Rev. Mr. Atkinson, rector of Greensted, and for many years president of the West Essex Liberal Association.

Speaks Against Disestablishment

He has taken an active part in the Liberal interest, at all the elections since 1900, but he now declared himself to be utterly at variance with the Government. It had been shown, he said, that the Irish Church had lost, and not gained, through Disestablishment.

The *Times* publishes to-day the principal arrangements made for special Lenten sermons and music at St. Paul's, among a number of other prominent churches.

Lent in St. Paul's

At St. Paul's short mid-day services will be held during Lent at 1:15, with addresses by a number of leading Bishops and other clergy, including the Bishop of Ossory, Dr. Frere of Mirfield, Bishop Taylor Smith, the Rev. P. N. Waggett, and the Bishop of Edinburgh. The music at the regular services during Lent will include a large number of works by Bach, Dvorak, Brahms, D. and H. Purcell, Farrant, Goss, Attwood, Croft, Mozart ("Ave Verum"), Mendelssohn, Rossini ("Hear us, O Lord"), Spohr, Stainer, Wesley, Handel ("Behold the Lamb of God"), Vittoria, Palestrina, Byrde, Gibbons, Tallis, Sullivan, Gounod, Elgar, Pearsall, King John IV. of Portugal ("Faithful Cross"), and other composers.

At the recent annual meeting of the London Gregorian Choral Association, it was agreed to shorten the name of the society to "The Gregorian Association." J. G. HALL.

THE MORNING ACT OF DEDICATION

WE ARE ALL FAMILIAR with the story of the little boy who, when asked if he said his prayers, replied, "I say them at night, but in the daytime I can take care of myself."

Perhaps many people, consciously or unconsciously, take the same view. They feel quite competent to look out for themselves, and so miss the greatest of all blessings, the feeling that they are in harmony with God, and are doing their day's work as God's partners.

And so we would emphasize the need of the morning prayer. We need God's help through the busy hours of the day. The day is the time of labor, of struggle, of trial, of temptation. That the day may be one of achievement and victory, we need to have God by our side. The day is for labor, the night for rest. Surely, no less than in our sleeping hours, should we have God with us in our working time.

Three elements should enter into the morning Act of Dedication, the first act of a new day; first, the adoration of God Himself; secondly, self-surrender to His loving guidance and care; and thirdly, the call to God for His help in meeting the unknown trials of the day that is at hand.

Now praying is simply talking with God. It may be in many words or few, but it should always be in simplicity. These three elements of a morning Act of Dedication may be expressed in just three sentences:

I praise my God this day;
I give myself to God this day;
I ask God to help me this day.

Here is adoration, self-surrender and petition for aid in the perfection of directness and simplicity. We do not mean to say that this is all the prayer we ought to offer in the morning, but as the first conscious act of the day, the dedication of the soul for the day's service, it is complete and sufficient. And we are sure that many lives that are not evil, but quite the contrary, lives that are lived with the purpose of serving God, and yet are somewhat lacking in spiritual force and efficiency, would be at once vitalized with new spiritual vigor by the daily practice of the morning Act of Dedication.—*Church News*.

PLANS READY FOR NEW YORK SYNOD HALL

Will be Ready to Accommodate the House of Deputies in 1913

DEATH OF LONG-TIME LAY DEPUTY TO GENERAL CONVENTION

Unique Class Confirmed at Church of Holy Communion

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, March 5, 1912 }

PLANS for the new Synod Hall on the Cathedral grounds were accepted this week by the trustees. An inaccurate statement has been widely circulated concerning the sources from which the building funds have been secured. The truth is that the Cathedral has taken such hold upon the Church people of the diocese, that not two but about thirty names are on this subscription list.

The main features of the new Synod Hall have been described in these columns. Excavations are in progress and the building will be ready for use before the General Convention in October, 1913. Its proportions and arrangement will amply accommodate the House of Deputies. The House of Bishops will meet in the present Synod Hall. This will be demolished after the General Convention has adjourned. The new building will be used for diocesan conventions, conferences, and meetings for the promotion of philanthropic, civic, social, and other altruistic programmes.

William Bayard Cutting, a distinguished Churchman and citizen of New York, died Friday night, March 1st, near Rock Island, Ill.,

Death of W. B. Cutting

On Thursday of last week, while in New Mexico, Mr. Cutting suffered a severe attack of indigestion which affected his heart. Mr. Cutting was born in New York City, January 12, 1850. He was graduated at Columbia, and for many years was engaged in the practice of the law. He was widely known throughout the country as a practical philanthropist and an enthusiast in effecting political reforms. He was a devoted Churchman, had been a deputy to every General Convention from the diocese of New York, since 1883, though he did not serve in 1910, and was a liberal benefactor to the Cathedral of St. John the Divine and other diocesan institutions and agencies.

Bishop Greer confirmed the large class of 96 last Friday evening at the Church of the Holy Communion, being, with one exception, the largest within the history of the parish.

Unusual Class for Confirmation

Of this number, 34 were adults and 62 children, and beside those of Church baptism, there were among the candidates those of Roman Catholic, Methodist, Baptist, Presbyterian, Lutherans, and Disciple bodies, and also Jews. Every member of the class has been pledged to seek out and present as a candidate within one month at least one other person, and a new class will be organized in the hope that it may be presented to the Bishop not later than June 1st. Each member is also assigned some specific work among the activities of the parish, thus making the class unique in several ways.

A number of men deeply interested in the Men and Religion Forward Movement met in the Hotel Manhattan, on Tuesday, February 27th.

Men and Religion Movement

The main object of the gathering was to consider methods for advertising the Church services and meetings to be held in April. The principal speaker was Mr. Eugene M. Camp, chairman of the Publicity Committee. It was decided to issue at once a sample newspaper to be known as *The Men and Religion Record*. If the paper meets with approval it will be published at frequent intervals until the Men and Religion Forward Movement has completed its work here. The territory has been divided into twelve districts. Five of these are already fully organized.

Encouraging progress is made in the collection of funds for the new building of the Church Institute for Seamen at Coenties Slip on the lower East River. Recent contributions include \$2,000 from James N. Jarvie to pay for building and furnishing the Shipping Bureau in the new building. A donor, whose name will be announced later, has given \$5,000 for the auditorium; about \$19,000 has come from members of the Chamber of Commerce. Members of the Produce and Maritime Exchanges took the Officers' Reading and Game Room as a memorial to the late Philip Ruprecht. The churches in New York are contributing toward the \$15,000 necessary for the chapel, which will occupy one corner of the new institute. The Entertainment Committee of the Colonial Dames of America have arranged for special meetings on Wednesday mornings in behalf of the Sea-

[Continued on Page 634.]

LENTEN PREACHING IN PHILADELPHIA

Courses by Father Hughson and Bishop Rhinelander Attract General Attention

OTHER LENTEN ACTIVITIES ON A CONSIDERABLE SCALE

Social Service Work in the Diocese

CONFERENCE OF COLLEGE STUDENTS IS ARRANGED

The Living Church News Bureau }
Philadelphia, March 5, 1912 }

IF the world is to be saved by the "foolishness of preaching," as St. Paul, a model preacher, termed it, surely Philadelphia should find salvation nearer after this Lent, for there could hardly be more preaching crowded into forty days than the Church in this diocese has planned. In almost every parish there are additional courses of sermons or instructions or meditations, sometimes almost daily, as well as those in the business section at noon. Not long ago some one wrote to one of the Church papers about the manifest inferiority of the preaching of the clergy of the Church. One wonders upon how wide an experience he based this sweeping generalization. Certainly the discourses that are heard here will bear comparison with the average elsewhere. It would be hard to find anywhere more simple, direct, and searching preaching than Fr. Hughson's daily talks on the Lord's Prayer at the Garrick Theatre this week, or more thoughtful and spiritual teaching than Bishop Rhinelander's weekly conferences on Thursday's at the Church of the Holy Trinity. The Bishop is carrying out his plan of going into a different part of the diocese each Advent and Lent, and holding a sort of teaching mission. It will be remembered that he gave a similar series on the Faith of the Church at St. Mary's, West Philadelphia, during Advent, 1911. This course at Holy Trinity is on "The Religion of the Cross," and is largely attended.

The diocesan Day of Intercession at St. Mark's Church on the 28th of February aroused widespread interest. Many of the clergy and lay people of the diocese were present in the morning for the meditations and devotions conducted by the Bishop of Tennessee and Bishop Rhinelander, and many more visited the church for private prayer later in the day. Such observances are helping to deepen what the Bishop calls "the diocesan consciousness," and cannot fail to bring the blessing that follows united prayer.

Dean Sumner's intensely practical talk on Social Service before the Church Club, on their February club night (the 25th), was heard by a smaller number than would undoubtedly have been present, if almost the worst storm of the winter had not deluged the streets with mud and water, reaching its climax of severity just before the hour of the meeting. So much interest was awakened that it was decided to have the address printed and distributed throughout the diocese. The Dean's definite and well studied suggestions, while they covered no novel plans, brought the weight of his wide experience to bear in regions where most of us urgently need and desire guidance. Mr. Roland S. Morris has been appointed the representative of the Church Club in connection with the Social Service work of the Men and Religion Forward Movement. Mr. David D. Lupton has become chairman of the committee on the Boys' Club, in place of Major Veale, who has held the position for a long time, and has given unsparingly of time, energy, and interest to this work. The Boys' Club is to hold its anniversary on the evening of March 15th, when Mr. George Wharton Pepper will make the address.

The increasing interest which is felt in all parts of the Church in the matter of work among the students of our colleges and universities finds its expression in plans for a conference of Church students to be held at the University of Pennsylvania on the 15th, 16th, and 17th of March. Invitations have been sent to all the colleges in the Middle Atlantic states. The New England states have a conference of their own, which recently met in Boston, and has been held annually for four or five years. A good response has been received and it is hoped that a large number of men will be present. The speakers who have promised to take part include the Bishops of Pennsylvania and Kentucky, the Rev. Floyd W. Tomkins, D.D., the Rev. Robert Johnston, Prof. Baldwin of Columbia, Profs. Foley and Montgomery of Philadelphia, Mr. George Wharton Pepper, and several representative undergraduates. A committee of students, of which Mr. E. M. Coates, '12, is chairman, has the arrangements in

Conference of Church Students

University of Pennsylvania on the 15th, 16th, and 17th of March.

charge, with an advisory committee of alumni and some of the clergy nearest to the University of Help. The Christian Association of the University offers its hospitality for this Conference and is co-operating most efficiently to make it a success. This association is the only one among the colleges, so far as is known, which employs a Church Secretary to keep the University work in touch with the Church life of Philadelphia. Mr. J. K. Shryock, the present holder of the position, is a communicant of the parish of the Incarnation, and an officer of the Brotherhood of St. Andrew. Persons who are interested in the approaching conference may obtain programmes and information from Mr. Shryock, addressing him at Houston Hall, University of Pennsylvania, Philadelphia.

The Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, and Dean of the Convocation of North Philadelphia, celebrated, Sunday, March 3rd, the fortieth anniversary of his rectorship.

PLANS READY FOR NEW YORK SYNOD HALL

[Continued from Page 633.]

men's Institute, and many women prominent in Church circles are actively interested in furthering the plans of the chaplain and superintendent of the Institute, the Rev. Archibald R. Mansfield.

Work of the Archdeacons

The three Archdeacons of the several districts of the diocese of New York are in active discharge of their duties. The Archdeacon of New York has charge of Staten Island (Richmond County) in addition to his former territory of Manhattan Island and the Borough of the Bronx. His office address is 416 Lafayette street. Archdeacon Nelson has been in charge of this Archdeaconry for nearly twenty-five years; he is deeply interested in the development of mission work among the Italians and other foreign-speaking immigrants. The new Archdeacon of Westchester has removed from his former parish at Wappinger's Falls. His present address is 9 Sterling Avenue, White Plains, N. Y. Archdeacon Hulse is at work in the Archdeaconry of Orange, but for the present his office address remains at St. Mary's rectory, Lawrence street, Manhattan.

A statement published in the city to the effect that no vicar is hereafter to be appointed in connection with Trinity Church is denied by the parish authorities.

"WHY DIDN'T YOU TELL ME?"

A YOUNG MAN accepted the position of organist in one of the principal churches in a Texas city. He was a fine musician, but being blind, was unable to read in the faces of his audience the great pleasure his music was giving. They listened enchanted and would talk to each other about the beauty of his harmonies, the uplifting influence of his symphonies. At first he played as one sure of himself. There was no hesitation in his touch. Then there pealed forth splendid paeans of praise and cadences of majestic sweetness and power. As he played Sabbath after Sabbath they noticed that the erstwhile triumphant strains of voluntaries and recessionals had given place to delicate, sorrowful improvisations, to plaintive minor fugues. One morning it was announced that he would play no more after that service; that his decision was final, and another organist must be secured.

After the service a lady who had enjoyed all his music thoroughly went up to him and said, very earnestly, "I am sorry you will not play for us longer. I have thought many times I would tell you what an inspiration I have received through your music. I thank you for it." The young man's voice faltered and the tears rushed to his sightless eyes as he whispered, "Oh, why didn't you tell me? I, too, needed comfort and inspiration." This should be read to every Christian congregation in the land. How many pastors there have been that have suffered in silence and resigned for lack of a word of appreciation and encouragement. Members want such words spoken to them and expect them from the pastor, but he, also, sometimes needs a word of cheer to help him on his way.—*The Expositor.*

NEW ALTAR AT CHICAGO SUBURBAN CHURCH

Enrichment for Grace Church, Oak Park

LENTEN SERVICES WELL UNDER WAY IN THE CITY

Institutional Work of the City Mission

OTHER RECENT NEWS OF CHICAGO

The Living Church News Bureau }
Chicago, March 5, 1912 }

THE accompanying illustration shows the altar lately installed in Grace Church, Oak Park (the Rev. Edward T. Mathison, rector). It is a very handsome piece of work, the panel work being exceptionally fine. The central panel depicts the Crucifixion scene, while on the two sides respectively are shown the Ascension and the Transfiguration. The altar was designed by John Sutcliffe.

Lenten Activities

The various Lenten cards issued by the clergy are in some cases of unusual comprehensiveness this year.

The Rev. George Craig Stewart of St. Luke's, Evanston, is preaching on Sunday mornings in Lent on "The Religion of Power," considering the subject specifically as "The Power of Personality, Faith, Purpose, Principle, Service, Fidelity, and (on Easter Day) the Power of An Endless Life." At Trinity, the Sunday school choir sings on Friday afternoons. At the Church of the Ascension, visiting preachers on Sunday evenings include the Rev. H. S. Longley, the Rev. Arthur S. Morrison, the Rev. D. A. Schaeffer, the Rev. C. E. Deuel, and the Very Rev. Luther Pardee. Last Wednesday evening, the Rev. F. S. Penfold of St. Luke's, Racine, Wis., was the invited preacher. The Wednesday evening service includes Stations of the Cross each week. At St.



NEW ALTAR, GRACE CHURCH, OAK PARK, ILL.

Paul's, the Rev. Dr. Page is giving on Wednesday evenings, addresses on "Child Training," designed especially for the Sunday School teachers, and on Saturday afternoons the Sunday School choir is singing, the addresses on Saturday being given by different persons connected with the various charities and missions in Chicago to the support of which the children of St. Paul's are asked to contribute. The visiting preachers at St. Martin's, Austin, are invited for Friday evenings, and include the Rev. C. E. Deuel, the Rev. E. T. Mathison, the Rev. George Craig Stewart, the Rev. J. M. McGann, the Rev. C. H. Young, the Ven. J. H. Dodson of Southern Ohio, and the Rev. H. S. Longley. The noon-day preachers at the Chicago Opera House during the week of the First Sunday in Lent were Bishop Toll, Bishop McCormick, and the Rev. Dr. J. S. Stone of St. James, Chicago.

The City Mission is not content with simply holding very frequent and regular services at the large number of public institutions of Chicago and Cook County where the Church's ministrations are welcomed, but there is Confirmation instruction given at more than one of these institutions, the clergy and the deaconesses managing somehow to make the time to do the teaching. Bishop Toll thus confirmed a class of fourteen people, just before Lent, at the Cook County Infirmary, Oak Forest, where the City Mission staff have regularly for some years been holding services. There were four men and five women who were able to come to this Poor House chapel, some of them tottering with feebleness, yet determined to attend the service. The five others were bed-ridden, and the Bishop went to their rooms at the close of the chapel service to confirm them. One old woman of over eighty years was so feeble that she could scarcely utter the responses, and one aged man, dying of an incurable disease, wept tears of joy when the Bishop also came to his bedside and gave him the gift of Confirmation. It is a great source of strength to the Church to remember that

this kind of work is going on all the time, in addition to that among the able and the advantaged in our ordinary parish life. Likewise Bishop Anderson visited the Chicago Refuge for Girls and confirmed nine of them, seven of whom had been baptized during the previous week. Dean Sumner presented the candidates to the Bishop. The Rev. A. S. Morrison and the deaconesses are the regular visitors at the Cook County Infirmary.

In addition to many week-day visits, and to many services of the character of Matins or Evensong, the Holy Communion is celebrated at least once a month by the Cathedral staff in the following institutions of Chicago and Cook County: at Dunning, in the Poor House; Cook County Hospital; the Home for Incurables; the Cook County Jail; the Bridewell, or City Jail; the Home for the Friendless; the Old People's Home; the Chicago Refuge for Girls; the Martha Washington Home; the Cook County Infirmary at Oak Forest; and by appointment also at the Chicago Homes for Boys, at St. Mary's Home for Girls, at the Detention Home and the Parental Home of the Juvenile Court.

Among the West Side and Suburban parishes which have lately extended helping efforts towards St. Mary's Home for Girls, are the Cathedral and Calvary Church, and Grace Church, Oak Park. The older girls of the Home were invited a little earlier by the Cathedral Sunday school to an especial entertainment. A delegation of young women from Oak Park come in twice a week, to take charge of sewing classes at the Home. The latest improvement in the equipment of the Home is the completion of an ample fire escape, at a cost of \$375. The children are now in perfect safety so far as fire is concerned.

The pre-Lenten meeting of the South Side and Suburban Sunday School Institute was held at Grace Church and parish house, on the evening of Thursday, February 15th, with an attendance of 200 delegates. The Rev. Dr. W. W. Wilson, of St. Mark's, gave a devotional address at Evensong, and this was followed by supper and a social hour and business meeting, in the parish house. The evening programme had been prepared, on "Missions Study in the Sunday School," and on "Children's Lenten Services," but this part of the meeting was omitted in order that the Institute might assemble at 8 P. M. in the church to hear the missionary addresses given by visiting members of the General Board of Missions, the congregation also including delegations from Trinity, St. Mark's, St. Alban's, and the Church of The Transfiguration.

On the following Monday, some 100 members of the West Side and Suburban Sunday School Institute met at St. Andrew's Church, for their regular meeting. This is the oldest of the three Sunday School Institutes of the diocese. The afternoon address was given by the Rev. A. S. Morrison of the Cathedral staff, the subject being "How to Increase Sunday School Attendance." The evening session was divided into three conferences as follows: (a) Intermediate Classes, led by the Rev. J. C. Black, of the Church of the Epiphany; (b) Senior and Adult Classes, led by the Rev. W. C. Way, of Maywood; and (c) Teacher Training, led by the Rev. E. J. Randall, of St. Barnabas. The meeting was a valuable one in every way. The next meeting will be held at the Church of the Good Shepherd, Lawndale, in May.

The Rev. George Craig Stewart went to New York on March 2nd, to take the noon-day preaching at Trinity Church for the following week, in place of Bishop Anderson, who has been detained in Chicago. The Rev. Richard Rowley, who has returned from England, took the Lenten services at St. Luke's, Evanston, during this absence of St. Luke's rector in New York.

TERTIUS.

HOW TO PREACH EFFECTIVELY

IT IS VAIN and futile for a preacher to attempt to entertain or instruct the congregation with addresses largely made up of references to art, science, literature, politics, or some other branch of human knowledge. Men come from the market, factory, workshop, office, or other scene of weekly labour to the church to worship, sing to and be taught about the living God, the loving Saviour, the comforting, guiding, inspiring Holy Ghost. The way to preach effectively to these sin-burdened, world-wearied souls, who come to the house of God hungering and thirsting for the righteousness that is not of the earth, earthy, says the learned, eloquent, devout Dr. Paterson-Smyth, is to "Preach Christ—Christ only, Christ always, Christ altogether." "The laws of the moral and spiritual life are just as inexorable as those of the physical world. There is no way of dying the death of the righteous except by living the life of the righteous, no way of seeing God except by being pure in heart, no way of believing rightly except by thinking honestly," recently said that notable smiter of show and denouncer of materialism, Dean Inge. And so we find two eminent thinkers, writers, preachers and workers within the Church to-day—one in Canada and the other in England—clearly, directly and surely pointing the way—the only true way to effective preaching. It is for us to heed and profit.—*Canadian Churchman.*

WORK is no disgrace, but idleness is.—*Hesiod.*

CONSECRATION OF DR. ROPER

THE Cathedral at Victoria, British Columbia, was the scene on St. Matthias' Day, February 24th, of the consecration to the Episcopate of the Rev. John Charles Roper, D.D., L.H.D., formerly professor at the General Theological Seminary, and now advanced to the Episcopate as Bishop of Columbia.

There were two early celebrations and Morning Prayer was also said prior to the main service. At 10:30 when the Consecration service was to begin, the church had already been completely filled. The long line of choristers and clergy that entered the church consisted of the city choirs, vested lay-readers, clergy of the diocese, clergy of other dioceses, wardens of the Cathedral, clergy of the Cathedral staff, canons of Christ Church, Canon d'Easum, rector of the Cathedral of Holy Trinity, New Westminster, Archdeacons, Archdeacon of Vancouver (preacher), the Chancellor, the Bishop-elect, attendant presbyters, Bishops with chaplains, Dean's verger, Dean of Columbia, the Primate, chaplain.

The Bishops who participated were the Archbishop of Rupert's Land, Primate of all Canada, with seven others—Bishop de Pencier, of New Westminster; Bishop Du Vernet, of Caledonia; Bishop Harding, of Qu'Appelle; Bishop Keator, of Olympia; Bishop Scadding, of Oregon; Bishop Paddock, of Eastern Oregon, and Bishop Rowe, of Alaska.

The Archbishop, acting as celebrant, was assisted by the Bishop of Olympia as the Epistoler and the Bishop of New Westminster as Gospeller. The preacher was Archdeacon Scriven. The Bishop-elect was presented by the Bishops of Caledonia and Oregon, and the Chancellor of the diocese, Mr. Lindley Crease, read the declaration of election and certificate of approval by the Primate. The omission of the usual oath to the Primate which the Bishop-elect takes created some surprise among the congregation, Dr. Roper having taken it in the vestry before the commencement of the service. The litany was sung by the Rev. W. Barton of the Cathedral staff, and at the time of the vesting of the Bishop-elect the anthem was Mendelssohn's "How Lovely are the Messengers." It was observed that though the day began cloudy and the sky was distinctly overcast when the service began, the Cathedral was flooded with light at the rendering of the *Veni Creator* and the sun continued to shine through the rest of the service. All of the Bishops joined in the laying on of hands.

The Eucharistic music was Tours in F, and the Hallelujah Chorus was rendered by the organ at the close of the service.

Archdeacon Scriven's sermon was from the text, "*We give ourselves continually to prayer and the ministry of the Word.*"

They were met together on this, the fifty-third anniversary of the consecration of George Hills, first Bishop of Columbia, he said, in order to consummate their work of November 23rd last when, under God's guidance, they had elected a new Bishop. And as surely as St. Matthias was chosen under God's guidance, so had He guided them in their choice of this their brother to be their father in God and chief shepherd of the diocese. He had heard it said that the methods they had employed at the election had been cumbersome and unsatisfactory, but he did not know what procedure could have been better than that taken by the two orders. They went about their duty with the distinct realization that they were acting as agents of the Holy Spirit, and they were all fully impressed with the conviction that they must see to it that no lack of serious intent, no shirking of responsibility, no unworthiness of motive, should thwart God's purpose. So, led by His guidance, they had proceeded to the choice of him whom they were going to consecrate that day. And when the call came to him in his eastern city, he too recognized the voice of God and responded to it, and they knew that he came to them in no spirit of ambition as one grasping at the greatest gift in the service of the Church.

The office was one of high dignity and great responsibility, and their Bishop-elect was fully conscious of the same. Those who were raised from the priesthood to the episcopate were but a fraction of the order, but whether they were so elected by the state, as in the Old Country, or by the Synod as here, no man was eligible for the office who had not served with distinction in the priesthood, and the dignity fitly crowned years of devoted service in the Church.

The Bishops of the Church were the successors in direct spiritual descent to the apostles of Jesus Christ, and they stood in the sacred relation of fathers in God to clergy and laity alike, and claimed from them, as was their due, their loyalty and obedience.

The Bishop was the representative of the Church in his diocese in that intimate sense conveyed in the words, "Where the Bishop is, there is the Church."

Yet he was persuaded that the sense of the honor of the Church had done him weighed less with their brother than the call to ser-

vice, and the call from the Synod less than the fact that it was a call from God Himself.

It might seem that the work in a diocese like that of Vancouver Island was not strenuous. It might seem less arduous than that of Willesden, whither their late Bishop had gone; than Athabasca, whose Bishop had just died at home in England, worn out, it was probable, through his labors there; or that of Honan in China. Yet they too in this diocese had their problems to solve and their difficulties to overcome. There were great and conflicting questions such as that of the new Cathedral and its site, and the almost greater one of the clergy pension fund; the urgent need of the West Coast and the Columbia Coast Mission and the Indian school at Alert Bay; the organization of the new work and the reorganization of some of the old—all these and many others called for the exercise of the new Bishop's wisdom and energy. Then there was the question of ecclesiastical provincial organization, the Provincial College, the revision of the Book of Common Prayer, the missionary work of the Church, moral and spiritual education of the young, the sanctity of marriage, and purity of home life.

Most people thought that a Bishop should be a man of action, a natural leader of men, a good organizer, and, some thought, a good business man. He would not underrate those qualities, but they looked for something deeper and more spiritual. Above all things and else a Bishop must be a man of God, one whose life was lived as in the Divine Presence. He must also be a man of learning and conversant with the great questions that were agitating men's minds. He must also be a man of sympathy and tact.

Such a man they had with them to-day, and he took upon himself to say that the loyalty of the clergy of the diocese to him would not be lacking, and as the years went on, the land in which they lived and the inhabitants thereof would be more and more illumined with the light of the Gospel of their Lord and Saviour Jesus Christ.

In the afternoon the function of enthroning the Bishop in his Cathedral was performed. Shortly after 5 o'clock the Bishop, with his attendants, arrived at the north door of the Cathedral and knocked for admission, which was formally given by the Dean, who, with the Primate and the rest of the clergy, were gathered before the door on the inside. As the newly-consecrated Bishop advanced up the nave, vested in his cope, and followed by the others, a processional hymn was sung.

The Enthronement

Upon arriving at the chancel the Bishop took up his place before the steps in front of the Dean, and handed to the chancellor of the diocese, Mr. Lindley Crease, the act of consecration and the mandate for the enthronement, which the latter proceeded to read aloud. He then administered to the Bishop the oath of allegiance to His Majesty the King, the oath of supremacy and that of submission to the canons of the synod, after which he received from him the solemn promise to defend the rights and privileges of the Cathedral. Taking the Bishop by the hand, he then conducted him to his throne, after which the Doxology was sung with great heartiness, and the usual form of evensong followed.

A short address was given by His Grace the Archbishop of Rupert's Land. He said in part: "My dear Christian Friends—Before pronouncing the benediction, I desire to say a very few words bearing on the events of this morning and this afternoon. They have not been merely ecclesiastical functions of pomp and circumstance, but they are events which should mark a most important epoch in the history of the Church on this island. "This morning, in solemn service, we set apart our beloved brother to the sacred, holy, and responsible office of a Bishop in the Church of God. To all of us this service spoke with significant and solemn voice. To our brother it said, 'You are consecrated, set apart, that is, to a high and holy office. The imposition of hands at your ordination to the diaconate and priesthood was solemn, and brought with it definite duties and grave responsibilities. The imposition of hands at consecration brings larger duties and much graver responsibilities.' If the thought of those duties and responsibilities draws from you the question, 'Who is sufficient for these things?' a loyal looking upward in faith to the great Head of the Church, will bring back the assuring answer, 'My grace is sufficient for you.' Resting on the assurance that 'our sufficiency is of God,' let me say to you, my brother, Keep ever close to that sufficiency. The secret of all true success for God and for good lies in a maintained closeness to the source of all our strength. "To those whom He sent forth, our Lord was known as the Good Shepherd. St. Peter called Him the 'Shepherd and Bishop of our souls.' The Shepherd to whom our Lord compared Himself did not drive His sheep in front of Him, but He led them and they followed Him. So I say to you, and this will be my last word this afternoon: 'Follow your leader. Follow him into the pastures in the ordinances of our beloved Church. Follow him in supporting his enterprises for God and the Church. Follow him closely and loyally.'"

The Primate pronounced the Benediction, after which the hymn, "Our Blest Redeemer," was sung, and the ceremony was over.

ALL THINGS else are of the earth, but love is of the sky.—William Stanley Braithwaite.

MISSIONARY BULLETIN FOR FEBRUARY

THE tabulations of receipts and comparisons are to February 1st, and of course include the Offerings from Parishes and Individuals, the Sunday-schools, the Woman's Auxiliary and the Woman's Junior Auxiliary.

Amount received to February 1, 1912..... \$234,133.28
Amount received to February 1, 1911..... 200,779.65

Increase..... \$ 33,353.63

Contributing Parishes 1912..... 2,324
Contributing Parishes 1911..... 1,966

Increase..... 358

Parish Apportionments received from Dioceses and Missionary Districts, 1912 78

Parish Apportionments received from Dioceses and Missionary Districts, 1911 68

Increase..... 10

These figures also show a large increase over those of two years ago. Indeed, we are more grateful than we well know how to express for the eager and loving response to the call on the part of the contributors. Many of the contributions from the parishes are in excess of the contributions from the same parishes a year ago, while there is a decrease of individual offerings. This probably means that the individual is recognizing more and more the parish obligation as coming first, and his and her desire to see to it that such obligation is met. We are not pessimists—and while there is a very large sum to be secured between now and August 31st next, \$1,079,476.72, apportioned, as this sum is, throughout the country, and in far distant lands and islands as well, we believe the Church will do her utmost to meet the obligation.

She does not forget the incident that blessed mankind now nearly two thousand years ago, and she is working with all her might for that for which He came—the peace of the World through the knowledge that God loves all alike, and thereby the fulfilment of the Great Commission. In that day it will be sweet to think that the controlling force will be, not floating fortresses nor standing armies, not gunpowder nor dynamite, nor money, nor the pressure of the mob, not even diplomacy—but "a Babe, lying in a manger and smiling with the angels in His sleep." Very truly yours, GEORGE GORDON KING, Treasurer.

WHEN WEEKLY COMMUNIONS WERE "INEXPEDIENT"

"INEXPEDIENT" has become almost a by-word in the legislation of the Church, having been applied so frequently as a wet blanket to stifle advance.

That this misuse of the term has not been merely an incident of recent times, is shown by a resolution of the faculty of the General Theological Seminary in 1843, in reply to a petition of a number of students of the seminary who asked for a weekly celebration of the Holy Communion, saying that "the Faculty deem it inexpedient to grant their request."

The brief reply on the subject was incorporated in an (unpublished) "History of the Order of the Holy Cross at Valle Crucis, N. C., 1847-1851," written by the late Rev. William Glenney French who, as a seminarian, was chairman of the committee of students who memorialized the faculty, and this extract comes to us through the courtesy of his eldest son, Mr. H. Glenney French:

"MR. WM. G. FRENCH,
"DEAR SIR:—I enclose you, by direction of the Faculty, a resolution passed by them this day on the subject of the petition of a part of the students, which you delivered to me: You did not mention in your note the names of the other members of the committee. I request that you will communicate to them the information now given to you.
Sincerely yours,
"(Signed) BIRD WILSON,
"Dean of the Faculty."
"March 1, 1842.

"EXTRACT FROM THE MINUTES.
"At a meeting of the Faculty of the General Theological Seminary, First of March, 1842, a communication was received from a number of the students, requesting that the Holy Communion be administered to them on every Lord's Day in the Seminary Chapel. After due consideration it was resolved that the Faculty deem it inexpedient to grant their request.
"(Signed) CLEMENT C. MOORE, Secretary."

Seventy years have elapsed since that resolution was passed by a faculty that was honestly seeking to prepare young men for

the ministry of the Church, and yet deemed it "inexpedient" to provide for them on the Lord's own day, the Lord's own gift for the strengthening and refreshing of their souls. To-day the weekly Eucharist is the established use of the Church, in practically every diocese and every corner of every diocese in the land, and, *because it is right*, it is universally seen to be "expedient."

So will many another advance be seen to be "expedient" when, trusting in the Church's great Head, Churchmen shall be willing to advance, in spite of the gloomy forebodings of those who would hold them back.

DR. MORGAN'S WORK IN PARIS

BY THE REV. ISAAC VAN WINKLE

JOHAN BRAINERD MORGAN, Priest, rector since September 1, 1873, of the American Church of the Holy Trinity, in Paris, France, passed to his rest and expectant waiting on Saturday, January 20, 1912. His illness was very brief. He was with his choir boys on Monday evening at their Epiphany festival, and left rather early, saying he was not feeling well. His physician did not consider his condition serious until Friday, when two trained nurses were summoned during the day, and the end came on Saturday so suddenly that no one was ready to face the fact of his departure. The body, clothed in his cassock and surplice, was brought to the church on Tuesday afternoon, and the Burial service was on Wednesday afternoon. The body rested in the choir until Thursday morning and was then taken to its resting place at St. Germain-en-Laye, attended by the members of his family who were in Paris, the clergy and choristers of Holy Trinity, and a number of faithful friends. He had himself chosen this spot for his resting place. At the close of the committal the choir sang "Now the laborer's task is o'er," and then the final blessing was given.

It was the ending of a strong and consecrated life. The yearning and purpose of boyhood and maturer years ripened into the zealous and devoted priest. After a brief service in the city of New York, a providential leading seemed to bring him to Paris just as the important work of Holy Trinity needed a wise and faithful head.

The American services were first held in Paris in a small upstairs chapel of the Oratoire. In 1859 the services were held for a short time in the Hotel Meurice. On May 15, 1859, they were transferred to a large room in the Faubourg St. Honoré, thence in 1862 to the Rue de la Paix, and in July, 1864, the congregation worshipped for the first time in the church in the Rue Bayard.

It was in 1872, during an interregnum of several months, that the late rector took temporary charge of the services, and on September 1, 1873, he became rector.

From the very first Dr. Morgan took a broad and statesmanlike view of the position and responsibilities of the American Church in Paris. The writer was constantly with him during the winter months and spring of 1874. The desire for better and worthier accessories of worship was strong in him. During that winter a new organ was placed in the church. The work grew rapidly in importance. As early as 1875, during a visitation of the Bishop of Long Island (Dr. Littlejohn) there was a strong agreement on the part of Bishop, rector, and vestry that at no distant day the work in Paris would demand a larger church, and one that would more worthily and adequately express the love and devotion of American Churchmen. The outcome of this feeling was evident some years later in the preparations for a new church. The plot in the Avenue de l'Alma was purchased, and the parish building was first completed. On Easter Day, April 5, 1885, in the early morning, the Holy Communion was celebrated in the mortuary chapel, that beautiful crypt sanctuary where more than five hundred bodies of Americans deceased in Paris have rested until their return voyage over the sea could be arranged for or their final resting place in France decided upon. This celebration of the Holy Communion was the first service on the new property. In the summer of 1885 the services were transferred to the parish house. On September 12, 1886 the church was opened for services, and the consecration took place on November 25th of the same year.

Since that time there has been a succession of important additions and enrichments. The church is a noble example of pure French Gothic, designed and built by Mr. George Edmund Street, the well-known English architect. The interior is very impressive. Everything is genuine and the very best possible.

The windows are a sequence and illustrate the *Te Deum*, terminating in the Ascension, in the east window. Beneath that window is the beautiful altar, with the reredos painted by the late Edwin A. Abbey. It is a triptych in massive gold framework. The central panel is the Crucifixion, the left door the Nativity, the right-hand door the Resurrection. In this way, windows and reredos portray the Christian faith, the faith of the Catholic Church founded upon the truth of the Triune God.

The beautiful tower and spire were completed not long ago, in 1910, and the rectory is now rising from the ground. When finished it will fulfil the original plan as outlined by Mr. Street. The tower and spire were very near to the heart of the late rector, and it was a great joy to him when he, with others, was drawn up to the summit and saw the wrought-iron cross planted at the top, realizing what he so often emphasized, "the lifting up of the cross high above the quarter of Paris so characterized by luxury and wealth." The spire is pronounced by architect experts to be the third in order as to beauty and proportions in France. It is needless to add that the interior of the church is marked by the genuineness and beauty that are evident everywhere. The wrought iron grille enclosing the choir, the grand organ built by the best French organ makers, Cavillé-Cil, the altar and its ornaments, beside the beautiful reredos, the magnificent rich altar vessels, the Book, a superb specimen of binding—everything tells of minute thoughtfulness to have the best, and everything could, if endowed with speech, tell of consecrated love for the house of God, or of sorrow consecrated by offerings to Him who doeth all things well. Back of all is the mind that thought out, that was constantly concentrated upon the holy place set apart for the worship of God, and that would have nothing but the best, nothing that was not genuine, with which to honor the Lord God.

Passing into the sacristy, where one can call up the familiar image of the untiring worker for his Master, one sees in that large, noble room a veritable museum of art, collected by him who has gone to his rest, and who made, some years ago, a gift of it all to the church which he loved so ardently, for which he labored so ceaselessly, and to which he devoted so lavishly all that he was.

The services are rendered with dignity and beauty. The choir is formed of sixteen boys, who are brought from England and who live in a choir school, acquiring their education and their voice training at the same time. A position in Holy Trinity is much prized, as a boy gets, besides his double training, careful and efficient instruction in the French language.

It will be seen then how complete and thorough is the provision made for American Church people in Paris. It was also due to Dr. Morgan's foresight and statesmanlike comprehension of the needs of the student community and the opportunity of the Church, that St. Luke's was established in the Latin Quarter and has been such a blessing and influence among the young English-speaking people who flock to Paris for study in so many branches of art, science, music, and literature.

The latest effort for this student community is the Holy Trinity Lodge, involving hospital, reading rooms, and many other privileges for women students.

Through all these things, through all these agencies for helping our people in Paris, the mind looks back to him who under God planned, planted, fostered, encouraged, and labored during nearly forty years. "Work as though you would live forever; live as though you would die to-day"—this was his motto. He died in harness—spent in the service of his divine Master. "His works do follow him"; they are his monument. There is also another. In many a city, town, and village of our own and other lands besides this city of Paris, there are those whose hearts will throb with tender sympathy and blessed memory of one who has been so much to them in health, in sickness, and in sorrow. This monument will endure forever.

"Grant, O Lord, eternal rest, and may perpetual light shine upon him!"

UNDERSTANDING

Sometimes, we wonder at the meek
And lonely death He died
Upon the great white shadowed Cross
On Golgotha's dark side;
But when upon our cross of grief
Life nails each wounded hand,
We think of Him on Calvary,
And dimly understand.

ARTHUR WALLACE PEACH.

In Brightest Idaho

RECENTLY the Bishop was asked to visit one of the interior mountain towns of Idaho, which is now the terminus of a new railroad, with a view to beginning work in the place. He had a most satisfactory visit, and though the snow was two feet deep, was enabled to pay twenty-five visits on Saturday, and on Sunday morning held service in the railroad station, there being 60 present in the morning, and 87 in the evening. On motion of one of the gentlemen present, the Bishop was requested to begin work in the town, and there being no church of any sort in the place, the support of the entire community was pledged, together with \$1,000 in cash and four city lots, the Bishop agreeing to complete the building within a year. From this point a number of mountain towns can be reached, which have been hitherto inaccessible.

The Rev. S. W. Creasey, assisted by Mrs. Creasey, has been carrying on the most successful work among the Shoshones and Bannocks. The mission school has about 20 Indian children, and they are improving very rapidly. Mr. Creasey is teaching the children the practical arts of life, the boys help to do the farming, and the young Indian girls do all the cooking for the entire establishment. A larger support is necessary for this institution, and \$600 much needed to pay for a hot air furnace, which means a great deal for the protection of the institution from fire, as the building is of frame and any conflagration would be very disastrous. Mr. Creasey has been forced to turn away a good many scholars whom he could easily have taken care of but for the fact that he did not have the means to pay for their food and clothing, having already been forced to overrun his store account. A short time ago an old chief came to the mission, bringing his children, begging that they might be taken into the school for training; and when Mr. Creasey told him that he had no means of taking any more, he seemed much disappointed. To console him Mr. Creasey said, "I will visit your camp and baptise your children, and help you all I can." His reply was: "If you can no teach my pappooses in your school, no good to baptise them." So we can see that here is a work in our own land among a pagan people, that needs sympathy.

The Rev. R. W. Catlin has recently come from Brooklyn to take charge of the work at Twin Falls and Buhl, which has been vacant for many months. This is a great country in the irrigated region, and with these towns as centers, Mr. Catlin can do a valuable work for the Church. The Bishop and the Archdeacon were present at the first service held by Mr. Catlin in Twin Falls, and there was also a large congregation to welcome him. A few years ago there was not a single town nor village in many miles of these places, but with the development of irrigation, there are at least ten places, and in several of them we now have very Churchly buildings. This whole country has a future as an agricultural region, and all its growth is permanent.

In the northern part of the state, the Rev. H. G. Taylor has been much encouraged by the interest developed in the town of Spirit Lake, where a little over a year ago we had no buildings and no organization. Now a very attractive church has been erected by the people, and they give a liberal support towards the missionary in charge. Mr. Taylor is, among other places, visiting St. Maries, which is in the great timber region of northern Idaho. The people are very anxious to have a church building, and are making an effort to secure lots and enough to put up an inexpensive edifice, which it is pretty certain they will accomplish now in a short time. It is very interesting to note the increasing local effort in all these towns of Idaho. As a whole they are now giving for their own personal support more than 700 per cent in excess of what they did ten years ago, but it must be remembered that they are small communities, scattered over a great agricultural and stock raising and mining community, so that it would be unreasonable to demand of them absolute reliance on their own contributions in obtaining buildings and clerical ministrations. The large properties connected with mining, timber, and irrigation are held by eastern capitalists, and it is not to be expected that the people who operate them and live on close incomes can do all that is necessary during this constructive period. We should rejoice that they do so well and take such an active interest in providing for their own spiritual welfare.

The Rev. R. A. Curtis has been much encouraged by the development of the work in Coeur d'Alene. He hopes before long to rebuild the plant, enlarging and beautifying the church.

A very excellent feature of his effort has been the success he has attained in arousing missionary interest. During the past year the Rev. A. Chamberlaine has presented for Confirmation 35 persons and baptised 60 people, in the mining towns of Wallace and Kellogg. These are among our most important communities, and really need at this present time two clergymen to minister to them properly.

The church in Moscow, which is ministered to by the Rev. J. Watson, is doing an excellent work in connection with the University of Idaho. Recently Mr. Watson felt the necessity of building a parish house, in order that he might the better reach the students and do the general work of the town. He has labored on this building very hard, doing a good deal of the carpenter work himself; and when it is completed it will be a very handsome addition to the equipment of the plant. He deserves and ought to have liberal outside contributions for his worthy and very unselfish endeavors.

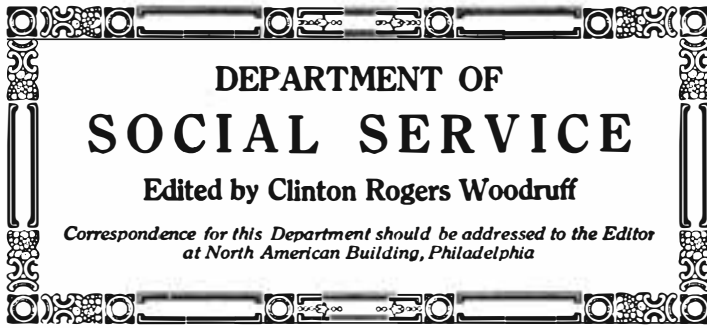
The Wood River country is now going through the winter season, so that the rector, the Rev. K. L. Houlder, has very much the experience of an Alaskan missionary. Some years in the town of Ketchum the snow is eight or ten feet deep, and even at Hailey ordinarily several feet of snow lie on the ground all the winter. While this year, for some reason, the snowfall has been lighter, the general conditions are about the same. Nevertheless our earnest missionary has succeeded in making good progress with his work. He has to make the journey from one mission point to another in a sleigh, but he has been enabled to make the journey, and good results have been accomplished. A short time ago the Bishop visited this work, and was able to welcome the people at a reception given to him in the rectory.

Blackfoot, Mackey, and DuBois have been vacant for many months, but have been recently supplied by the coming of the Rev. A. George, who makes his home in Blackfoot. The Bishop recently visited St. Anthony and Idaho Falls, which are under the charge of the Rev. L. B. Franck, and confirmed a class at each place. Mr. Franck has now been in charge of this work two years, and has won the affection of the people to whom he ministers. While several new clergy have come into the district, at the same time there are many points that are suffering for the need of a missionary, and it is hoped that before long all these vacant fields may be filled. Meanwhile Archdeacon Stoy and the Bishop have been trying to fill as best they could the vacant points. Not long ago they visited together twelve towns in ten days, holding services and visiting the people and doing whatever seemed best for the advancement of the cause. While this was done in January, during the period of cold and much snow, the congregations were excellent, and deep and gratifying interest manifested.

The town of Montpelier is now being supplied, after a long vacancy, by a young man who spent three years in the United States Army, and who, after an honorable discharge, is now desirous to devote his life to the ministry. Montpelier is situated in the eastern part of Idaho, which is largely occupied by Mormons. It must not be forgotten that, next to Utah, the state of Idaho has the largest Mormon population, which makes a very great problem in our Church work.

St. Luke's Hospital, Boise, has, on account of the large amount of sickness during the past year, been forced to carry very heavy burdens. Over 800 patients found refuge in the hospital, many of them, of necessity, either entirely or nearly without cost. \$2,000 are much needed to supply equipment for the hospital, and it would certainly be a great blessing if some one would give the \$6,000 needed to pay for another cottage for the nurses in training, as there are now thirty young women being trained in the Nurses' School connected with the Hospital.

IN THE HOUSE in Cana of Galilee where Jesus wrought His first miracle, which was a sign, we are told there stood "six water-pots." Jesus said to the "servants" of the household, "Fill the water-pots with water," and we are told that they "filled them to the brim." This is an allegory. These six water-pots were a sort of double-trinity, and our filling of the sacramental rites afresh, each with its appropriate contents, fulfils the will of Christ. He will do the rest. So that at the close of the "Dear Feast of Lent," as a certain old English writer calls it, the miraculous *change-of-mind* will have been wrought: repentance, faith, and obedience will have been revived and rewarded. And we will be ready to exclaim, as we drink and eat of the fruits of God's spiritual bounties, "Thou hast kept the good wine until now."—Rev. James W. Ashton, D.D.



DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor
at North American Building, Philadelphia

THE ALABAMA COMMISSION ON INTEMPERANCE AND THE LIQUOR TRAFFIC

THE Alabama diocesan Commission on Social Service had the following to say on intemperance and the liquor traffic in its report to the last convention:

"The decisions of the Supreme Court of the United States have declared that the saloon is a breeding place of crime, the harbor of depraved and criminal classes, and that associated with it are to be found all vices which undermine youth, manhood, and womanhood." It was the purpose of your committee to ascertain how many of the inmates of the prisons and public institutions of the state were there as the result of the liquor traffic and drink, but this was found impossible in the hands of so small a committee. Measured by statistics from other states, we think it safe to say that a majority are there either from the direct or indirect influence of drink. We have found some statistics for the nation, along other lines, gathered in the census of 1900. At that time, there were 149,691 prisoners, of which number more than 34,000 were drunk when arrested. There were 140,000 epileptics, of whom 56,000 would be well enabled to work but for alcohol. There were 81,764 paupers, of whom, we think it safe to say, one-half were made so by drinking. How much sickness, trouble, sexual immorality, and prostitution is caused by drink, no one knows. Surely the Church cannot shut her eyes to the vast burden of sin, poverty, and misery which weighs upon innumerable men, women, and children, whose lives are blasted or ruined by reason of the saloon and liquor traffic. It is true that you cannot legislate goodness into a man, but it is equally true that you can legislate out of existence what is acknowledged to be the greatest producer of vice, immorality, and crime. It is difficult to find any valid argument for the existence of the saloon, or for the sale of liquor in any way, which can appeal to any Christian man when he faces the every day results as displayed in the physical diseases of men and women, in the poverty and distress it brings to so many families, and in the immorality of our towns and cities and the great economic loss to the whole community. It is the greatest evil on earth, and something must and will be done with it. No one can know what the best solution is, but we do know that constantly working at an evil will finally evolve some method of handling it, and the Church, if she maintain her integrity, must speak out in no uncertain terms against the evil and not shirk the responsible leadership in trying to find the right remedy. The drink evil is certainly a moral question, and the Church cannot remain silent when the morals of a people are concerned."

In conclusion, the commission made the following recommendations:

1. That for the good of our weaker brother both the clergy and laity teach and practise total abstinence.
2. That both clergy and laity neglect no opportunity to build up a strong and intelligent public opinion against the liquor traffic and its associate evils.

ST. PAUL'S LODGE, VERNAL, UTAH

In Vernal, a little town in the Ashley Valley, northeastern Utah, sixty-five miles from the railroad, a large, substantial brick building has just been erected, on which the Girls' Friendly Lodge of St. Paul's parish has inscribed briefly on the cornerstone, "St. Paul's Lodge." It is really a Church settlement among these Church people.

For a square mile in size and something over a thousand inhabitants, Vernal is generously provided with schools: the graded public school, the Wilcox Academy (Congregational), and the Utah State Academy of the Latter Day Saints. Many pupils from the surrounding Reservation country attend these schools, and in early fall there starts a house-to-house canvass, "Who will take students to board?" until the distracted housewives, over-crowded themselves in their little homes, but with bigger hearts than houses, consent to still greater congestion and take in a student or two; otherwise there would be absolutely no chance for that boy or girl to attend school in Vernal. Tents even were pressed into service and a number of boys and girls, for the sake of acquiring an education, braved

the severity of winter in those inadequate, comfortless shelters, preparing their own meals. Surely, facts speak more eloquently than words and fully justify the erection of the new lodge as one of the most urgent needs of the community at large, for the girl students from outside; for over-crowding and promiscuous herding together of boys and girls is conducive to moral and domestic confusion and tends rapidly to serious ethical decline.

The lodge is admirably planned for such a home. There are eight bedrooms opening on the hallways, two on the first floor and six above. Each of the upstairs rooms is to be furnished with two single white metal beds and equipped conveniently and comfortably for the occupants. The Cathedral branch of the G. F. S. in Salt Lake City has pledged itself to furnish and maintain one room perpetually and has already sent in nearly the entire amount for the furnishings, a most generous work on their part. The assembly room is bright and spacious, being 30x19 feet; an open fire-place and a large bow window enhance its attractions. The east end is devoted to book shelves.

The lodge is to be used for all parish work, the G. F. S., woman's guild, boys' club, etc. It is to be the aim to make it an attractive social center, as well as a *real home* for the student boarders. As for the (ideal) home life, all appreciate the value of the subtle influence that suggests and promotes agreeable and desirable relations amongst the members for one another in their daily life; and in plastic youth the faculty for even "unconscious imitation" is a powerful factor which works silently but none the less effectively upon each one who literally *breathes in* the Christian atmosphere.

If the success in this undertaking is proportionate to the need, St. Paul's measure will be full and running over. Miss C. N. Edwards, a graduate of the Deaconess School in Philadelphia, is in charge. She is earnest, tactful, and intelligent, and has won the confidence of the people in northeastern Utah.

THE CHURCH MISSION OF HELP

The Church Mission of Help wants to reach more girls; to do more work with each girl; to extend further its work throughout the state; to do preventive education work. It deals primarily, but not solely, with the wayward Church girl. It cares for her in her own home, places her in a good private home or in an institution. It finds her employment and a "big sister" for her. It connects her, when possible, with a nearby parish. It coöperates with parishes and social agencies which come in contact with the problem of the wayward girl. It visits Church girls in state institutions. It befriends these girls when they leave. It provides a speaker on sex subjects to groups of men and boys in parishes, schools, etc. It has published an original investigation of the situation regarding the wayward girl ("The Wayward Girl and the Church's Responsibility"). Its report, published in December 1911, showed that: 47 girls were referred to it for care and 25 for advice; 27 girls were seen in prisons, in the Tombs; 73 girls are being regularly visited in institutions; 28 girls have come more or less in its care on leaving institutions. In all, the society has come in touch with 200 girls during the fourteen months ending September 30, 1911, and it has 25 "big sisters."

GOD'S PROVIDENCE HOUSE, NEW YORK

An article by Miss Edith R. Hopkins in the *Mission News*, published by the City Mission Society of New York, tells of the expansion of work in connection with God's Providence House, in the lower East Side of New York, where there is so much poverty and degradation. The principal work of the House has always been done through its day nursery, but now the House is also being used as a social center for the neighborhood, being thrown open afternoons and evenings, and having various elements of play and of instruction under proper direction. Classes have been opened in singing, sewing, folk-dancing, kitchen-gardening, with constant use of play-room, reading-room and library, and of the local station of the Penny Provident Fund. Dancing parties have been given weekly through the winter, and the building itself has been much improved by installing shower baths, club rooms, etc. The week begins with Sunday services, which are well attended by the families of the day nursery children, and the religious influence is woven into all the social work.

A PENNSYLVANIA JUDGE has issued a rule forbidding the sale of intoxicating liquor to paroled prisoners in his county.

CORRESPONDENCE

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

THE FEAST OF ST. MATTHIAS

To the Editor of *The Living Church*:

IN the Ratification of the Book of Common Prayer did the Convention expressly draw up an Ecclesiastical Calendar for the use of the Protestant Episcopal Church in the United States of America as an "expedient alteration and amendment," or, does the Anglo-Catholic Church in America "not intending to depart from the Church of England . . . further than local circumstances require" by implication then adhere to the use of the English Ecclesiastical Calendar?

The issue involved is this. According to Sarum Use the Feast of St. Matthias is transferred in Leap-year from February 24th to February 25th which this year has coincided with the First Sunday in Lent. This Sunday being a "Greater Feast" naturally has the precedence, but the "Inferior Feast" of St. Matthias should have been memorialised by:—

- (1) The Introit Common of an Apostle.
- (2) The Collect for St. Matthias in second place.

The civil Calendar regards February 29th as the day 'extra' for Leap-year: but the ecclesiastical Calendar in bissextile years correctly inserts this '*Dies Bis-sextilis*' or 'Second-sixth day' before the Kalends of March between February 23rd and February 24th, and this intercalation necessitates the observance of St. Matthias on February 25th in order to keep this feast in its proper astronomical correlation with the Paschal Full-Moon of the vernal equinox, otherwise Easter.

Yours very truly, LUCIUS ASTLEY COCK.

St. Chrysotom's Parish House, Chicago, Feb. 26, 1912.

[As the kalendar in the American Prayer Book differs in many particulars from that of the Church of England, and the English Prayer Book kalendar from the Sarum, it seems beyond question that the Feast of St. Matthias is fixed without variation for February 24th.—EDITOR L. C.]

POLICIES IN LATIN AMERICA

To the Editor of *The Living Church*:

PERMIT me to reply to the communication in your columns of January 13, 1912, "A Policy for our Missions in Latin America," which, when boiled down, amounts to a wholesale condemnation of the Church's work in Latin America, and particularly in Mexico, with a few vague, sprawling, and intangible suggestions as to how it ought to be, and could be, reformed.

First, the writer declares the field to be unique because it "has already been converted to Christianity, though it is lacking in any true knowledge of Christianity." He declares that a "Christian Mission" here "should be something very different from our mission to Africa, China, or the Islands of the Sea," but that "we" have failed to recognize this principle and have "sent Bishops with staffs of missionaries to various Latin countries with no special instruction whatsoever."

To the thoughtless or the uninformed, these remarks, as well as those that follow them in the article, may sound learned and deep, but to the missionary still at work here they are supremely shallow and serve only to advertise the writer's superficial knowledge both of the conditions as they exist here and of the work actually being done.

Where, pray, is the country that is not unique? China is unique in her Confucianism, Japan in her Shintoism, Africa is unique in her own way, the United States is unique for a complication of reasons, and Mexico is unique because there exists here a distorted form of Christianity and a garbled Bible. Why talk of policies to meet unique situations and "special instructions whatever" to Bishops and staffs of missionaries? Who are "we" who are to formulate special instructions? Is it to be a Board of Missions, composed partly of laymen, men who have seen little outside of New York? Are they to formulate policies, and send out to our Missionary Bishops "special instructions whatever," canned like certain "57 varieties," all labeled, and each one accompanied by a can opener? Or is it reasonable to suppose that a Bishop who, for example, has transplanted himself into Mexico, who spends his entire time traveling from the Rio Grande to the Isthmus and from the Atlantic to the Pacific, who meets face to face in his daily life with the uniqueness peculiar to Mexico—is it reasonable to suppose that he is not somewhat more capable of formulating the policy he needs, than are "we" who have probably never seen Mexico? Yes, countries are unique, but the Church is

also unique, and her uniqueness lies in this, that her message of salvation to all who accept Christ as Saviour is so big that it meets the unique needs of all. We agree with the writer that the business of the missionary is not to tear down (we have no time for that), but to build up. We are here to construct, not to destroy; to help, not to hinder; but shall we not dare to speak the truth in love?

Furthermore the article states that we are "planting Protestant Episcopal Churches," and are "inviting the people to abandon the four centuries of tradition, and accept the customs and traditions of an alien race." The writer cites no cases to support this statement. So far as I know, the name Protestant Episcopal does not exist in the popular mind of the native Mexican Church. Does the mere fact that the Church missionary here is a part of the American branch of the great Catholic Church, or the English branch, imply that we are forcing upon the Mexicans the traditions of an alien race? Such is not the case. Frequently a chance passer-by drops into our service, and asks, "What Church is this?" Is he told that this is the Protestant Episcopal Church of the United States of America? No, he is told that it is "La Iglesia Catolica Mexicana," or the Mexican Catholic Church. This is the Church which our Bishop, with no special instructions whatsoever, is planting here. He is not, as per accusation, "seeking to pull down and to destroy in the hope of building our own little temple on the ruins." He is simply doing what the Church in America or in England is doing, simply laboring to fulfill the mission of the Church.

Further, in speaking of Christianity as already existing here, the writer declares that "with all its erroneous features confessed it is the type of Christianity best suited to the people," that "as a practical system it is immeasurably superior to our Anglicanism," and then he goes on with some still more vague remarks about the "ancient Church of the land" and "throwing off the Roman yoke," etc., etc., and then proceeds to suggest a vague policy. . . . He says, "native Catholics should not be proselyted, but should be encouraged to remain as long as possible in their present allegiance": that they "should be urged to labor for the purification and revival of the Ancient Church." To what Ancient Church does the writer refer? Does he mean that the Roman Church is best suited to unique Mexicans, though confessedly not sufficient for the needs of unique Americans and unique Chinamen and unique Africans? What is the writer's definition of proselyting? A mother and a father, for instance, come to our Bishop and tell him that they are too poor to pay for the Baptism or the Confirmation of their child, but they need the Church and want the Church, and will he take them in? Does the writer recommend that these parents be told that the Church "does not seek for proselytes," and that we are here to "build up," and that they should return home with their child and wait until they can accumulate the four pesos to pay for the sacrament of Baptism? A man who earns 12½ cents a day wishes to be married to the woman of his choice, and for this purpose comes to the Church missionary. Obviously the missionary cannot ignore the request. There are three courses open to him. He may give him the sixteen pesos (\$8.00, an impossible sum to the man who earns the 12½ cents daily) demanded by the Ancient Church of the land for the sacrament of marriage, thus enabling him to remain in his present allegiance, or he may advise him to dispense with the formality of marriage, or he may marry them. Which of these courses does the writer recommend? From the standpoint of economy, at least, the latter has its advantages. Or, when a highly cultured, well educated young man, a teacher in a prominent school of a prominent city, tells us that he is grateful to have discovered our Church, and that up to the time of finding us, he, having broken away from the Roman Church, was, religiously speaking, nothing, and he asks the privilege of communion with us, would the writer "urge him to remain in his present allegiance and labor for the purification of the Ancient Church"? Shall our Anglican missionary, with his wife and children trailing after him, drop the knocker on the front door of the home of the Archbishop of this city, and say, "If you please, Señor Don Archbishop, you have a very imperfect conception of Christianity. Your ancient Church is rotten at the core, very rotten indeed, sir, and we have come here to purify it. Bear in mind, sir, that we do not mean to hurt your feelings; our attitude is one of friendly help. We are at your service, sir, where shall we begin?"

Or, shall we plant schools and hospitals and churches, not American Catholic churches, nor English Catholic churches, nor Protestant Episcopal churches, but Mexican Catholic churches? I believe I am safe in saying that not one-tenth of the people of our home Church have any clearly defined idea of what this Mexican native Church is. The following brief sketch of its existence may serve to enlighten some.

In 1854 a small company of priests and laymen of the "Ancient Catholic Church of the Land," feeling the deep need of spiritual regeneration in the Church of their Baptism, began the study of the presentation of Christian truths in other portions of the Church of God, particularly of the Church in the United States, and in 1859 they formed in Matamoras what was styled the Mexican Episcopal Church. In 1866 they petitioned help from the Church in the United States. Certainly this does not look like foreign intrusion. What, then, was it but the embodiment of a strong craving after spiritual light and freedom springing from the Mexicans themselves, and that

"from within" their native Church? In 1875 the Church in the United States gave to the Mexican Church her recognition, and by solemn compact pledged her help. In 1879 a Bishop, chosen by the Mexicans themselves, was consecrated by the American Church. In 1904 this same confraternity of Catholic Christians asked that a Bishop of the American Church be sent into Mexico, and in 1906 they petitioned to be received and were received under the jurisdiction of the American Church.

We may call this "reform from within" or "an attitude of friendly help" or almost anything we wish, but "proselyting" it is not, neither is it "seeking to tear down in the hope of building our own little temple on the ruins." Wherein is it anything more than the fulfilling of the pledges that "we" have made them? Would that all good Churchmen at home might recognize the fact that although this native Church in Mexico has come into organic union with our American Church and is now, in consequence, only a part of one of our "foreign missions," it is still identified by its ardent hopes and aspirations with that brave body of Christians who for half a century have striven, prayed, and suffered for the ideals of a pure and liberal Catholicism, and to whom our Church solemnly pledged its fostering help; that our American missionaries who share with these native Mexicans in their hopes and labors for their people, and who see how intimately their ideals are identified with the best interests of the nation, are not trying to tear down, but to build up and strengthen by offering their ministry to the great masses of unchurched, alienated, ignorant, and shepherdless people, and so offer the vision which alone can bring regenerating life to any people; and that the Church at home, by its prayers and succor, is doing nothing that may not be called "friendly help."

We heartily endorse the writer's suggestion of "circulating abundant literature," "a native literature," "a printing house for every mission," and were I asked to give "special instructions whatever" to the Board of Missions on this point, it would be that they cease talking about unique Mexico, that they cease twaddling with a subject so grave, that they cease playing with missions, and give us a financial lift, for we desperately need "abundant literature," and it costs money to print it.

The subject of proselyting is as old and as hackneyed as dispiritualism itself, and it makes busy missionaries quite ill. It is certainly to be regretted that the writer is not more explicit in what he says. Does his limited experience as a teacher in Mexico City give him data for sweeping the whole of Latin America into the dust pan of condemnation? How are the proselyting methods hinted at executed? Would it not be fair to the people of the home Church to state what churches or what single church has been erected by them for native use; to let them know exactly where they have planted these proselyting Protestant Episcopal churches, and wherein they have invited the people to accept the customs and the traditions of an alien race? The facts are, that the Church here was begun as an independent national branch of the Anglican communion, that her propaganda is perfectly legitimate, that her missionaries are not tearing down, but laboring to build up this Mexican Episcopal Church. I have "first hand information" to the effect that the great majority of the Mexican communicants that our Bishop has confirmed and is now confirming represent the third generation of families who never have been Romanists. If we need special policies and special instructions for Mexico, why not for Texas? But a few years ago that, too, was Latin America, and, logically, it ought right now to be very unique. . . . As a matter of fact, since this has become a mission of the American Church, there is not in the entire native field of the Republic of Mexico a single Church building that has not been built by the people themselves, and the same can be said of the parochial schools. The Hooker School of Mexico City and St. Andrew's Industrial and Theological School of Guadalajara were begun by private gifts, and are now aided by the Board of Missions. As a specific illustration of proselyting propaganda it would be of interest to be told of some single native community to which the Bishop has sent a missionary or allowed a missionary to minister, without first having received a petition from the people themselves. Twenty miles from this city is a town of six thousand people, the home of one of our Seminary students. At the request of a small group of people there, this student asked permission to hold weekly services, which he has been doing for some time. The only churches there are, a very small Congregational chapel, where a congregation of twenty is considered good, and two small Roman Catholic churches, which few people attend because, as our lay reader put it, the people out there "*ya niensen por si*" (now think for themselves). Spiritism and infidelity are riot, yet when they say, "Come over and help us," are we to urge them to labor for the purification of the Ancient Church? Can we be called proselyters, when the churches here are the property of the Mexicans themselves, and our Bishop assists them at their own request, or is it "friendly help"?

What are the problems that the missionary faces here? A country already converted to Christianity? No. A country where Christianity has been introduced? Yes. But a country where the Roman Church "as a practical system," as the spiritual mother of this great Republic, has failed to fulfil her great mission to her children. From whence come Mexico's pauperized ignorance, several millions strong? From whence the oppression of the poor, the lack of moral ideals? Does the writer know that the Mexicans them-

selves will tell you that one half of Mexico is utterly indifferent to the Church, if not actually atheistic? Does he know what the young men of this country are not in the Church? What does he mean by "proselyting"? Are there not thousands of Roman Catholics to-day in the United States, as well as thousands of good sectarian Christians? Yet is that any reason why we who claim to have inherited the true Catholic form and conception of the Apostolic Church should cease our propaganda there? Why, then, should we here in Latin America? Why, pray, have not the Mexicans as good a right to the Episcopal Church in Mexico as "we" have to the Episcopal Church in the United States? The great hunger of humanity is the same the world over, and God so loved the Mexican as well as the Anglo-Saxon, and if the Roman distortions of Christianity—distortions in this country frequently beyond the point of recognition—suffice to meet the needs here, why are they not plenty good enough for the rest of the world? The message of the Church missionary must be nothing more or less than the message of Christ to a dying world, the message of salvation to all who believe, whether in China or Africa, or "unique" Latin America. Is "our present method of bettering the religious conditions of Latin America hopelessly inadequate," and is it "wrong in principle"? If wrong here, is it not wrong the world over?

MRS. LELAND H. TRACY.

Guadalajara, Mexico, February 16, 1912.

WHY WE LOSE COMMUNICANTS BETWEEN COUNTRY AND CITY

To the Editor of *The Living Church*:

WE hear a great deal about men not going to church and also concerning the falling away of many when they go from the smaller towns into the cities. This latter is usually attributed to the many counter-attractions which call to the person removing from the small town to the city. Has any one ever suspected that there might be some other cause, some cause which could be reached and remedied?

I know of two cases which would indicate a cause and I can also point out the remedy. A man who was brought up in the Church, whose whole life had been spent as a regular attendant on the public services, who had been a choir singer, went to Chicago. He was a stranger in a strange city. He began attending the evening services in one of the large and wealthy parishes. His sister wrote to the rector and told him about her brother, gave him his house address and his business address, and asked him to call on her brother. Did he do so? Not yet. Did he even acknowledge the receipt of that sister's letter? Not yet.

Another case is that of a young woman who went to St. Louis, where she went into business. Her aunt wrote to the rector of the church near where she lived in the city and asked him to look her up and look after her. Did he do so? No. Did he ever acknowledge the receipt of the letter? No.

Now these people coming from places where the priest takes an interest in his people, calls on them, etc., finding themselves neglected, is it any wonder that they fall away from the Church, especially when, as it often happens, some of the Protestants get hold of them and make them welcome? The remedy lies in the clergy. Let them be as efficient in looking after those who are not able to add financial strength, as many of them are in looking after the wealthy, and we will not find so many falling away.

The city clergy have many duties and much work that the country clergy do not have, but after all, is it not their duty to look after human souls, more so than after the machinery of a large parish? God cares more for human souls than He does for guilds and societies.

Some years ago I met a gentleman in Chicago who had attended for three months the same church that the man mentioned above attended, and in that time no one, not even the rector, spoke one word to him. Finally he went to another parish and two members of the vestry introduced themselves to him, and finding that he lived in the city, introduced him to the rector. What was the result? He attended the latter church regularly.

The first parish is Protestant in type; the second avowedly Catholic.

Belleville, Ill., February 25, 1912.

WILLIAM M. PURCE.

Archdeacon of Cairo.

CHURCH MUSIC

To the Editor of *The Living Church*:

IHAVE read with interest the article on Church Music by Mr. Clarence Army, in your issue of February 24th.

Whilst agreeing in the main with your contributor, I think that certain of his suggestions are open to criticism. The proposal to "select a fine and familiar tune for each of the different metres, and then use that tune whenever possible, ignoring entirely the tunes set," leaves out of sight the somewhat important question of the fitness of the tune for the words of the hymn selected. It by no means follows as a matter of course that a tune which fits the stanzas of a hymn *metrically*, will be a suitable setting for that hymn *musically*.

The tune "Canonbury," mentioned by your contributor is certainly a good example of a simple, straightforward L. M. tune. But

is it an appropriate musical setting for Hymns 86, 87, 101, 105, 244, or many another L. M. hymn that might be cited?

I take it, the true purpose of setting words to music is to bring out and enhance the sentiment of the former by means of the expressive power of the latter, not merely to enable would-be singers to exercise their vocal talents. To ignore entirely the tune set to any hymn is, frequently, to reject the best musical expression of its meaning. On the other hand there are, in the Tucker Hymnal, not a few examples of hymns which, it is to be hoped, are not "indissolubly wedded" to the tunes with which they are at present so unhappily mated. One of the most appalling examples of this occurs in Hymn 89, second tune, where the soul-stirring words of, "Saviour, when in dust to Thee," are set to the utterly unsuitable melody of the "Spanish Chant"!

To the list of simple Communion services given by your contributor might well be added Woodward's settings in E flat and D. The former is perfectly simple and very devotional; the latter a trifle more elaborate, yet easy to sing. Gaul in F is a simple service worth attention, and there is a melodious and pleasing setting by the Rev. Meadows White, well within the powers of the most modest choir.

In conclusion, I would like to ask your contributor how he manages to set *Te Deum* to *Adeste Fideles*?

Yours faithfully,

St. Mark's Church,
Hoosick Falls, N. Y.

S. H. BUTTERWORTH,
Organist and Choirmaster.

THE PSALTER GALLOP

To the Editor of *The Living Church*:

NO part of our Church service is so poorly, sometimes irreverently, rendered as is the Psalter, alternately read by minister and congregation. The former does not await the conclusion of the latter's reading of a verse before he begins the following verse. "Like priest like people"; and the congregation nervously hasten their reading so as not to interfere with what the minister reads. In this way the Psalter becomes a kind of gallop, or, as the Rev. John A. Carr well says in your issue of February 24th, "an indistinct and irreverent gabble."

Doubtless the Psalter to be read is sometimes too long; doubtless twenty or thirty of the psalms are but little edifying; but so long as the Prayer Book version is in order, and each day of the month has its assigned position of the psalms, let us ministers not gallop through the reading ourselves, and particularly let us give the congregation ample time to *complete* the reading of each verse before we begin the next.

WM. COPLEY WINSLOW.

Boston, February 26, 1912.

SPIRITUAL ANXIETIES

"SOME ANXIETIES of a purely spiritual character come especially to people who are trying to live near to God. They are temptations of Satan, for they sadden and discourage people. These anxieties generally begin with too much self-contemplation. It is only needful to look into our souls for a short time in order to discover, with the light of the Holy Spirit, the sin-stains upon them, and then we should look away at once from our own imperfections, to Jesus, the Sinless One, our Example. I have known people who were really trying very hard to be holy, whose efforts were spoilt and rendered useless because they fixed their minds so exclusively upon their own words and actions that they became strained and unnatural. They were always asking themselves, 'Am I getting on? Am I better this year than I was a year ago?' till they became over-scrupulous, and if such a thing be possible, their "poor sins" (as the Curé d'Ars used to call his) got on their nerves. It was said by a saint, when asked for elaborate rules by which to regulate the spiritual life, 'Love God, and do what you like.' When you love any one with a very deep love it is not a work of anxiety to please him. The very love that you feel for him makes you know instinctively what will please him. If we are thinking of our Lord, and speak to Him continually as we go about during the day, we shall not have to keep a painful watch upon our words and actions. With Him we are safe." *From The Clouds of Life by Flora Lucy Freeman.*

LISTER

Lister is dead; but his immortal name
Shall live forever on the scroll of fame.
To countless myriads lengthened life he gave,
Without him, doomed to an untimely grave.
And generations, still unborn, shall bless
His work, which saves them in their hour of stress.

Now he, alas! has left this mortal life,
And death seems final conqueror in the strife.
Yet who can doubt that such an one as he
Is ever heir to immortality?
He still must live, while Earth herself endures
Among the greatest of Earth's conquerors!

GEORGE B. MOREWOOD.

LITERARY

SOCIAL TOPICS

Making Both Ends Meet. The Income and Outlay of Working Girls. By Sue Ainslie Clark and Edith Wyatt. New York: The Macmillan Co.

Social Pathology. By Samuel George Smith, Ph.D., LL.D., Department of Sociology and Anthropology, University of Minnesota. New York: The Macmillan Co. Price, \$2.00.

Social Forces in American History. By A. M. Simons. New York: The Macmillan Co. \$1.50.

Social Aspects of the Cross. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church and Associate Professor of Homiletics in Union Theological Seminary, New York City. Hodder & Stoughton. New York: George H. Doran Co.

The title of the last of these four books might be applied, perhaps with a certain irony, to the first of them. At least that aspect of the Cross in which it represents the bearing of humanity's burden is illustrated in this true story of the burden-bearers upon whose toil we all depend in greater measure than we realize. The National Consumer's League initiated the inquiry out of which the book grew, in order that accurate, first-hand information might be made available about working girls in the larger cities. Mrs. Clark and Miss Wyatt are responsible for its present form, although, as they explain, "the authors of the book are many more than its writers whose names appear on the title-page." In some instances the story of a girl's life is taken from her own lips and set down almost in her words; in others, women of larger opportunities, for the sake of their sisters made themselves poor and lived and worked by the side of laundresses or factory hands in order to know all the facts, and, still more important, to see them from that side. A pathetic interest attaches to the sixth chapter, which is in part the work of Miss Carola Woeris-hofer, whose exceptionally useful life was recently cut short by an accident, and whose legacy of \$750,000 goes to her college, Bryn Mawr, to found a chair for the teaching of civics.

He must be a callous and self-absorbed reader who fails to be moved by this book; it is so bitterly hard for so many women to "make both ends meet"! And they do it with such womanly strength, and unconscious heroism! There is nothing sensational about the stories that are told; indeed one impressive feature of the book is its rigid restraint. But its brief and terse narratives are like those messages which captives have sent out of the prison-house, written in their own hearts' blood. They tell of things which Christians, of all men and women, should recognize as their concern. We who pray, day by day, "Thy Kingdom come," must realize that the Kingdom cannot tolerate within it such injustices and hardships as our civilization, this book being witness, lays upon working women.

But the encouraging thing about the book is that almost before it is in the hands of its readers, it begins to be out of date. The chapter on the cruelties of Christmas shopping, for instance, must have been modified if it could have taken in the real improvement manifest in many cities in the matter of consideration for clerks and their fellow workers during the Christmas season just past. In many ways, the spirit of brotherhood and good will spreads like leaven through society. God hasten the time when it shall reach the least and last of the working girls for whom this brave book makes appeal!

What is done in *Making Both Ends Meet* for a small part of the field of social conditions, Dr. Smith has tried to do, in his *Social Pathology* for the whole field. "Social pathology," in his own words, "is a study of social defeats." The title implies that it is an examination into morbid conditions and abnormal developments in the community, with the purpose of suggesting remedies, or at least of investigating causes so that remedies may be found. The work is done with sympathetic insight and optimism, and a touch which is generally sure even where it is rapid, for the range of treatment is vast. In a series of brief and not always closely connected essays, the various forms of social failure are treated, under a general grouping based upon the principal causes, poverty, crime, mental defect, and sense deficiency, such as blindness and deafness; with a separate consideration of the more complex manifestations of weakness, such as drunkenness, prostitution, dissolution of the family, and the like. Under the head of "Social Therapeutics" there is a sane and valuable treatment of the subject of prevention, summed up in these words: "The leadership of the world must be given in the future as in the past, to those who are strong, but it must be a leadership approved by the common conscience of all the people, and seek to further the aims which represent the common interests, and these interests must be so common that the largest good of every kind possessed by any of the people may be as a matter of justice shared by all the people." There is a suggestive chapter on eugenics, and one on social statistics, to which are added a useful bibliography and twelve pages of statistical tables. These last might well have

been omitted, for some of them are already out of date, and all of them will need to be supplemented soon; while the almanacs and year-books from which they are gathered are presumably within the reach of most students who will use the book.

The most patent weakness of Dr. Smith's book is in its discussion of religion as a social force. It is not only scanty but is vitiated by a surprising misconception of the place of Christianity in the progress of humanity. This is sufficiently indicated by the contrast made (p. 71) between "the pagan virtues" as masculine, and the "Christian virtues" as chiefly feminine. Were the appeal made to history it would be difficult to show a lack of "masculine" virtues in the Christians of the first century or of any other century. But the error lies deeper still, for what Christianity did, as a matter of fact, was not to substitute one set of virtues for another or one type of character for another, but to bring all virtues and all types of character into relation with a supreme Example and an adequate motive, and to fill them with a new power. "I am come that they might have life" was what Christ said about His mission in the world. Any treatise on social questions which includes Him merely as a teacher, who substituted feminine for masculine virtues, or which treats Christianity only as one of the competing religions of history, lacks insight on the constructive side, however keen its criticism of social diseases may be.

In Mr. Simons' *Social Forces of American History* we have an illustration of the way in which the rising tide of interest in the study of community needs, floods regions once sacred to other traditions. The history of the United States has been written hitherto largely with emphasis upon political, military, or biographical elements in it. Here a representative and scholarly Socialist approaches it from quite another angle, and the result is significant and mentally stimulating. Some of the cherished stock in trade of school text-books is swept away with a rude hand. The Boston Tea Party, for instance, becomes, under the light he throws upon it, a smugglers' riot, because "so long as the East India Company was compelled to pay the English tax, the American smugglers could undersell it and were not worried about questions of taxation or patriotism. But when the tax was rebated, the East India Company could undersell the smugglers. No wonder that Hancock, whose popular title was the 'prince of smugglers,' called a mass meeting and with the aid of Samuel Adams organized that glorious mob that dumped the tea in Boston Harbor." Others of the Revolutionary leaders are toppled from their pedestals with little ceremony. Indeed the author barely withholds himself from saying that George Washington himself took the side of the revolutionists because he saw in their success the promise of large profit from his speculations in western lands. But iconoclasm is not the only nor the prevailing note in the book. Its theme is really an analysis, clear, keen, and compelling, of the very large part which economic conditions have played in the formation of our national institutions. The powerful influence of the commercial classes of the colonies in the earlier stages of growth, the changing interests as new territory was opened in the West, the birth of the factory system, the rise of capitalism and corresponding organization of the labor movement, are all traced and revealed in their bearing upon political, military, and social development. It is an illuminating book, and every citizen will read it with profit, though many, doubtless, with profound and perhaps indignant disagreement from many of its contentions.

A fair criticism of Mr. Simons' work is that he proves too much. He has shown that economic forces were vastly more potent in our history than the old-time historians saw that they were. But he writes as though he had established economic forces as the only "Social Forces in American History." One does not need to have a very wide experience with human nature to realize that that cannot be true. Man is a complex organism and there is nothing about him more complex than his motives. He is selfish, sordid, blinded by his own interest, swayed by considerations of personal profit; but does that tell the whole story? We contend that it does not. Mr. Simons makes his book clear by the simple process of isolating one set of impelling forces in our history and then assuming that they are the only ones to be found. He is wrong. Other ideals than the "bourgeois" ones which he so despises, other loves and hates, other visions than those which wealth conjures and controls, have been woven into the fabric of this American experiment in democracy. The whole is greater than any of its parts, and the whole must be taken into account by him who writes a trustworthy book on social forces.

The man who wrote *Social Aspects of the Cross* believes this with all his heart, and in the four striking sermons which are collected in his little book, he has interpreted the need of humanity with a clear understanding of how deep that need is, and how much greater social forces than human greed and ambition have been at work and are still working in the world. "Sin," "Duty," "Man," and "God," are the titles of the four sermons, and as Monod once said, when the lines are drawn to join those four points, one discovers that they form a cross. But the Cross is here the "power of God unto salvation" not only for the individual but for humanity in the large. Dr. Coffin is Associate Professor of Homiletics in Union

Theological Seminary, and one hopes that he may train up many preachers who will preach his doctrine as effectively as he does here.

GEO. LYNDE RICHARDSON.

FROM THE PRESS of the Charities Publication Committee comes a new volume of addresses by Dr. Edward T. Devine, editor of *The Survey*, a beautifully printed book, uniform with the author's *Social Forces*, at the moderate price of \$1.00. Dr. Devine's new volume is called *The Spirit of Social Work*. It is dedicated to "The Social Workers of the Nation" and it ought to be in the hands of every man and woman who is working consciously for the promotion of the common welfare. It is needless to say to those who know Dr. Devine's work (and not to know it is to confess a deplorable ignorance of modern social thought), that every subject treated in this little volume is handled with clearness and common sense, a thorough mastery of facts, and an inspiring enthusiasm. It would be hard to say which of the addresses is most illuminating. The chapter on "The Tenement Home in Modern Cities" is a real contribution to the problem of domestic life under conditions necessarily changed from earlier and simpler days of industrial work. Dr. Devine frankly recognizes some things of value in city life which it has been the fashion to break aside with sentimental sighings and reproachful tears, and this makes all the stronger his plea for changes that will give real homes to the poor, and a domestic atmosphere which no other influence can replace. He does not dwell upon the uncomfortable aspects of the city's congested districts, but keeps the attention fixed upon the typical home, the home of sobriety, of family affection, of the ordinary domestic virtues, and with an uninterrupted average income—and suggests what can be done in these to safeguard and perpetuate the home feeling and the family solidarity. We commend also to those who are interested in equal Suffrage, whether as supporters or as "antis" a sane chapter on "The Substantial Value of Woman's Vote," refreshing not only for the sanity of its argument but for its pervading good humor and kindly wit. And, most of all, we should like every Church worker to read the lecture on "The Religious Treatment of Poverty."

DEVOTIONAL

The Clouds of Life. By Flora Lucy Freeman, author of "The Sunshine of Every-Day Life." London: Mowbray. Milwaukee: The Young Churchman Co. Price, 60 cents; by mail 65 cents.

Miss Freeman is evidently possessed of a robust and common-sense spirituality. Her suggestions to those who are enveloped by clouds are so sweet and soothing, that it reminds one of some good physician whom many can recall in their experiences, whose healing touch was more powerful than his medicine. The chapter on "The Cloud of Pain and Sickness" is very effective and must buoy up the depressed spirit of any invalid who feels that he cannot get again into the sunshine. The chapter on "Clouds of Anxiety" is summed up in Faber's lines:

"When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest to Thee."

The chapter on "Clouds of Loneliness" is perhaps the most helpful in the book, particularly for those isolated Catholic Churchmen who have not the help and support of numbers. We commend it to all who are striving to keep Lent as the Church commands. Miss Freeman shows such a wide range in her spiritual reading that she is very happy in the quotations she makes; and her references to books from which she has drawn inspiration and found help, will lead many to seek the same sources. Most heartily do we commend the book, not only to those under the "Clouds," but to those in the sunshine as well, so as to fortify them against perils that may come unheeded.

MISCELLANEOUS

IN ORDER to complete their series of blanks for certificates, The Young Churchman Co. has issued a certificate to be used for the occasion that a child privately baptized is afterward publicly "brought into the Church" and certified as to his baptism according to the provision of the Book of Common Prayer. We fear this provision is not very largely acted upon, but it ought to be, and it is well that these certificates should be available for the purpose. The blank is issued as Number 13, uniform in style with the Baptismal Certificate Number 1 and the Confirmation Certificate Number 5 that are issued by The Young Churchman Co., and the price is 35 cents per dozen. The Young Churchman Co. now publishes a complete series of certificates covering all the purposes required in parochial administration.

THERE HAS BEEN added to the series of Church Booklets, published by The Young Churchman Co., the article by the Rev. F. S. Penfold, entitled *Finding Out Who is "Boss,"* that was printed last week in THE LIVING CHURCH. The price is \$1.00 per 100 copies.

THE MAN in whom others believe is a power, but if he believes in himself he is doubly powerful.—Willis George Emerson.

DEPARTMENT OF Woman's Work in the Church

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

HOW grateful to the ear, on these Lenten Sundays, is the *Benedicite!* After the elaborate contortions which the average composer imposes upon the sublime *Te Deum*, the plain iteration of the Lenten canticle is a relief. Childhood and Youth do not comprehend this wondrous hymn of praise. They regard it as a literary curiosity, with its recurring "Praise Him and magnify Him forever": and the writer's love of it may be traced, not to an unusual perception of beauty, but to the great privilege of hearing it once *said*, not sung, with all the splendid simplicity of elocution which it deserves. One of our clergy, who had a beautiful speaking voice and knew how to use it, at a quiet Lenten service one afternoon, spoke briefly of this chant, the *Benedicite*, and then slowly and expressively recited it. I shall never forget the organ tones of his rich voice at the cadence of each versicle, nor the reverent pause before beginning the next. It was an interpretation: never again could this be a hurried part of the service, but a beautiful thing to stand alone in its grandeur.

Bishop Webb has been deploring the poor and careless use of the speaking voice, by clergy and congregation. Every Bishop probably has the same thing, in a degree, to contend with. Why do we sing our hymns joyfully and whisper the Creed and Psalter? Because we overrate the singing and under-rate the speaking voice. The latter is capable of more expression, more zest, than the former. Influence on those near one in church may be gained more easily by a distinct, hearty, and careful participation in the service, than in other ways. Many a timid, nervous newcomer, turning the Prayer Book in bewilderment, has been greatly helped by the fervent worship of some one near. The earnest inflections in the voices of men and women in the Creed and the Lord's Prayer are bound to be felt in the neighboring pews.

"I believe we will take a seat farther in front," a Churchman said to his rector lately; "our children have got to the age of good behavior."

"Please do nothing of the kind; I need you exactly where you are. Your singing and your responses are needed in that part of the church."

Ought not each one who feels the worship of the service sufficiently to voice it with fervor, constitute himself a center of enthusiastic worship? A correspondent of *The Living Church*, who is desirous of hearing the Psalter sung, instead of read, has suggested that the Brotherhood of St. Andrew take this up as a specialty in the service, and why should not the Auxiliary, Woman's, Juniors', and even Babies', teach and practice *heartliness* and heartiness in public worship?

WHILE ON the subject of worship, this letter is relevant:

"Would there be any reason why extempore prayers may not be used in opening the Auxiliary meetings? I have not been in the Church long enough to use Prayer Book prayers with real feeling, for I was formerly a Methodist and accustomed to extempore prayers; now I am president of a branch of the Woman's Auxiliary, and find myself wishing to make prayers to fit the occasion."

Of course there could be no occasion in life for which suitable prayers could not be found; but, far from there being an objection, the use of extempore prayer is to be encouraged. The many special prayers now being used by the clergy, the new prayers in Church calendars, seem to indicate a need more specific than is met in the Prayer Book. The Prayer Circles held by our sectarian sisters, in which there seem to be such outpouring of the hearts and such true, helpful devotion, might, with profit, be introduced among us. Our prayers would not be really extempore, for unconsciously we would fall into the phraseology of the Prayer Book; but the petition uttered to meet the immediate need of these small, quiet meetings, we believe might have a really powerful influence over those who know only written prayers. This is commended to all branches

of the Woman's Auxiliary as an innovation in their opening devotions.

THE DESIRE of the Woman's Auxiliary for thorough information and the willingness to give the time to acquire the same, have never before been nearly so great as now. Following the Chicago Institute comes news of one held in Albany, N. Y., which lasted four days. The sessions began, on February sixth, with a celebration of the Holy Communion. A class of more than one hundred women was taught daily by Miss Lindley, the text-book being *The Why and How of Foreign Missions*. At twelve o'clock was said the Noonday Prayer for Missions. A simple luncheon followed and at one o'clock Miss Emery held a conference on what might be termed "Strategic Points of the Work of the Woman's Auxiliary." On Tuesday the subject was "The Enlargement of the Auxiliary"; on Wednesday, "The Apportionment and the United Offering." The Thursday conference was led by Miss Lindley on "The Young Women And the Older Girls." Miss Emery summed up the conferences, on the last day, with "What shall be the Outcome of these Endeavors?"

A second study class was held, daily, for Junior leaders, from Miss Lindley's Junior Book, a most suggestive one. Each day at four o'clock an informal reception was held at the home of some near-by Auxiliary woman, and each evening a missionary service and conference was held at the several cities, Hudson, Troy, Albany, and Schenectady, Miss Emery and Miss Lindley being the speakers. The Rev. Hugh L. Burleson preached on "A Reason for Belief In Missions." Taken together, the four days were of great value, inspiring women to introduce into their parishes the many very helpful things learned from our valued workers at the Church Missions House.

THE DOMESTIC COMMITTEE of the Woman's Auxiliary of Pennsylvania is sending out a letter soliciting interest in the effort of the Rev. and Mrs. Bartter to build a church in the slums of Manila. Mr. Bartter has had charge of this work for twelve years and was married, last April, to Miss Buffington, who was one of the settlement workers. At the request of Bishop Brent, the Board of Missions has authorized them to ask for the sum of \$10,000, or, as this letter tersely puts it, "to spend their honeymoon in begging." Thus far—honeymoon begging perhaps not being so effective as plain, every-day begging—they have secured some \$2,000, and the Pennsylvania ladies want to raise the remainder so that they can cable them by Easter to begin work.

"St. Luke's Church," writes Mr. Bartter, "situated in a densely peopled part of Manila, is the only Church building owned by the Board of Missions, working among the Filipinos. Built of one inch pine boards, and roofed with sheet-iron, it is now undermined by white ants and liable to collapse. The heat of it is unbearable after nine o'clock in the morning, and during the rainy season, it is frequently flooded. In spite of this, we have a loyal and faithful Filipino congregation. Added to this, we are surrounded by dance halls and theatres of questionable character, all occupying buildings far more attractive than St. Luke's Church."

We do not doubt but that this effort of the Pennsylvania Auxiliary will meet the success which usually attends any effort it may make. Mrs. George W. Pepper is the secretary of this committee, Mrs. Allen Evans, chairman. Gifts may be sent to either of these ladies, at the Church House, Philadelphia, Pa.

THE WOMAN'S AUXILIARY of Louisville, Ky., has for many years united its branches for joint work during Lent. This year it announces a course of six topics, the general subject being "The Domestic Field." These topics are "Christian Missions, the Mission of Christ," "The Church and Its Work in Mid-Ocean," "The Wide, Wide West," stereopticon lectures on "The Church in the Domestic Field," "The Red Man's Claim on the American Church," and "The White Man's Burden in the Church of God." In Baltimore the Mount Calvary Auxiliary passed a most unusual day on January 30th. It was made a day of continual intercession beginning at 6:30 in the morning and lasting until 5 o'clock in the evening. In Indianapolis the Auxiliary women held a Quiet Day, conducted by Bishop Francis, on the first Friday in Lent. During the intervals between the meditations, the Bishop selected certain chapters of the New Testament, which the women read in silence. A plain luncheon was served by the Auxiliary of All Saints' Cathedral. The day was a most restful one, the programme deeply devotional but beautifully varied.

SIMILARLY in other parts of the country has the Woman's Auxiliary engaged in Lenten work and devotions with a heartiness

that never has been eclipsed. The Connecticut Valley district of the Western Massachusetts branch held, for the tenth annual season, a pre-Lenten conference in Holyoke, at which local reports were made and Deaconess Goodwin gave an address. The success was largely due to the devoted work of Mrs. Mary G. Granger of Springfield, vice-president of the district. The afternoon of Friday, March 1st, at St. Paul's Church, Harrisburg, Pa., was given to a Quiet Hour, conducted by the rector, the Rev. John Mills Gilbert, who gave three addresses to the women present.

IN PHILADELPHIA the local diocesan assembly of the Daughters of the King held an afternoon session at St. Barnabas' Church, Kensington, on Shrove Tuesday, when two very helpful and instructive addresses were given by the Rev. G. J. Walenta and the Rev. S. M. Holden, after which there was supper with a social hour, and then an evening service conducted by the rector, the Rev. Norman Stockett, who admitted four new members to the order and preached a most practical sermon.

WHAT LINCOLN HEARD AND SAW

BY ROLAND RINGWALT.

IN his speeches and papers Abraham Lincoln surprised friends and foes by an aptness in marshaling the facts of American history. He did not make long quotations from Bancroft or Hildreth, he had not the air of one who had labored in the archives, but he seemed to be at his ease. Without any parade of learning, Lincoln cites his facts as a well trained editor does, or as a lawyer refers to the precedents of the court in which he has practised for thirty years. Somewhere he had absorbed history and could use whatever bore on his case.

Herndon is probably right in saying that Lincoln seemed to get comparatively little from books, and certainly Lincoln, in his early years, saw very few books. It is worth while, however, to reflect on his possible sources of verbal instruction. He was born in Kentucky, in 1809, and was consequently eleven years old when Daniel Boone died. There were very few American boys of 1820 so dull and lifeless as not to be interested in the career of the great Indian fighter, and it is more than probable that Lincoln drank in all sorts of tales of "the dark and bloody ground." As he grew older, he may have learned to meditate on the different types that came to the West. He knew that a Western merchant might reach the Presidency, because in his young manhood Andrew Jackson did reach it. He saw the Methodist circuit riders, heard their fervid appeals, and went on the stump with the greatest of them all, Peter Cartwright. There was a dash of Western aristocracy—an element distinguished for its reading and culture—an element that suggested old libraries in Virginia or even a university in England. While Lincoln had no friends among these emigrants, he must have heard more or less of the learned man in Missouri politics—Thomas H. Benton. While men of the Benton order were rare in the West, they were not unknown, and it is no reckless flight of fancy that imagines Lincoln asking questions about Benton, and that now forgotten man, Benton's father.

As a young and zealous Whig, Lincoln admired Clay, and it is not possible for any one of this generation to understand the passionate admiration of the Whigs for their magnetic leader. Clay's early struggles, his legal successes, his life in Congress, his diplomatic experience, his first candidacy for the Presidency, were talked of in the taverns and on the flatboats before Abraham Lincoln cast his first ballot. To a youth of Lincoln's character, a lad whose ambitions were civil rather than military, Clay was probably the most interesting character in American history. Nearly two generations have passed since Clay's death, and even now if a thousand men had to write a sketch of his life or make an address on his career, at least nine hundred and ninety-nine of them would call him "the mill-boy of the dashes." The curiosity of Lincoln as to the mental growth of Clay would give him some idea of old Virginia conditions, of Washington life, of Old World diplomacy. Clay had read law in the office of George Wythe, so had John Marshall, and Lincoln had begun his legal studies before John Marshall died.

An American of to-day can pronounce the words "internal improvements" without any mad enthusiasm, but few Americans of Lincoln's early days could have done so. During Lincoln's infancy a large part of the vast Louisiana territory was still half French, half Spanish and all Indian. The settler might become a great landed proprietor, or he might be tortured to death by the savages, and the men of Kentucky and Illinois could cite scores of precedents on either side. Calhoun's plans

for developing our resources called forth an excitement only to be paralleled by that following the construction of the Pacific railroads. The country marvelled at the Erie canal, and, oddly enough, the impression produced on the West by the Erie canal was never more tersely expressed than by Lincoln. As a member of the Illinois legislature, he was devoted to plans for waterways, and said, "It is my ambition to live in history as the De Witt Clinton of Illinois." No man can understand America without actual contact with some of our "booms" and "fancies," inflations and contractions, and Lincoln, before he went to Congress, knew something of the Erie canal, the new Western States, the land speculations, the crash of 1837, and the drift toward the Southwest. He had kept store, he had worked on a flatboat, he had debated in taverns, and he had been a sort of amateur journalist. It is safe to say, that there was hardly any form of speculative gossip that had not come to his ears.

To-day a fairly intelligent child may learn from books something of the feeling of the Abolitionist toward the slaveholder, and of the pro-slavery element toward the Abolitionist. But only a few who are now growing up will ever trouble themselves over the endless strife between the rich emigrants who wished to gain new slave territory, and the poor settlers who hated slavery, not for the negro's sake, but for their own. The Missouri Compromise, passed in Lincoln's boyhood, was long considered the only possible solution of the question. Planters, used to large crops, wished to extend the peculiar institution. Pioneers born on small farms loathed the thought of working among bondmen. In Lincoln's day there were many who had sought to make Indiana a slave state, and a considerable number who had tried to make Virginia a free state. Clay was president of the American Colonization Society, which sought to send freedmen to their old African shores. In Western towns, long before the public library, at crossroads where daily newspapers were impossibilities, a good speech held an attention no speaker can now hold, and Lincoln must have heard the slavery question discussed from every possible point of view.

Naturally, one dwells on the civil rather than the military elements that entered into Lincoln's training. Forget not, however, that he was nearly six years old when Jackson triumphed at New Orleans, and that his boyhood must have throbbed with stories of the war of 1812. There cannot have been a pioneer, unless he was a mute, without some tale of Indian massacres. Lincoln served in the Black Hawk war, and, though he jested over his brief military experience, it meant a great deal to him, perhaps quite as much as service in the Hampshire militia meant to Edward Gibbon. He learned something about drilling, marching, and shooting—he caught some faint idea of military discipline, and he understood the meaning of "short rations." Even a glimpse at the Black Hawk war gave him a deeper sense of the long, bloody struggle between the red man and the white, the contest that was old in the days of Cotton Mather and was not over until long after Lincoln's death. Years before Lincoln argued with Douglas, four Presidents—Washington, Jackson, Harrison, and Taylor—may be said to have planted their political ladders on Indian battlefields. Young Lincoln, ready to battle for the white man's homestead, was prompt to save an aged Indian from the white man's vengeance; then, as later, he seemed to have malice toward none and charity for all.

Much, probably too much, has been said of Lincoln's scanty reading, and too little of the close reading he gave to three books—the Bible, Shakespeare, and Blackstone. It broadens the view to look at the contacts of his life—at the things he learned without books. Lowell called him "our first American"; he was an American who knew the log cabin, the backwoods, the country schoolhouse, the woodpile, the flatboat, the village store, the tavern, the canal, the legislature, the courthouse, the newspaper, the surveying party, the saw mill, the camp. His father was a poor white, and his wife was a Southern aristocrat. He served under Winfield Scott, he met Alexander H. Stephens, he had Joseph Jefferson for a client, he travelled with Martin Van Buren, he accepted a challenge from James Shields. In his peculiar way he learned a great deal about American history.

POLITENESS is like an air-cushion; there may be nothing in it, but it eases the jolts wonderfully.—*George Eliot.*

SLOTH makes all things difficult, but industry all things easy.—*Benjamin Franklin.*

Church Calendar



- Mar. 1—Friday. Ember Day. Fast.
 " 2—Saturday. Ember Day. Fast.
 " 3—Second Sunday in Lent.
 " 10—Third Sunday in Lent.
 " 17—Fourth Sunday (Mid-Lent) in Lent.
 " 24—Fifth Sunday (Passion) in Lent.
 " 25—Monday. Annunciation B. V. M.
 " 31—Sixth Sunday (Palm) in Lent.

CALENDAR OF COMING EVENTS

- Mar. 25—Consecration of the Rev. H. St. George Tucker, Bishop-elect of Kyoto, Kyoto, Japan.
 Apr. 11—Special Session of the House of Bishops, New York City.
 " 16-19—Church Congress, St. Louis, Mo.
 " 24—Arizona District Convocation, Tucson.
 " 24—Louisiana Dioc. Council, New Orleans.
 " 24—Massachusetts Dioc. Conv., Boston.
 May 1—Alabama Dioc. Council, Birmingham.
 " 1—New Mexico Dist. Convocation, Silver City.
 " 1—Western Massachusetts Dioc. Conv., Great Barrington.
 " 7—New Jersey Dioc. Conv., Mount Holly.
 " 7—Pennsylvania Dioc. Conv., Philadelphia.
 " 7—South Carolina Dioc. Conv., Beaufort.

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 Klukiang.
 Rev. S. Harrington Littell of Hankow.

JAPANO.

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. CHARLES H. ARNDT, rector of Christ Church, Germantown, Philadelphia, Pa., has been granted a four months' leave of absence by his vestry, and will spend it in Bermuda in an endeavor to recover from a physical breakdown due to overwork.

THE Rev. HENRY BLACKLOCK has resigned as assistant at Grace Church, Providence, R. I., to accept the rectorship of Christ Church, Westport, Conn.

THE Rev. JAMES H. DAVET, who has accepted a call to the rectorship of St. John's Church, Tallahassee, Fla., will enter upon his new duties on Easter Day.

REQUESTS for the Journal of the diocese of Michigan City, which is now ready, should be sent to the Secretary of the Council, the Rev. MARSHALL M. DAY, Indiana Harbor, Ind.

THE address of the Rev. CURTIS H. DICKINS, chaplain U. S. N., has been changed from Portsmouth Navy Yard, N. H., to "U. S. S. Florida," care of the Postmaster, New York City.

THE Rev. J. DEQ. DONEHOO has resigned Christ Church, Oak Cliff, Dallas, Texas, and has accepted the charge of St. Stephen's Church, Indianola, Miss. (and related work), where he should be addressed after March 6th.

THE Rev. HOWARD MURRAY DUMBELL, formerly rector of St. Mary's Church, Green Cove Springs, Fla., should now be addressed at Milford, Mass., where he is rector of Trinity Church.

THE Rev. ALBERT GALE, formerly pastor of Christ Church, Rouse's Point, N. Y. (diocese of Albany), is now rector of St. Luke's Church, St. Albans, Vt.

THE address of the Rev. WILLIAM HART is changed from Houston to Wharton, Texas.

THE Rev. IVORY H. B. HEADLEY, chaplain in the Artillery Corps, U. S. A., has been transferred by the government from Fort Hancock, N. J., to Fort Howard, Md., one of the defenses of Baltimore.

THE Rev. OSCAR HOMBERGER, D.D.S., formerly rector of Trinity Church, Independence, Mo., is now pastor of Grace Church, Chillicothe, and Grace Church, Brookfield, Mo. (diocese of Kansas City). His address is 425 Elm street, Chillicothe, Mo.

THE Rev. HAROLD JENKIN of Crystal Falls, Mich. (diocese of Marquette), is assisting in the work of St. Mark's Cathedral, Grand Rapids, Mich. (diocese of Western Michigan), during the Lenten season.

THE Very Rev. GEORGE B. KINKEAD, Dean of the Cathedral, Salina, Kansas, has been elected President of the Council of Advice in place of the Rev. J. C. Anderson, who has removed from the District.

THE Rev. GRANT KNAUFF, formerly in charge of Grace Church, Waynesville, N. C. (diocese of Asheville), is now rector of St. Katherine's Church, Pensacola, Fla.

THE Rev. A. J. D. KUEHN, formerly in charge of Emmanuel Church, Lake Village, Ark., is now in charge of the Chapel of the Cross, Rolling Fork, Miss., and other missions in the vicinity.

THE Rev. HENRY DE WOLF DE MAURIAC, rector of Trinity Church, Litchfield, Minn., will become rector of St. Paul's Church, Lancaster, N. H., after Easter.

THE Rev. WILLIAM S. MCCOY, formerly curate of St. Luke's Church, Rochester, N. Y., is now rector of Holy Cross Church, Plainfield, N. J. (diocese of New Jersey). His address is 30 Washington Avenue, Plainfield, N. J.

THE Rev. JOHN MAXWELL STOWELL McDONALD, who has been a curate at All Saints' Cathedral, Milwaukee, Wis., for some months, has been appointed by Bishop Webb to the charge of Emmanuel Church, Racine, Wis.

THE Rev. WILLIAM HAMILTON MORGAN of Brooklyn, N. Y., is now in charge of St. Andrew's Church, Utica, N. Y., where he should be addressed at "The Newell."

THE Rev. CHARLES W. NAUMANN, rector of St. James' Church, St. James' Place and Lafayette Avenue, Brooklyn, N. Y., has resigned the rectorship of the parish.

THE Rev. GEORGE L. NEIDE, formerly rector of St. Thomas' Church, Falls City, Neb., is now rector of the Church of the Good Shepherd, Memphis, Tenn. His address in that city is 543 North Fourth street.

THE Rev. ROBERT PARKER is in charge during Lent of the Church of the Ascension, Ipswich, Mass.

THE Rev. ARTHUR T. PARSONS, formerly rector of Christ Memorial Church, North Brookfield, Mass., will shortly take charge of Christ Church, Sheffield, Mass. (diocese of Western Massachusetts).

THE Rev. JOHN PROUT, formerly rector of Christ Church, Deposit, N. Y., has become rector of Trinity Church, Rensselaerville, N. Y. (diocese of Albany).

THE Rev. CHARLES M. PULLEN, formerly in charge of Calvary Church, Golden, Colo., is now priest-in-charge of Christ Church, Canon City, Colo.

THE Rev. EDWARD LUKE REED, formerly assistant at Grace Church, Nyack, N. Y., has become assistant to the Rev. Dr. Porter, rector of Emmanuel Church, Newport, R. I.

THE Rev. HARRY ALBERT LINWOOD SADTLER has become rector of St. Paul's Church, Rahway, N. J., in succession to the Rev. Dr. Charles L. Cooder.

THE Rev. R. C. TALBOT, formerly of Parsons, Kansas, has accepted work at St. John's Military School, Salina, Kansas. He will also care for the missions at Wakeency, Ellis, Belleville, and Formosa.

THE Rev. GEORGE WILLIAM THOMAS, formerly rector of St. Paul's parish, Adamstown, Md., has accepted the rectorship of St. George's and Churchville parishes, Harford County, Md., with residence, after March 20th, at Perryman.

THE Rev. H. W. TICKNOR may be addressed at Pensacola, Fla., after March 10th.

THE Rev. CHARLES H. WALTERS, who has been *locum tenens* of St. Stephen's Church, Menasha, Wis. (diocese of Fond du Lac), for the past two months, has accepted a call to the rectorship.

THE Rev. FRANK HOWARD WEICHELIN, formerly rector of St. Bartholomew's Church, Granite City, Ill. (diocese of Springfield), is now in charge of Trinity Church, St. James, Mo.,

and St. John's Church, Sullivan, Mo., residing at the former place.

THE Rev. FRANCIS C. WOODARD of Bedford, Ind., has accepted a call to Trinity Church, Chambersburg, Pa. (diocese of Harrisburg), and his address in that city is 38 South Second street.

ORDINATIONS

PRIESTS AND DEACONS.

HARRISBURG.—In St. Stephen's Church, Harrisburg, Pa., on March 1st, the Rev. ALAN PRESSLEY WILSON and the Rev. ERNEST WALTER FOULKES were advanced to the priesthood by the Bishop of the diocese. Mr. Wilson was presented by the Rev. Leroy F. Baker of Selins Grove, Pa., and Mr. Foulkes was presented by the Rev. Arthur R. Taylor of St. John's Church, York, Pa. Messrs. JOHN EMORY PARKS and URBAN E. SARGENT were ordained to the diaconate. They were presented by the Rev. Alexander McMillan. The Rev. Arthur R. Taylor, rector of St. John's Church, York, was the preacher.

PRIESTS

KENTUCKY.—In Trinity Church, Russellville, Ky., on Shrove Tuesday, the Rev. HORACE DWIGHT MARTIN was advanced to the priesthood by the Bishop of Kentucky. The sermon was preached by the Rev. C. P. Parker of Bowling Green, and the candidate was presented by the Rev. G. C. Abbt of Hopkinsville. Mr. Martin is in charge of Trinity Church, Russellville.

DEPOSITION.

Notice is hereby given that on the 20th day of February, 1912, at Oklahoma City, Okla., in the presence of the Rev. A. B. Nichols and the Rev. W. N. Coulton, presbyters, I deposed from the ministry of the Church, HENRY BENTON SMITH, presbyter, he having in writing signified to me his renunciation of the ministry, acting under Canon 32, Section I.

(Signed) F. K. BROOKE.
 Bishop of Oklahoma.

DEGREES CONFERRED

UNIVERSITY OF PITTSBURGH.—LL.D. upon the Rt. Rev. CORTLANDT WHITEHEAD, D.D., Bishop of Pittsburgh.

DIED

ATKINSON.—Died very suddenly of heart failure, in Atlantic City, February 23, 1912. MARY REED, widow of James ATKINSON. Services at the residence of her brother-in-law, Mr. Samuel McCurdy, Franklinville, N. J., February 27, 1912. Interment at Clayton, N. J.

BEMIS.—Suddenly at the residence of her daughter, Georgetown, D. C., at 2 P. M., February 28, 1912, KATE STARKEY, daughter of the late Rt. Rev. T. A. Starkey, and widow of Philo Scovill BEMIS. Interment at Buffalo, N. Y.

CHASE.—At West Newbury, Mass., February 21, 1912, ELLEN JOSEPHINE LEVERETT CHASE, aged 73 years, widow of Irah Chase. Funeral services at St. Paul's, Newburyport.

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

CORMIA.—In Milton, Vt., on February 24th, aged 47 years, FRANK E. CORMIA.

LEHMAN.—Died of paralysis, November 29, 1911, at the home of Mrs. C. E. Butler, in Laurel, Md., Mrs. FRANCES WILLARD, widow of Hon. Henry LEHMAN, late of Wooster, Ohio. Services at St. James' Church, Atlantic City, December 3, 1911, the Rev. Wm. W. Blatchford officiating. Interment at Pleasantville, N. J.

MCMURRAY.—ELIZABETH WHITTAKER MCMURRAY, wife of the late John Henry McMurray, entered into rest eternal on Wednesday, February 28th, at Chicago. Funeral services were held at the Church of the Ascension, Chicago, Friday, March 1st.

"Where streams of living water flow,
 My ransomed soul He leadeth."

MIDDLEBROOK.—At Hartford, Conn., February 18, 1912, FRANCIS BRINSMADE MIDDLEBROOK, daughter of Daniel Stiles Brinsmade and Catherine (Mallet) Brinsmade, and widow of the late James R. MIDDLEBROOK, aged 77 years. 5 months. Interment at Long Hill cemetery, Town of Trumbull, Conn., Grace Church parish.

"By example, precept, and force of character she left her children and grandchildren adherents of the faith."

PRINDLE.—A daughter of the Church, CAROLINE NESSEL PRINDLE, wife of the late Charles Prindle, entered into her rest from her late home in Johnstown, N. Y., on the morning of January 27th, aged 70 years.

SPAULDING.—In East Georgia, Vt., on February 17th, ADELBERT C. SPAULDING.

WHITE.—At "Croylands," near Indiana, Pa., Mrs. ANNA LENA SUTTON WHITE, wife of General Harry White, and daughter of Gawin and Jane Sutton of Blairsville. A devoted member of Christ Church, Indiana. Interment in Oakland cemetery, the Rev. R. W. Mikell, rector of Christ Church, officiating.

RETREATS

ST. BARNABAS' HOSPITAL, NEWARK, N. J.

A day of retreat for Associates of St. Margaret's and other women will be held in St. Barnabas' Hospital on Saturday, March 30th. Conductor, the Rev. A. W. Jenks. Apply to the SISTER-IN-CHARGE, St. Barnabas' Hospital, Newark, N. J.

HOLY CROSS MISSION, NEW YORK

A day's Retreat for women will be given in Lent at Holy Cross Mission, Avenue C and Fourth Street, New York City, on Saturday, March 30th. Conductor, the Rev. Father Officer, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth street, New York City.

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.

PAROCHIAL MISSION

Parochial Mission at St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, from March 29th to Easter Day, given by the Fathers of the Order of the Resurrection, of England. Preaching every night at 8 o'clock, and at 11 A. M. and 4 P. M. on Sundays. A Retreat for women will be held on Friday, March 29th. Applications should be made to the Mother Superior, Holy Name Convent, 419 Clinton street. Rally for men on March 29th at 8 P. M. Father Seyzinger will preach the Three Hours on Good Friday.

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.

CHAPLAIN WANTED for government institution for tuberculosis patients in the Southwest Quarters. Subsistence, laundry, medical care when needed, and \$15 per month offered. Important work. No accommodations for chaplain's family. Address "A. 8," LIVING CHURCH, Milwaukee.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED.—A Churchwoman not over 45 years of age, for assistant principal in a girls' school. Must have executive ability. Position must be filled by April 15th. Address, PRINCIPAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL.

PRIEST of wide and varied experience, can mix with all classes, specialist in Sunday school work, successful with men and boys especially; Catholic, moderate in use of ceremonial, desires a field where a strong parish may be built up. Highest references. Address "ALPHA," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, English Orders, in good standing. Evangelical in doctrine and practice, extempore preacher, Keswick sympathies, of extensive experience, would accept agreeable post. Salary \$1,500 to \$2,500. Address "L. L.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, experienced, married, musical. Catholic, desires work in city parish. Middle and Southern States. Would accept good curacy. Address "X," care LIVING CHURCH, Milwaukee, Wis.

A NEW YORK clergyman, free of duty at present, wishes to take charge of a parish during the summer. Address "CLERICUS," 830 Third avenue, New York City.

POSITIONS WANTED—MISCELLANEOUS.

A YOUNG MAN, 25, who has a strong vocation for Holy Orders, desires a position doing Church work, or as a companion with some clergyman or layman, for his education in return. Is willing to endure any hardship for the fulfillment of his vocation. Address "VOCATION," care LIVING CHURCH, Milwaukee, Wis.

THE REV. E. CAMPION ACHESON, rector of Holy Trinity Church, Middletown, Conn., desires to recommend a young lady, graduating in June from Wesleyan University. The lady is prepared to teach History, English Literature, French, and Science. She is a communicant of the Church.

WANTED by a college student of good character, a position as companion to one or two young men. Address J. EDWARDS, Southport, Conn.

DEACONESS, experienced in parish work, desires position in the East. Address Deaconess, LIVING CHURCH, Milwaukee.

PARISH AND CHURCH

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

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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NOTICES

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services

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EASTER LETTER

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The above sold at the rate of \$1.00 per hundred.

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Church Extension in Southern Virginia. Sketches by Various Workers who have been Assisted by the Church Extension Fund of the Diocese of Southern Virginia. Compiled by G. Otis Mead, its Financial Secretary. Issued January, 1912.

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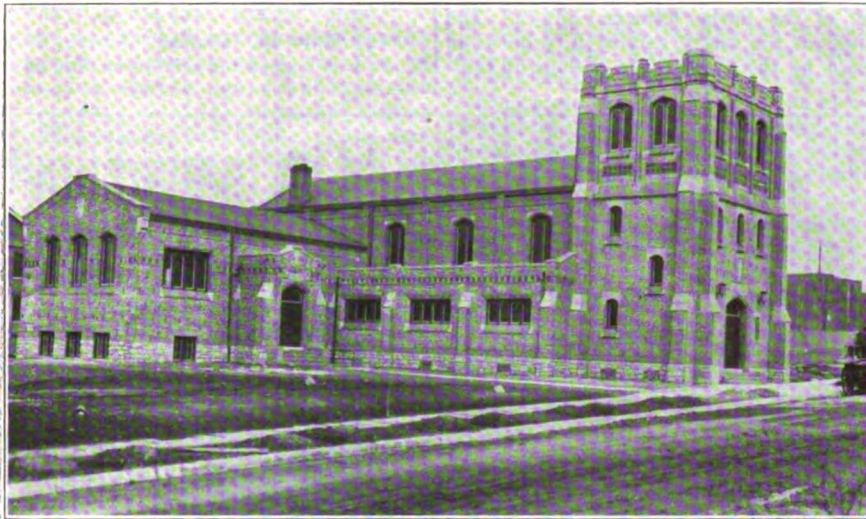
The Magazines

MR. SYDNEY BROOKS writes in an interesting way in the February *Fortnightly* of "Aspects of the Religious Question in Ireland." "In the eyes of a zealous hierarchy," he says, "the Ireland of to-day must be very nearly the ideal country. The people dwindle but the Church thrives; emigration continues but those who are left behind seem to yield themselves more and more to priestly guidance and authority." Whatever party is in power in Great Britain the Church acts largely as its intermediary in the government of Ireland. The Church is for Home Rule only so long as it is sure of not getting it. A people possessed of self-government is a difficult team for the Church to drive, and the priesthood under Home Rule could not hope to retain the power it wields at present. The laity are inflexibly excluded from the smallest share of Church administration, and no priest in Ireland renders any account of the sums that pass into his hands. Priests occasionally leave considerable fortunes behind them, and there is a general belief that they live very well. "But there is a marked absence of the social and philanthropic enterprises that engage so much of the time and energy and money of other Churches in other lands; and the most palpable fruit of the sums subscribed is to be seen in the towering, ungainly churches that spring up in the midst of hovels." Home rule will work no harm to Irish Protestantism. In fact the tyranny of the Church can only be "subdued by the power of an educated, self-governing, responsible democracy."

THE AUTHOR of an article on "The Bright Smile of the Master," in *Blackwood's*, writes: "Twice we are told in the New Testament that Jesus wept. We do not have to be told that He often smiled and laughed. Mothers would not have been eager to have their children crowd up into the lap of one whose smile did not invite them. If this smile is borne in mind it will enlighten many a passage in the Gospel story that might otherwise seem dark." And he proceeds to apply this principle of interpretation to the saying about the blind leading the blind, it is not meet to take the children's bread and cast it to the little dogs, and other passages.

MRS. ANDREW LANG gives an amusing account of a recent French book by Paul Eudel in *Blackwood's*, under the title "Pitfalls for Collectors," from which we take the following anecdote: "M. Eudel himself was one summer taking the waters among the Vosges mountains and engaged rooms in an excellent hotel, largely frequented by tourists. In the dining-room was a splendid bronze clock, which, he says, completely took you in at a little distance. To the English visitors it represented all that was finest in art." When some ancient esquire inquired whether the clock was for sale, "invariably the landlord flew into a rage—'what—a family relic? A clock given by the Queen to her head cook, and cherished by his descendants for over a century? Really, foreigners thought money would buy anything.' But the next morning, just as the omnibus was coming to the door, the landlord's wife appeared, and drew the gentleman of the party aside. The clock was hers, she said, and her husband had nothing to do with it; and as she had been married under the Married Woman's Property Act, she was able, and willing, to sell the clock at a reasonable figure. The reasonable figure was 2,000 francs, and twice, concludes M. Eudel, during the twenty-one days that my baths lasted did I witness the sale of the cafferi clock given by the Queen to her cook. And twice did another example of the Master glide into its place, unsuspected by any one. 'Uno avulso non defuit alter aureus'—or nearly 'aureus.'"

THE CHURCH AT WORK



MT. CALVARY CHURCH, ST. LOUIS
[Consecrated February 24th. See THE LIVING CHURCH, March 2, p. 619.]

CAMBRIDGE THEOLOGICAL SCHOOL NOTES

THE REV. DR. DUNCAN B. MACDONALD of the Hartford Theological Seminary is conducting a course of lectures at the Episcopal Theological School, Cambridge, on "Mohammedanism." These lectures are a part of a programme of lectures on Missions which have been substituted for the course of Bishop Rhineland. Dr. MacDonald is professor of Semitic languages and is a thorough student of Mohammedanism, having lived in Arabia for twenty-five years.

THE REV. DUDLEY TYNG, Dean of Boone University, Wuchang, China, is a visitor at the Episcopal Theological School at Cambridge. Mr. Tyng is in the country to raise \$200,000 as an equipment fund for the erection of churches in China. He was eyewitness to considerable of the fighting in the recent revolution and brought to this country a remarkable collection of stereopticon views of fighting scenes. These he is using to illustrate his lectures, the proceeds of which go to the famine relief fund.

DR. VAN ALLEN IN CHATTANOOGA

CHATTANOOGA has just had a most stimulating visit from Dr. van Allen of Boston, as has been briefly stated in these columns. The versatility of this man, and the clearness with which his wonderful mind grasps the problems before Church and nation to-day, enabled him to touch the life here as no other visitor has ever done. On account of the horrible weather, and a large Presbyterian laymen's convention, the conference at Christ Church was not so well attended as had been expected and hoped. He arrived on Friday, February 2nd, and stayed ten days. During this time he touched the child life of the city by taking the story-hour at the Public Library two Saturday afternoons. The appreciation and interest of the children was shown by the fact that on the second Saturday some three hundred came in a driving snow storm, and were charmed by

him. Next he was entertained by the members of the Woman's Equal Suffrage Club, to whom he gave a most illuminating address, defending his position and giving clearly and concisely his reasons for believing in equal suffrage. He also addressed, by invitation, the Protestant Ministers' Association at the Y. M. C. A. on Christian Science. In Chattanooga Protestantism is suffering a good deal from a very serious drift toward this new heresy, and these ministers were interested and anxious to hear from one who came from headquarters and knew it and its founder at close range. It shows the false idea of charity, and the loosening of Protestantism to-day, that the secretary of the Y. M. C. A. said afterward that if he had known that the Pastors' Association had invited Dr. van Allen to "knock another Christian Church," he would have interfered with the meeting, and objected to the ministers using the Y. M. C. A. in this way. The idea of Church unity prevalent among Protestants has evidently emasculated orthodox religion.

Dr. van Allen, preaching every night at Christ Church, gave a most enlightening and constructive conference. The congregations increased each night, and conservative and prejudiced Chattanooga waked up fully to the privilege of having such a teacher in their midst, just about the time of his leaving. If he could have stayed another week great crowds would have attended. He worked his subjects up step by step to a climax and the constructive teaching was easily digested. The subjects were: "The Need of Religion," "The Religion of the Incarnation," "The Apostolic Church," "Lo! I am with you always," "Ancient Errors," "Present Day Delusions," with special reference to Christian Science and Spiritualism, "American Christianity: Its Problems, and Its Promise," "Protestantism vs. Romanism," "American Catholicism."

Some of the questions put in the Question Box were, "What is the chief service of worship in the Prayer Book?" "What is the meaning of the word *superstition*, and how is it misapplied?" "What is meant by the

'Real Presence in the Holy Communion'?" "Why do some Bishops and priests of our Church say that they have no power to absolve?"

Many Church people in Chattanooga and in the diocese have looked upon the teaching, the service, and methods of work at Christ Church as unique and "freakish" because here is being done a pioneer work for Catholic faith and practice in the South, and the Church as she really is in her full teaching and worship, has never been so fully presented to them before. To dispel this from the minds of Christ Church congregation was the main object of Dr. van Allen's coming. Dr. van Allen's sermons, delivered on the second Sunday, on "Romanism vs. Protestantism" and "American Catholicism," precipitated a sharp though short newspaper controversy, which was handled ably for the American side by "A Communicant of Christ Church."

DR. BENNITT CELEBRATES TWENTY-FIFTH ANNIVERSARY

THE REV. DR. GEORGE S. BENNITT, rector of Grace Church, Van Vorst, Jersey City, N. J., celebrated the twenty-fifth anniversary of his rectorship on Sunday, February 25th. He received many tokens of affection and esteem from present and former members of his parish and from clergy and friends within and beyond the boundaries of the diocese.

There is no more familiar and esteemed member of the diocese of Newark. For a quarter century Dr. Bennitt was active in many responsible offices in diocesan works—too active and self-sacrificing for his strength. No one can think of Christ Hospital in Jersey City without thinking of its devoted president of the council and his eccient services through many years. He was also president of the diocesan Board of Missions until his recent prostration. Dr. Bennitt is the senior clerical deputy from the diocese of Newark, having attended every session of the General Convention since 1889. He has served on important committees of that body. His many friends throughout the Church will be glad to know that he officiates every Sunday, and his health improves steadily.

CLERGYMAN AND WIFE DIE OF PNEUMONIA

THE REV. GEORGE C. GRISWOLD, for more than forty years a priest of the Church, died at his home in Guilford, Conn., on February 27th, after a week's illness of pneumonia. Early the next morning his wife died of the same malady though her sickness was of brief duration. A friend of the family who called at the Griswold home on Monday afternoon, knowing that Rev. Dr. Griswold was ill, found his wife caring for him but discovered that she, too, was seriously ill and delirious. Aid was called and Mrs. Griswold was properly cared for until her death.

The Rev. George Chapman Griswold, was graduated from Trinity College in 1863, and from the General Theological Seminary in 1866, and on July 1st in the last mentioned year was ordained to the diaconate by Bishop Horatio Potter, acting for Bishop Williams of Connecticut, in the Church of the Annunciation, New York; on the first day of October, 1867, he was ordained to the priesthood

by Bishop Williams in the chapel of Berkeley Divinity School, Middletown. He began his ministry in New York, and at Geneseo, Ill., and in 1869 became rector of Trinity Church, Branford, Conn., continuing there for three years. For one year he was a teacher in Mauch Chunk, Pa., returning thence to his home in Guilford. In 1878 he removed to Ogdensburg, N. Y., where he was assistant minister and teacher, but after three years, he returned again to Guilford, which was his residence for the rest of his life. He officiated from time to time in different places, but did not engage in regular ministerial work. He was 74 years of age.

AIDING CHINA RELIEF FUND

IN PLATTSBURG, N. Y., a declaration has been made by many leading citizens, including a number of ministers, asking the community to contribute liberally to the China Famine Relief Fund through the agency of the Red Cross, and citing the serious necessities that have led up to this appeal.

THIRTY-FIFTH ANNIVERSARY OF WORK IN ONE FIELD

ON SUNDAY, March 3rd, the Rev. Edward L. Stoddard celebrated the 35th anniversary of his ministry at St. John's Church, Jersey City Heights, N. J., of which parish he has been *rector emeritus* for a little over five years, continuing however to do part of the preaching and to conduct his noted Bible Class which now has in its organized Alumni Association over 900 living graduates.

When Dr. Stoddard went to St. John's in 1877, having graduated with the third class that came from the Cambridge Theological School, and having served two years as a curate in Brooklyn, and five years as a rector in York, Pa., he found in the Jersey City Church 200 communicants. Seventy-five of the parishioners who were there then are still active in the parish and there are now 1,750 communicants and over 3,000 baptized persons, the parish being the largest in New Jersey. The Church school early became well known as the first graded Sunday school in America and along its lines Dr. Stoddard later graded St. George's, New York, for his friend, Dr. Rainsford. Since that time many hundreds have adopted similar ideas.

With nearly 1,000 scholars, the school maintains a high standard of efficiency, having more boys than girls in actual attendance and graduating its pupils at the age of 20 or 21, many returning for post-graduate courses. Fully seventy-five per cent of the teachers are themselves graduates of the school.

Three times the church has been enlarged to accommodate the congregation, and three parish houses are constantly kept busy with the activities of over 50 organizations. The most important societies are the guilds of a purely religious nature, whose 600 active members maintain weekly meetings for missionary charitable work. There are also between 250 and 300 young people in classes for dancing, painting, book-keeping, dressmaking, French, and a dozen similar subjects, while two gymnasiums provide ample opportunity for physical development.

Within the past four years the parish has established as an independent church its mission, St. Stephen's, with over 450 members, has taken on the support of a missionary in Japan, has built a \$17,000 rectory, and has received between \$8,000 and \$10,000 worth of memorials, while increasing constantly in membership, a record of activity and continued growth, which the present rector, the Rev. George Daniel Hadley, ascribes wholly to the continuation of the spirit of Church loyalty which Dr. Stoddard has developed and maintained to an unusually marked extent among all the people.

Although for five years he has not had

any active part in the control and management of parish affairs, the presence of the *rector emeritus* has added greatly to the power of the church, and the congregation hopes long to have the benefit of his brilliant inspiration.

PARKE MEMORIAL ORGAN, PACIFIC GROVE, CAL.

A LARGE congregation filled St. Mary's by the Sea, Pacific Grove, Cal., on Sunday morning, February 4th, at the re-opening service of the enlarged church and the dedication of the Parke memorial organ. The members of the vestry entered in procession, preceded by the choir. The Bishop of Cali-

prayer for each day of the week. It is suggested that parishes order a supply equal to the total number of their communicants. The price is 50 cents per hundred, or, in lots of 1,000 or more, \$4.00 per thousand. The observance of the week of prayer is not designed to displace the customary observance of Holy Week as such, but is an additional help to clergy and laymen in making Holy Week a period of real meditation and prayer on the part of the men and boys of the Church.

TWO NEWARK CONGREGATIONS BEGIN WORSHIP IN NEW EDIFICES

THE NEW St. Thomas' Church, Newark, N. J., was opened for service on Sunday, Feb-



CHURCH OF ST. MARY THE VIRGIN, PACIFIC GROVE, CAL.

ornia was celebrant and preached. Preceding the Holy Communion the Bishop offered the re-opening dedicatory prayer at the altar, and then followed the dedication of the organ. The Bishop also offered a prayer of dedication for the electric star presented to the church as a memorial to the late Admiral Trilley by Mrs. Trilley. The rector (the Rev. Edward H. Molony), before the sermon, read a brief historical sketch of St. Mary's by the Sea. It was particularly interesting in showing from how many parts of the country, from New York to San Francisco, memorials had been given by those who at some time had worshipped in the church. The Bishop congratulated rector and people on the splendid progress and life of the parish. The organ is given by Miss Sarah C. Parke and Mr. James H. Parke of Pacific Grove, and formerly of Detroit, Michigan.

HOLY WEEK AS A GENERAL WEEK OF PRAYER

THE BROTHERHOOD OF ST. ANDREW, from its national headquarters, 88 Broad street, Boston, is distributing copies of the Week of Prayer folder entitled "God's Service is Man's Glory." The Inter-Brotherhood committee, of which Mr. Robert H. Gardiner is chairman, has again adopted Holy Week as the worldwide Week of Prayer. Last year these folders were used by over 1,000 parishes. This year's folder has a meditation, Bible reading, and

February 25th. It is one of the group which the young parish expects to erect on a handsome piece of ground at the corner of Roseville and Park avenues. Later on this building will be used as a parish house. The permanent church will be erected, fronting Park avenue, and will extend along Roseville avenue. The Rev. Eugene N. Curtis is rector of the parish.

ST. MARK'S CHURCH, in the Forest Hill section of Newark occupied its new building on Sunday, March 3rd. The new work began three years ago as a mission of St. John's Church, Woodside, the Rev. Rowland S. Nichols as rector, conducting the services on Sunday afternoon's in a school-house. Later, the congregation became organized as a diocesan mission. The Rev. Albert W. H. Thompson, formerly curate at Trinity, Newark, is minister-in-charge.

MEETING OF THE ARCHDEACONRY, CUBA CENTRAL

IN THE LITTLE town of Los Arabas the Archdeaconry of Central Cuba met as the guest of La Trinidad Church. Evening Prayer, Monday, January 15th, was the opening service; the Rev. Manuel F. Moreno of Bolondron was the preacher, the Rev. Messrs. Guy H. Frazer of Matanzas and Emilio Planas of Limonar taking the service, with the Rev. Sergio Ledo, deacon in charge and the Ven. Charles M. Sturges in the chancel.

The order of the day, Tuesday, was as

follows: Early Celebration at 8, Archdeacon Sturges being celebrant, assisted by the deacon-in-charge; Conference at 9 upon the Estate of the Church; another at 2 p. m. upon "New Work and Means of using to the best Advantage Material in hand"; Evening Prayer at 7:30 when three addresses were made, the first "What Church is This," by the Rev. Vicente A. Tuzzio of Colon who upon short notice took the place of the Rev. Esteban Morell of Cienfuegos, the second "What is the Object in Establishing this Church in Cuba," by the Rev. Guy H. Frazer, and the third "What is the Spirit in which we Work," by the Rev. Emilio Planas. No language was used at any time but Spanish.

An early celebration at 8, the Rev. M. Moreno being celebrant, and a conference upon the "Personal Life of the Minister," Wednesday, closed this the first session of the archdeaconry. The services at night were well attended, many standing in and outside the church. Many took advantage of the early celebrations. The conferences afforded an opportunity for many in a land where the layman is a nonentity in religious affairs to witness the part he plays in our Church. Such meetings as these will, we hope, make the work of the Church more efficient and increase the fraternal spirit of the clergy.

LAST WEEK'S NEWS FROM CHINA

THE SERIOUS NEWS of last week from Peking, in the daily papers, showing the mutinies of troops and the burning of a large part of Peking and Tientsin, brings new anxieties as to missionary work in China, when it had been hoped that the worst was over. That portion of China is included in the English diocese of North China, under Bishop Scott, and at Peking is located the Church of the Saviour, to which six clergy are attached, and which is maintained by the S. P. G. At Tientsin there is a British chaplaincy. Up to the present time no injury has been sustained by the missions so far as is known.

From the missionary forces of the American Church in the Yangtse Valley there is little to report. The Rev. Robert E. Wood has been transferred from Wuchang to Ichang to take part of the work that Mr. Huntington relinquishes upon his consecration to the Episcopate. Writing under date of January 26th, Mr. Wood states that he left Wuchang on January 7th, at which date the fighting had long since ceased, but for three months the work of the American Church missionaries had been chiefly amongst the wounded soldiers in the Red Cross hospital. "Our Christians and ourselves," he says, "were in no real danger, and services, etc., went on as usual, except that schools were closed. The revolutionists were most kind to us all and I have absolutely no thrilling experiences to relate."

WORK OF CHRISTIAN INDIAN

ON THE 29th day of January, 1912, there died at Wild Rice River on White Earth Reservation, Minnesota, a remarkable Christian of a remarkable family. He was James Madison, a full-blood Ojibway. His elder brother, the Rev. Samuel Madison, also a full-blood, was one of the Rev. Dr. Breck's boys, whom he began to educate at Gull Lake, in his school for Indian children, about 1855, and the Rev. Mr. Madison used to tell that his earliest recollections were of sleeping in Dr. Breck's room, tended by his own hands. When the mission at Gull Lake was broken up, he was taken by Dr. Breck to Faribault, at about 11 years of age, remaining there two years and learning to speak English well.

About 1873 he removed with his family to White Earth, and after studying three years, during which he did missionary work, he was ordained in June, 1876, one of the two first Ojibway deacons ordained there.

In January, 1877, he was sent to Red Lake, 90 miles to the northeast, and founded the Church there; dying the same year, after a very short, but most fruitful ministry. He was a most admirable and faithful servant of Christ.

Before dying, he said to his father, Shaydayence, formerly the head Grand Medicine Man of the Ojibway nation, but now an ardent Christian, "Father, I leave to you my work. Do it as long as you live." Old Shaydayence said, "Yes, my son, I will do it."

And so he did in a truly wonderful manner, travelling all over the Indian country for hundreds of miles; winter and summer, in heat and cold; camping out in the snow, and at every wigwam fire of the whole Ojibway nation preaching the Gospel to them, telling them, like St. Paul, of his own truly wonderful conversion, and urging them to believe in the Lord, and to live worthily of that belief. This he kept up unremittingly till he died in 1886, a volunteer unpaid missionary. He was indeed "filled with the Spirit"; his sole aim and thought was to serve the Lord, and to make Him known to others. No one can estimate the good that he did.

Before he died, he said to his sole remaining son, James, the subject of this sketch, "My son, I leave to you my work; do it as long as you live." James said, "Yes, I will," and he did it until he died. He was a farmer and policeman, but following the examples of his deceased brother and father, he was always busy about the Lord's work. He was the backbone of the Indian Church where he lived; the Church of the Epiphany, Wild Rice River, and he was a burning and a shining light in all that region. He was always at the weekly devotional meetings of the Indian Christians at their several houses, and he was constantly visiting the sick and the well, and inciting them to steadfastness in the Christian life.

A large number of pagan Ojibways from Mills Lac settled round there in the course of the years; some near by, and others scattered around for a distance of ten or twenty miles. These were his especial care; he constantly visited them, and labored with them to give up their pagan ways, and turn to the Lord; and he was the means of bringing at least twenty-five families of them into the Church, and to Christ. Thus ended, on January 29th, that third remarkable life of that noble band of a father and two sons. The good they did will never be known in this world; eternity will disclose it.

WORK AMONG YOUNG MEN AND BOYS

A NOTABLE and inspiring conference was held recently in Christ Church parish house, New Haven, Conn. It was arranged by the diocesan commission on work among young men and boys and was attended by over sixty clergy and other workers. The Rev. James Goodwin, D.D., chairman of the commission, presided, and the Bishop of the diocese made the opening address.

The programme was as follows: "The Boy": "Boy Scouts and Other Organizations," Mr. Walter S. Schutz, Hartford; "Social Work and the Knights of King Arthur," the Rev. C. C. Kennedy, Hartford; "The Services of the Church and the Sacramental Life," the Rev. C. L. Gomph, Bridgeport; "Boy Character," the Rev. F. H. Sill, O.H.C., Kent School; "Crimes Among Boys," Hon. A. McC. Mathewson, New Haven; "Brotherhood Work," the Rev. C. W. Forster, Providence; "The Wayward Boy," the Rev. F. S. Leach, Ph.D., New York City.

"The Young Man": "His Social Need," Prof. William B. Bailey, Yale University; "Social Service," the Rev. E. deF. Miel, Hartford; "Organized Work and the Knights of Washington," the Rev. F. S. Kenyon, West Haven; "Work Among College Men," Mr. William DeWitt, Cambridge; "Reform Work,"

Mr. A. M. Hadden, New York; "Work Among Foreigners," Mr. R. A. Crosby, New Haven.

The papers and addresses were full of information and suggestion. Mr. Schutz spoke of the problem of getting the boy away from the cheap, stuffy theatres and picture shows into some form of healthy out-of-door recreation. The Scouts are full of resourceful activities, but in many cases it seems as if no counter-attraction would succeed for long. Will not the exercise of authority become necessary in this matter? Mr. Kennedy spoke of the boy's social instinct and its proper direction and the cultivation of chivalric ideals. Mr. Gomph emphasized the necessity for the priest to know his boys personally and deal individually with their varying needs. Fr. Sill from his experience as a headmaster advocated more trust in the boy and the laying upon him of as much definite responsibility as possible. Judge Mathewson gave some encouraging figures showing the steady falling off of arrests and convictions of minors due to the probation system and other influences. He advocated an extension of the Reformatory System as opposed to the jail. Dr. Leach, formerly chaplain of the Connecticut State Reform School, showed that heredity and environment were not the only factors in waywardness as instanced by contrasts in the same family. Personal responsibility must be insisted upon except in the case of recognized defectives who are material for institutions.

Prof. Bailey showed up some of the low ideals of manhood that prevailed, the young man's selfish treatment of the opposite sex and the unequal shadows of purity and respectability. Mr. Miel suggested that the young men could help the rector and social workers in investigating local social and industrial conditions, reporting breaches of the sanitary ordinances and conditions governing labor, housing, etc. Mr. Kenyon told of the new social fraternity for young men, the Knights of Washington, which is rapidly spreading throughout the diocese and bids fair to become a national organization. It is the result of a careful study of all kinds of fraternities and incorporates some of the best principles that have been discovered. Dr. DeWitt urged greater attention on the part of the Church to the college student and the appointment where possible of a competent college chaplain for the Church students. Many young men are lost if not to the Church, at least to the active work of the Church, through her neglect of the college men.

The matter of the diocesan Camp for Young Men was broached. The idea was tried out last summer by the commission, with an attendance of sixty, and it seems probable that the camp will be held this year for a longer period and with a larger attendance. The members of the commission are the Rev. James Goodwin, D.D., the Rev. J. C. Lindsley, the Rev. G. W. Davenport, the Rev. F. M. Burgess, the Rev. J. B. Werner, the Rev. R. M. D. Adams, the Rev. F. S. Kenyon, secretary.

CHAPEL AT WHEELING, W. VA., DESTROYED BY FIRE

ST. ELIZABETH'S CHAPEL (for deaf-mutes), Mt. de Chautal, Wheeling, was entirely destroyed by fire early on the morning of February 27th. All the furniture was destroyed, as the fire had gained such headway that it was almost impossible to get into the building, which is in a sparsely settled suburb. The fire originated in a dwelling next to the chapel at about 5 o'clock, and the water mains were frozen, making any effort to extinguish the flames impossible. The chapel and furnishings, which were nearly all memorials, were valued at about \$4,000, but were insured for only \$2,000.

While definite plans have not been made, it is expected that weekly services will be

held by the lay reader, Mr. J. C. Bremer, and such visits made by the deaf-mute missionaries as may be arranged for in St. Matthew's Church, as was done before the chapel was built. The chapel had been consecrated only a short time, and was one of the very few for the deaf-mutes in America.

LEGACIES AND BEQUESTS

MRS. SUSANNA K. TOBEY of Wareham, who died lately, was the oldest communicant in the Massachusetts diocese, being nearly 100 years of age. In her will she left a provision of \$10,000, the income of which is to be used toward the payment of the salary of the rector of the Church of the Good Shepherd, Wareham.

MISS ANN HUNT, known as the first woman in Colorado to be admitted to the bar, died recently and left all her personal property, valued at little less than \$5,000, to the Cathedral for the erection of a window.

ITALIAN CHURCH PAPER

A NEW MONTHLY Church paper chiefly in Italian, but partly in English, has been established by the Rev. D. A. Rocca, General Missionary among the Italians in the diocese of Bethlehem, and is to be published at 702 Wolf street, Easton, Pa., at the rate of 50 cents per year. Work among Italians has, of course, its difficulties, but so fast as Italians become Americans, it is obvious that they must come within the scope of the work of the American Catholic Church, and thus they cannot be considered a negligible part of the American population in any consideration of the missionary work of the Church. A well edited paper in their own language would no doubt be decidedly useful in that work.

BISHOPS EXPLAIN CLERGY RELIEF MOVEMENT

A CIRCULAR has been issued bearing the signature of 89 Bishops of the Church, comprising practically the entire home membership of the House of Bishops, explaining to the Church the respective functions of two current movements looking toward clergy pension and relief. It is hoped that by means of this explanation any misunderstanding as to the functions of the two will be relieved, and the Church will see that the two movements are in no sense antagonistic but rather supplementary to each other. The circular is as follows:

"To the Clergy and Laity, Greeting:

"The general movements of the Church in the interest of Clergy Pension and Relief are The General Clergy Relief Fund, the Rev. A. J. P. McClure, Treasurer, Church House, Philadelphia, Pa., and The Five Million Dollar Clergy Relief Pension Fund Commission, Mr. Samuel Mather, Treasurer, Western Reserve Building, Cleveland, Ohio.

"The General Clergy Relief Fund was instituted by the General Convention in the year 1853, for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the Protestant Episcopal Church; and it is nobly fulfilling its purpose with large benefit to its constantly increasing number of beneficiaries, though the just demands upon it are much larger than it can meet.

"The Five Million Dollar General Clergy Relief Pension Fund Commission was appointed by the General Convention of 1907, 'to raise a sum of not less than Five Million Dollars to be added to The General Clergy Relief Fund, for an old age pension for the clergy of the Church, which shall be available as a right by reason of age and honorable service.' And this Commission is also fulfilling its purpose, having collected and paid over (December, 1911) \$156,000 in cash to the General

Clergy Relief Fund, the interest on the invested portion of which has, in the main, enabled the trustees thereof to institute a small and quite inadequate clergy pension by right of service, beginning October 1, 1911, and secured pledges to the amount of about \$240,000 more. That pension cannot be made adequate until a much larger proportion of the Five Million Fund is raised.

"Thus these movements are workers together for a common purpose, neither invading the work of the other, but each seeking in its own sphere of service 'to provoke unto love and good works' in the cause unto which they have been called. As such, we commend them to the generous support of the Church at large and ask that the General Clergy Relief Fund shall receive larger gifts for its annual needs and that, in addition, liberal gifts be made to the Five Million Fund by all who have the welfare of our veteran clergy at heart."

BISHOP OF MINNESOTA DESIRES SUFFRAGAN

THE REGULAR quarterly meeting of the Board of Missions of the diocese of Minnesota was held on Monday, February 26th, at 2 o'clock, having been preceded by a meeting of the Board of Equalization. The Bishop presided. Sixteen members of the board were present. The treasurer's report showed a satisfactory condition of the finances of the board and the estimates for the year revealed a probable deficit in the missionary fund of \$2,600, and a probable balance in the episcopate and council fund of \$3,000. The Bishop stated that owing to the demands of the work of the diocese and the condition of his health due to the long strain he had been under, he felt it to be his imperative duty to ask the council of the diocese for a Suffragan Bishop, and very generously proposed to relinquish \$1,000 of his salary, if that should be found necessary, in order to secure the required assistance.

A very favorable report was received of the work at the university by the Rev. Stanley Kilbourne. Thirty-five missionaries are receiving aid from the board and supplying eighty-one stations. Additional grants to the amount of \$475 were made to meet pressing needs.

The Bishop reported a very encouraging situation among the Swedes in Chicago County, where the general missionary, the Rev. J. V. Alfvogren, had been holding some very enthusiastic services with good promise for the future.

The Rev. A. D. Stowe, for the Board of Equalization, presented a very carefully prepared schedule of assessments for Bishop's salary and apportionments for missions, based on a five-year average of the current expenses of the parishes. The report was accepted and referred to a special committee with authority to make exceptions where the application of the fixed rule should be found to work a hardship.

MEMORIALS AND OTHER GIFTS

ON WEDNESDAY, February 28th, Grace Church, South Cleveland, Ohio (the Rev. W. S. Llewellyn Romilly, rector), observed the twentieth anniversary of the consecration of its present church building with services appropriate to the day. A very beautiful altar and reteros of quartered oak was placed in the sanctuary as a memorial of the occasion, and is the gift of the entire congregation. The altar was to have been blessed by the Bishop of the diocese on this twentieth anniversary, but his unavoidable absence from Cleveland necessitated a postponement of this function until a later date. After choral Evensong, which was attended by a large congregation, addresses were made by the Archdeacon of the diocese, the Ven. A. A. Abbott, the Rev. George I. Foster, rector of the Church

of the Good Shepherd, and the Rev. John R. Stalker, rector of St. Luke's, Cleveland.

CALVARY CHURCH, Utica, N. Y. (the Rev. E. H. Coley, rector), is to have a special Baptistery erected in memory of a devoted member of the Sunday school, Miss Helen Elizabeth Thomas, who took part in the Christmas festival, six weeks before her death from diphtheria. The platform, steps and raisers will be of black walnut, with railing and other fittings of brass. The designer is the same architect who designed the pews. It will be situated in the north transept. The parish has long had a memorial font of marble, that will be placed in the Baptistery. The gift is from the parents of Miss Thomas.

A MEMORIAL WINDOW, depicting "The Angel of the Resurrection," was unveiled in Christ Church, Bloomfield, N. J., after the morning service on the First Sunday in Lent by the Rev. Dr. Edwin A. White, rector. The gift is in *memoriam* of John Wesley Knight, for many years a vestryman of this parish. His daughters, the Misses Florence and Helen Knight of Glen Ridge, were the donors.

AN ANONYMOUS member of the Church of St. John the Evangelist, St. Paul, Minn., has presented the parish with a lot on the corner of Dale street and Portland avenue, for the purpose of erecting a parish house. The lot has a frontage of 120 feet on Portland avenue and runs back 140 feet, half way to Summit avenue.

A BEAUTIFUL memorial window has been presented to the Church of the Holy Trinity, Niles, Mich. (the Rev. George Huntington, rector), by Mr. F. W. Paine in memory of his father and mother, who were prominent in the work of the Church. The subject of the window is "Christ Blessing Little Children."

ST. JOSEPH'S CHURCH, Rome, N. Y., has received a memorial gift of a brass crucifix for the altar of the Lady chapel, from a former member who was confirmed in this ex-Roman Catholic parish in 1886. The chapel was licensed by the late Bishop Huntington.

A FINE marble font and other furnishings have been presented to St. Paul's Church, Dowagiac, Mich. (diocese of Western Michigan), which is in charge of the Rev. George Huntington, rector of Trinity Church, Niles. The work is being very greatly encouraged by an ever-increasing Sunday school.

MEMORIAL choir stalls have recently been presented to St. Paul's Church, Louisville, Ky. (the Rev. David Cady Wright, rector), by Mrs. L. H. Bond in memory of her parents, Mr. and Mrs. Henry Tyler, and of her grandson, John Dudley Winston, Jr.

A ROOD BEAM has been presented to St. James' Church, Manitowoc, Wis. (diocese of Fond du Lac), by Bishop Grafton. These architectural and symbolical ornamentations have now become quite common throughout the diocese.

DEATH OF THE REV. J. W. ELLIOTT

THE DEATH of the Rev. J. Woods Elliott occurred on Sunday, February 11, 1912, at the home of his sister, Mrs. H. C. Brewer, in Washington, D. C. The interment took place in the Congressional Cemetery, Washington, where he was laid beside his father who was a well-known Presbyterian minister.

Mr. Woods was graduated from the General Theological Seminary in 1881 and was made deacon the same year by Bishop Burgess. For many years he was rector of Grace Church, Elmira, N. Y., and rector of the Church of the Holy Comforter, Baltimore, Md. His last charges were at East Orange and Ocean City, N. J., the latter of which he was compelled to resign about six months

ago on account of ill health. He also served as a chaplain of the Fifth Maryland Regiment during the Spanish-American war. He was a well-read scholar, a fine preacher, and a man having many attractive personal traits.

MEETING OF THE ALUMNI OF HAMILTON COLLEGE

AT THE ANNUAL dinner of the New England Alumni Association of Hamilton College, recently held in Boston, the Rev. F. D. Budlong of St. Mark's in that city presided. The Rev. Dr. W. C. Winslow of Boston, the first speaker, was followed by Dean Hodges, Professor Collier of Brown University, and other alumni. Dr. Winslow is vice-president of the college alumni association, which with the college celebrates the centennial of Hamilton next June at Clinton, N. Y.

FIRE IN GRACE CHURCH, MADISON, NEW JERSEY.

A FIRE broke out in Grace Church, Madison, N. J., on Sunday, January 14th, just as the Sunday school was about to go into the afternoon missionary service in the church. It was promptly discovered and extinguished. The loss was about \$700, but no damage was done to the body of the church.

THE FIFTH ANNIVERSARY of the rectorship of Dr. Blanchard, Grace Church, Madison, was observed on February 4th. The number of communicants is now 167 as against 92 five years ago. The amount of the contributions for the five years has been over \$42,000, of which about \$8,700 were for missions and charities.

PROVIDENCE, R. I., CHURCH OBSERVES FIFTIETH ANNIVERSARY

ST. STEPHEN'S CHURCH, Providence (the Rev. George McClellan Fiske, D.D., rector), observed the fiftieth anniversary of the consecration of the church on Tuesday, February 27th, with a choral Eucharist at 10:45 A. M., at which Bishop Perry was the celebrant. The Rev. Dr. Porter of Emmanuel Church, Newport, read the Epistle, and the Rev. Dr. Fiske, the Gospel. The Rev. Charles E. McCoy, curate, acted as master of ceremonies. The Rev. Lucius Waterman, D.D., whose father, the Rev. Henry Waterman, D.D., was rector of the parish when the present church was built, preached the sermon. He paid an affectionate tribute to his own father and his work at St. Stephen's, and to Dr. Fiske, whose long rectorship has shown such abundant material and spiritual results. The choir of the church rendered the music, which was simple but most effective, and about twenty of the clergy of the diocese occupied seats in the chancel and front pews.

SUCCESSFUL PAROCHIAL MISSION AT CIRCLEVILLE, OHIO

A MOST SUCCESSFUL mission was brought to a close on Sunday night, February 25th, at St. Philip's Church, Circleville, Ohio. Archdeacon Dodshon, the missionary, began Monday night (the 19th), and each day was taken up with four important services; Holy Communion at 7:30 with a brief devotional address, illustrated readings of the Church's several foreign missionary fields, 11:30 to 12; an illustrated sermon each day at 3:15 for the school children of the city, and the evening service, which consisted of answering questions from the question-box, special solos and singing adapted to the evening sermon. On Sunday afternoon a mass meeting for men only was held. A large company of men, representative of every class in the city, listened spell-bound to the fervent appeal of the speaker to parents to help banish the social evil of impurity from our city and influence the children in every possible way to

combat this horrible sin in society. Such a large company of men had not been assembled in the church at any one time for twenty-five years. At the closing service the church was crowded to its utmost capacity.

GRACE CHURCH, ANTHONY, KANSAS, DAMAGED BY FIRE

FIRE STARTING from an overheated flue, seriously damaged Grace Church at Anthony, Kans. (the Rev. M. I. L. Kain, vicar). The sanctuary and vestry were completely destroyed and the roof of the nave badly damaged. Grace Church is one of our best churches of recent building and it comes at an unfortunate time, as the work is just beginning to grow splendidly under the new vicar. The loss was partially covered by insurance. St. George's Church of Kansas City (the Rev. Cyrus T. Brady, rector), has generously come to their assistance by sending some handsome altar linens. It is hoped that the damage will be repaired by Easter.

DEATH OF REV. H. G. FIENNES-CLINTON

PERHAPS the most distinguished of the clergy of the Canadian-Pacific is the Rev. H. G. Fiennes-Clinton, rector of St. James' Church, Vancouver, B. C., who passed to his rest on a recent day. He was among the pioneers of the Anglican clergy in British Columbia, having gone there in 1885 in order to accept the rectorship which he continued up to his death. He was also Rural Dean of Vancouver since 1904. At the time of the funeral it is said that more than 10,000 people thronged the street in order to obtain a glimpse of the funeral cortège or to pay their respects. There were four early Eucharists on the day and a sung Requiem at 11 o'clock, at which time the church was packed, the burial service being said at 2.

During the illness of the rector the work had been in the hands of the Rev. Henry Edwardes, formerly a curate of the parish, but more recently of the diocese of Truro, England, who came out for the purpose at Fr. Fiennes-Clinton's request, and who has now been called to succeed him. It is likely that a memorial church of stone will be erected on the present site in memory of the deceased priest.

DEATH OF E. J. PARKER

EDWARD J. PARKER, one of the leading Churchmen of the diocese of Quincy, president of the State Savings, Loan & Trust Company of that city, died at his home in Quincy on Friday, March 1st. Mr. Parker has for many years been a recognized force in the work of that diocese and of the see city, and has held a number of offices in the diocese and several times been elected a deputy to General Convention.

PRESBYTERIAN MINISTER CONFIRMED BY BISHOP WHITEHEAD

ON FRIDAY, March 1st, Bishop Whitehead confirmed at Trinity Church, Pittsburgh, Pa., Mr. Frank Johnson and his wife. Mr. Johnson has for several years been the pastor of a prominent Presbyterian church in one of the suburbs of the city. During the time of waiting and preparation for receiving Orders in the Church, he will assist the Rev. Dr. Ward, at St. Peter's Church, Pittsburgh.

PITTSBURGH LAYMEN'S MISSIONARY LEAGUE ANNIVERSARY

THE TWENTY-THIRD anniversary of the Laymen's Missionary League of the diocese was observed on Sunday, February 25th. The opening service was a corporate Communion in Trinity Chapel, at which the Bishop of the

diocese officiated, assisted by the chaplain of the League, the Rev. T. J. Bigham. The anniversary service took place at 10:45 in Trinity Church, when the service was read by the chaplain of the League and the minister-in-charge, the Rev. E. C. Pitblado, and the lessons by two of the lay readers. The chaplain read his report, showing that during the year the number of services rendered by the League was 639; the number of Baptisms 21; the number confirmed 20. The total attendance at services was 19,652. There are now in the missions served by the League 636 communicants; and in the Sunday schools forty teachers and three hundred and forty pupils. Bishop Whitehead publicly licensed for the work of the year, 11 lay evangelists and 16 lay readers. The sermon was preached by the Rev. Z. B. T. Phillips of New York, his subject being "Vision and the Kingdom." The evening service was held in St. Stephen's Church, Sewickley, when the service was read by the Rev. Messrs. Bigham and Meade, the latter a former chaplain, and the sermon was again delivered by the Rev. Mr. Phillips. Between the morning services breakfast was furnished in the parish house by the Ladies' Auxiliary of the League. The offerings at both services were devoted to the work of the League.

PITTSBURGH CHURCHMEN GIVEN DEGREES

DURING THE observance of the one hundred and twenty-fifth anniversary of the founding of the University of Pittsburgh, on Wednesday, February 28th, the honorary degree of LL.D. was conferred upon three Churchmen of Pittsburgh: The Rt. Rev. Cortlandt Whitehead, D.D., Bishop of the diocese; the Hon. Joseph Buffington, judge of the United States Court; and Mr. D. B. Oliver, the president of the new Board of School Control.

HOME FOR DISABLED CLERGY IN CALIFORNIA

THE COMMITTEE appointed by the convention of the diocese of California, to establish a home for disabled clergy have reported that, during the past year, considerable progress has been made. The property at Pacific Grove, California, which is to be used for that purpose, and which is commonly known as Tennant Hall, has been increased by the addition of ten acres of land adjoining, and by the erection of a comfortable cottage of six rooms. The land was acquired from the Pacific Improvement Company under most favorable terms, and the cottage was the generous gift of Mr. John T. Arundel. The added land is to be built upon, as occasion may require, and the cottage is to be the home of a clergyman and his family.

At various times during the year six clergymen, some of them accompanied by their wives, have been guests at the home, and a number of other visitors have found a cordial welcome and a pleasant abiding place.

Under the efficient management of Mr. and Mrs. T. H. Whiting, the institution has met all of its expenses, and the property has been well cared for. The cleared land has been cultivated, and the table has been provided with an abundant supply of fruits and vegetables.

As the property now stands, it consists of seventeen acres of land, a large and well-constructed central building containing twenty good sized rooms, a barn, tank-house, wood shed and other out-buildings, and an invested fund of \$18,400.

The plan of the committee is that disabled clergymen and their wives should be cared for, at a minimum expense, in the main building, and that, for those who desire separate homes, cottages should be erected on the land adjoining. No better location for health and comfort can be found in the State

of California, and the committee earnestly hopes that those able to help may be interested, and that the enterprise so well begun may be carried on to a successful termination. The chairman of the committee is the Rev. Hamilton Lee, Haywards, Cal., who will welcome correspondence from anyone interested in this work.

WASHINGTON PARISH OBSERVES FORTIETH ANNIVERSARY

ST. PAUL'S parish, Walla Walla, Wash. (the Rev. C. E. Tuke, rector), celebrated the fortieth anniversary of its founding on Sunday, February 18th. A new organ was also dedicated at the anniversary service. Bishop Paddock of Eastern Oregon, who spent a portion of his boyhood days in Walla Walla, and received a portion of his collegiate training at Whitman College in that city, officiated at the service of dedication and preached the anniversary sermon. At the evening service addresses were made by the Rev. Charles Quinney of Pendleton, on "The Parish and the Church at Large," and by the Rev. E. M. Rogers of Everett, on "Practical Christianity." The Rev. Dr. F. M. De Forest of Walla Walla spoke on "The Man and the Sacrament." On Monday evening a reunion of the parish was held in the parish house.

St. Paul's Church has to-day 300 families connected with its activities and the value of its present property holdings is nearly \$35,000. The church, which seats 500, was erected in 1902 at a cost of \$14,000. The rectory was bought by St. Paul's Guild in 1907 and cost \$5,500. Plans are now under consideration for the erection in the future of a completely equipped parish house, a school building now being rented for such purposes.

St. Paul's parish was begun in 1870 under Missionary Bishop Morris, but was not organized until the following year, when the Rev. L. H. Wells, now Bishop, organized the first mission and served as its priest for ten years. For several years the congregation worshipped in an old Court House, and it is interesting to note that the first church which was erected was built by the hands of Bishop Wells. The parish has been served by six pastors in the forty years of its existence.

A NOVEL CONFIRMATION CLASS

THE REV. ALAN PRESSLEY WILSON, rector of Christ Church, Lykens, Pa., recently presented a class to Bishop Darlington for confirmation, in which were two elderly men, each one of which was accompanied by his grandson. The two grandfathers, with their respective grandsons, were confirmed side by side. The ages of those in the class ranged from 9 to 79 years.

ALABAMA

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

Men's Club Organized in Montgomery—Standing Committee Urges Gifts for Missions—Notes

THE RECENTLY organized "Men's Club of the Church of the Ascension," Montgomery (the Rev. F. Du M. Devall, rector), has taken strong hold upon the men of this new and growing parish. The February meeting was addressed by Lieut. Col. R. D. Fitch, U. S. A., his subject being "Some Developments in Modern Science." Col. Fitch is the officer-in-charge of the water ways of the state, and since his assignment to his new field has made many friends in the community. The Hon. Emmet O'Neal, Governor of Alabama, spoke at the January meeting. He dealt with matters of vital importance to the Christian citizenship of the state and made a strong plea for moral support in the inauguration of some much needed reforms.

THE STANDING COMMITTEE acting with the cordial consent and cooperation of the Bishop

has sent out an unusually interesting and suggestive letter to the rectors, wardens, and vestries of the parishes and missions in the diocese. They call attention to the fact that the entire diocese gave for the year which closed September 1st, 1911, only a little over half of the \$4,300 which was the apportionment for general missions for that period. They further note the fact that the diocese for the same period received from the Board of Missions \$2,700 for negro work and \$800 for white work, making the total received of a little more than \$1,100 above the amount contributed by the diocese. Out of one hundred and nineteen parishes and missions only nineteen paid their full apportionment. Although the letter does not state it, it is worthy of note, that this honor roll of nineteen is formed very largely from the smaller parishes and missions. The committee expresses the hope that a realization of this lamentable condition will go a long way toward bringing about a change. To offset the facts stated in this letter, it is fair to state that there is a general disposition throughout the diocese to give this matter very serious attention, and the letter from the Standing Committee will doubtless prove helpful to the clergy in bringing this matter before their people.

THE NOON-DAY Lenten services in Montgomery, which are being held daily from 12:05 to 12:30 in a downtown theatre are gradually interesting a larger number of men. For the success of the services this is peculiarly necessary as the attendance is limited to men. In addition to the local clergy, the following speakers are announced: the Bishop of Alabama; the Rev. E. Sterling Gunn, rector of Trinity Church, Natchez, Miss.; the Rev. J. Lindsay Patton, rector of the Church of the Good Shepherd, Jacksonville, Florida; the Bishop of Georgia; the Rev. W. W. Memminger, rector of All Saints' Church, Atlanta, Georgia; the Rev. J. S. Bunting, rector of Christ Church, Macon, Georgia; the Bishop of Mississippi.

THE BISHOP has inaugurated a plan for his visitations new to this diocese. Instead of crowding his appointments, he proposes to give a week, or more, if necessary, to each of the Church centers and during that time, accompanied by the rector of the parish, visit adjacent missions, and thus come into close personal touch with his clergy and people. He hopes in this way to reach, not only the smaller missions, but many Church families without mission or parochial affiliation in the more remote sections of the diocese.

BETHLEHEM

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

Meetings of Woman's Auxiliary in Two Archdeaconries—The Archdeaconry of Scranton Holds Winter Session—Notes

THE WINTER SESSIONS of the Woman's Auxiliary of the two archdeaconries were held during January; that of the Archdeaconry of Reading at Leighton on the 18th, and that of the Archdeaconry of Scranton at St. Stephen's Church, Wilkes-Barre, on the 31st. Both sessions opened with celebrations of the Holy Communion by the parochial clergy, Archdeacon A. A. Bresee, assisted by the Rev. H. E. A. Durell, at Leighton and the Rev. Dr. Henry L. Jones, assisted by the Rev. Horace E. Hayden, at Wilkes-Barre. About one hundred sixty women attended the session, at Wilkes-Barre, representing seventeen parishes. Mrs. D. W. Coxe, of New Milford, organizing secretary, presided and urged a study of the financial side of the Auxiliary. Miss H. E. Troxell, of West Pittston, the educational secretary, made an address on "Mission Study Work." Mrs. G. C. Bartter, of Manila, described the work of "The House

of the Holy Child," at Manila, Miss Grace Lindley discussed the work of the Junior Branch, and Mrs. T. H. Atherton spoke on the continuation work of the Woman's Missionary Jubilee. Miss Elizabeth Donnelly, of Easton, presided at the meeting of the Juniors. At Leighton, the Rev. Walter Coe Roberts, rector, addressed the Auxiliary. Mrs. James P. Ware, of Drifton, organizing secretary, presided, and led a conference on the prevention of waste in parish work. Miss Helen Bresee made a strong plea for more helpers with the Babies' Branch. Miss Donnelly reported the progress of the Junior work. The Rev. G. C. Bartter addressed the women on "The Work of the Church Settlement, as carried on at the House of the Holy Child, at Manila." About seventy were in attendance.

THE WINTER SESSION of the Archdeaconry of Scranton was held in St. David's church, Scranton, (the Rev. Robert Blickensderfer, rector), January 15th and 16th. The rector arranged the opening service for his mission at Taylor, St. Matthew's Chapel. The speakers were the Rev. Albert L. Whittaker of Grace Church, Honesdale, and Archdeacon D. W. Coxe, D.D., of Milford. On Tuesday morning the Rev. Mr. Blickensderfer celebrated, assisted by the Archdeacon and the Rev. George C. Graham, rector of Trinity Church, Carbondale, preached a sermon on "Christian Unity." The Rev. Stewart U. Mitman, of South Bethlehem, led a discussion on modern Sunday school methods, the Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes-Barre, read an exegesis of St. Luke 9:1, and the Rev. John Miller, missionary-in-charge of St. Peter's Church, Tunkhannock, presented a review of a group of French plays and their treatment of ethical problems. In the evening the Rev. Dr. Mitman made an address on the relation of the Sunday school to the Church, and Archdeacon Coxe spoke on "True Usefulness." The Rev. Ernest W. Wood extended an invitation to the archdeaconry to hold the spring session at St. Paul's Church, Montrose.

THE DIOCESE manifests many signs of unusual activity. A large number of parishes, in addition to Lenten week-day services, are maintaining services one night each week with visiting clergymen as preachers. At St. Mark's Church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), the preachers on the Wednesday evenings of Lent have been engaged as follows: the Rev. Dr. Henry Anstice of the Board of Missions, New York; the Rev. Richard Waverly Baxter of St. Barnabas' Church, Reading; the Rev. Wallace Martin of Calvary Church, Tamaqua; the Rev. Dr. Gilbert H. Sterling of the Church of the Nativity, South Bethlehem; the Rev. Malcolm Johnston of Christ Church, Corning, N. Y.; the Rev. Albert Lavine Whittaker of Grace Church, Honesdale; and the Rev. James Porter Ware of St. James's Church, Drifton. During Holy Week there will be noon-day services at the Y. M. C. A. with ten-minute addresses by the rector, on the subject:

"Finding, following, keeping, struggling.
Is He sure to bless?

Saints, apostles, prophets, martyrs,
Answer, 'Yes.'"

AT READING united services are being held on Wednesday evenings alternately at Christ Church and St. Barnabas' Church, which began on Ash-Wednesday at Christ Church (the Rev. Frederick Alexander MacMillan, rector), when the Rev. Richard Waverly Baxter, of St. Barnabas' Church, was the preacher. Subsequent preachers are as follows: the Rev. Walter Coe Roberts of St. Mark's Church, Mauch Chunk; the Rev. Fletcher Clark, vicar (pro tem.) of St. Mary's Chapel, Reading; the Rev. Wallace Martin of Calvary Church, Tamaqua; the Rev. Archibald H. Bradshaw of Trinity Church, Easton;

and the Rev. J. J. Neighbor, vicar of St. Luke's Chapel, Reading.

ST. MARY'S CHAPEL, Reading (the Rev. Fletcher Clark, vicar pro tem.), announces visiting preachers on Friday evenings as follows: the Rev. John J. Neighbor of St. Luke's Chapel, Reading; the Rev. Wallace Martin of Calvary Church, Tamaqua; the Rev. William B. Burk of Reading; the Rev. Howard W. Diller of Trinity Church, Pottsville; the Rev. Richard Waverly Baxter of St. Barnabas' Church, Reading; the Rev. Franklin Jones Clark, one of the secretaries of the Board of Missions; and the Rev. Frederick Alexander MacMillen, rector of the parish.

ON THURSDAY evening, January 18th, St. Mark's Church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), enjoyed an organ recital of rare merit by Mr. Will C. Macfarlane, organist of St. Thomas's Church, New York City. The new organ, in memory of the late Bishop Coleman, a former rector of the parish, measured up to a high standard for its tone quality, and the organist and composer manifested singular skill in rendering a splendid programme. Mr. Macfarlane was assisted by Master Gustave Stahl, soprano soloist, from New York. A few months ago Professor J. Frederick Wolle of Bethlehem, gave a recital with the same organ. Professor Wolle, after several years spent in California, has returned to the East and has reorganized his famous Bach Choir at Bethlehem.

ABOUT 175 men gathered in the parish house of Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), for the fifth annual men's dinner. The speakers were Mr. Woodruff of St. Stephen's Church, Wilkes-Barre; the Rev. Louis C. Washburn, rector of Christ Church, Philadelphia, and son of a former rector of Trinity, Pottsville; the Rev. William Herbert Burk of Valley Forge; and the rector. The men present pledged \$1.100 for the Episcopal Endowment Fund of the diocese.

ON TUESDAY evening, February 20th, the second annual men's dinner was held in the Sunday school room of Calvary Church, Tamaqua (the Rev. Wallace Martin, rector). The guest of honor and speaker was the Hon. Arthur B. Shay of Pottsville, for twelve years judge of the Court of Common Pleas of Schuylkill County. The address, which was scholarly and vitally interesting, dealt with four problems from the jurist's point of view: the liquor traffic, divorce, the nation's duty to children, and immigration. As a partial remedy for the divorce evil, which he greatly deprecated, Judge Shay advocated a uniform law in all states forbidding divorced persons to marry again.

THE CHURCH of the Mediator, Allentown, Pa., has been purchased by the congregation of St. Mary's Orthodox Greek Church, for the sum of \$8,000. The sale is due to the desire of the congregation of the Mediator to seek a new and more favorable location. The Greek congregation has been using the edifice for services for some time and until arrangements are permanently made for the accommodation of the congregation of the Mediator, both congregations will probably continue to worship in the same building.

CENTRAL NEW YORK

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

Church of the Saviour at Syracuse to be Restored—
Large Men's Club in Small Parish—Notes

THE CORPORATION of the Church of the Saviour, Syracuse, has let the contracts for the restoration of the church which was badly damaged by fire early in January. A chancel will be added, which it did not have before. The total expenditure will be over \$30,000.

THE RURAL PARISH of Trinity, in the village of Boonville has a men's club of fifty

members. The rector, the Rev. Francis Curtis Smith, is making it a force for good, both in the community, and in interest in the missionary work of the Church at large.

THE BISHOP'S Lenten pastoral deals with two timely subjects, excessive drinking, and entertainments. His strictures on the latter are inclusive. From moving-picture shows to parlor whist parties, likening the multiplicity of these to the Apostles statement, that "the people sat down to eat and drink and rose up to play." He hints that a positive gain would accrue to Church people, if they all eschewed every kind of amusement during Lent.

THE FORTY-THIRD annual Convention of the diocese will be held in St. Paul's Church, Syracuse, on May 26th and 27th.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Lenten Activities in the Denver Churches—Quiet Day for Branch of Woman's Auxiliary

LENTEN ACTIVITIES are very much to the front this year in Denver as elsewhere, although the down-town services at mid-day, held by the Brotherhood of St. Andrew, have this year been discontinued. There appears to be but one attempt at exchange of pulpits and that is at the Church of the Redeemer for colored people where the new priest-in-charge, the Rev. Henry B. Brown, has got together for addresses to be given on Wednesday evenings all the most prominent clergy in Denver, including the Bishop. At the Cathedral the Rev. Dana C. Colegrove, the Dean's assistant, gives a course of 25 lessons to a Normal class of Sunday school teachers invited from all parishes, and meeting on Sunday at 10 A. M. and on Tuesday at 3 P. M., in the Chapter House. St. Mark's, Denver, publishes its usual lengthy Lenten list of services, classes, and conferences, which are assisting large numbers of people, and especially to be noted is the fact that the rector and his associate priest are holding no less than six Confirmation classes a week.

A QUIET DAY for the diocesan branch of the Woman's Auxiliary will be held at St. Mark's Church, Denver, on March 15th, conducted by the Bishop.

CUBA

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

Priest of Havana Publishes Tract Against Re-Baptism

THE REV. FRANCISCO DIAZ VOLERO, one of the Cathedral priests at Havana, and the editor of the little periodical "*La Yglesia en Cuba*" (The Church in Cuba), has published both in the paper, and in the form of a tract, an article entitled "No one ought to be Baptized Twice." in which, speaking as a Cuban, he says that the practice, common among the sects (all of them), of baptizing already baptized Romanists is an offense to the national dignity and respect of the Cuban, and that the Cuban people consider it so: that it places the Cuban Romanist on an equality with the African and others of like nature. Why not accept the baptism of the Roman Church? Do the societies of these sects in the States and the people of the States know about this practice of re-baptism? This is a fact in Cuba although it seems strange and almost untrue.

DALLAS

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

Campaign in the Interest of the University of the South

THE REV. W. S. CLAIBORNE, Commissioner of Endowment of the University of the South, has just completed a two weeks' campaign in the interest of Sewanee through this diocese, visiting Dallas, Terrell, Fort Worth,

Hillsboro, Cleburne in the interest of the endowment, and meeting with great success. In Dallas a big banquet was tendered Mr. Claiborne by the alumni and friends of the city. At this meeting a committee of five of the best business men of Dallas was appointed to raise \$14,000 for the University of the South, the amount apportioned this diocese under the Nelson plan, which plan was adopted by the Board of Trustees last summer, under which the University of the South is trying to raise, through the southern dioceses \$500,000. If the rest of the dioceses connected with the University of the South are as enthusiastic and determined as the diocese of Dallas, there will be but little trouble in realizing the amount asked for.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Bible Classes Meet at Wilmington—Bishop Gives Lenten Addresses—Notes

A NUMBER of members of the Drexel Bidle Bible Class Association from Philadelphia, came to Wilmington recently, and spent the evening as guests of the Men's Bible Class of Immanuel, Wilmington, which is a branch of the association. Invited delegates from other men's Bible Classes in Wilmington were also present, and learned of the purposes and methods of the association. There are now eighteen branches in and near Philadelphia, and more are enrolling themselves. The association does not interfere with or change any local customs or methods of a class when it joins. It plans to broaden the fellowship of the individual class, help its social life, and give men interests for the week-day life, while not overlooking, but taking care of the spiritual and scriptural work of the class on the Lord's Day. It does not interfere with the Brotherhood of St. Andrew's Bible Class work, as it supplements that. One of its chief aims is to develop the class members by making every man furnish some contribution to the discussion of the lesson every time it meets. In this way Sunday school teachers are trained as well as class interest in the lesson maintained.

DURING LENT the Bishop will give several courses of addresses; on Tuesday afternoons at Trinity Church, Wilmington, on the History of the Nicene Creed; on Wednesday and Friday mornings at Bishopstead, six lectures on the Church of the First Three Centuries, to a class in Church History; on Thursday evenings in St. Thomas', Newark, on "The Training of an Apostle." The Bishop is greatly improved in health, though not entirely well. In consequence he is making almost no appointments out of Delaware for the rest of the year.

THE WOMAN'S AUXILIARY of St. John's Church, Wilmington, is holding all-day meetings once a week to prepare a missionary box. On February 23rd they entertained Deaconess Hart from Hankow, China, and representatives from the other Auxiliaries of the city, at luncheon, after which the deaconess described work in that country, the preparation of Confirmation candidates, work among women, training schools, and Bible women's work.

IN ST. ANNE'S, Middletown, the Wednesday evening congregations will be addressed by invited preachers from neighboring parishes. These speakers are the Rev. Messrs. A. E. Clay and K. J. Hammond of the diocese, and the Rev. Messrs. O. H. Murphy, D.D., of Northeast, Md., and Henry B. Martin of Chestertown, Md.

THE REV. S. HARRINGTON LITTELL spoke on the First Sunday in Lent in St. John's and Immanuel, Wilmington, and in Immanuel, New Castle, giving clearly and in most interesting fashion the story of the national change in China, and the causes, particularly Christianity, leading up to it.

FOND DU LAC

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

Bishop Grafton Sustains Slight Injuries—Bishop Weller Rapidly Gaining Strength—Parishes at Ashland and Waupaca Without Rectors

OWING to a recent fall which resulted in a sprained shoulder and a sore arm, Bishop Grafton is confined to the house for a time. The Bishop has been requested to have his latest tract, "The Three Religions," translated into Italian, which he intends to have done.

REPORTS received from Bishop Weller, who is now in Havana, state that he is gradually recovering his health.

THE PARISHES of Ashland and Waupaca are now without rectors.

HARRISBURG

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

Quiet Hours for Ordinands and Woman's Auxiliary at St. Stephen's Church, Harrisburg—Illustrated Lecture on Missions

ON FRIDAY, March 1st, at St. Stephen's Church, Harrisburg, the Rev. John Mills Gilbert conducted a Quiet Hour for candidates soon to be ordained, Mr. Gilbert had in the morning similarly conducted a Quiet Hour for the Woman's Auxiliary. His parish, St. Paul's, is again planning for work in classes and amusement of the children during the summer vacation, when it is hoped that a camp may be established near the city, to be used, part of the time by girls and part by boys, under proper supervision. A series of illustrated talks and lectures is also contemplated.

THE ILLUSTRATED lecture on "Missions in Alaska" was given in St. Paul's Church, Harrisburg, under the auspices of Miss Comstock's Mission study class on the evening of February 27th. It was repeated in Mechanicsburg in a public hall on the following evening. Illustrated lectures have been given in St. Andrew's, Harrisburg, and others will be given in the near future in the same place and in St. Chrysostom's New Market. It is the intention of the Board of Missions of the diocese that similar lectures be given more generally through the diocese and efforts are being made in that direction.

KANSAS

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

Successful Mission Held at St. Matthew's Church, Newton

THE REV. FATHER C. N. FIELD, S.S.J.E., has just closed a very successful mission in St. Matthew's Church, Newton, Kansas (the Rev. B. E. Chapman, rector).

KENTUCKY

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

Special Friday Services at St. Mark's, Crescent Hill—Musical Service at the Cathedral—Notes

THE SECOND of the special Friday afternoon united Lenten services was held on March 1st at St. Mark's Church, Crescent Hill. In the absence of the rector, the service was conducted by Dean Craik Morris, and the Rev. Arthur E. Whatham, and the sermon was delivered by the Rev. James M. Maxon, president of Margaret College, Versailles, Ky. Preceding this service was held as usual the second of the special united meetings of the Woman's Auxiliary. After the regular business, an address on "Hawaii" was delivered by Miss Nannie Hite Winston, recording secretary of the diocese, giving in a most interesting and concise way the history of the

Islands and their people, and tracing their development, political, moral, and religious.

THE SECOND of the special musical services at Christ Church Cathedral, Louisville, was held on the afternoon of the First Sunday in Lent when Gounod's "By Babylon's Wave" was excellently rendered by the regular choir. In addition to these special musical services held on the last Sunday in every month, during the Lenten season, one of the six parts of Gaul's Passion Music is sung each Sunday afternoon by the regular choir, and on Maundy Thursday evening the work is to be rendered in its entirety by the combined choirs of the Cathedral.

THE NOON-DAY Lenten services for men have been conducted at the Board of Trade Hall, Louisville, during the week of the First Sunday in Lent by the Rev. James Craik Morris, Dean of St. Mary's Cathedral, Memphis, Tenn.

AT A RECENT admission service to the G. F. S. held at the Church of the Advent, Louisville (the Rev. Harry S. Musson, rector), nine young women were received as senior members having completed five years of faithful service and conformed to the requirements of senior membership. This is the only branch of the society in the diocese whose members have as yet attained this honor.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Delay in Dedication of Bishop Paret Memorial House—New Mission Started at Ten Hills, Baltimore—Notes

OWING to an unexpected delay in the delivery of furniture for the chapel, the opening of the Bishop Paret Memorial House at Locust Point, Baltimore, which was to have taken place on February 15th, has been postponed by Bishop Murray until Thursday, March 21st. Through the generosity of a communicant of the Church of the Ascension (which has assumed the care of the chapel and memorial house) a dispensary will be opened in the Paret Memorial House shortly after the opening service. Not only will it furnish medical treatment to the poor who are unable to pay for it, but it will also bring within their reach skilled treatment at the hands of specialists when necessary. Through the generosity also of the Special Work Society of the Church of the Ascension, the kindergarten has been able to begin immediately. For the present it is in charge of the parish visitor, Miss Lillian Ruth Eareckson, and is necessarily limited to thirty children. A feature is a warm meal served each child at the conclusion of the daily session. The Junior Daughters of the King of Ascension parish have also been doing a most useful and successful work at this chapel in the conduct of a sewing school for girls on Saturday afternoons.

THE AUTHORITIES of St. Timothy's Church, Catonsville, Baltimore county (the Rev. Percy F. Hall, rector), have agreed to take under their care the new mission soon to be started at Ten Hills, one of the growing suburbs of Baltimore, without, however, assuming any responsibility for its financial support. Already a fine lot has been given, on which a convenient portable chapel will be erected for holding services.

UNDER the auspices of Ascension Chapter (Baltimore) Daughters of the King, a Quiet Hour service preparatory to Lent, was conducted by the rector, the Rev. R. W. Hogue, in the church on Tuesday, February 20th, from 5 to 6 o'clock P. M. There were present a large number of women of the parish, and of the Daughters of the King from other parishes.

THE TENTH anniversary of the Chinese department of the Ascension Sunday school, Baltimore, was celebrated Monday evening,

February 19th, in the chapel with a most delightful dinner and programme of speeches, recitations, and solos by the scholars.

A MASS MEETING in the interest of the coming convention of the Men and Religion Forward Movement was held in Hagerstown, Washington county, on the afternoon of Sunday, February 25th, at which the Rev. J. Poyntz Tyler, rector of St. John's Church, was the principal speaker. The convention will occupy three days, March 27th, 28th, and 29th. Among the principal speakers, all of whom will come from Baltimore, will be the Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's parish.

MRS. KATE WALLER BARRETT, widow of a distinguished clergyman of the Church, the Rev. Robert S. Barrett, D.D., and now national president of the Florence Crittenden Mission, is conducting a series of meetings in Baltimore during this week in the interest of rescue work for girls, in which she has been most successful.

MASSACHUSETTS

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

Activities of Dr. van Allen—Bishop Brent Preaches in Trinity Church—Notes

ON MONDAY NIGHT, Dr. van Allen of the Church of the Advent, Boston, lectured before the Men's Club of St. Martin's parish, New Bedford, his topic being "Social Problems." On Wednesday afternoon he spoke before the New England Historic Genealogical Society, Boston, on "The Land of the Swimming Lion." Thursday evening his engagement was to preach at All Saints' Church, Ashmont, and on the following evening another preaching engagement at Grace Church, Everett.

BISHOP BRENT of the Philippines occupied the pulpit of Trinity Church, Boston, at the morning service on the First Sunday in Lent, and in the evening he preached at his old church, St. Stephen's, where he was welcomed by a large congregation.

ON MONDAY, Tuesday, and Wednesday of the second week in Lent the preacher at the noon services at St. Paul's Church, Boston, was the Rev. Dr. Harry P. Nichols, rector of the Church of the Holy Trinity, New York City. There is local interest in Dr. Nichols because he was born at Salem and educated at Harvard, where he was a classmate of Bishop Lawrence.

THE CONGREGATION of St. Margaret's Church, Brighton, is engaged in raising a

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fund with which to erect a new edifice as a memorial to the late Rev. Augustus Prime, for many years the beloved rector of the parish. All gifts are being sent to the Rev. W. G. Read, the rector.

A CLASS for study of missions in China, under the title of "Uplift in China" has been started at St. Paul's, Boston. The class will meet each Tuesday at 10:30 A. M. and will be led by Mrs. W. N. Bullard.

AT THE MEETING of the Trinity Branch of the Woman's Auxiliary held in Trinity parish rooms during the first week of Lent there was an address by the Rev. George P. Mayo of the Blue Ridge district of Virginia, who spoke of the Church's work among the mountain whites.

THE REV. EDWARD T. SULLIVAN, rector of Trinity Church, Newton Centre, was tendered a reception by the ministers and lay people of the district in recognition of his intention to remain in the city and not accept the offer of the editorship of *The Churchman*. Practically all of the clergymen of the district were present and the Roman Catholic priest sent a letter of good-will.

THE REV. ARTHUR MOULTON, rector of Grace Church, Lawrence, was the guest of the Massachusetts Clerical Club at its monthly luncheon in the parish hall of St. Paul's Church, Boston, on Monday, March 4th. Mr. Moulton spoke on the Lawrence strike, with which he is well acquainted.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Death of George Swift of Detroit—Church House Opened at Highland Park, Detroit—Choirs Combine for Musical Service

THE FUNERAL of George Swift, a communicant and worker in St. John's parish, Detroit, was held in the church, Thursday, February 29th. The Bishop was present and twenty-two of the clergy were in the chancel. After the burial service had been read, the Holy Communion was celebrated by the rector the Rev. Dr. Faber, assisted by the Rev. Dr. Maxon of Christ Church. The vested choir was present and the service was choral. Mr. Swift was in his 60th year. His efficiency as a Church worker was manifested in many ways, and in none was he better known than in Sunday school work. He was specially interested in the spiritual care of boys. So many had come under his influence during the last fifteen or twenty years, that his death was mourned throughout the whole city.

A SERVICE of great interest to the Mission of St. Alban's, Highland Park, a suburb of Detroit, was held on the afternoon of Sunday, February 26th when the recently completed church house was formally opened, and a service of Benediction said, the Bishop of the diocese officiating. The Rev. Dr. Faber of St. John's Church preached. A large congregation was present, and several of the Detroit clergy. The event caused much joy among the members of the mission, being a manifest token of the good work being accomplished.

THE CHOIR of Christ Church, Detroit, and the choir of St. John's Church combined on Monday evening, February 19th, for the first public service of the Michigan chapter of the American Guild of Organists. The service used was authorized by Bishop Williams, and the Rev. W. F. Faber, D.D., delivered the address. The service was played by J. L. Edwards, the voluntary being rendered by Dr. N. J. Corey, A.G.O., and the postlude by Frank Bradley. The choir was directed by Dr. W. H. Browne.

MILWAUKEE

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

New Opportunities Faced by the Church in Northern Wisconsin

IT IS REPORTED on apparently good authority that the Canadian land companies are listing all the property available in northern Wisconsin for sale to immigrants. If the report is true, it means that a part of the stream of immigration from England will be directed into Wisconsin, and will mean a corresponding increase in the opportunities of the Church.

MINNESOTA

S. C. EDSELL, D.D., Bishop

Free Kindergarten Opened at Gethsemane Church, Minneapolis

A FREE kindergarten has been opened in connection with Gethsemane church, Minneapolis, for the benefit of the children of the neighborhood. A room has also been opened where clothing at a nominal sum is sold or provided free to the destitute by one of the guild circles.

NEWARK

EDWIN S. LINES, D.D., Bishop

Result of Every-Member Canvass at Grace Church, Madison

AN EVERY-MEMBER canvass was started in Grace Church, Madison (the Rev. Dr. Blanchard, rector), last fall. The result was that which had been raised by the old method of stated collections for missions and charities, and over \$500 in excess of the minimum amount asked for. Up to the present date not only is the largely increased apportionment for general missions likely to be exceeded and the diocesan missions assessment to be more than raised, but all the other charitable offerings of the parish will be generously met without the former spasmodic appeal for missions.

RHODE ISLAND

JAMES DEW. PERRY, JR., Bishop

Steps Taken for the Consolidation of Two Providence Parishes

A FURTHER preliminary step has been taken in the proposed consolidation of the Church of the Saviour and Calvary Church, Providence, in the holding of meetings of the respective corporations, on Monday, February 26th, to find out the general sentiment of the people. At the Church of the Saviour a large majority voted in favor of the consolidation with the stipulation that the Rev. Mr. Washburn be retained as the rector. At Calvary Church a two-thirds vote of those present favored the change. The rector of Calvary, the Rev. W. L. Hoopes, has resigned to make the consolidation easier. More meetings will be held later on before the matter is settled.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Bishop Receives Automobile from Two Friends—Day of Devotion Held at the Cathedral, Salina

TWO FRIENDS of the Bishop have presented him with a motor car, a Ford Roadster, which will be of great assistance to him in nearby visitations, and in making St. John's School and the Hospital more accessible.

THE REV. C. N. FIELD, S.S.J.E., conducted a day of devotion in the Cathedral on Ash Wednesday, and good congregations attended his addresses.

Meditations on the Seven Last Words

CALVARY. Being Good Friday Addresses on the Seven Words from the Cross. By the Rev. A. St. John Chambré, D.D., Late Rector of St. Agnes' Church, Lowell, Mass. Cloth bound, 60 cents; by mail 65 cents.

BLESSING AND BAN. Addresses on the Seven Last Words. By the late Morgan Dix, D.D., Sometime Rector of Trinity Church, New York. 50 cents; by mail 55 cents.

THE HILL CALLED CALVARY. Addresses for Good Friday. By the Rev. Thomas E. Green, D.D. Cloth bound, 50 cents; by mail 55 cents.

THE CALL OF THE CONQUEROR. Addresses on the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

THE TEMPLE OF HIS BODY. Addresses for the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

THE TRAVAIL OF HIS SOUL. A Three Hours' Meditation. By the Rev. G. L. Richardson, M.A. Addresses on the Seven Last Words, and an Appendix, giving a "Harmony of the Passion." Paper, 60 cents; by mail 64 cents.

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SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Secretary of Sixth Department Spends Week in Cincinnati

THE REV. CHARLES C. ROLLITT, missionary secretary of the sixth department, has spent almost a week in Cincinnati. He has addressed the five noon-day Lenten services at the Lyric theatre with attendance averaging 425 each noon. He has preached in several of the churches and held a Quiet Day for the Woman's Auxiliary of the city at the Cathedral. He has been the guest of his Seabury class-mate the Rev. S. B. Purves, vicar of the Cathedral.

WASHINGTON

ALFRED HARDING, D.D., Bishop

New Site Secured for St. Agnes' Chapel—Two Bishops Visit the City the Past Week—Notes

ST. AGNES' CHAPEL (the Rev. C. W. Whitmore, vicar), has succeeded in securing a new site. The new building will stand in Q street between North Capitol and First streets northwest, on the south side of the street. Plans for the new building have been completed and are on exhibition. Ground will soon be broken and the work of building begun.

THE BISHOP of Nevada was the preacher at the morning service at the Church of the the Ascension on March 3rd. Bishop Robinson was in the city for several days, and spoke on his work and on the general subject of missions while here.

BISHOP SPALDING of Utah delivered the second Churchman's League lecture in Epiphany Church, Tuesday, March 5th. His subject was "Domestic Missions, with especial Reference to the Work in the West."

A MISSIONARY SERVICE under the auspices of the Woman's Auxiliary of the diocese, was held in Epiphany Church, Thursday evening, March 7th. The speakers were the Bishop of Nevada, the Bishop of Washington, and the Rev. Dr. Bratenahl, secretary of the third missionary department.

THE REGULAR monthly meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions was held in St. John's parish hall, Tuesday, March 5th. The Rev. A. B. Hunter of Raleigh, N. C., delivered an address.

ARCHDEACON PERCY C. WEBBER is announced to hold a retreat for women in St. Thomas' Church, Eighteenth street near Dupont circle, on Wednesday, March 13th. The retreat, which has been arranged by the Sisters of the Epiphany, is for all women who choose to avail themselves of the privilege of being present.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Lenten Preachers at All Saints', Worcester—Quiet Day to be Held at Springfield for the Clergy

AT ALL SAINTS' parish, Worcester, the Thursday night preachers this year are the Rev. Messrs. W. M. Smith, C. N. Field, S.S.J.E., R. M. Church, Arthur Washburn, J. McG. Foster, and S. W. Linsley. The Tuesday afternoon list includes the Rev. Messrs. Hague, W. S. Danker, F. A. Danker, Kinsley Blodgett, R. A. Scilhamer.

THE BISHOP has arranged for a Quiet Day for the clergy on March 7th at Springfield, the conductor being the Rev. Father Officer.

WYOMING

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

New Church to Be Erected at Atlantic City—Children at Lander Give Aid to Cathedral Home

THE NEW CHURCH at Atlantic City, for which the lot is secured, will be built as soon

as the weather permits. A memorial bell has been given by Miss Davis of Ambler Pa. The Bishop has secured an oak altar, lectern, and font.

AT LANDER the Children's Home Aid Society is taking great interest in the Cathedral Home at Laramie. The meetings are being held in the Masonic Hall, and last month there were sixty women and fifteen men present.

CANADA

News From the Various Dioceses

Diocese of Ottawa.

TELEGRAMS of congratulation poured in to Archbishop Hamilton, Metropolitan, and Mrs. Hamilton on February 26th, the day on which their fiftieth year of wedded life was completed. One cable message came from Auckland, New Zealand. The Young Women's Guild of St. Matthew's Church Guild, Quebec, founded by the Archbishop forty years ago, sent a handsome gift. The golden wedding anniversary celebration has been deferred until after Easter.

Diocese of Columbia.

THE LARGEST congregation that ever assembled in the old Cathedral, Victoria, took part in the impressive service of the consecration of the Rev. Dr. John Charles Roper to the bishopric of Columbia, on February 24th. It was the first consecration of a Bishop of Columbia in his own Cathedral church. Archbishop Matheson, Primate of All Canada, conducted the service, assisted by the following seven Bishops: Bishop De Pencier of New Westminster, Bishop Duvernet of Caledonia, Bishop Harding of Qu'Appelle, Bishop Keator of Olympia, Wash., Bishop Scadding of Oregon, Bishop Paddock of Eastern Oregon, and Bishop Rowe of Alaska. There were a large number of clergy

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present. The sermon was preached by the Ven. Archdeacon Scriven. The consecration took place on St. Matthias' day.

THE REV. E. V. SHAYLER, rector of St. Mark's Church, Seattle, Wash., held a Quiet Day for the clergy of the diocese of Columbia in Christ Church Cathedral on Wednesday, February 7th.—IN ANTICIPATION of the Pacific Coast Conference of the Brotherhood of St. Andrew, to be held in Victoria next October, a dinner was given by the Victoria local assembly on February 8th. The speakers were Dean Donel, the Rev. E. V. Shayler of Seattle, and Mr. J. A. Birmingham, Canadian secretary of the Brotherhood.

Diocese of Kootenay.

THE DIOCESAN Synod was held in the middle of February. The Bishop of New Westminster presided. It is hoped that the Episcopal Endowment Fund will be completed this year when Kootenay will be able to have a Bishop of its own.

Diocese of Ontario.

A HANDSOME gift has been made to St. George's Cathedral, Kingston, by the cadets of the Royal Military College, for whose use one of the galleries is set apart, and who regularly attend the services. The gift is a heavy, solid silver box, lined with gold, for holding unconsecrated bread.—THE DIOCESE of Ontario will be represented in the Ottawa City mission, to close March 2nd, by the Rev. W. F. Fitzgerald, of St. Paul's Church, Kingston.

OWING to the date of the financial year being changed to December 31st, there will be no meeting of the diocesan Synod this year. The next meeting will be called in February, 1913. If a meeting was held this year at the usual time there would be only about six months between the two meetings of Synod, which is not thought advisable.—THE EXECUTIVE COMMITTEE held the semi-annual meeting in Kingston, in the middle of February, Bishop Mills in the chair.—THE MISSION of ten days, held in St. Luke's Church, Lyndhurst, was very largely attended. The missionary was the Rev. R. P. McKim, of St. Luke's Church, St. John, diocese of Frederickton. A large number remained after the last service to express their gratitude to the missionary.

Diocese of Quebec.

AT THE MEETING of the Corporation of Bishop's College, Lennoxville, in February, a proposition was made by the Old Boys' Association to give up University work and conferring degrees and devote the whole institution to school purposes. There was considerable discussion on the subject, but it was pointed out that under the deed of gift the corporation had no power to change the nature of the bequest. Bishop Dunn of Quebec and Bishop Farthing of Montreal presided in turn at the meeting. Bishop's Old Boys are proposing to start a whirlwind campaign to raise \$250,000 to place the school upon a secure and permanent foundation.

Diocese of Montreal.

THE ANNUAL meeting of the diocesan W. A. opened with a service in Christ Church Cathedral, Montreal, on February 28th. Bishop Farthing preached, after which the Holy Communion was celebrated. The Bishop, in his sermon, vigorously denounced the pleasure filled lines of the society women. He also made a strong appeal for revival of the Lord's Day, rather than a world's day. In the Bishop's address at the opening of the business session in the afternoon, he emphasized the claims of the home diocese. Mrs. Patterson Hall, general president of the Dominion Woman's Auxiliary, gave a short address, urging the study of missionary literature. A number of good reports were read and discussed. In the evening a reception was held at Bishop's Court for the delegates

and their hostesses by the Bishop and Mrs. Farthing. The session closed on Friday, March 1st.

THE FIRST of the noon-hour Lenten services, under the auspices of the St. Andrew's Brotherhood was held in the business part of the city on Ash Wednesday. The hall was crowded, many having to stand during the twenty minute's service. Bishop Farthing was the preacher and his address was a plea for the realization of the truth that man is now a Son of God.—A PRESENTATION was made to the Rev. Canon Troop, rector of St. Martin's Church, Montreal, by the Montreal Hebrew Christian association, on the evening of Ash Wednesday. The token of the Society's gratitude and esteem was in the form of a framed address, which Canon Troop when thanking the deputation, said should always have an honored place in his study.

Diocese of Toronto.

THE NEW mission of St. John's, West Toronto, was dedicated by Bishop Sweeney, on February 25th. The building was only opened last December, and it is already too small to accommodate all who come.—BISHOP MILLS of Ontario preached morning and evening in St. Alban's Cathedral, Toronto, on February 25th. He congratulated the Bishop and congregation on the way in which the building of the Cathedral was prospering.

AT THE ANNIVERSARY service of St. John's Church, Port Hope, February 11th, a new communion table and chancel curtain were dedicated.—THE NEW parish house in the parish of All Saints, Collingwood, was opened and dedicated by Bishop Sweeney on February 11th. The building, which is a fine one, contains rooms for the work of the Woman's Auxiliary, as well as others for the use of the chapter of St. Andrew's Brotherhood. There is also a good recreation room, kitchen, etc.—THE NEW vicar of the Church of the

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Epiphany, Parkdale, a suburb of Toronto, the Rev. Canon Hague, began his work in the parish on February 18th, by preaching both morning and evening. A reception was tendered him the following evening in the school-house by the parishioners.—**BISHOP BRENT** of the Phillipine Islands, is expected on a visit to Toronto, early in March, and will preach in St. Simon's Church on the 10th. The committee of the Laymen's Missionary Movement are arranging a meeting to be addressed by Bishop Brent in the afternoon.—**THE REPORT** of the Church of England Deaconess House at the last meeting showed how many activities the ladies have in hand. The House is at present quite full.—**AT THE MEETING** of the Corporation of Trinity College on February 14th, a resolution expressing deep gratitude to the late Mr. James Henderson, with regard to his munificent bequest to the College, was passed. It was provided also that a portrait of him, painted in oils, should be hung in Convocation Hall, and a brass tablet erected to his memory in the College Chapel.—**A LARGE** congregation was present in St. Luke's school house, Toronto, February 17th, to hear the Rev. Father Officer, of the Society of the Holy Cross, N. Y., give an address on "Community Life."—**ST. PETER'S CHURCH**, Toronto, has had a bequest of \$1,000, from the late Mr. J. H. Mason, a member of the congregation.—**CONFERENCES** in aid of Sunday school work are to be held in various centres in Toronto and in other parts of the diocese, during the last week of February and the first week in March.

AT A MEETING in the parish house of St. Thomas' Church, Toronto, February 8th, a presentation was made by the parishioners of an address and a beautiful set of episcopal and convocation robes, enclosed in a handsome traveling case, to the Rev. J. C. Roper, Bishop-elect of Columbia, B. C. Many kindly words of remembrance of his nine year's pastorate of the parish, were spoken with every good wish for the future of Dr. Roper and his wife. The former was much affected by the affectionate regards shown and in his reply to the address mentioned as a curious fact that it was that very day twenty-six years ago, February 8th, 1886, that he had arrived in Toronto for the first time direct from Oxford. On the same day he was presented at St. John's Convent, Toronto, with a beautiful mitre and stole, the gifts of the Sisters of St. John the Divine, and with a cope from a layman who did not wish his name to be known. The whole set of vestments are very beautiful, and are the work of the Sisters' hands.—**THE PROPOSED** Revision of the Prayer Book was one of the subjects under discussion at the January meeting of the rural deanery of Northumberland and Peterborough. A resolution was passed favoring Revision.

Diocese of Rupert's Land.

THE POSITION of general missionary to the diocese has been accepted by Archdeacon Page, rector of Colton, Woodbridge, England. He will have charge of the field work.—**AT THE** February meeting of the rural deanery of Winnipeg, among a number of subjects discussed was "Settlement Work in North Winnipeg." The work has hitherto been maintained by All Saints' parish. A committee was appointed to report on the matter.

Diocese of New Westminster.

GREAT PROGRESS is being made in the Indian work of the diocese. A new hospital and school house have just been completed in the Nicola Valley. At Spence's Bridge a new church has been built by the Indians themselves and consecrated. At Yale the old school is to be replaced by one costing \$10,000. In the Chilliwack Valley where last year there was only one parish there are now three. There are two missions for work among the Japanese, carried on in Vancouver, and in the middle of the city a Chinese

mission with a Chinese catechist. Among the new missions opened in the suburbs of Vancouver, the two latest are St. Nicholas', in East Vancouver and St. Thomas' in South Vancouver.

Diocese of Huron.

SPECIAL week-day services for deepening the spiritual life, to be held during Lent, were begun on Ash Wednesday in St. James' Church Hall, St. Mary's.—**THERE WAS** a large attendance at the men's banquet in the school-room of All Saints' parish, London, February 15th, in the interest of Huron College. Bishop Williams was in the chair.

CHRISTIAN WOMEN, when your husbands and sons return to you in the evening, after buffeting the waves of the world, let them find in your homes a haven of rest. Do not pour into the bleeding wounds of their hearts the gall of bitter words, but rather the oils of gladness and consolation. Be fond of your homes. Be attached to your homes. Make them comfortable. Let peace and order and tranquility and temperance abound here.—*Cardinal Gibbons.*

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