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

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## A "Higher Theological Learning"

**A** LITTLE pamphlet, full of food for thought, and entitled *The Higher Theological Learning: A Plea*, has been issued as a portion of a report presented by a committee to the Associate Alumni of the Philadelphia Divinity School. Its substance is to show how little hospitality is given in the American Church to thorough scholarship among the clergy. We train our theological students in the smattering of an exceedingly varied classical and theological education; but of an expectation of specialized students our canons bear no trace, and for them our seminaries make little provision.

Even less provision is there for the maintenance of such scholars after ordination. Our clergy, if they would obtain a "living" in the Church, must be parish priests or missionaries; and try though the conscientious priest must and will, there is little opportunity for development of a scholarly inclination among either of these callings. The English universities have their fellowships and their right of patronage of well-paid, quiet country "livings"; the Cathedrals have canonries and prebendaries' stalls, many of which give the opportunity for a life of study. As a result the English Church is never devoid of scholars, and English Church theology is respected throughout Christendom.

Of all this we in the American Church are totally destitute. We have no Oxfords or Cambridges; and our few small colleges have too great a financial struggle to maintain their own small and over-worked faculties to be able to make provision for paid scholarships for post-graduate work. Our country parishes are not endowed. Our Cathedrals, even in the stronger dioceses, have not developed the opportunity of encouraging scholarship by means of appointments that shall admit of both sufficient leisure and sufficient income for the purpose. Neither in our canons, in our seminaries, or in our Church foundations do we afford encouragement to lives of scholarship.

Occasionally we do find a priest with an independent income who goes abroad for a few years of hard study at his own expense. And what have we for him then? He may possibly receive an appointment upon the faculty of one of our seminaries, where there is little encouragement to continue the higher studies that have engrossed his attention; but even that is by no means a certainty. There are isolated students of higher learning among the non-parochials of our larger cities; men who have the brains, the desire, and the first part of the education that would fit them to be named with the names of Gore and Moberly and Illingworth and Hort and many another in the English Church; but what encouragement do they receive after a few years of study? They have unfitted themselves for the general run of parish work and have strayed from the path of promotion. Having money—for they could not have given these years to study if they had not—they settle down into that most pathetic of all factors in the ministry, the wealthy priest who has nothing to do, and who is leading an idle life in a world that is, crying out for workers.

The condition is not creditable to us as a national Church. It is true that we can leave knotty questions of theology, as of science, to English and German scholars to unravel. It is true that, pressed as we are for men and for money, we must devote our resources in both primarily to the work of evangelization and training of our own people. We may need missionaries more than we need scholars. But it is not to our credit that in seeking to provide the first of these we are wholly apathetic to provision for the second. Especially is it far from creditable to us that when we have the material out of which

scholars are made, and the readiness on their part to pursue scholarly studies at their own expense, we have no way of utilizing them. We consign them to retired lives of idleness, we give them no work to do, we do not encourage them to write books, we would not buy the books if they were written; who would read the scholarly book of a non-parochial clergyman living an isolated life at a New York hotel, wholly apart from any intellectual environment?

True, in spite of all disabilities, we have scholars in the American Church, and more of them, probably, than the public supposes. Not nearly all of them venture into the realm of authorship, though there are notable exceptions. Several of our Bishops, two or three of our theological professors, and a very few of our parish priests are authors of learned works that are treated with respect in the world of letters. Even these are handicapped by the paucity of scholars in the American Church, which tends to prevent an expectation of scholarship when one of our clergy produces a new theological book. The old British sneer, "Who reads an American book?" still survives practically in the realm of theology; and the worst of it is that we Americans, and even American Churchmen, are apt to be among the most apathetic toward new books by our own scholars. Other things being equal, a new book of English theology will find more readers among American Churchmen than a new book by an American theologian. Look at it as one will, the American Church, in practice, does not encourage finished scholarship.

IS THERE ANY CURE for this condition? The Philadelphia committee, already referred to, makes four suggestions. They "have been impressed by the vigor shown by the Joint Commission on the Status of Theological Education." They would memorialize this Commission "in favor of more adequate provision for higher theological learning in the Church."

They would memorialize diocesan conventions, asking them to bring the subject before General Convention.

They would have our new Cathedral foundations utilized, as are those of the English Church, "for the honor and support of men of marked learning."

They call upon their own *alma mater*, the Philadelphia Divinity School, "so to extend and endow our School for advanced work that it might in time be for us such a centre of sound and godly learning as Oxford and Cambridge are for England."

Each of these suggestions has in it something worthy of consideration. The Commission on the Status of Theological Education can be instrumental in framing a canon that shall greatly simplify the absolute requirements of such education while at the same time encouraging, if not actually requiring, the candidate to specialize in some form of elective work. We shall not then assume, as our present canons cheerfully assume, that every priest will be a marvel of intelligence in every phase of theological possibility; but we shall assume that each is fitting himself to be an expert in some form of priestly work or study. If a man is to be a missionary he need not also be a Hebrew scholar; and a specialist in sociology may even be excused from intimate acquaintance with Greek roots. This is not to cast discredit upon Hebrew and Greek as theological studies; it is rather to assume that classical scholarship is, of itself, a form of specialization that must be thorough to be worth while, and that can only be made thorough if it be a recognized end, instead of a mere by-product, in a priest's

education. We shall have scholars in the ministry only when we abandon the idea that every graduate of our theological seminaries is thereby proven to be a scholar.

Memorials to diocesan conventions or to General Conventions strike us as of less value. The Joint Commission on the subject has already been created and any legislation that may be required might better be brought to its attention.

Cathedral foundations, as giving the opportunity for canons or prebendaries to live lives of study, do undoubtedly present an opportunity, but also a danger. Positions must first be created and endowed for scholars, altogether apart from the working force of a Cathedral chapter. The appointment to such a canonry should carry with it a distinct stipulation as to the duties of the canon. He must work or he must study; ornamental titles for idle priests are contrary, happily, to the American sense of fitness of things. Appointments as scholars should, in our judgment, be for a limited period of time, renewable if deemed proper, and should involve the duty of occasional stated preaching and other ministrations at the Cathedral and also of other Sunday work, perhaps at mission stations, if required. It should be understood that the purpose of such positions is to make possible lives of study and not lives of idleness. No sinecures under the guise of Cathedral appointments, should be created. But even where a Cathedral foundation has no endowment that could be used for the creation of such scholarly canonries, there might well be, in our judgment, the honorary recognition of scholarly clergy within the diocese by appointment of them as canons, to which the opportunity of stated preaching in the Cathedral should invariably be attached. Empty titles discredit a Cathedral organization; recognition of scholarship by appointments to which

honorary titles are attached in every way dignifies such an organization. And when there is a small income available for the purpose, the financial encouragement of the scholarly canon by enabling him to publish a book when opportunity presents itself, is a recognition of his scholarship, as well as a test of it, which would not ordinarily involve a prohibitive expense.

And, finally, the suggestion that some seminary—whether that at Philadelphia or another—should specialize in post-graduate work of a scholarly character is an exceedingly happy one. We have more seminaries than we need for the training of candidates for the ministry; we are quite deficient in seminaries for the training of scholars. If one or two of our present seminaries could see their way clear to specialize in advanced scholarship, even, if necessary, to the exclusion of training for the canonical examinations, we cannot think of a better use to which their endowments could be put. Here is an opportunity to cure that duplication of effort in theological education which undoubtedly there is at the present time. If the authorities of each of our theological seminaries would carefully look over the ground contiguous to it and inquire whether the chief need to which it might conceivably minister might be that of training raw material for deacon's and priest's orders, or the training of scholars by post-graduate work, we believe that the need for greatly increasing the emphasis on the latter, perhaps even to the exclusion of the former, would be seen to present the greater opportunity to at least one or two of them. In saying which we do not forget that post-graduate work is already a feature of several of the seminaries, though, perhaps, a chief factor in none.

In conclusion we have to thank this committee of the Philadelphia alumni for their very suggestive report.

## The Consecration of Wealth

WHILE the discussion continues as to what changes in machinery would expedite the collection of the Five Million Dollar Fund for clergy pensions and also provide the necessary current funds for clergy relief, it might not be amiss to remark that what is most needed in both of the branches of this one work is cash, or pledges that shall ultimately be resolved into cash.

There is money enough among Churchmen to do the work that God calls the Church to do, which must include the proper protection of the aged clergy and of the widows and orphans of the clergy. Somehow we have not solved the problem of the consecration of wealth to God's service, or else we have given too limited views of opportunity to our men of wealth. It is quite true that the burden resting upon the Church should be borne by all her children, and the emphasis upon the small weekly offering for general as well as for local work is a right one; that small offering is all that most of us can give.

But yet the tendency of the day is to underrate the responsibility of men of wealth for large things in the Church. Mathematical apportionments necessarily fail to take varying degrees of financial opportunity into consideration, but yet that varying ability is an essential factor in the case. We hear much of missions to the poor. Perhaps the most pressing need of the day is rather a mission to the rich. Consecration of wealth, giving with no string attached to the gift, has not been over-preached nor over-done in the American Church. We trust that we do not underrate the bounteous gifts to many worthy objects that the rich men who are also pew-holders in our churches are constantly making, but too seldom by far do we find the Church *corporately* entrusted with their gifts. We need hardly add that there are pronounced exceptions.

And this leads us to question whether it is necessary that the *quality of Churchmanship* of the rich men of the Church should be so weak as, commonly, we find it to be. Why should a poor man be a better Churchman than a rich man? Is it because there is an inherent power in riches to weaken one's hold upon the spirituality of the Christian religion? One does not find, unhappily, that our wealthiest parishes are distinguished, generally, for their advanced Churchmanship. They do not lead in presenting the highest ideals, nor in promoting the best legislation of the Church. Too largely their Churchmanship seems to be uninformed and unduly cautious. True, our rich men give, per capita and per parish, more than

our poor men give per capita and per parish; but do they give more per thousand dollars of their incomes? Is it not a fact that—with exceptions of splendid men among them who are as conspicuous by their rarity as by their noble generosity—the plans for large measures, the reaching after large ideals in the Church, fail very largely to receive the sympathy of her rich men? And if so, is this not because of the weakness of their Churchmanship? How else shall we account for our failure to reach the measure of possibility in our general missionary work and in raising our other large funds? Shall we, then, dilute the Churchmanship of the masses down to the quality of the Churchmanship of the rich, or shall we not rather seek to make *stronger* Churchmen of men of means?

The result of the condition, if we have rightly appraised it, is seen in the small interest that is shown in such large movements as that of the Five Million Dollar Fund. Probably it may be stated as a fact that *we must make better Churchmen of our men of means* before such a fund can be made to succeed. Until there is large spiritual vision there will not be large material gifts. We cannot seek for effect without cause. Because we have not succeeded in making thorough Churchmen of the rich men in our pews we have apathy toward missionary expansion, apathy toward such funds as this we have mentioned, apathy, or even hostility, toward the approach to larger ideals in the Church. These things probably go together, and will continue to go together.

In the meantime, the work of clergy pension and of clergy relief is exceedingly pressing. Failing, as we do, to reach even the ear of our rich men—because they seem not generally to be conversant with the Church press, they do not read circulars, and their secretaries answer their "begging" letters—our general funds are in a state of chronic embarrassment. The world looks upon the Protestant Episcopal Church as the Church of the rich. From the support given to the general funds of the Church it would apparently seem to be rather the Church of the poor. This condition will, doubtless, continue until our rich men are stauncher in their Churchmanship. What a responsibility rests upon the rector of a wealthy parish, when he compares possibilities with actual, hard facts!

But if these funds are to be built up at all, those who have attained to some spiritual perception must give to them according to their ability, be that small or great. Some may need to be told that gifts for investment in the permanent fund, from the income of which pensions are to be paid to the clergy who have reached the age of 64, should be sent to

Samuel Mather, Treasurer, at Cleveland, Ohio; and gifts for the immediate relief of aged and infirm clergy and of widows and orphans of the clergy should be sent to the Rev. A. J. P. McClure, Treasurer, Church House, 12th and Walnut streets, Philadelphia. A canon of the Church, too generally neglected, provides for such offerings in every church on Quinquagesima Sunday. Both funds are needy. Both are inadequately supported. Both are officially created by the Church corporately for the efficient fulfilling of her corporate responsibility.

**I**T is reassuring to observe an increasing demand on the part of thoughtful people that the differences between the United States and Great Britain over the interpretation of the Hay-Pauncefote treaty in the matter of canal tolls shall be arbitrated, if they are not eventually settled by diplomacy. Mr. Everett P. Wheeler, a leading Churchman of New York, is one of the most recent writers on these lines, his article published in the *Outlook* being, in our judgment, conclusive.

**Canal Differences Should be Arbitrated**

That the treaty is so worded as to leave some ambiguity as to whether or not the United States was surrendering her right to preferential treatment of the coast-wise steamers of American companies is unfortunate, but it does not justify our government in declaring that its own interpretation is the only one of which the language is susceptible. Five years ago, we are confident, the *Outlook* editorial force would have been among the most insistent of American voices demanding arbitration. That it takes contrary ground to-day is most deplorable, though the letters on the other side from Mr. Wheeler and others which it has published must go far to neutralize its own editorial position.

And for our part we quite concur with the view that others have expressed, that the exemption from canal tolls of American coast-wise ships is, on its merits, a gross abuse. We, the whole American people, and our sons and grandsons who must eventually redeem the bonds, are paying for the canal. Why should we issue free passes through it to a few wealthy American ship owners? These exempted vessels are not "ours" because they fly the American flag and because they ply between American ports; they are private property, administered for private gain, and in equity should pay us, the whole people, for the use of the canal that we have erected, not for them, but for us. It is an absurd abuse of terms to speak of exempting "our" ships. We, the American people, own no merchant ships. When we acquire some will be ample time to discuss whether or not to give preferential treatment to them.

The best way out of the muddle would therefore, in our judgment, be to repeal the inequitable laws that establish a new privileged class at the expense of the people. Such repeal will settle the question at issue with Great Britain automatically. But if Congress insists on its legislation in the interest of special privileges for a small class of wealthy Americans, at the expense of the people, let us, the common people who are obliged to pay the bill, at least insist that though we may be obliged to submit to the unwarranted theft of our money, we will not also allow our honor to be compromised. And our honor is compromised if our government insists upon its own interpretation of an ambiguous clause in a treaty and refuses to arbitrate it.

One cannot indefinitely believe in Arbitration—for other people exclusively and for "sure things" of our own.

**ANSWERS TO CORRESPONDENTS**

INFORMATION.—(1) There is good authority for the use of Altar lights at Morning Prayer but the practice is not usual.—(2, 3) There is no real distinction between Eucharistic lights and office lights; hence it is proper—though, again, not very usual—to light the former as well as the latter for Evensong.—(4) There is no test of "correctness." The six tall lights now customary are rather a modern use, but the number, size, and arrangement of Altar lights never have been fixed either by rule or by custom. The significance is in light itself, and not in particular arrangement.

L.—A Bishop, officiating at the daily offices, would naturally do so from the choir, precisely as a priest would do.

QUERY.—A "Rural Dean" might better not claim the title, Very Reverend.

THE MORE we think about it, the clearer and surer it becomes that, if we are ever to learn anything about the Supreme Spirit, we must come at it not alone by looking at the earth and sky, not alone by studies of matter and force, but by looking also and chiefly by inward nature at the finest spiritual products and principles as they are exhibited in the noblest lives.—*Charles G. Ames.*

**DUTY TO GOD**

FOR SEPTUAGESIMA SUNDAY

**D**UTY towards God is the first Commandment, in importance as well as in time; for upon it depends our duty to our neighbor. The latter commandment is being insisted upon by some of the finest men and women of the country; but in spite of all effort to solve the problems of child-labor, excessive hours of work for women, under-paid shop girls, and the placing of unemployed, the problems remain through skilful evasion of law; and others that menace human conversation are constantly arising. The movement has sent a wave of legislation from ocean to ocean, and much has been accomplished, it is true; but the true remedy will follow only when the first commandment of the Law is satisfied, and we shall learn our duty to our neighbor when we realize our full duty to God. The justice will mean more than keeping within the letter of the laws of man. It will mean keeping up to the standard of God.

The parable of the vineyard makes a clear distinction between the justice of man and the justice of God. Many will confess to a feeling that the first laborers should have received more than the last; but that is because there were the last laborers with which to compare the first. The question is not whether the first should have received more, but whether the last should have received as much. The first should not have received more, of course; because they received the full wage that was bargained beforehand. But why did the workers in the last hour of the day also receive a penny? Well, that is God's way; and we may all thank God for it!

Who objects to receiving more than his due; not only in money, but in praise, or reputation, or honor? And yet how loathe some of us are to allow to another the overflowing measure. Man's justice has more to do with what he considers his own due, than with what he owes to his neighbor; but God's justice means a full day's wage to every worker, first or last; and a demand for the full capacity that lies within our opportunities. The hours in the parable represent our opportunity; and all that is required of us as laborers is our best. When we have done that there is a full reward, whether we came early or late, whether we have accomplished much or little.

If men applied such an idea of justice to material things in this work-a-day world, how many of the "last" would come into their own! We might no longer consider a working girl "worth" only fifty cents a day; and there might be no need of an anti-white-slave crusade. What does our heavenly Father think a potential mother of men is worth to the commonwealth? And when the Lord Jesus looks upon the children of mill and factory, does He still say: Suffer the little ones to come unto Me, and forbid them not; for of such is the kingdom of heaven?

"But that is some kind of 'ism' that you are suggesting. How can I pay what is called a living wage and hope to succeed in business, when other men—" Ah, there is the rock in the path! "Other men and women." God does not ask what the other man does; His concern is with what we are doing. When Simon Peter, thinking of John, asked the Lord, "And what shall this man do?" Jesus answered: "What is that to thee? Follow thou Me." To be no worse than another, or even to be better than another, may mean nothing. It all depends upon the trust that was committed to us. We are workers in the Master's vineyard; and the field is His, and the tools with which we work—money, brains, or strength. The task is to do His work in love; and His work is the harvest of souls whom He loves.

How can we say that we love God whom we have not seen, and love not our brethren whom we do see? As a matter of fact we cannot; and for that very reason the first commandment is first. When we love God we must love our neighbor.

R. DE O.

**"GO UP HIGHER"**

ASSUREDLY this stands fast, namely, that in the kingdom of heaven, both here and hereafter, there are high places and there are higher. God has good gifts and He has perfect gifts. Even now, saw we all things as they truly are, we should see that in His kingdom there is nothing of that tame uniformity which we sometimes ascribe to it, as though all the saved stood upon the same level. In one sense they do so; all are saved by faith; but in another there are high and higher, steps and gradations, an infinite variety—and they who fall short of the first, it is by no means certain that they will fall short of all.—*Archbishop Trench.*

## Blue Monday Musings

**T** PICKED up this in a New York hotel the other day, and am quite willing to help advertise the new "church" which brags of having no creed, but goes on to commit itself (in certain passages I do not reprint) to astrology, reincarnation, Karma, and all sorts of dogmas that make up a creed of sorts. Poor things, isn't it pathetic?

"THE FIRST CHURCH OF THE RESTORATION,  
NEW YORK CITY,

"With a Purpose, but without a Creed"

"THE CHURCH OF THE RESTORATION

will be organized within a year, designed to restore Christianity to its original basis of spiritual truths, interpreted according to reason. It will be under the management of a Council. A new indoctrinal translation, with commentary, of the New Testament will be presented.

"Since orthodox theology, grounded on the literal interpretation of the New Testament, has to a large extent been discarded, it is deemed needful that the inner or mystic interpretation of Christianity be presented, as it satisfies at once the demands of scholarship and the aspirations of the devotional nature. This new church will be creedless, and will welcome into its membership sincere students of any form of religion, who seek to express the spirit of the Christos.

"THE FIRST CHURCH

has been formed by a local group of members, to hold public meetings in New York City, pending the establishment of the Church of the Restoration."

Ah, how good the old hymn sounds:

"We are traveling Home to God  
In the Way the Fathers trod.  
They are happy now, and we  
Soon their happiness shall see."

I HEAR from Michigan of a "down grade" incident this summer, sure to be praised as an example of "breadth" by some, but tragic enough to those who think of consequences. A little Congregational chapel has held to the faith in our Lord as God Incarnate since it was established; and its members worship Him with loving hearts. But a summer member from a large city, accustomed to "liberal" ideas, secured an invitation from a Jewish Rabbi to preach one Sunday morning! One can fancy what the sermon was like. I do not blame the Jew; but have our brethren never meditated on what it is to "crucify the Son of God afresh, and put Him to an open shame"?

A RECENT NUMBER of the *Baptist Standard*, commenting upon the *Congregationalist's* exultation over the abandonment of Baptist standards, makes some interesting comments, which are worth consideration by us, whose standards are other and more ancient, therefore better worth maintaining. "The Mt. Morris Baptist church" of New York City, under the leadership of Dr. J. H. Randall, gave up Sunday sermons for Sunday lectures, established "union communion services," and at last voted to receive into full membership, members of other Christian bodies, irrespective of the mode of their baptism. Follows the comment:

"1. Preachers without convictions or denominational loyalty may subvert the faith of whole churches. The preacher may be amiable, bright, interesting, and yet betray Christ in the house of His friends.

"2. The lecture for the sermon instinct with the life of the gospel, is always a prelude to a decline in the life and usefulness of a church. The lecture for the sermon is the abandonment of the divine for the human in the Church of God.

"3. The people who wanted to join the Mount Morris church probably did not really want to join a church of the living God, ordered by the divine Word. They likely wanted to join a lecture-ship conducted by a man who pleased them. They joined the man, not a real church as a divine institution, in which dwells the Holy Ghost.

"4. This is not Christian union any more than a junk heap is a union of the disjointed members composing it. The only Christian union is that which centres in Christ Jesus the Lord. There is no real Christian union not gripped by regard for the divine word and moved by reverence for the divine will in all things.

"5. What has put the Mount Morris church on the down grade will land other churches on the broad, common plain of indifference to fundamental truth, and would, if followed generally, utterly

destroy the Baptists and deprive the world of the value of their consistent testimony for the truth as it is in Jesus."

A KIND FRIEND sends me Vol. I, No. 1 of *The Divine Science Journal*, published in Hartford by Robert Charles Hannon, C.S.B., D.S., who is also (he modestly tells us) the author of "the most wonderful book of the age, wholly original, surpasses anything ever published on the subject of Mind Power, brilliant, illuminating, logical, independent, clear and concise, interesting, uplifting, and soul-inspiring," etc. This extraordinary volume costs only \$2 (\$1.18 less than *Science and Health, with Key to the Scriptures*), and "establishes the fact that the mind of man is infinite and self-existent, having all power!" The shrinking author identifies his work with "the Book of Life" spoken of in Revelation; assures us that he has brought the dead to life again (as witness a man shot through the heart in Broad Brook, Conn., whom he restored), and that "the world has been startled" by his gigantic work. I gather that he conceives himself to be the true divinely appointed successor to Mrs. Eddy, and the deadly foe of Mrs. Augusta Stetson, Calvin Frye, *et al.* The apparent breach between Mrs. Stetson and "the Mother Church" was a trick; and the directors to-day are all tools of Mrs. Stetson! And so forth, and so forth. What a convenient thing a waste basket is!

ONE OBSERVES always with interest and sympathy the spread of really Catholic feeling, even where the sentiment is in advance of the power. In South Carolina last month a criminal, just before execution, received the ministrations of a Baptist minister, "who administered Holy Communion to him," a Columbia paper informs us. Assuming that the man was penitent, our Baptist brother did right; but it is the first case of its sort that has come to my notice.

A MICHIGAN friend sends me this visiting-card, which is also significant and hopeful:

OSCAR S. MARTIN  
COLDWATER, MICHIGAN  
Pastor of  
Kinderhook Free Baptist  
and  
Gilead Congregational Churches

AND HERE is an announcement in the Philadelphia *Public Ledger*, which shows how the desire for deepened spiritual life leads men inevitably to the Church's ways:

"Arrangements were completed for an all-day retreat by members of the presbytery next Monday at the Overbrook Presbyterian church. The services, which are for prayer and conference, will begin at 7:30 o'clock in the morning and close with a celebration of the Holy Communion at 4 o'clock in the afternoon."

HERE IS A NEW organization in a much-needed field. I only regret the lecture, which was probably of less value than the silence:

"Society of Silent Unity. Noon Silence daily (except Sunday), at 305 Madison avenue. Monday, December 2nd, Lecture, 3 P. M. Subject, 'How Shall We Open the Door to Larger Possibilities?'"

SOME SIGNIFICANT FIGURES have just come to hand from Worcester, Mass., which I summarize. In 1906-8 and in 1910-12 Worcester licensed the sale of alcoholic liquors; in 1908-10 it forbade that sale. For drunkenness, the arrests in the first license-period were 172 per cent. of those in the no-license period; and in the second license-period, 196 per cent. Arrests for assault and battery, 122 per cent. and 120 per cent.; for all causes, 130 per cent. and 148 per cent. Alcoholic patients in the City Hospital, 152 per cent. and 207 per cent. The Board of Health reports deaths from alcoholism 300 per cent. and 237 per cent. Does license pay? (Observe that the proportion for the second period will increase, as 1912 was not yet finished.)

In Massachusetts, careful calculation shows that no-license cities, with the same tax-rate and a smaller debt, were able to spend larger sums on streets and schools, because they had to spend much less on crime and poverty, and because they increased in population and industry faster than the license cities. The financial side is not the most important; but, even on that side, license is a failure. Vote No! PRESBYTER IGNOTUS.

**ENGLISH COMMISSION FORMED TO PROMOTE CONFERENCE ON FAITH AND ORDER**

**Archbishop of Canterbury Shows Result of the Visit of American Commissioners**

**INTERESTING ITEMS OF ENGLISH CHURCH NEWS**

The Living Church News Bureau }  
London, December 31, 1912 }

**T**HE Archbishop of Canterbury has sent a letter to a number of Bishops, priests, and laymen, which was published in full in the *Times* newspaper of last Tuesday, with regard to the proposal which has been made by the General Convention of the Church in the United States as to a World Conference on Faith and Order to be held at some future date not yet settled. The Archbishop sets forth the origin of the matter, and then, after referring to the appointment of a commission and to the visit to this side of the Atlantic of delegates from the commission to see the two English Primates, the Primus of the Scottish Church, and the Primate of the Church of Ireland, with whom were associated other Bishops, he goes on to say:

"The interview which the Archbishop of York and I had with them took place at Lambeth Palace on June 25th, when we invited certain other Bishops and a few members of the Lower Houses of Convocation to be present. The conference was of a private nature. A brief account, however, of its conclusions was subsequently placed in the hands of Bishop Anderson of Chicago, who acted as leader of the American delegation, and will be by him communicated to the commission which the delegates represent."

The Archbishop proceeds to describe the form which his suggestions took as the outcome of the conference, and which has already been published in THE LIVING CHURCH. He was now writing to invite them to become members of the Commission which is being nominated by the Northern Primate and himself.

"The matter," the Archbishop says, "is obviously of great importance, but I do not anticipate that, for the present at least, the work of the Commission will make great demands upon the time of its members. We propose that it should comprise about 20 or 25 men. Pray let me hear whether the committee may have the advantage of your services."

The following Churchmen have consented to form the English committee: The Bishop of Bath and Wells, the Bishop of Winchester, the Bishop of Oxford, the Bishop of Ely, the Bishop of Ripon, the Dean of Westminster, the Dean of Wells, Bishop Tucker, D.D., the Master of Selwyn College, Cambridge (Dr. Murray), the Rev. W. H. Frere, D.D., the Rev. William Temple, the Rev. Henry Gee, D.D., the Rev. A. E. Burn, D.D., the Rev. Tissington Tatlow, Dr. Eugene Stock, the Vice-Chancellor of Leeds University (Dr. M. E. Sadler), Professor Beresford Pite, Mr. Athelstan Riley, Mr. Leslie Johnston, and Mr. W. W. Seton. The Bishop of Bath and Wells will act as chairman.

The vicar of Leeds announces a forthcoming change in the service of matins at the parish church on the first Sunday of each month. He says the strain of singing matins, followed by the sung Eucharist, has long been felt to be a heavy tax on the choir. On and after the first Sunday in January, therefore, matins is to be said, not sung, at 10:30, proceeding as at present down to the end of the third collect. The choristers will not be on duty until 11 o'clock, at which time the Eucharistic service will begin. Thus, he points out, those who value matins will not be deprived of it, and those who cannot come in time for that office can come to the Holy Eucharist at 11, which with a brief sermon preached in the appointed place will not put a strain upon the worshippers.

A chalice, which was given to Wakes Colne Church in 1703, and became at some unknown date lost, has been discovered in a London jeweller's shop, and purchased again for the church to which it belonged, and thereto restored. It is of "Queen Anne pattern," and bears the following quaint inscription:

Colne Wake.

Hic calix in locum surrepti emptus  
est Anno Domini 1703. Procul ite profani.  
Gull, May hujus ecclesiae Rectore  
Joane Keable oeconomio.

The church of Wakes Colne or Colne Wake, one of the oldest in the kingdom, has many objects of special interest. Its font is considered by archaeologists to have been in use for close upon

(Continued on Page 396.)

**TEACHER TRAINING IN NEW YORK**

**Courses Provided at the Diocesan House**

**SOCIAL SERVICE COMMISSION ESTABLISHES A SPEAKER'S BUREAU**

**Death of Rev. L. R. Dickinson**

**OTHER CHURCH NEWS OF THE METROPOLIS**

Branch Office of The Living Church }  
416 Lafayette St.  
New York, January 14, 1913 }

**T**HE new programme of the Diocesan Training School was published a few days ago. The second year's course, which opened October 4, 1912, was largely attended, and the interest in the "First and Third Years," opening on February 7th, is very encouraging. The classes meet Friday evenings at eight o'clock in Hobart Hall, Diocesan House, 416 Lafayette street, near the Astor Place Station of the subway. Early registration is desirable. The total cost of each year's tuition is only \$3.00. The Rev. Dr. William W. Smith, secretary of the Teacher Training Committee of the Sunday School Association of the diocese of New York, at the above address, will furnish detailed information upon request. His consultation hours are from ten to twelve each morning. Bishop Burch, Canon Harrower, Archdeacon Hulse, and other prominent clergymen and laymen are deeply interested in this important undertaking for Church Extension. The following curriculum will be of interest to Church people in and beyond the limits of the diocese.

**A COURSE OF INSTRUCTION**

**FIRST YEAR**

*The Life, Words, and Works of Jesus Christ.*

A Ten Lesson Course, with Readings covering in Historical Sequence, the Life of Jesus Christ, suited to any Course of Lessons, presented in Scholarly and Interesting form.

This Course will be given on Friday Evenings at 8, commencing February 7, 1913.

The Instructor will be the Rev. C. A. H. Stridsberg, M.A., Fellow at the General Theological Seminary.

The price of the course taken singly will be \$1.50.

*Child Study and Religious Pedagogy.*

A Fifteen Lesson Course with Readings, covering with Lectures, Blackboard Drawings, Illustrations, etc., the Essentials of Child Nature, the Process of Mental Growth, the Stages of Development of Children, their Interests at Varying Ages, How to Prepare the Lesson, How to Conduct the Recitation, How to Keep Order, How to Hold Attention, How to Reach the Interests of Children, How to Question, Tell Stories, and Illustrate, Memory, Habit, and Will-Training, the Curriculum and School Organization, and Manual or Hand Work in the School.

This Course will be given on Friday Evenings, at 9, commencing February 7, 1913.

The Instructor will be the Rev. Wm. Walter Smith, M.A., M.D., Graduate Student of Teachers' College, Columbia University, Secretary of the New York Sunday School Commission, Member of the General Board of Religious Education of the General Convention, who has conducted more than ninety such Courses with a Register of Teachers often reaching over 300 members in a class.

The price of this course taken singly will be \$2.00.

*An Outline of Christian Missions.*

A Ten Lesson Course, with Readings, covering an outline view of our Church's opportunity in the Mission Fields.

This Course will be given on Friday Evenings at 8, commencing April 25, 1913.

The Instructor will be the Rev. Hugh L. Bursleson, Secretary of the Domestic and Foreign Missionary Society.

The price of this Course taken singly will be \$1.50.

*The Christian Year, Its Meaning and Method of Teaching.*

A Five Lesson Course on the Christian Year, adaptable to any system of Lessons, showing its rationale, meaning, plan and methods.

This Course will be given on Friday Evenings at 9, commencing May 30, 1913.

The Instructor will be the Rev. Pascal Harrower, Chairman of the New York Sunday School Commission, Member of the General Board of Religious Education.

The price of this Course taken singly will be 75 cents.

**THIRD YEAR**

*Church History.*

A Twenty Lesson Course, with Readings, covering an outline of Church History. Many of these Lectures will be illustrated by Stereopticon Views.

This Course will be given on Friday Evenings at 8, commencing February 7, 1913.

The Instructor will be the Ven. Hiram R. Hulse, Archdeacon of Orange.

The price of this Course taken singly will be \$2.50.

*The Old Testament.*

A Twenty Lesson Course, with Readings, covering Old Testament History as a Preparation for the Coming of the Messiah.

This Course will be given on Friday Evenings at 9, commencing February 7, 1913.

The Instructor will be the Rev. Stanley Brown-Serman, M.A., B.D., Associate Minister of Christ Church, New York.

The price of this Course taken singly will be \$2.50.

A fully attended meeting of the Social Service Commission of the diocese of New York was held at the Diocesan House on Friday afternoon, January 10th. A large volume of important routine business was transacted.

**Social Service Commission Meets**

The commission desires to have it widely known that it has established a speakers' bureau "for the convenience of the clergy and their various organizations." A neat booklet has been prepared giving a preliminary list of well-qualified persons who have generously consented to accept a limited number of engagements. Their services may be had upon application to the commission without cost other than the expense of travel and entertainment. Provision is also made for renting lantern slides with type-written lectures on the following subjects: "Hours and Wages, or, How the Other Half Lives"; "Housing, or, Where the Other Half Lives"; "Women and Children in Toil, or, The New Slavery"; "The Amusement Problem, or, Dance Halls, Social Centres, etc."; "The Battle for Health, or, Hygiene, Anti-Tuberculosis, etc."; "The Coming City, or, the Problems of the Municipality." Another chapter gives valuable suggestions for originating and conducting A Social Service Mission. The pamphlet, in conclusion, presents a classified list of speakers connected with Church institutions and societies, general institutions and various industrial and miscellaneous organizations. The clergy and their helpers are invited to correspond with the commission's executive secretary, the Rev. Charles K. Gilbert, 416 Lafayette street, New York City.

The Rev. Legh Richmond Dickinson, a retired priest of the diocese of New York, died at his home at Mount Vernon, N. Y., on Friday, January 10th, aged 83 years. Mr. Dickinson was received as a member of this diocese in 1887. He was for fourteen years rector of the Ascension Church, West Park, N. Y. His graduation from Columbia College in 1851 was followed by graduation from the Virginia Theological Seminary in 1855.

**Death of Rev. L. R. Dickinson**

Year books of city and near-by parishes are now being published, reviewing the year that has passed and the work and conditions of these parishes. That of St. George's is naturally among the largest. The Year book is the last to be prepared by the former rector, the

**New Year Books Issued**

Rev. Hugh Birkhead, D.D., and among the material additions to the property during his rectorship are noted a cottage and a bungalow for summer work at Rockaway, costing \$7,245, and \$1,007, respectively; a summer camp for boys at Blackhall, Conn., costing \$6,937.70, and St. George's chapel, costing when finished about \$100,000. It is rightly stated in this Year book that the Sunday school of the parish is among its best features, in connection with which it is stated: "The work of Mr. H. H. Pike, as superintendent, cannot be overestimated. Through his consecration to his task and his absolute forgetfulness of self, he has made St. George's Sunday school a name to conjure with, and has contributed an ideal of what a layman can do to all the clergy who have come under his tuition in the many years he has been with us."

St. Andrew's Memorial Church, Yonkers, presents in its Year book a statement of the year's work, issued as the first under the new rector, the Rev. Francis T. Brown. The following rather formidable sentence is quoted from the statement of "a somewhat different policy to be pursued hereafter in the conduct of the *Parish Visitor*." "The solemn fatuity that characterizes so much of current public utterance on Church and religious subjects, whether proceeding from the anfractuosities of Bishops, priests, and deacons or of laymen, will receive more respectful treatment in being sedulously ignored."

The Church of the Ascension, Mount Vernon, also issues a Year book, the last under the rectorship of the Rev. Robert P. Kreidler, whose rectorship of five years' standing was recently concluded. The parish dates only from 1890, but is doing a large and successful work.

More elaborate than any of these year books is a *History of the Parish of the Incarnation*, written by the Rev. J. Newton Perkins, and published by the senior warden, Mr. Francis Lynde Stetson, which has just been issued in a volume of some three hundred pages. It relates the events in the life of the parish during sixty years of its work under its successive rectors, Dr. Edwin Harwood, the Rev. Henry E. Montgomery, Dr. Arthur Brooks, Dr. W. M. Grosvenor, and at the present time the Rev. H. C. Robbins. The volume contains biographical notes of all the clergy connected at any time with the parish and of the wardens and vestrymen, and half-tone illustrations of most of these, as also of the church and many of its details. It is obviously the result of the most painstaking inquiry and work.

A course of lectures on "The Permanent Religious Value of the Old Testament," by the Rev. Raymond C. Knox, chaplain of Colum-

**Lectures on the Old Testament**

bia University, is being given in the library of St. Faith's House, Cathedral Close, under the auspices of the New York Training School for Deaconesses, on Wednesday mornings at 11 o'clock. The course began on January 8th and will continue for twelve weeks.

The annual dinner of the men of the Church of St. Mary the Virgin was held in the assembly rooms of the clergy house, Tuesday evening, January 7th. The guests and speakers of the evening were Bishop Burch and the Very Rev. Selden Peabody Delany, Dean of All Saints' Cathedral, Milwaukee. Preceding the dinner a reception was tendered those dignitaries of the Church. The Rev. J. G. H. Barry, D.D., the rector, presided at the dinner and in a most happy vein introduced the speakers. At the guest-table were also General Bingham, Mr. Haley Fiske, Dr. A. M. Knight, Mr. Robert Giles, and Mr. Edwin S. Gorham.

**Prominent Churchmen Heard**

The men of St. Mary's assume the responsibility of raising funds to meet the missionary apportionment and the support of the Summer Home.

The speakers were inspiring and the evening a most enjoyable one.

Because of the early date for Ash Wednesday, a great and perhaps unprecedented number of public and private social events is scheduled for the next week. Besides receptions, society dinners, and other functions there are to be some notable gatherings of

**Many Pre-Lenten Meetings Held**

Churchmen for definite work.

On Tuesday afternoon, January 21st, there will be a luncheon and an important meeting of the Catholic Clerical Union of the City of New York at the City Club. At this time a vote will be taken on certain proposed changes in the constitution.

On the same evening the Associate Alumni of the General Theological Seminary will hold a mid-winter reunion and dinner at the Hotel St. Denis. Distinguished speakers have been secured. Addresses will be made on "The Future of the Church"; "Christian Values in Social Work"; "Some Problems in Religious Education"; and "Alumni Representation in the Board of Trustees of the Seminary." The Committee of Arrangements consists of the Rev. Gilbert M. Foxwell (chairman), the Rev. G. Herbert Dennison, the Rev. C. Malcolm Douglass, the Rev. Philip C. Pearson, and the Rev. John Keller (secretary).

The Joint Committee of the General Convention on the Charter and Laws of the General Theological Seminary will have a meeting on the following day. The trustees of the seminary will also meet on Wednesday. Among the important items of business will be the consideration of names for election to the chair of Dogmatic Theology. Professor Roper, after five years of devoted and most excellent service, resigned about a year ago to become Bishop of Columbia, in British Columbia.

On Thursday evening the Church Club of the diocese of New York will have its annual dinner. This yearly gathering is steadily growing in interest and importance. Bishop Greer will be present.

The Church of the Ascension, Mount Vernon, has called the Rev. Cyrus Townsend Brady, LL.D., to be rector in succession to the Rev.

**Dr. Brady Called to Mount Vernon**

R. P. Kreidler. Dr. Brady is at present rector of St. George's Church, Kansas City, and is well known through his novels and other writings. He was born in 1861, graduated at the U. S. Naval Academy, and was ordained deacon in 1889 and priest in 1890. He was Archdeacon of Kansas for four years and Archdeacon of Pennsylvania for three. Dr. Brady was expected in Mount Vernon this week to look over the field and will officiate at the Church of the Ascension next Sunday.

**ENGLISH COMMISSION FORMED TO PROMOTE CONFERENCE ON FAITH AND ORDER**

(Continued from Page 395.)

1,000 years, and only one other of its kind is in existence. Over the chancel arch are still seen the Lancastrian roses painted in the reign of Henry VII., in commemoration of the battle of Bosworth Field, which restored the Lancastrian dynasty to the throne. It is stated on reliable authority that the Prince of Wales' feathers were once visible on the east side of the chancel arch, where they were painted in honor of the Black Prince, who married in the year 1361 Joane Wake, the "Fair Maid of Kent," who owned the manor of Wakes Colne. The Black Prince lived at the manor house, according to tradition.

THERE are always those whose eyes are holden so that they cannot see the beauty and holiness that wait in any place where men live, but must go to the ends of the earth in a vain search for that which stands at their doors. Sir Launfal leaves the Christ at his gates when he goes on the long and idle quest, and finds his Master only when he has learned that the divine is always close at hand. The illusion of the remote, complex, and obscure is the thinnest of veils to those who have once seen life face to face and passed through the process to the reality.—*The Outlook*.



**LAST WEEK'S EVENTS IN PHILADELPHIA**

**Church Club Discusses Missionary Work**

**SOCIAL EVENTS AT TWO PARISHES**

The Living Church News Bureau }  
Philadelphia, January 14, 1913 }

**T**HE Epiphany meeting of the Church Club brought together about one hundred of the members, most of whom had supper in the club rooms before the two addresses of the evening were given. Bishop Lloyd was the first speaker, and instead of giving news from the field, as many of his auditors expected he would, he dealt with some of the fundamental relations of missionary work with the building up of a true and enduring civilization. With characteristic directness, he put before the men of the Church their definite responsibility for the fulfillment of the Church's mission, whether in Philadelphia or at the ends of the earth. He was followed by the Bishop of the diocese, who spoke on the Apportionment. Bishop Rhinelander defended the principle of Apportionment, commended the duplex envelopes, and declared that he was not willing to accept from any parish or individual that there was not money enough to meet all that was asked. There is plenty of money, the lack is a lack of love. Mr. John J. Collier, president of the club, presided at the meeting, which was arranged by the committee on General Missions.

Two very pleasant social gatherings are reported from Philadelphia parishes this week, one reminiscent of past happy relationships and the other in anticipation of those to come. The people of St. Jude and the Nativity, as a mark of their affection for their rector, the Rev. L. N. Caley, whose twentieth anniversary was celebrated in the church on the preceding Sunday, quietly prepared for a reception to him and Mrs. Caley, which came as a surprise to them on the evening of Tuesday, January 7th. On the evening before that the people of the Church of the Holy Apostles gave a largely attended and cordial reception to their new rector and his wife, the Rev. and Mrs. William T. Capers. A former rector of the Holy Apostles, the Bishop of Wyoming, is in the city at present as the guest of Mrs. George C. Thomas, and on the evening of the First Sunday after the Epiphany, he spoke to his former congregation about his work in that jurisdiction.

**Receptions Given  
Two Rectors**

As was said last week, the very air seems charged with missionary interest just now. In addition to the address by Bishop Thomas, Mr. George Gordon King, treasurer of the Board of Missions, spoke on the same Sunday at Christ church, Germantown, while the Rev. George Alexander McGuire, M.D., Field Agent of the Church Institute for Negroes, preached in the morning at St. Michael's, Germantown, and in the evening at St. Mary's, West Philadelphia. Bishop Rhinelander has called a meeting at the Church House for Friday afternoon, January 17th, to organize a Pennsylvania auxiliary of the Church Institute for Negroes.

The people of St. Clement's parish, after several disappointments, were able to use the renovated church for the first time on the Sunday after Epiphany. Special services of rejoicing were held, Solemn Eucharist with procession in the morning, and Solemn Evensong with procession and *Te Deum* in the evening. The decayed roof supports have been replaced by steel girders, and the whole interior redecorated, at an expense of \$25,000, with most satisfactory results. The newly organized St. Vincent's Guild of Acolytes, of which the rector of St. Clement's, the Rev. Charles S. Hutchinson, is chaplain, will hold its first general service in this church on the evening of January 22nd, and the Bishop of the diocese will make an all-day visitation of the parish on Quinquagesima Sunday.

Old St. Paul's Club, for the help of men striving against the drink habit, has added to its equipment a coffee wagon, to visit the wharves and furnish the longshoremen and draymen with hot coffee on wintry days. Everyone who accepts the coffee is invited to come over to the clubhouse on one of the evenings when meetings are held and to participate in the discussion as to the advantage of good food and coffee over alcohol as a support in cold weather. The Rev. H. Cresson McHenry is president of the club.

The rector of St. James' Church, the Rev. William C. Richardson, D.D., has arranged an interesting course of thirteen lectures to be given in the parish house during the winter. The Rev. J. Cullen Ayer, Ph.D., of the Divinity School, opened the course on Thursday, January 9th, with an historical lecture on "The Church of England," and the rector of old Christ Church, the Rev. Louis C. Washburn, D.D., is announced to speak on the 15th on "Three Hundred Years of American Church History." Talks on travel, science, social questions, and athletics are included in the series.

**Work of  
Old St. Paul's Club**

**Course of Lectures  
at St. James'**

**THE WEALTH** of a man is the number of things which he loves and blesses, and by which he is loved and blessed.—*Carlyle*.

**MANY ACTIVITIES IN CHICAGO**

**Events of Last Week and Those that are to Come**

**JAMES L. HOUGHTELING COMMEMORATED  
AT THE SEMINARY**

The Living Church News Bureau }  
Chicago, January 14, 1913 }

**T**HE memory of the late James Lawrence Houghteling, founder of the Brotherhood of St. Andrew, is gratefully cherished by large numbers of Church people in Chicago, as throughout the Church, and an annual address in his memory has been given at the chapel of the Western Theological Seminary for the past two years. The second of these addresses was given by the Rev. Dr. James S. Stone, rector of St. James', at the Seminary Chapel, on the evening of Thursday, January 9th. The invitations stated that the address was "associated with the Foundation of the Chair of Homiletics and Pastoral Theology," in the Seminary.

The Illinois Chapter of the American Guild of Organists attended service in St. Bartholomew's church (the Rev. H. W. Schniewind, rector), on Tuesday evening, January 7th, and the parish choir, under the direction of Mr. C. Gordon Wedertz,

**Service for  
Organists**

the choirmaster, sang choral evensong, with Aitken's canticles and Warren's anthem, "O Zion That Bringest." The organ recital in connection with this service was given by Dr. Louis Falk, Mr. Walter Kellar, Mr. Nicholas De Vore, and Mr. Robert Hyde, the last-named being the organist and choirmaster of St. Peter's. There are about 75 of the organists of Chicago and vicinity, including the leading artists in this department of music, who comprise this Illinois Chapter of the A. G. O., and they are doing a great deal to popularize and to improve the standard of Church music and organ music, in this busy musical centre.

Dean Sumner has been obliged, on account of his recent hospital experience with appendicitis, to rearrange his various engagements for public speaking and lecturing. His course of Monday evening lectures at the Western Theological Seminary will accordingly begin on January 27th, the theme that evening being "Poverty and Outdoor Relief." The next lecture will be on Thursday evening, February 27th. All the others will take place on Monday evening, as follows: March 17th, April 7th and 21st. These interesting lectures are open to the clergy and laity.

**Dean Sumner  
Rearranges Plans**

Christ Church, Streator, during the rectorship of the Rev. W. D. McLean, has been realizing very gratifying growth and development, and has lately been redecorated and improved until it has now one of the most attractive interiors of any church building in Streator. In the early days of Illinois, this town was settled by a strong group of "free-thinkers" and others with Unitarian tendencies, and this feature in the general life of the place has made it a difficult task to build up the influence of the Church. Patience and much prayer, however, have accomplished wonders, and the congregation is now worshipping amid very beautiful and Churchly surroundings. The sides of the chancel have been paneled in solid oak, corresponding to the new altar; and the other improvements include a handsome missal-stand of brass, and a pair of five-branch lights (these being the gift of a generous stranger from New York City who happened into church lately while passing through Streator); an effective rood-screen of oak, electric lights with beautiful oak chandeliers, the tinting of the walls in Tiffany green, the finishing of the pews in Flemish, and the addition of a new carpet and a new furnace. The color scheme is very attractive, the various hues blending into a soft and restful harmony. The choir is doing excellent work, and gave Gounod's St. Cecilia Mass at Christmastide. The parish now has some 175 communicants, and there are 120 names in the Sunday school enrolment. The Rev. W. D. McLean has been rector for four years. Mrs. McLean is the organist of the parish.

**Work at Christ  
Church, Streator**

Three years ago the Rev. A. T. Young came to the Church of the Advent, on Logan boulevard, on the north side of Chicago. The funded debt of \$5,000 which then rested on the mission has been reduced by \$1,000, and a strong effort is now being made to have the remaining \$4,000 taken by members of the congregation, in fifty and one-hundred-dollar lots. Bonds have been printed, with interest coupons attached, and the people are greatly interested in the project. The mission lately became a parish, and has grown notably in membership, resourcefulness, social service, and missionary zeal. The rector recently declined a call to take up an important work in another portion of the country, and the people are accordingly rallying to this debt-raising proposition with increased earnestness.

**The Church  
of the Advent**

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There are some 350 members in the Young Girls' League of St. Peter's parish, probably the largest guild of its kind in this part of the Church. The membership has now been limited. All the classes in Domestic Science are filled, and the only room for more members is in the swimming class and the gymnasium class. This league meets at the Butler Memorial House every Saturday morning, and is doing effective work along many lines. Miss Elsie Blacklock is the directress, and Miss Emily Schobel is the secretary and treasurer, the buyer being Mrs. F. C. Arthur. St. Peter's has a boy's club of 150 boys, meeting at the Butler Memorial House on Saturday afternoons.

Mrs. George Bass, the president of the Chicago Woman's Club, addressed the January meeting of the Federation of the women of the Church of the Redeemer, Hyde Park, on Wednesday, the 8th, her subject being "Christian Citizenship." There were 105 women at the luncheon preceding this address.

The Girls' Friendly Society of Chicago is taking an increased interest in Social Service. Miss Charlotte Pierce of Evanston has lately been appointed the Social Service secretary of our diocesan branch of the G. F. S., and she will cooperate in every possible way with the local branches in the effort to arouse a Social Service spirit among the hundreds of self-supporting young women who belong to the G. F. S. in Chicago.

A well-attended luncheon for the diocesan Social Service Commission took place at the City Club on Thursday, January 9th, Dean Sumner being in the chair. Among other important matters of business transacted, the plans were adopted for a dinner, just before Lent, to be attended by the clergy and laity of the diocese who are interested in furthering this kind of activity among our parochial organizations. The date and the place will be announced soon.

The Local Assembly officers of the Junior Department of the Brotherhood of St. Andrew have been working quietly and steadily among the boys of the Brotherhood, leading them to become members of "The Schoolboys' Scripture Union." This movement, which publishes a yearly card of brief and well-selected Bible readings for every day in the year, was originated in 1879, in England, and now enrolls over 750,000 members in all parts of the world and the annual card is now published in forty different languages. Some of the senior Brotherhood men of Chicago have been using these cards as guides for their own daily Bible reading, for several years past. Its use is growing in Chicago, and its efficiency is being recognized in many of our parishes.

Trinity parish, Highland Park (the Rev. Dr. P. C. Wolcott, rector), has lately completed a very handsome parish house, at a cost of \$15,000. The foundations are of concrete, the walls are of brick, and the roof is slated. The building is 90 feet long, and is of ample width. The largest room is 36 by 46 feet in size, with a balcony twenty feet square, this room being twenty-five feet high. There are several other guild rooms, and the kitchen is fully equipped with every convenience. The recent bazaar raised \$3,500 for the building and the furniture. The most pressing need which resulted in this handsome addition to the parish plant has been the growth of the Sunday school, under the superintendency of Mr. John A. Bunnell. The interior of the church has also been recently renovated and decorated.

Thursday evening, January 23rd, has been chosen for the annual dinner of the Laymen's Missionary Committee of the diocese, to which also the officers of the diocesan and parochial branches of the Woman's Auxiliary are being invited. This will be the third annual dinner of this kind, the last one having been held at the City Club last winter. The place and hour have not been generally announced at this writing.

The will of the late Rev. Thaddeus A. Snively has mentioned the following Chicago bequests: to St. Chrysostom's parish, \$2,000; to St. Mary's Home for Children, as well as to St. Mary's Mission House, and the Chicago Homes for Boys, the diocesan Aged and Infirm Clergy Society, and the diocesan Society for the Relief of the Widows and Orphans of Clergy, \$500 apiece; to St. Luke's Hospital and to the Chicago Polyclinic, \$250 apiece.

Three rooms have been furnished as memorials in St. Mary's Home for Girls of late. Two of these have been endowed by a bequest from the will of the late Mr. Frederick G. Richardson, formerly of Epiphany parish, and have been arranged for by his daughter, Mrs. George Shipman, now of Kenilworth. One of these rooms is thus endowed in memory of Frederick G. Richardson and Elizabeth R. Richardson, his wife. The other endowment is a thank offering. A third room has been endowed by Mr. Wentworth G. Field in memory of his parents, A. N. G. Field and Samuel G. Field.

The parish house of Christ Church, Woodlawn (the Rev. C. H.

Young, rector), has been equipped with a new hardwood floor, and a large Social Club has recently been formed for dancing and other recreative purposes. The rector of the parish has lately been invited to the diocese of Michigan City, and asked to bring copies of all the forms, cards, records, curricula, activities, etc., used in Christ Church Sunday school, for the purpose of showing the officers and teachers of the Sunday schools of that diocese a practicable plan for managing a Sunday school.

It was at the Chicago meeting of the General Board of Missions, last February, that the "New China Fund" was created, for the purpose of raising \$200,000 for new buildings, etc., in China. A gift of \$500 from Chicago has recently been sent to swell this fund.

One of the most beautiful services held in this diocese each year is "The Feast of Lights," at Epiphany-tide, held in St. Martin's church, Austin (the Rev. R. H. F. Gairdner, rector). There were 150 lights carried in procession, on the recent occasion when this service was held at St. Martin's.

#### "The Feast of Lights" at Austin

TERTIUS.

## CHRISTMAS EVE IN BOSTON

By ETHEL E. SABIN

I HAD hitherto regarded the reports of the Christmas Eve celebration in Boston as legends so pretty that they were foredoomed to fade on testing into the fabled realm of Elysium. However this season I saw for myself that a whole city may be touched with the spirit of Christmas.

All day the snow had fallen in large, moist flakes which, clinging where they fell, covered the ugly places that the city might be fair for the festival from Beacon Hill to Old North Church, now in the centre of Italian tenements.

The mayor of Boston had ordered that a living fir-tree on the Commons should be lighted with a gay network of red, blue, green, and orange lights. No gifts were hung there, but from the early gloaming when it was first lighted, people gathered about it. Yet in all the changing crowd, there was no noise such as ordinarily rises when many people of all types are together. A happy, expectant hush prevailed broken only by occasional exclamations.

At the hour of evensong the great churches and the smaller ones were filled to the doors with people worshipping. The stately Church of the Advent was a centre of the Christmas spirit. There the fragrance of the Yuletide greens mingled with the smoke of incense, veiling the sacred cross but not the star which shone high above it against the vaulted roof.

In a pause after the solemn chants and time ennobled hymns of Christmas, the choir sang that simplest of old Christmas ballads:

"I saw three ships come sailing in,  
On Christmas Day, on Christmas Day."

It was such a carol as a child or a childlike heart loves best, and touched the note of poignant simplicity underlying the highest ceremonial.

With the echoes of the Hallelujah Chorus still in their minds many of the congregation followed the choir boys out under the night sky, up the deep white streets, where every window in every house was bright with lighted candles. And we, the crowd, of every age and every degree, sang with the trained choristers the old carols of the Holy Night. We sang of "Royal David's city," and of shepherds who watched by night as we walked past the lighted houses, and saw each knocker wreathed with holly, for further sign of hospitality. Most often of all we sang "Adeste Fideles":

"O come, all ye faithful, joyful and triumphant,  
O come ye, O come ye to Bethlehem."

Some sang it in English and some in Latin, but it was a harmonious tide of music which rose above the snow-laden trees toward the dim stars.

Never had the story of the shepherds abiding with their flocks in the fields and the heavens filled with radiant forms and song, seemed more real, than in that sweet, cold air, with the new snow about us, as we realized that a great city of people was touched nineteen centuries later by the spirit of the first Christmas Eve.

THE SUPREME ATTRACTION in religion is not intellectual, but moral. The tasks of the spiritual life are on the layman; the theologian is being deserted, and people are asking one another the great questions of life; if they have a contact with the Eternal it matters not what grammar they use.—G. A. Johnston Ross.

## The Religious Position and Movement in America, Especially Among Students

BY THE REV. HERBERT KELLY,  
Priest of the Society of the Sacred Mission, England

### II.

I HAVE previously tried to show that there is, not merely in the outside world, but in the religious world itself, a certain tendency to drop God out of religious thought, as a not very practical factor. I have now to ask how this has come about?

No one who knows anything of religious history will doubt that real faith in God has been super-eminently the result of Christianity. No one who knows anything of Christianity will doubt that faith in God is that with which Christianity has been primarily concerned. We believe in Christ as God; we believe in God, because He is made known to us in Christ. We can come to God, because God in Christ has come to us. We can escape from ourselves and from self-trust, because God in Christ has drawn us into unity with Himself—by what He has done, not through anything that we have done or can do.

It is really surprising to note how little consciousness most people have of the way in which the younger men, and some at least of their elders, are drifting away from this Christianity. The following incident is sufficiently typical. We were to address some students on the subject of a proposed religious conference. In the morning we interviewed two of the leading secretaries. I asked the senior whether they were much upset over German criticism. He thought not, "because it had only reached us in its constructive stages." I had it in my mind to reply that I did not mind the criticism: it was the reconstructed Christianities I saw no use for. Fortunately I said nothing.

That same evening the younger secretary said in discussion that at the conference everybody should forget what denomination he belonged to. "Of course there were a good many men who did not believe in the Incarnation, but then, whatever has that got to do with Christianity?"—which was purely an ethic, the following of an example. We were informed that the theological colleges were full of this view.

The significance of this story is that the senior secretary (a really believing man) was either blissfully unconscious of what was going on, or else agreed that it did not matter. I heard of a secretary elsewhere who spoke of a certain professor as having given "a very Christian address," which so impressed the men that they asked him to come again, and if he did, "would he say something about Jesus Christ?"

The points therefore which I want to make clear are these:

(1) Our common religious attitude is ceasing to concern itself primarily with God or faith in God; it is concerning itself more and more with human activities, and for that reason it concerns itself with the merely ethical ideal.

(2) It is not a cause but a consequence of this that our Christianity is abandoning its own evangelical faith in Christ as God, and its faith in His atoning work; it is "constructing" a new Christianity which is only a basis for an ideal of our own.

(3) These changes are taking place for the most part unconsciously. We do not quite know even what the old Evangelical faith meant. The tendency of modern thought is not to repudiate "the divinity of our Lord," but it no longer sees much value in the doctrine. To us that may appear an incredible position, but its obvious meaning is that modernism has no longer got much use for the name of God anyhow. Plainly, the changes are of a very deep-seated kind. We are like a party which has gone out on the lake-ice in the spring, enjoying ourselves hugely, and wholly ignorant that the floe has separated from the shore and is taking us to a certain death.

If then I am asked how this change has taken place, I must add the question, How is it that we are so unconscious of it? Then I reply, The questions are one. The change has taken place, *because* we are so unconscious of it. If we would get a more satisfactory answer we must ask, "What exactly is this change of view?"

The nature of the change is quite plain. Religious people used to be thinking about God; now we are all thinking about ourselves. We might say that we were thinking about religion, but that is the same answer—religion, that is, our own religion.

The real beginning of the move was excellently expressed by a friend, with singularly good opportunities of knowing, to whom I had been pointing out the drift from "faith to works," *i.e.*, from God to self. He admitted it, but explained it as "the swing of the pendulum." "Formerly men did talk a great deal of faith, but they have learnt to see that we cannot go so exclusively upon our feelings. Things have swung over—perhaps too far—to what we have to do."

I would take that as a text. The old Protestants began from faith in God. There were works to be done, but what they did was so dominated by this trust in God that they hardly thought of it as their own. God worked in them and through them, and they left the result to God in peace and confidence.

The theological and quasi-credal basis of this faith has dropped out. I personally should say, because of the absence of any effective and permanent presentation of it in religious worship, *i.e.*, sacraments. Whatever the reason may be, it dropped and is dropping out. The faith still maintained itself, but it began to be recognized as a feeling—a "feeling of assurance." I believe the change can be detected even in Luther himself.

Now faith is an attitude of looking to something other than ourselves. It may manifest itself in feelings of assurance, as also in doing things or in not doing them, but it is not in itself either a feeling or an activity. This confusion has in fact led men to substitute faith in feelings-about-God for faith in God Himself. Then the door is open to faith in activities, and God drops out much more obviously.

The friend I quoted above, took it for granted that by faith I meant a feeling. He did not see that feelings are as much our own as activities. The modern movement does not see it either, nevertheless it has felt it blindfold (so to speak). The old evangelical "feelings" were all concerned with our own interior states. The modern mind thinks that "mawkish," and says brutally, "Hang it all, man, let's quit talking about ourselves and do something"—which is still more purely human.

The old Evangelicals, like the dear boys at my first university, were much better than their theory. They talked an amazing lot about themselves, but that was only the crust. At bottom they loved and trusted God. That was very largely due to the old Bible-reading faith (not so much in Christ as) in the written Word. So long as that anchorage held, there was always something more than self.

But that anchorage no longer does hold. Modern criticism is sweeping it out of the seminaries bodily. The Old Testament witness to the reality, power, judgment, of God has disappeared in a maze of enquiries as to dates, documents, authenticities of narratives, growth of religious ideas, and, on the theological side, controversies as to the authority of Inspiration, plenary or verbal. We argue over its historical and theological authority, but we have forgotten its meaning. Then we fall to discussing whether the Jewish mind to which Christ spoke was mainly rabbinic, occupied with the law, or eschatological, occupied with a new coming. It hardly occurs to us that to the Jews God did mean something. From amidst all this confusion, men are thrown back upon the two factors remaining in themselves—"religious experience" and morals, a psychological feeling nice and the doing of nice things. And you cannot manufacture Christianity out of these materials. States of yourself are not the materials of Christianity, but its products.

Christianity cannot long stand in this position, nor will religion of any kind. The time is not far off when the psychologists will show that the God who is known only to a religious experience, is merely a name for certain mental states; Professor James seems to have shrunk from this conclusion somewhat inconsistently, but others will not shrink. Surely if God can do nothing in His own universe, if He has left it to purely human activity to make the best or worst of it, who is He even to be Judge at the last? Nice people will go on being nice, and those who like talking about God will do so, but we shall

have justified the world's atheism to its satisfaction.

People do not recognize what is actually going on because there are two distinct main positions, each of which is split up in various ways.

(a) There is the formal position of the leaders of religious bodies which is (1) sometimes a survival, (2) sometimes controversial. (1) Many of the older men are going on blissfully serene where their grandmothers stood. Crowds of "arts" (or "crafts") students in the universities are so blissfully ignorant of what is coming on them. (2) Again, a great many leaders feel it due to their responsibility to go on repeating official formal statements of positions which have no longer any meaning to anyone.

(b) When one gets into the thinking student world (seminaries and large universities), or into the practical world of business in the large cities, or into the religious world of small towns where people are not weighted with official responsibilities, then you get their true mind. All denominational differences are admitted to be meaningless, and all positive Christian faith goes out with them, under various opprobrious epithets as "theological" or "dogmatic."

There is another section which is *aggressively* "modernist," and very self-satisfied. I cannot call it other than anti-Christian, in any sense in which the word Christian has ever yet been held. It maintains an active propaganda of a new Gospel, although it still insists on calling itself Christian.

The main body is not, however, anti-Christian in a formal sense. It is only utterly ignorant of what is at stake or how to find any solid ground. Just because of its ignorance it is easily satisfied with any kind of religiousness, and with anything which calls itself Christian. As usual, those who do not know what they want fall easy victims to those who do. Men are carried on by the momentum of the crowd, and never dream of asking critically whether it knows where it is going.

The result may be seen in Switzerland or Germany. There you find the same dwindling group of *pietische*, the overwhelming onset of Modernism, and a commercial life completely secularized, unaffected by the emotionalism of the one, smilingly applauding the amiable moralizings of the other—rid of Christ, free from the fear of God.

Things have not gone quite so far with us in England, partly, no doubt, because the new movements originated in Germany, and we have not yet felt their full force. The battle is still being fought, but, although the issue is far from decided, we are able to maintain a much better front than in Germany, very largely because the Church has not stood aloof, so much as the Roman Catholic Church has done in Germany. We have met the modern movements of thought squarely, taking from it what it had to give, and it has a great deal to give. Resting upon a sacramental and credal basis, the Church has been able to move, to retain the power of free thought, without getting altogether adrift. I do not say that there are no dangers in this attitude, or that our treatment of the problem has been altogether satisfactory. I only do say that the movement is being met, and not being left to go its own way.

I do not know if I ought, with so brief an experience, to attempt to compare the position in America with that in England. I can only give my opinion for what it is worth. It struck us both that America was, as yet, less affected than we are in England, for three reasons. (1) It is further from the continental centres of disturbance. (2) Owing to the vast distances and the smaller population—relative to area—there is less inter-penetration of ideas and more survivals. There is nothing in England so marked as the difference between Virginia, Wisconsin, and Boston. (3) Again, the Americans are a very busy and practical people. Even in the seminaries men were—if I may venture a criticism—far *too much* taken up with what wanted doing. Their minds were occupied with what they would say in next Sunday's sermon when they should have been thinking out their ideas for a Saturday essay.

These, however, only affect the question of time. All the materials are on the ground; all the forces are at work. Indeed, the battle is already in full swing, and it will have to be fought out. Our unconsciousness of its real nature constitutes its greatest danger. The battle is world-wide, going on—I make bold to say—all over America. The trouble in the Church is merely a result of it, and we cannot therefore meet it only for ourselves, and within the Church; the Church has to fight for Christianity in America.

To summarize my view of the situation, I should say that with the most tremendous earnestness and sincerity, with a

great deal of real religious feeling, our modern attitude was forgetting, very largely has forgotten, the meaning of faith; having lost the meaning, it is rapidly losing also the substance of faith.

I do not mean thereby to disparage the reality of personal experience or mystical communion with God. But all the facts of the case show, in America as in England, that these personal elements will not hold together by themselves. Over the common man in especial they take little hold, and we cannot emphasize too strongly that the Gospel was given for common men and not for saints.

Nor do I mean to disparage the importance of moral activity, and I am not blind to the often unreal formalism which so easily besets the Catholic idea of worship. Nevertheless, without the Catholic idea of worship, all that is most valuable alike in feeling and action must disappear into an un-Christian self-consideration and self-assertion. We can get no Christianity at once solid and living, until we bring these three elements of worship, feeling, and action into unity. This is what the Church has, not merely to keep for herself, but to set before the American religious mind as a primary and indispensable necessity.

### RED JERSEYS

BY THE VERY REV. WILLIAM NEELY COLTON

THE death of William Booth on August 20th drew forth less of press comment than has marked the close of other careers. Yet it is doubtful whether so widespread mourning has attended the death of any public person for generations; doubtful whether there is a man living who will leave so many hearts aching with the sense of personal loss—of a friend and helper withdrawn.

He was head of a spectacular movement which sought by garish means to attract public attention, and attracted less serious observation than it deserved. His was a career with few likenesses in history and no parallels. He remained for forty-seven years the leader and ruler of the movement he had started. Others have started movements and died too soon to guide their course, or have been unable to keep control of the forces they had set in motion. To William Booth was given both length of days and unflinching strength to hold the rudder.

A Methodist preacher at twenty-three he soon lifted his eyes beyond the furrow he was set to plow. He looked abroad and saw a limitless domain, at hand and yet untouched, waiting still for the man with heart and brain for its cultivation. In 1865 he and his wife founded the "Christian Union." It soon outgrew its name and the first conception of its founders. "It is a volunteer army," wrote Booth, and then, on second thought he crossed out "volunteer" and substituted "salvation." So fortuitously—if you will—was born the name which was to ring around the world.

The Salvation Army is active in fifty-six countries. It has nearly 9,000 posts, circles, and societies, and 21,000 officers and employees. On the side of social work, a feature of more recent development, it gives six million lodgings and twelve million meals a year.

Booth encountered intense opposition. Criticism came from quarters where encouragement would be looked for. Spurgeon condemned his methods as "cheapening religion"—the same criticism which some conservatives were wont to make upon Spurgeon. Ridicule and sneers have been the portion of the Salvation Army from the beginning. But none of these things moved Booth, nor those who had caught his spirit. Nowadays, a tenderer tone is heard. Most people are friendly to the movement, chiefly for the sake of its social and charitable work. They speak of it with sympathy tinged with condescension, willing to overlook those aspects which offend their refined tastes, for the good it is known to accomplish.

Seriously, is it not difficult to see where the ground of condescension comes in? The Church stands back from a task of primary importance, from the very work which is most explicitly commanded by the Master. Volunteers, unauthorized and unsupported, undertake the work, and persevere without encouragement, and their efforts are greatly blessed. There is more occasion for shame on the part of the Church than of condescension. Thousands of men and women owe their redemption to the Salvation Army. If any Church or sect is able to challenge comparison in respect to results accomplished, it may be in a position to deplore the methods of the Salvation Army—but from whence comes the challenge?

Most people regard the Salvation Army with a pale sort

of interest, based on the most meagre knowledge. The press, even the religious press, displays more interest in red hats than in red jerseys, gives more space to one of our recurrent movements in the conservative religious world, prefers to chronicle an academic discussion of unity rather than this most practical development of modern Christianity. The theological schools give Loyola his due but fail to call attention to the fact that Loyola is not the last of his kind.

We, ourselves, have never felt any inclination to wear red jerseys, or to sing hymns on the street corner. We are unable to picture ourselves as coming forward in a Salvation Army meeting to be prayed for. We cannot understand people who do such things. But while congregations of our sort are listening to sermons with greater or less intellectual gratification, or to music far different from the strident singing of the street-corner, men and women are peering out of the shades of hopelessness, groping toward the light, reaching for the proffered grasp of a hand warm with Christ's love, rising from death unto life—not in one place but in many, the world over.

After all, it is a phenomenon of some interest to the follower of Jesus Christ. Our churches and our services are means to an end—the end which these poor souls are reaching while we seek comfort on the road. Would it be so strange if, at last, the apostolically ordained minister should stand face to face with the zealot in a red jersey, and find the other's sheaves greater than his!

William Booth permitted his followers great freedom as to doctrine—so great that the one indispensable doctrine seems to be God's love in free pardon, but on the other hand, he was autocratic enough in government, and wielded a thoroughgoing discipline. You will find the terms reversed in most religious bodies. How many of us have smiled at thought of the term Army as applied to what has appeared to us a nondescript association of rather disorderly people! Yet superficial judgment is here deceived. The statement is attributed to Gen. Wolseley that the British Army has taken lessons from William Booth as to methods of organization, distribution, and control.

The Prayer Book plainly assumes that the Church is an army. In signing the Sign of the Cross in Baptism it puts in the mouth of the minister a sentence which makes the act an act of enlistment. Many people, doubtless, consider these words as rhetorical, or as a counsel of perfection. William Booth realized them in literal fact. In his organization an officer was an officer indeed, became subject to a most real authority—in the last analysis, the authority of the General himself. Grand divisions were placed under commanders. These commanders received orders and obeyed them implicitly. They were subject to removal or exchange by the sole will of the General. In General Booth's mind the principle of exchange was essential. No commander was to feel that the army under his command belonged to him. Commanders in the more difficult posts were to have their turn in more attractive stations. The man (or woman) was nothing; the work everything.

It was this inflexible discipline, apparently, which caused the secession of the General's son, Ballington, who, with his wife Maude Ballington Booth, founded the Volunteers of America. Ballington Booth, then commander of the Army in America, was given no voice in plans which vitally affected his command; and the time was at hand when it would be his turn to be exchanged to another post. The details of the rupture are not easy to grasp, but the incident shows the absolute nature of the General's rule.

Are we to grant that the words in the Baptismal Office are rhetorical, or a counsel of perfection? At all events, it seems clear that individual soldiers do not make an army, in any but a figurative sense. "Like a mighty Army moves the Church of God" is a thrilling sentiment, but in fact, observation fails to discover the likeness.

The Congregational system of organization, under which the Episcopal Church operates, is at the furthest remove from the organization of an army, and an effectual barrier to the methods employed by the poorest of armies. The priests of the Church may like to call themselves officers, but they are subject to no such discipline as is involved in the service of an officer. If the Bishops were Generals, issued commands to the clergy under them which must be obeyed, had the authority of removal and exchange, able to post their subordinates according to need and with a view to results aimed at, then the

Church might sing its martial hymns without being haunted by feelings of hypocrisy.

Let us pursue that "if" a little further. The career of a real officer in a real army would not tempt those who are seeking ease, it would curtail our independence (or shall we say, scope of self-will?) but it might be, on the whole, more attractive to the better sort of men. Bishops would be of more importance, and responsibility would make them stronger men. Responsibility they have, in large measure, to be sure, but responsibility for results coupled with lack of means for accomplishment is apt to be, in the end, a source of weakness rather than strength. As to the increase of efficiency, what doubt can exist? It is scarcely needful to refer to the successes of the Roman Catholics and the Methodists, who have realized, in some measure, the army idea.

The thought of learning from so strange a teacher as the Salvation Army may seem preposterous. But if the British Army could take lessons from William Booth, why not bodies organized for Christ's work? Insularity and narrowness hinder men from profiting by the examples God sets before them. Is it needful that the world should wait a century or two to recognize in William Booth a lieutenant of our divine Captain, accredited by his service and its fruits?

**"AT HOME WITH THE LORD"**

(II. Cor. 5: 8, R. V.)

Lord, I am weary; I have wandered far  
In rugged ways where thorns and briars are;  
Tears dim mine eyes, my path I hardly see;  
Dear Lord, I fain would be "at home" with Thee!

Fair was the morning, and my level way  
Stretched its broad length bedecked with flowers gay:  
With courage high, and freedom wide to roam,  
I did not long to be with Thee "at home."

The noontide sun revealed a rougher road;  
The way grew steep, and heavier far my load;  
Yet, as I struggled toward the wished-for goal,  
No thought of "Home" with Thee had touched my soul.

But now—how sweet on thoughts of Home to dwell,  
Where friend to friend the journeyings o'er may tell:  
With washen feet, and garments freed from stain,  
We all, with glad accord, shall there remain;

Each in the place 'mid many mansions fair,  
Which Thou hast gone before us to prepare;  
And gathered 'round the hospitable board,  
Shall be "At home" for aye, with our dear Lord.

Still pressing onward! Tho' the westering sun  
In lengthening shades proclaims day almost done:  
Another hill to climb, another stream to ford,  
And I shall be "at home" with Thee, dear Lord!  
JENNIE TURNER POWERS.

**THE SHADOW**

A little shadow on the world I cast;  
I saw it not, while yet the sun was high;  
But now, the light is lowering in the sky,  
And my own shadow I behold, aghast—  
The shadow of the long, pain-weary past.  
In shape a rood, the shadow seems to lie  
Upon the earth, with nails that crucify  
Its hands and feet, to bitter cross bound fast.

Oh, faithful heart, be near, while shadows creep  
Far to the east, where other suns shall be,  
As faithful John, with love so true and deep,  
Unwearied stood, that day, on Calvary;  
Oh, faithful heart, so near me thou dost keep,  
The shadow of my cross is cast o'er thee.  
HELEN MAUD GREENSLADE.

WISE PEOPLE who give us advice do well to emphasize the importance of the little things, the importance of the commonplace. What we need is so firm a faith, so deep a consecration, so much earnestness that nothing which needs to be done by us shall seem to us trivial or commonplace. We need sanctified imagination to help us to be zealous in good work, and there must be reason back of it. List for yourself the reasons you have for zeal in the Christian life. It will help you to be zealous. If we are going to get joy out of life as well as make life better for the rest of the world, we have got to be enthusiastic about it. Christian zeal means joy.—Selected.

## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

### THE BOSTON MEETINGS

THE meetings recently held in Boston of the American Historical Society and affiliated organizations surpassed the three-ring circus in extent and variety of interest. In addition to the Historical Society there met at the same time, and in the same locality, the American Economic Association, the American Political Science Association, the American Association for Labor Legislation, the American Sociological Society, the Efficiency Society, not to mention several smaller subsidiary bodies. The meetings were full of vital interest, but it was practically impossible for any one person to get more than a faint conception of the wealth of the programme or rather the programmes provided. Nevertheless the meetings had one very distinct value, and that was the bringing together of a very considerable number of men and women interested in teaching cognate branches; in fact the meetings are of importance, and therefore should be supported because of the fellowship which they create. No one can hope to attend all the sessions, but one does get in touch with a very large number of interesting and helpful people.

It is impossible to summarize the programmes of the several meetings. One of the most interesting to readers of this department was that dealing with social politics, the leading paper being presented by Professor Charles E. Merriam of Chicago. His paper, however, dealt more largely with the question of social policies than with social politics. The editor of this department discussed the question from the point of view of getting the policies enacted into law, suggesting that a considerable measure of opportunism and a reasonable conservatism at this time were essential. He expressed the view that there was great danger that an effort would be made during the present year to solve every conceivable problem and eliminate all evil at one fell swoop. Such a policy, he pointed out, would only result in a reaction and in undoing what had already been accomplished. A wiser course would be to take a few important subjects, carefully work out the needed legislation with regard to them, and then put them through the legislature. It was pointed out by Professor Merriam and others that the legislative programmes in the several states contained a large number of measures of social welfare. If all were to be enacted at once it is a question whether the body politic (that is to say the great mass of the people) could digest them. The wiser course is that to be followed by the Federation of Churches in Philadelphia, which has selected but three subjects to work for in the coming session of the Pennsylvania Legislature.

The Boston meetings were very largely attended by the leaders, as well as by the rank and file. As is usually the case in such meetings the social features were among the pleasantest, in that they afforded an agreeable means for getting acquainted.

### AN IMMEDIATE LEGISLATIVE PROGRAMME

The most important thing accomplished at the Boston meeting of the American Association for Labor Legislation was the crystallization of sentiment in favor of the definite immediate legislative programme put forth by the organization. Two months in advance of this meeting the Association published and distributed a Review of the Labor Legislation for 1913. One week in advance of the meeting the Association published and distributed a one hundred page campaign handbook, furnishing the essential facts for the active support of its immediate legislative programme. The meeting in Boston then took up this programme and discussed it section by section. In the meantime, after months of careful work, bills for uniform state legislation were being drafted with the coöperation of expert legislative draftsmen. The way is now prepared for a big educational campaign in support of the definite programme adopted by the Association. Here is the programme:

1. Provide for one day of rest in seven, no matter how continuous the industry.

2. Secure sanitary regulations for the protection of workers exposed to the dangers of lead poisoning.
3. Extend the uniform reporting of industrial accidents and occupational diseases and urge the adoption of the standard schedules for such reports.
4. Secure a revision of the federal employees' compensation act, including extension of the compensation principle to embrace occupational diseases as well as industrial accidents.
5. Aid in the enactment of additional state laws providing just systems of compensation or insurance against industrial injuries.
6. Encourage the investigation of industrial accidents and occupational diseases by state and national authorities, and urge upon the federal government proper provision for the study and advancement of industrial hygiene and safety.
7. Coöperate in securing effective legal safeguards for working women.
8. Prepare for the supreme test of law enforcement by helping to develop machinery for more efficient factory inspection and better enforcement of labor laws.

### A MODEL STREET

Adrian Molin, a Swedish expert on housing and living conditions, in his official report to the Swedish government, declares Bernard street, Albany Park, Chicago, to be a model street. He said: "Bernard street in Albany Park is the finest street I have seen in America or in any other country." In his comments he describes the points that entitle it to be thus designated. Briefly, he says, the location is ideal, the highway perfect, the houses architecturally satisfactory and better lighted, better heated, and more sanitary than any others he has found. The surroundings, he says, leave nothing to be desired, and the easy access to the city makes a home on that street possible to the man who works down town. The definite building lines give the street a formal attractiveness, but each house is of an individual type. There are many wide verandas and a number of sleeping porches, although the air is so pure and the ventilation so perfect that one dweller in the model street declares there is no difference between sleeping indoors and out.

Some of the houses are built of wood, some of cement. The outside of one of the most attractive houses is made of the same material as the gates—white crushed marble, laid in white Portland cement. The effect is dignified and pleasing. One great advantage of this finish is that the rain and snow keep it clean and after a shower or snowstorm the house has the appearance of freshly cleaned marble.

### CHILD HYGIENE

The Russell Sage Foundation supports a Department of Child Hygiene (1 Madison Avenue, New York), which issues a mass of stimulating literature along the following lines: Playgrounds, public baths, public school athletic leagues, Sunday school athletic leagues, amateurism and athletic control, public recreation for adults, play festivals and national holidays, folk dancing, wider use of the school plant, medical inspection of schools, dental hygiene, backwardness in the grades, open-air schools, school feeding, coöperative research in education.

### SHOULD PENSION MOTHERS

The state ought to make it possible to have children well cared for by their mothers, and this can only be done by pensioning the mothers upon whom the burden of bread-making for the family falls. If the people understood this, Judge Lindsay declares, they would be glad to be taxed to pay such pensions. Children are not properly fed. They are half starved, and poorly cared for. "I don't believe in spending money on playgrounds for children when their stomachs are empty. Their condition is pitiful, tragic, and that is filling the juvenile courts."

### ALABAMA SOCIAL SERVICE COMMISSION

The Commission on Social Service, diocese of Alabama, is now composed as follows:

The Rev. Messrs. W. N. Claybrook, Birmingham; H. W. Jones, Demopolis; F. DuM. Devall, Montgomery; Wyatt Brown, Mobile; E. A. Penick, Tuscaloosa; and Messrs. C. C. Grayson, E. H. Cox, D. M. Drennen, Birmingham; Dr. R. B. Regan, Mobile; J. M. Baldwin, Montgomery; E. C. Andrew, Montgomery; N. E. Stallworth, W. N. Garth, Huntsville.

THE WAGES BOARD of Victoria, Australia, has fixed the minimum wage for clerks, irrespective of sex, at \$12 a week.

## 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.

### BOOKS FOR THE CLERGY

To the Editor of *The Living Church*:

**M**AY I be permitted the favor of a little space to suggest to the members of the Woman's Auxiliary and their rectors, a way in which they could confer a great and far reaching boon upon our mission priests and their congregations?

It is a well known fact that in the mission field there are many good, faithful ministers who from lack of funds have been largely self taught in their professional studies, and these men have, for the greater part, small and oft insufficient stipends which entirely preclude the purchase of the necessary theological works to pursue their studies further.

On behalf of such I make the plea that the Woman's Auxiliary when writing them regarding their missionary boxes, should first consult their own rectors, asking them if they have any theological and kindred works to spare from their libraries, and if so, to furnish a list to be sent to the missionary that he might select such books as he does not already possess and which would help him in his holy calling.

I feel that the clergy who have had the inestimable privilege of a full university and seminary course must have many books such as I have in mind lying idle upon their shelves, books which could be put to a far greater use by being passed on to some less fortunate brother.

To the Reverend clergy I would add: if you feel a desire to help us of the mission field in this way, and are in doubt as to whom to send, write to some of the Bishops of the middle and far West and they will very speedily give you the names of some of their men to whom such a gift would prove a perfect blessing.

Trusting that this letter may be the means of helping some of my brethren and advancing the Kingdom thereby,

I am yours faithfully,

(Rev.) JAMES H. DEW-BRITAIN.

Griggsville, Ill., January 8th.

### THE EFFICACY OF THE SACRAMENTS OF NON-APOSTOLIC BODIES

To the Editor of *The Living Church*:

**I**HAVE read with a good deal of interest and sympathy the article by the Bishop of Marquette on "A New Condition in Home Missions," in your issue for January 4th. It naturally appealed to me, as the condition which he confronts is the same, only more so, in Eastern Oregon. In it he raises an interesting question concerning the efficacy of Presbyterian sacraments, and concedes that apparently they are efficacious, but he does not make it clear whether this efficacy is more than seeming, owing to the invalidity of their orders. This is a problem which has perplexed me and I am far from satisfied with the solution that, not having valid orders, there can be no proper sacraments conferring grace. The evidence that the sacraments of those bodies which have discarded the historic episcopate do confer grace is too pronounced to think otherwise.

A liberal-minded Roman Catholic might concede concerning our sacraments all that the Bishop of Marquette has said concerning Presbyterian sacraments, but the Bishop would answer, I fancy, that he knew from inward experience that they are efficacious. He probably could not convince the Roman Catholic that his orders were valid, not having papal sanction, but the latter could not disprove that the Bishop was mistaken in that which concerned his own individual, spiritual life.

Now, cannot we regard the sacraments apart from the question of the orders of those administering them? They are God's gifts, their matter and form in essentials, as regards the two which are generally necessary to salvation, were ordained by Christ Himself, not by the Church. Now where this matter and form are used there must needs be a sacrament. And when in addition to this there is faith on the part of the one administering and also on the part of the recipient, as shown in each doing what he believes Christ intended to be done, why should there be any doubt as to the effect? Certainly there is testimony enough that their action has been honored and confirmed by God as shown by the regenerating effect in the lives of those Christians: so I cannot, dare not, say, then, that they have received less grace than we do.

In arguing for the apostolic ministry and remaining faithful to our own communion, I do not impugn the sacraments of Presbyterians or Methodists. It is not necessary, for the main reason that we should be tenacious of that ministry is that it exists for the welfare of the whole Body of Christ. We believe it to be fundamental for the unity of that body and it is a breach of trust to forego such

an essential. We hold it for the benefit of our separated brethren and our aloofness from them is justified in that this is necessary to prevent the issue being obscured. In no other way can we so well force it on their notice and attention. Some day perhaps, they will see that in this we are right and will seek from us that which will increase and multiply their usefulness and effectiveness in promoting the Kingdom of God and the salvation of their fellow men.

La Grande, Ore., Jan. 5, 1913.

URTON H. GIBBS.

### THE LEGALITY OF RESERVATION

To the Editor of *The Living Church*:

**O**VER and over again, for many years, I have read in various forms of words, sound and unsound, that the Reservation of the Sacrament of the Body and Blood of our Blessed Lord, for the purpose of giving It to the sick or the dying, in a "*communio extra Missam*," is forbidden by a certain rubric at the end of the Communion Office.

Over and over again I have tried to find in that rubric a prohibition to set aside a portion of the Sacred Species for use in emergencies, with the result that I am firmly and immutably convinced that whatever may be the *spirit* of that rubric, its *letter* has nothing whatever to do with the reservation of the Sacrament.

What says the rubric?

"If any of the consecrated Bread and Wine remain over *after the Communion*, it shall not be carried out of the Church; but the minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same."

That which has been set aside for a "*communio extra Missam*" is not that which "remains over." Consequently, if "this" Church wishes to forbid reservation (which may Heaven forbid), she must see to it that the General Convention either adds another rubric at the end of the Mass, or makes a canon on the subject.

Pasadena, California,

AUGUSTUS DAVIES.

Feast of the Circumcision, 1913.

### "DRAW NEAR WITH FAITH"

To the Editor of *The Living Church*:

**W**OULD this requirement be fulfilled on the part of any one coming to Communion without the acceptance of the entire Faith? It is a part of the Faith to believe in the Holy Ghost. If we read Acts 8 aright it would seem to be a denial of a work of the Holy Ghost to reject Confirmation. In Hebrews 6 we read that the laying on of hands is a principle of the doctrine of Christ. A principle of the doctrine of Christ must be a part of the Faith. We also believe in the holy Catholic Church. The Church is the guardian of the Faith. She, and she only, can tell the qualifications for Holy Communion, the highest privilege on earth to the child of God.

More harm than good will come by encouraging partial believers to receive Communion. Love for our separated brethren will not be shown by obscuring any part of the Faith, especially so important a matter as the gift of the Holy Spirit in Confirmation. In Elmendorf's *Elements of Moral Theology*, page 581, we read that the rejection of the grace of Confirmation is a mortal sin of contempt of God's order.

Let us obey the Church. Let us keep her rules—rubrics—of the most important of which is found at the end of the service for Confirmation, about admission to Communion. And let us beware of the danger of hindering unity by a violation of the principle in the short exhortation—"draw near *with faith*."

Granite City, Ill., January 7, 1913.

W. H. TOMLINS.

### WHO MAY RECEIVE THE HOLY COMMUNION?

To the Editor of *The Living Church*:

**I**HAD a young son whose slogan was "No fair," if a matter did not appear just to him; and I felt the force of these words, when my wife read to me Mr. Gilman's and Bishop Gailor's letter in your issue of December 28th. I took up a Prayer Book, read aloud the rubric in question, and then delivered a homily on the subject; one can talk so fluently to one's wife! This done, she read your note following Mr. Gilman's letter, and as it covered succinctly the views I expressed, although of course unaware of the note, I felt like crying, "No fair," at so much force wasted, albeit I was grateful that I had at once taken the position you had; although I do not see how any other position could be taken. The wording of the rubric

is so clear and devoid of ambiguity, that it seems impossible to reach any other conclusion.

I felt sincere pain, knowing and admiring Bishop Gailor as I do, to read his letter, and it brings home to me—to us indeed—the need of toleration.

CLEMENT S. STOTT.

Kansas City, Mo., January 7, 1912.

*To the Editor of The Living Church:*

**W**ITH regard to the question discussed in your issue of December 28th: "Who may be Admitted to Holy Communion?" may I be permitted to say that in 1857 or 1858, when I was rector of St. Matthias' Church, Waukesha, I asked Bishop Kemper what was my duty in the case of persons coming forward to the Communion who were members in good standing in some or other of those societies which we were accustomed at that time to speak of as "the other denominations." I have never forgotten the Bishop's answer to this effect: "When a Christian person presents himself to receive the Holy Communion, whose only fault, so far as you know, is non-conformity, would you excommunicate him at the very time he is conforming?"

JOHN H. EGAR.

Milwaukee, January 8, 1913.

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

#### THE WORLD CONFERENCE ON FAITH AND ORDER

*To the Editor of The Living Church:*

**C**O venture to question the wisdom of the movement initiated by the last General Convention looking toward the promotion of a World Conference on "Faith and Order" by the various Christian bodies is doubtless a temerarious proceeding. The desirability of finding a basis of agreement acceptable to all Christians as to the things which divide them is to-day generally felt, and hence one who seems to throw cold water upon any scheme looking to that end inevitably finds himself suspected of lukewarmness in the cause of Christian unity. Now of course no Churchman can really be indifferent in this matter, though he may feel that any special method proposed for its accomplishment is ill advised and liable rather to defeat the purpose in question than to aid it.

The resolution adopted by the General Convention authorizing our participation in the Conference expresses "grief for our aloofness in the past and for other faults of pride and self-sufficiency which make for schism." A pious sentiment surely, and one which others will be justified in interpreting as a candid admission on our part that our attitude in the past has been largely responsible for the present divisions in Christendom, and that we are now prepared to rectify our mistakes and to hold out the right hand of fellowship to all those whom we have offended. If this declaration is not merely barren sentimentalism, it implies a readiness to present a scheme of corporate reunion which we believe would be acceptable to those whom our "aloofness, pride, and self-sufficiency" have in the past conspired to thrust into schism. It would be natural therefore to expect that our delegates to this proposed Conference will be prepared, if not to present any definite basis for Christian unity, at least to give assurance that the Church of which they are the chosen representatives preserves an open mind upon the questions to be considered. If it should appear that there is no mandate from the Church, except simply for an academic discussion, and no disposition upon its part candidly to review its own position as to the "Faith and Order" which it has continually professed in the past and still professes to-day, but that it will be compelled rather to utter a *non-possumus* to any alternate propositions, it seems to me that there will be a colorable pretext for a charge of bad faith against us. To seek to promote a Conference on "Faith and Order" with the mind already definitely made up on these matters, so that no ground is left for compromise, is effectually to defeat the very object in view.

To assume that the representatives of other Christian bodies participating in the Conference are ignorant of what the Church regards as its vital principles, and would welcome enlightenment thereon with a view to a reconsideration of their own position, is to predicate an ignorance which surely does not exist. To assume that our representatives suffer from a corresponding ignorance as to the tenets of other Christian bodies or could be moved by any counter arguments to minimize the Church's Catholic position, is to make an equally false assumption.

It may be thought that the Protestant bodies are disposed to hold less tenaciously to their position respecting ecclesiastical Order than is the case with us, and hence might be led, out of regard for the cause of Christian unity, to surrender certain points in our favor. But surely if this should prove to be the case such would naturally expect us also to yield something. Are we prepared to do this or even to hold out the slightest hope in that direction? I trow not. A Conference where all the concessions offered were made by one party while the other steadfastly refused to yield anything would be quite barren of any practical results. Our participation in such a Conference would indeed do permanent harm to the cause of Christian unity, for it would be certain to produce a feeling on the part of "our separated brethren" that we were simply playing with the subject and hoping to derive some sectarian advantage for ourselves.

I take it there was not the remotest intention on the part of the General Convention in authorizing our participation in this Confer-

ence to hold out the possibility of departure by a hair's breadth from the Faith of the Catholic Church, as expressed in the Nicene Creed, or from the ancient Order as represented by the historic ministry of Bishops, priests, and deacons. If this determination is made perfectly plain beforehand to those whom we have invited to participate in the Conference, of course no charge of bad faith would lie against us. Our position would be fully understood in advance. But then there would be no occasion for holding a Conference at all. Men do not confer unless there is something to confer about. If the issue is settled in advance for us it is likewise settled for others who differ from us.

I write this in no captious spirit, but because I have seen no statement from any authoritative source explaining exactly what practical benefits the Conference may be expected to accomplish.

The personnel of the committee appointed by the General Convention is a sufficient guarantee that nothing will be said or done on the part of our representatives which might in the slightest degree compromise the Church. What it would be interesting to know is in what light the other participants in the Conference would be apt to view the rigid attitude of non-compromise necessarily assumed by our representatives.

HAMILTON SCHUYLER.

#### PRAYER REQUESTED FOR UNITY

*To the Editor of The Living Church:*

**I** AM directed by the Rev. William T. Manning, D.D., chairman of the Executive Committee of the Commission on a World Conference on Faith and Order, to ask your space to repeat the request which has been already made once or twice by the Commission, for the regular and frequent prayers of the Church for the guidance of the Commission in its difficult undertaking, and for the unity of the flock of Christ, and especially for such prayer at the Holy Communion on the first Sunday in each month.

The Commission has printed a card containing three prayers for use, which, with the other publications by the Commission, may be had free on request to me.

Yours sincerely,

Gardiner, Me., Jan. 11, 1913.

ROBERT H. GARDINER.

#### ROMAN CATHOLICS PRAYING FOR UNITY

*To the Editor of The Living Church:*

**A**S editor of the *Lamp*, "a Catholic monthly devoted to Church Unity," I have just received from Mr. Robert H. Gardiner, secretary of the preliminary commission of the Episcopal Church organized to bring about a "World Conference on Faith and Order," a circular addressed "To all our Brethren in Christ," which contains the following recommendation:

"The committee appointed by the Protestant Episcopal Commission to consider the Plan and Scope of the World Conference believes that, before the Conference can actually be called, there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility, and some wider and clearer comprehension of such questions as must be faced and considered when the Conference meets. The committee therefore urges that Christian people should assemble together informally in frequent meetings, first, for united prayer that the way to reunion may be made plain and that we may have grace to follow it; second, that coming to know and appreciate each other better, we may learn of those precious things which we have hitherto kept from each other, and thus may deepen and widen the desire for a reunion which shall convince the world that God has sent His Son."

As a Catholic priest, deeply interested in everything that makes for the fulfilment of our Divine Redeemer's prayer that all His disciples might be one, and especially in concerted and united intercessions to that end, I venture to inform your readers that a Church Unity Octave is to be observed this month from the Feast of St. Peter's Chair at Rome, January 18th, to that of the Conversion of St. Paul, January 25th, during which many thousands of Roman Catholics will be reciting the very same prayer which our distinguished Commission on the "World Conference" has proposed for general use; viz.:

"O Lord Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you. My peace I give unto you, Regard not our sins but the Faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy Will; who livest and reignest God forever and ever. Amen."

It would certainly be to us who are in communion with the Apostolic See of Rome a very consoling thought if we could be assured that while we are using the above prayer during the Church Unity Octave just named, our separated brethren of the Episcopal Church were praying in concert with us for the same holy object.

St. Paul's Friary,

PAUL JAMES FRANCIS, S.A.,

Graymoor, Garrison, N. Y.,

Editor of *The Lamp*.

Feast of the Epiphany, 1913.

#### DR. Mc KIM'S WITHDRAWAL

*To the Editor of The Living Church:*

**Y**OUR editorial on Dr. McKim's withdrawal is such a gross misinterpretation of the facts that I feel impelled to draw your attention to one or two considerations. In the first place, the withdrawal of Dr. McKim as a candidate for reelection to the



Presidency of the House of Deputies and the resignation of Senator Bailey have no possible connection, save that they happened to come about the same time. They do not belong together as you state. Senator Bailey may have retired because his type of statesmanship is no longer in vogue, but Dr. McKim has not retired. He has simply declined to stand again for a position of great honor in order that he may effectively carry on the work for the cause in which he has been so capable an advocate. In Dr. McKim's action, the Protestant party has gained, not lost, and we rejoice that his influence is henceforth to be exercised on the floor of the House instead of from the Chair. Dr. McKim's qualities of leadership are so apparent to those who know him, that he needs no defense of mine, but as one of those who feel most strongly that the present name of the Church should be retained I desire to state that if anyone supposes for a moment that this instance is an indication that our cause is losing ground, he is gravely mistaken. We feel that we have been greatly strengthened, and our confidence that the name, as it stands, will be retained, has been made more sure.

J. J. DIMON.

St. Andrew's Church, Washington, D. C.

PARISH VISITING

To the Editor of The Living Church:

I HAVE been distressed since reading the article in this week's issue on "Pastoral Visiting." I cannot understand how any priest can disparage this important department of the work. Whatever success I have had in my ministry, I attribute largely to God's blessing on parish visiting. If I may be allowed to speak of my present experience, in this parish we have over 500 communicants, which means a calling list of over 400 families. In a little over three years, 148 have been baptized, and I feel safe in saying that had I sat in my study waiting for infants to be brought and adults to come to Baptism, not one-tenth of this number would have been baptized. In this day when discipline is so lax, the pastor must seek out and "bring people" to baptism. And how can these be discovered without diligent inquiry, which requires pastoral visiting? In this time, 157 have been presented in this parish for Confirmation. If I had sat in my study and waited for people to ask for Confirmation, not even 10 per cent. of this number would have sought me out. It was constant parish visiting that made the majority of these people feel that they were wanted in the Church, that someone was interested enough in them to come and ask if they wished to be confirmed. The Sunday school here has grown from a handful to an enrollment of 183—due almost entirely to pastoral visiting. How is a priest to know his people unless he goes into their homes? To-day I was making regular calls and learned where sickness and poverty were, real want that does not come begging. Had I sat in my study, I would not have learned of these cases. In one house I was told of a family recently come into the neighborhood from a near-by town where there is no church. I called there and gained two recruits for the Sunday school, and a promise that they would be brought to Baptism. This is happening repeatedly in my visiting. Often the people bring up subjects that distress them, and I am able to quiet some troubled mind or some offended soul. Many of the pledges for parish support I obtain when visiting. There is no end to the good that results from constant calling upon the people. I always come in from an afternoon spent in this manner, feeling that much has been accomplished. As a member of the Board of Missions of the diocese I have learned facts about our mission stations. In those stations where the minister in charge is doing conscientious pastoral visiting there is growth and interest; where this is lacking the mission is dwindling away.

Office hours cannot in any measure take the place of house-to-house visitation, I speak from experience in New York City as well as in small cities. Maybe my work has been thrown (fortunately) among a different class of people than those to whom the author of "Pastoral Visiting" ministers. But the experience he portrays has never been mine. I am an enthusiast in regard to parish visiting, and while I cannot go over my whole parish more than two or three times a year, I wish I had more time for this work.

St. Paul's Church, Steubenville, Ohio.

W. M. SIDENER.

PERSONAL

To the Editor of The Living Church:

AS Dr. Washburn has intimated to me (in a private letter) that he thinks I have unjustly interpreted his letter in your issue of December 21st, I am writing to ask you if you will give me space to say that, on the strength of his assurance, I would withdraw the application of the words "sneering remarks," "contempt," etc., to what he wrote. Having no desire to misrepresent anyone's language in any connection whatever, I am very glad to be able, through your courtesy, to correct any false impression I may have received or given.

Yours truly, FRANK B. REAZOR.

EVANGELICAL CATHOLIC OR AMERICAN CATHOLIC?

To the Editor of The Living Church:

EVANGELICAL" in Dr. Egar's proposition, he tells us, is intended to mean only that this is a "Gospel-preaching" Church. But why put that in our title? Our title should express only things not already sufficiently clear to the world. Does anyone ques-

tion that we are a "Gospel-preaching" Church? Everybody admits that. Why then announce it in our title? We want our title to tell something about us that the world does not already know—as for instance that we are the American Catholic Church. The world does not yet know that fact, and many of our own people do not know it. Hence there is an urgent call for us to impart this needed information in our title. Will it not be pitiful for us to shirk this manifest duty, and instead of it solemnly tell the world what it already well knows—that we are a Gospel-preaching Church?

But then the query comes up—why not put "Evangelical" in the title as first proposed by Dr. Egar for the purpose of conciliating our Low Church brethren by giving them a word they are fond of? *But they are much fonder of "Protestant."* So let us conciliate them by letting them keep that word for a while. Let us please the majority of our members by naming this Church "the American Catholic Church," and also please our Low Church minority by adding to the foregoing the words "commonly called the Protestant Episcopal Church"—"American Catholic Church, commonly called the Protestant Episcopal Church." There will be nothing befogging about that title. It will be informative, educative, and vivifying. It will be also *eirenic*.

CUSTIS P. JONES.

Baltimore, January 10, 1913.

PRAYER BOOK PAPERS NO. 8

To the Editor of The Living Church:

PRAYER Book Paper No. 8 has just reached me. It is to be commended for its temperate spirit and its freedom from sarcasm. Nevertheless some curious arguments are brought forth for the retention of the word "Protestant" in our legal title; among others, because the laity have so great a part in the affairs of the Church. This is contrasted with the workings of the Roman Catholic Church and the inference is that Rome's policy is Catholic while ours is Protestant. There are some who seem unable to distinguish between "Roman" and "Catholic."

I would respectfully call the author's attention to the first council of the Church as recorded in the 15th chapter of the book of Acts; and especially verse 23. Not only apostles and priests took part in the work of the council but the laity also. The passage reads, "The apostles, elders, and brethren." Would the author call the assembled council "Protestant?" There is evidence that learned men of the laity were often allowed a part in subsequent Church councils until the policy of Romanism supplanted it. This is admitted even by a Roman Catholic author, Bishop Hefele, in his *History of the Church Councils*. When this American branch of the Church gave the laity a voice in the law-making power, it was not a reversal to Protestantism; it was a return to primitive Catholicity.

Why is it the "Protestant party" in the Church cling so tenaciously to the word "Protestant?" They all admit the Catholic character of the Church. Methodists, Presbyterians, Congregationalists, *et al.*, do not make the fuss about the name we do; it is not even in their legal title. . . .

A prominent citizen of this city, a Congregationalist and a true Protestant, said recently (and I shall not attempt to improve on his words): "The Episcopal Church makes me tired. It is Catholic, but it is afraid to admit it in public. They keep the name Protestant only to fool the people."

The arguments advanced in the Prayer Book Papers seem to lend color to this forceful statement. Very truly yours,  
Crookston, Minn. S. J. HEDELUND.

HOW TO DISPEL IGNORANCE CONCERNING THE CATHOLIC NAME

To the Editor of The Living Church:

AS I am a layman of but two years' connection with the Church. Having been formerly a Methodist, perhaps I should hesitate to criticize the communication of the Rev. Horace F. Fuller of Philadelphia published by you December 28th. But as I read it, I was at once impressed by the statement that "the elimination of the word Protestant might seem to imply a practical repudiation of the Reformation"; and that the fear of mediævalism possesses the minds of the opponents of the change of name. Also that the objection was not so much to the word Protestant as to the principles of the Reformation, on the part of the advocates.

With these three statements preceded by one that it does not appear that the average lay mind "hereabouts," meaning Philadelphia, has been convinced, Mr. Lewis, it seems to me, has brought to our attention afresh, the contributing causes of the apathy, opposition, and general want of knowledge on the part of a large proportion of Churchmen.

If our clergy whose sympathies are with the Catholic faith, practice, and the change of name, would make a greater effort to preach doctrinal and educational sermons along these lines, instead of being so fearful of the feelings of some of the opposition in their parishes, and if those of the clergy who are not Catholic-minded, would so overcome their prejudices as to preach and teach sufficient of the truth bearing on the subject at least to correct the erroneous ideas attributed to them by Mr. Fuller, the "Protestant" prejudice

against the name Catholic and Catholicism generally, would soon be broken down. When the general ignorance on the subject is dissipated through literature and preaching, and the fear and aversion of the "Protestant" mind to things Catholic has been abated, then, I believe, our Church will receive a still greater measure of the Holy Spirit and experience greater and grander growth. It is, I believe, through this channel, by assuming the Catholic title, faith, and practice in its fulness, that Church Unity will ultimately be consummated.

Very sincerely yours,

Bogota, N. J., January 1, 1913.

CHARLES A. HOREY.

#### NO AMERICAN CATHOLIC CHURCH BECAUSE SEVERAL

To the Editor of *The Living Church*:

**C**HE "answer" made by one of your correspondents in the current issue of your paper, to the objection that "American Catholic" is too large a title for us, leaves something to be desired. How much does it really help matters to say that "America" is but the commonly accepted synonym for "United States of America"? The "American Catholic Church" therefore is not the Catholic Church of both American continents, nor even of the North American continent; only the Catholic Church of the United States of America! How charmingly simple! For that is all we are to say we are: the Catholic Church of these United States! Now, honestly, how many of us really think that? We are to claim that ours is the Church having jurisdiction over the country calling itself "America" in its constitution (by the way, *where* in its constitution?). By what decretals was this jurisdiction conferred upon us?

I am not in love with our present legal title; I am not, to put it mildly, enamored of the designation "Protestant." I glory in the name of "Catholic," I claim it for myself, not because of certain views or practices which I cherish with a certain school among us, but precisely because I claim it for the communion to which under the blessing of God it is my privilege to belong. When I left another ministry to seek orders in this Church, it was not that I might become an Episcopalian, or a Protestant Episcopalian.

So it is not from any sentimental attachment to our "present venerable title" that I object to the proposed title of "American Catholic Church." I object to it because it is merely raising another flag of Protestant defiance. Mr. Editor, there is no "American Catholic Church" to-day; because there are to-day several American Catholic Churches. That seems a contradiction in terms; I can't help it. For the anomaly our unhappy divisions must be blamed, not I, for the statement of the fact. There are American Roman Catholics, and American Greek and Oriental Catholics—does anyone deny that these are Catholics? or, that their Churches are Catholic Churches? or that, being now organized in our country, they are American Catholic Churches? And as for ourselves, we are Anglo-Catholics. That is about all there is to be said of it; we are the Anglo-Catholic Church in the United States of America. I am not suggesting another "name" for the Church; I am simply stating what we are.

Therefore I submit that to call ours "The American Catholic Church" would be simply another piece of foolish Protestantism. We would be protesting to the extent of saying that Catholics who submit to a foreign Pope cannot be American Catholics. Who wishes to say that? We may make a very pretty argument to show how our Church is the most "American" or the only true "American" Church in the land, and convince those who are already convinced. We may attach to ourselves the title "American Catholics" in invidious distinction from "Roman Catholics," and when we do it we are only putting controversy on our banner, not stating sober fact. The sober fact is that while we are Catholics, we are not Roman Catholics, or Greek Catholics, but Anglo-Catholics. Anglo-Catholics we are—at least some of us—because we had to be Catholics, and could not bring conscience and intellect to consent to becoming Roman Catholics, and we could give whole-hearted assent to the position of Anglo-Catholics. And we hope and pray for the day (may we do nothing to postpone it!) when all Catholics and all Christians in this land shall come together in that which shall be larger and richer still—an actual American Catholic Church.

Detroit, Epiphany, 1913.

WILLIAM FREDERIC FABER.

#### THE WORD "CATHOLIC"

To the Editor of *The Living Church*:

**A**FTER reading the so-called "Prayer Book Paper No. 7," *The Protestant Episcopal Church, Shall the Name be Changed?* one is almost compelled to conclude that the opposition of our dear brethren who so vehemently object to the Change of Name, if not an obsession, is due to sentiment, feeling, and prejudice, rather than to spiritual, moral, or intellectual convictions. They have, indeed, a zeal for the Church, but not according to knowledge, in the judgment of the writer, who can easily sympathize with these dear brethren, he himself having passed through several stages of Catholicophobia, the result principally of his own ignorance and lack of charity. One fact greatly puzzles the writer, which is, that our dear brethren who combat so vigorously the use of the word "Catholic" in the name of our own branch of the Holy Catholic Church, do not seem, at least, to object to its remaining in the Creed, nor to using it themselves in the services of the Church.

He would be a very daring and presumptuous person who would propose any mutilation of the historic creeds; yet it is possible that if the movement to change the name of our branch of the Church should fail in time some one would appear with enough daring and recklessness as to present the revolutionary proposition of changing the name of the Church in the historic Creeds, in spite of the fact that "holy Catholic" is part of one of the oldest articles of the Apostles' Creed; older, indeed, than the articles that assert the "Descent into Hell," "the Communion of Saints," and the "Life Everlasting."

The writer's change of conviction as to what should be the name of our branch of the Church was due entirely to a persistent study of facts recorded in the New Testament and by ecclesiastical and secular history. The first of these facts is, that God is the only builder and maker of Churches, as surely as He is the only builder and maker of worlds. "Upon this rock I will build My Church; and the gates of Hades shall not prevail against it," is the solemn and positive declaration of the Incarnate Son of God. One impregnable, indestructible Church, whose builder and maker is God, the Son. It is revealed to us, however, that the active agent in building and making the Church is God the Holy Ghost. It is also revealed that the Holy Ghost works principally through the Apostolic Ministry; for our Blessed Lord said to the Apostles, on the Mount of Ascension, "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." The means whereby He was to be with them always were, first, the Holy Ghost, who abides with, and dwells in, the Apostolic Ministry, to teach them all things, and to bring to their remembrance all that their Lord and Master had said unto them; and second the Blessed Sacrament of His Body and Blood. "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him."

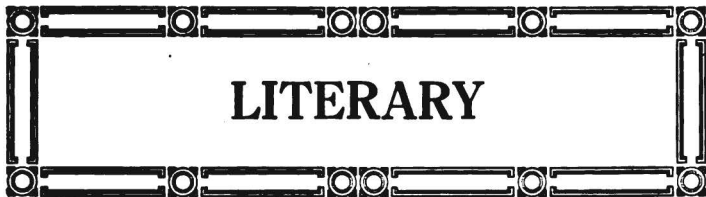
Now what is the only consistent and reasonable conclusion concerning the official acts of an institution or organization, so constituted, equipped, and endowed? Surely, that they are the expression of the mind and will of the Lord Jesus Christ. St. Paul taught as revealed truths, that the Church is the "Body of Christ" and "the Pillar and Ground of the Truth." Now one of the truths or a part of the truth, which the Church has held up from the end of the Apostolic age, as a part of the Faith once for all delivered to the Saints, is, that she is the holy Catholic Church; so that this conclusion seems inevitable, that to reject the term Catholic from the name of any branch of His Church, is to oppose the mind of Christ. The association of some of the most glorious names on the rolls of the "Noble Army of Martyrs" with the terms Catholic and the Catholic Church, is a strong argument in favor of the use of the word Catholic in the name of any branch of the Church of God. In the Decian Persecution, about the middle of the third century, Pionius, a presbyter of the Church at Smyrna, city of grand old St. Polycarp, of the Apocalypse of St. John, was seized and brought before the Roman governor, who asked him, "Are you a Christian?" "Yes," he replied. "Of what Church?" he was next asked. He answered, "Of the Catholic Church; there is no other in the sight of Christ. I am a presbyter of the Catholic Church." His sentence was read to him in Latin, "We have sentenced Pionius, who has confessed himself to be a Christian, to be burned alive." He was so offered up. In the Valerian persecution, somewhat later in the third century, the faithful Fructuosus, Bishop of Tarrogonia, in Spain, as he was going to the stake, was seized by the hand by a Christian, who begged that he would remember him, to whom he replied, "I must bear in mind the whole Catholic Church, dispersed from the East to the West." It is a very serious and dangerous error to think that the Roman Catholic Church is the holy Catholic Church, and it should be resisted and corrected in every right way; and it appears to me, that our branch of the holy Catholic Church could best do its part in resisting and correcting it, by taking its only proper name, The American Catholic Church.

If our dear brethren who oppose the change of name with so much zeal and eloquence, would consider all of the facts in the case, it is quite probable that they would soon be with us in this most important movement for the good of our branch of the holy Catholic Church.

Salem, Ill., The Epiphany, A. D. 1913.

H. M. CHITTENDEN.

THE ATMOSPHERE which makes for sane, simple, straightforward thinking is predominantly one that can be chosen by each individual for himself. It is not playing a false part deliberately to choose for one's self the truest thing and to hold to it constantly, even when the thing that is less true presses at the moment and seems to dominate. That is, the attitude of health in mind and body is not a false thing. It is the essentially true thing, because, unless we were predominantly healthy both in mind and in body, we could not live: if the sum-total of our lives were mainly defective, we would be dead or insane. So it is absolutely fair, during the up-stroke of life, to formulate that attitude and carriage of the body which one will use when the down-stroke comes. And every person, crippled or not crippled, who has an up-stroke in life also has a down-stroke.—*Dr. Luther H. Gulick.*



**DR. BARRY'S NEW BOOK**

*Meditations on the Apostles' Creed.* By the Rev. J. G. H. Barry, D.D., Rector of the Church of St. Mary the Virgin, New York. Published by Edwin S. Gorham, 1912. Price, \$1.50.

A few more books like this, and the reproach of intellectual sterility can no longer be cast at the American Church. Here is one of the busiest of metropolitan rectors bringing out his third book within five years. A high standard was set by the other two, *Meditations on the Office and Work of the Holy Spirit*, and *The Christian's Day, a Book of Meditations*. That standard is equalled if not surpassed by the last book. It requires somewhat greater mental effort in the reader; but the effort is well worth while.

These meditations were begun in response to an invitation to give a course of spiritual instructions; but the course was interrupted by circumstances after six meditations had been given. Subsequently the other meditations were delivered, some at retreats given in two Religious Houses, and others as parochial meditations in the parish of St. Mary the Virgin. There are occasional allusions to matters pertaining to the Religious Life and to parochial conditions; but they are so slight and infrequent that they will furnish no obstacles to the general reader.

This is not a string of pious platitudes on the articles of the Creed. The treatment in almost every case is original and unexpected; one could never predict from the preludes what the direction of thought will be. The book is not one to be read through at a sitting; it is better to read one meditation a day, devotionally, as part of one's mental prayer for that day. It ought to provide a restful variation for those who are in the habit of writing out their meditations every day. Or for an intelligent person who is just embarking on the practice of religious meditation, this would be an excellent book with which to begin. But it must be understood that this book is not milk for babes; it is strong meat for the intellect and the spirit of the experienced Christian. It will be found good reading for priests and for the better educated of the laity. One imagines that some of the Sisters must have nodded now and then in listening to these meditations in their retreats.

Dr. Barry follows only in a general way the Ignatian method of meditation. According to the Ignatian method, after picturing the scene to the imagination and arousing the affections through prayer for some grace suggested thereby, we exercise the memory by going back to the scene and asking these questions; who? what? when? where? how? by what means? why? Next we set the intellect to work upon the scene imagined by means of the following questions: what am I to think about this? what practical conclusion am I to draw from it? what motives impel me to this practice? how have I acted in this matter hitherto? how ought I to act in the future? what obstacles or impediments are in the way? what means shall I choose?

Doubtless all this would seem too "fussy" to Dr. Barry. And it must be admitted that he paints with bolder strokes. He usually begins with a scriptural text connected in some way with the article of the creed he is about to consider. Then he pictures a scene suggested by the text or given by the Bible as its setting. Then follow two considerations. The first dwells upon the broad, general conclusions to be deduced from the scene he has pictured; and the second upon more particular implications relating to the life of the individual. The prelude concludes with a prayer for the special grace hoped for from the meditation. Then comes the main body of the meditation, the apprehension of the whole subject by the intellect, and the arousing of the will which ought to result if this thing is true for us.

The best qualities of the writer come out in these meditations: his sound judgment, his power of logical analysis, his keen insight into human nature, his deep sympathy with human needs, his powerful grasp of Catholic truth, and his appreciation of the best in modern thought. Dr. Barry is an orthodox modernist, and that is a rare combination these days. And withal he has the poet's eye for beauty: there are descriptive passages in this book of high literary quality.

His weakness, if it could be called such, lies in the absence of any great emotional appeal. The will is often stiffened by these meditations: but it is by the lever of intellectual conviction rather than because the heart is touched. There are times when one finds one's heart growing warmer, but these times are exceptional—perhaps in five or six out of the twenty-four meditations. Consequently these meditations are mainly for men of good will. They would not convince unbelievers, nor convert notorious evil-livers. But they will edify the faithful, by making their faith more vital and pragmatic. Dr. Barry does, in a clearer, safer, and more convincing way, what George Tyrrell tried to do in *Lex Orandi* and *Lex Credendi*.

One of the qualities which make this book so stimulating is the ability of the writer to state tersely the real problem involved in

some of the great intellectual and moral issues of our time, and to suggest the Christian solution.

This, for example, is very illuminating on the question of free will:

"The question as it presents itself to the average man, 'Can one do what one wants to do?' is of little importance. The real question is, 'What can one want to do?' Is the man free to want, and so to attain, a certain kind of life? For the essence of Christian freedom is the ability to attain the ideal ends set before us by Christ. Am I in that sense free?" (p. 362).

The following passage on the problem of Church Unity, whether one agrees with it or not, at any rate reveals a sincere attempt to think to the bottom of the subject:

"I can only speak for myself, but to me it seems that present attempts at unity are bound to fail because they are proceeding on fundamentally wrong lines. They aim at the attainment of some sort of external uniformity—and uniformity and unity are quite different things. Unity through obedience to the dicta of an external centre of unity, and unity through agreement on a platform containing a certain minimum of alleged 'essential doctrines,' leaving a large margin of belief and practice to liberty of choice, alike are futile. The unity of the Body of Christ is expressed neither by a governmental unity, in its essence purely secular and borrowed in conception from the 'Kings of the Gentiles,' nor by some sort of social compact, borrowed from democratic social ideals. It were well if we could drop all attempts to recreate a Church unity on the analogy of secular models, and get to understand that the essential unity of the Church exists, because it has never been destroyed, and set ourselves to the realization of this essential unity in our lives" (p. 433).

SELDEN P. DELANY.

**NEW BOOKS FOR LENT**

First among the new literature for Lent is a series of short readings for every day of the season by the Rev. Vernon Staley entitled *Considerations for Lent: Readings for the Forty Days' Fast*. Mr. Staley's subjects begin with those relating to temptation and the temptation of our Lord, after which there are several of a miscellaneous character, then a series on the several petitions of the Lord's Prayer, after which the Holy Communion, Sin, Repentance, and the Redemption are each the subject of a group of meditations. They are well adapted either to church use or to private meditation day by day, and are written in Mr. Staley's happiest vein. [The Young Churchman Co., 60 cts; by mail 65 cts.]

A series of Lenten sermons by Father Waggett is bound to be one of the most important volumes of the season. Such is issued with the title, *Our Profession: a Penitent's Desire of Christian Loyalty*. It consists of five sermons preached in All Saints' Church, Margaret Street, on the general theme of Faithfulness, four at St. Paul's Cathedral on the Cross and the Example of Christ, and two miscellaneous sermons. Father Waggett is recognized as one of the great preachers of the English Church and his new volume of sermons will be welcomed accordingly. [Longmans, Green & Co., \$1.20.]

A little book of sixteen devotional chapters by Amy Debenham is entitled *Sharers of the Cross*. It is intended more particularly for the sick and is very simple in expression, adapted to those not much accustomed to devotional reading. [S.P.C.K. Edwin S. Gorham, American agent. 80 cts.]

In *The Hope of Our Fathers*, compiled and edited by Percy H. Osmond, M.A., we have an anthology of Anglican devotion in prose and verse. The writers are those of the Church of England from St. Oswald, King of the Northumbrians in the seventh century, and the Venerable Bede, to the present time, except that living persons are excluded from its scope. Of nineteenth century writers we have an abundance, including Trench, Pusey, Keble, Isaac Williams, Liddon, Bright, Westcott, etc. The volume is a very attractive one. [Mowbray. The Young Churchman Co., \$1.40; by mail \$1.50.]

*With our Dead* is the newest of the attractive "Fleur-de-lis Booklets," miniature books bound in leather. It is described as "A Little Book of Prayers and Thoughts for Loving Hearts at all Times of Need," and it amply fulfils this description. It is a book of prayers for the departed and there are appended blank pages entitled "My Dead," in which the memorial of those who are departed may be kept. The booklet is an attractive gift book for those in bereavement. [Mowbray. The Young Churchman Co., 40 cts.]

**LIFE OF BISHOP GREGG**

*Alexander Gregg, First Bishop of Texas.* By his son, the late Wilson Gregg. Edited and Extended by the Rev. Arthur Howard Noll, LL.D.. Author of "General Kirby-Smith"; Editor of "Bishop Quintard's Memoirs of the War," etc. Sewanee, Tenn.: The University Press.

We always receive with particular interest any addition to the history or biography of the American Church. We are not overrich in American ecclesiastical biography yet the material for such literature is very ample.

The latest addition to that literature is a monograph, paper bound, which gives us the life of Alexander Gregg, first Bishop of Texas, written by his son, the late Wilson Gregg, and after his

death extended and edited by the Rev. Arthur H. Noll, LL.D., who has already distinguished himself for his work in American biography.

Bishop Gregg's ministrations in Texas began shortly before the Civil War and extended into the generation which succeeded that war, closing with his death in the year 1893. It thus covered the most interesting period in American history, and especially in the South. The Church had been planted in Texas prior to its admission into the United States but it was not until after that date that serious attempts were made to establish a bishopric. Several elections had been made and declined before Alexander Gregg was consecrated at Richmond during the General Convention of 1859. He was at the time engaged in parochial work in South Carolina, and writing of him, his Bishop, Dr. Gadsden, had said: "As a Churchman, he is moderately high, with expansive views and a tendency to the broad. (I confess to the same infirmity myself)." Of his character and attainments Bishop Gadsden wrote very highly.

His episcopate, beginning on the eve of the war, compelled him at once to meet the serious issues that were thus involved, and though by reason of its history Texas was never fully at one in sentiment with the other Southern states, the diocese of Texas followed the precedent set by the other Southern dioceses in withdrawing from the Church in the United States and pursuing an independent career. This independence was the more marked in that Texas was isolated during the greater part of the war from the remainder of the South, so that common action, whether in Church or in State, was hardly practicable. Texas also was one of the first of the Southern dioceses to determine to resume its connection with the Church in the United States after the war had closed.

Bishop Gregg's work is only too briefly chronicled in this monograph, and through it one is able to perceive a man of indomitable energy and missionary zeal. We congratulate those who have been instrumental in its preparation upon a worthy addition to the biography of the Church.

#### RELIGIOUS

MUCH to our gratification there has been republished an edition in English of the monumental *Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII. on English Ordinations*. The present edition is enriched by a prefatory note and an historical introduction by John Wordsworth, late Bishop of Salisbury. The note is written for this reprint, and the historical introduction is taken from the statement on the subject contributed by Bishop Wordsworth to the *Life of Archbishop Temple*. That introduction is very valuable, and contains also a copy of the brief letter issued by the two Archbishops in reply to Cardinal Vaughan's "Vindication" of the Bull *Apostolicae Curac*. The *Responsio* of the Archbishops to the Papal Bull is, in our judgment one of the most important utterances that have at any time been made on behalf of the Church of England, and it is a great gain to our literature that it should again be in print. [Longmans, Green & Co., paper, 40 cts.]

A HANDSOME volume, written for the recent centennial celebration of the parish, gives *The History of St. Luke's Church, Germantown, Philadelphia*, written by the Rev. R. K. Yerkes, D.D. It shows a great amount of research and presents the facts relating to the parish growth in interesting manner. Especially interesting is the chapter entitled "The Making of a Catholic Parish, 1883-1911," in which is detailed the record of the present efficient rectorship of the Rev. Samuel Upjohn, D.D., during which notable spiritual progress has been made. The volume is handsomely printed, well illustrated, and cloth bound.

THE VOLUME of "Mowbray's Annual," *The Churchman's Year Book and Encyclopedia*, for 1913, gives alphabetically the year's information relating to the English Church and, to some extent, to the Churches in communion with it. It is thus a compendium of value and interest, and shows at a glance the condition of the several English dioceses, Church organizations, etc., with brief biographical sketches of many of the most distinguished of the clergy. [A. R. Mowbray & Co., The Young Churchman Co., paper, 40 cts.; cloth, 60 cts.]

A VOLUME of excellent, every-day sermons, such as one reads with interest and with profit, is *Sermons in Summer*, by the Rev. Ralph Birdsall, rector of Christ Church, Cooperstown, N. Y. They have many homiletical virtues, not the least of which is that the author says, quickly, concisely, and plainly, what he has to say, and then stops. [Cooperstown, N. Y.: Arthur H. Crist Co., \$1.00; postage 8 cts.]

AN EDITION of the *Douay Bible* with a number of notes, clear print, in cloth and leather bindings, with thumb index on the edges, and with illustrations and maps, is published by C. Wildermann Co., 17 Barclay St., New York. The prices range from \$1.00 in cloth (without the index) to \$7.00 in finest leather binding, divinity circuit, India paper.

## SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

NO one can study the Standard Curriculum put forth by the General Board of Religious Education, without being conscious that a considerable forward step has been taken. The eight years that have passed since the report of the Joint Commission of the General Convention on Sunday School Instruction, presented at Boston in 1904, have been years of careful study and of wide observation, years in which the leaders of the educational movement within the Church have been running step by step with other experts in the field. Curriculum after curriculum has been published; suggestions have been tested, and in many cases have been accepted, or in turn have given way to the wider experience and deeper wisdom of other suggestions. And now at last, after many months of particular study upon the suitable form in which our own Church's curriculum should be cast, the Board has given us this Standard Curriculum.

AT THE VERY OUTSET the emphasis is laid, and we believe rightly laid, upon the central point of training the children and adults who come under the influence of the Sunday school into "well instructed, devout members" of the Church and "active in Christian service." In all development of the curriculum there has evidently been kept clearly in mind these facts, for such we would call them: that the primary purpose of our Church Sunday schools is to train Churchmen, and to give expression to this training by active community life, or social service. It is quite evident that we have here a clearly defined propaganda for developing in the pupils of the school the realization that they are members one of another, and that if they are to be in any sense of the word "disciples" of Jesus Christ, it can only be as they, in self-forgetfulness, further the work and widen the influence of His Church until it not only reaches the dark parts of the earth through foreign missions, but enters into the deep shadows that dull the light at home, and in this way do their part in transforming human society. It is this emphasis that strikes one as particularly important in this new schedule of training that the board has put forth.

To appreciate this and to get the fullest benefits of it, those who follow the course must follow it in its widest extension. There is, as was suggested in these columns some months ago, and as the summary of the Curriculum in THE LIVING CHURCH for January 4th shows, the normal programme of memoriter work, and the lessons built upon the Bible and Prayer Book and Church History. But there is further the care for developing the devotional life of the pupils and the activities "in the parochial and social life of which the pupils are a part, both as members of the congregation of a particular parish and as members of the city and town in which they live."

The following extracts from the Christian service division show how practical these suggestions are. In the Primary Department the emphasis is laid on "acts of loving kindness to people and animals, helpfulness to parents and teachers, and pleasantness in home life; ministry to sick and needy; and interest in the Font Roll." The Juniors, ages 9-13, are to be led along such ways as "a share in the corporate life of the parish through the various parochial activities and guilds, e. g. Junior Auxiliary, Candidates' Class for the Girls' Friendly Society, Boy Scouts, Knights of King Arthur, etc.; efforts to bring others to Church and to Sunday school; gifts for missions based upon concrete information; taking part in mission plays, and making articles to be sold for the Lenten Offering; collecting magazines for homes and hospitals; giving to specific local needs; making friends and being friendly to new boys and girls in the schools, playgrounds, and other social centres; visiting the sick and needy and institutions as far as suitable." When they come to be seniors the new emphasis is: "Encourage the pupils to fulfil their responsibility to other scholars as leaders, helpers, and examples, especially in bringing others to

church, confirmation, and Holy Communion; and to continue their share in the parochial and general activities of the Church, such as membership in missionary societies and mission study classes. Older scholars should be interested in matters pertaining to the public welfare as expressions of their Christian faith and life." Finally, in the graduate department, we find that "All members should be engaged in some definite active service in the Church, and should prepare themselves to become teachers in the Sunday school."

This detailed statement, gathered thus into one place, shows the wide extent of the activities which this Standard Curriculum sets before us. Building up the Church and Sunday school, interest that finds practical expression in work for missions; friendly and helpful interest in their fellows reaching on to active part in the community life as they attain a suitable age for it; ministering to the sick and needy; these are the avenues into which the Christian life built up on the clear knowledge of the faith and strengthened by a wholesome use of the Church's sacraments finds expression.

EQUAL CARE FOR the deepening and development of the personal devotional life of the pupil is shown under the heading "Devotional Life." The primary children are taught prayers and hymns, learn how to give regularly to the support of the Church, and to attend her services. As the children come to the later years of childhood, the prayer life is deepened and widened, definite reading of the Scriptures and particular intercessions for others come into prominence, while the regularity of their Church attendance is made more binding through their privileges as communicants. Personal holiness, loyalty to their Lord, purity, and temperance are inculcated. The seniors are reminded of their share in the corporate life of the Church, her common worship, common fellowship, and common service. Deepening of the personal religious life is urged and the claims of the ministry are to be set before the boys, and of service for the Church before them and the girls.

We begin to see the purpose that lies behind the mere "book-larnin'" that the Curriculum calls for. It is developing Christian character, making the children loyal and faithful Churchmen and women. In other words, as is said at the outset, the Standard Curriculum is "an attempt to outline a course of religious instruction that will cover all the activities of a Churchman's development and meet the spiritual and intellectual needs of given ages." For as we read again, "the aim of the school is not merely knowledge, but knowledge as it lays the foundation for Christian character and personal service."

OF COURSE the Curriculum sets before us a well articulated schedule of subjects for study. It does not neglect the side of knowledge. The subjects for study and the memory work are arranged as follows:

PRIMARY DEPARTMENT

GRADE	AGE	SUBJECTS FOR STUDY	MEMORY WORK
Beginners	4-5	Simple Bible Stories Stories of Children of the Bible Elementary truths as children can receive them	Simple Prayers Short Hymns (534) "Jesus, Tender Shepherd, hear me" (553) "There's a friend for Little Children"
First Year	6	Bible Stories	The Lord's Prayer and other Prayers Hymns: (540) "Once in Royal David's City" (544) "There is a green Hill Far Away" (537) "Glory to the Blessed Jesus"
Second Year	7	Bible Stories	(Above Continued)
Third Year	8	Bible Stories	The Lord's Prayer Ps. 23, 121 St. Mark 10: 13-16 Catechism through Commandments Bible Texts

JUNIOR DEPARTMENT

First Year	9	Old Testament Biography	Review Catechism thro' Commandments Versicles (Even'g Prayer) Gloria Patri
Second Year	10	Old Testament Biography	Catechism through "My Duty to My Neighbor" Te Deum Benedictus Magnificat Nunc Dimittis Benedictus Books of Bible

JUNIOR DEPARTMENT—continued

GRADE	AGE	SUBJECTS FOR STUDY	MEMORY WORK
Third Year	11	Stories from the Life of Our Lord	(Above continued)
Fourth Year	12	Personal and Social Duties, taught from the Catechism, illustrated from the Bible	Catechism Selected Psalms Selected Collects
Fifth Year	13	Missions of the Church	Nicene Creed Gloria in Excelsis General Confession from Communion Office

SENIOR DEPARTMENT

First Year	14	Advanced Study of Life of Our Lord Jesus Christ	Collect for each Sunday. Selected Hymns Selected Portion of the Scripture
Second Year	15	History of the Church	
Third Year	16	Christian Doctrine	
Fourth Year	17	Stories of the Hebrews	

The lesson material in the above schedule has in it certain new features, for the fourth and fifth years in the Junior department break new ground. The emphasis on personal and social duties taught from the Catechism and illustrated from the Bible is, in our American schedules, novel. Its fitness, however, for this particular time will be evident, as we recognize that it is at this period of the children's lives that they are beginning to be interested in the questions of personal and social rights. It might perhaps be well to take the two parts as two separate courses, finishing the one before the other. There is need for an adequate text book on this subject suited to our own children. No doubt the board will take up this question at once; as well as its companion one, text books for certain other periods, particularly the last year of this department, Missions of the Church. Here we have even more of a novelty, but one, as was well said in the recent summary in this paper, that admirably bridges the gulf that too often lies, in a child's mind, between the times of our Lord and the present day, and that "shows Christ as a living force, not only in Church History but in the life of the present."

The Graduate department, that which corresponds to the Bible Classes, does little more, so far as the Curriculum now goes, than to block out certain lines of development. More detailed work will no doubt follow, as will be the case in the plan for summer courses.

It was an interesting and suggestive note to read that the Joint Diocesan Lesson Committee had adopted this Curriculum as its own standard and had set its committees to work preparing lessons based on it. It marks a loyal support of the board's work that is, that must be, encouraging to those who have worked for this end.

IT IS IMPOSSIBLE to close this review of the Standard Curriculum without a word of warning. This does not represent the final wisdom of the board. In fact we read, and read with gratitude, the prefatory note: "The Curriculum will be revised from time to time as the experience of the Church directs." A statement such as this shows the attitude of the board, and its committee to whom this work was entrusted, to be one that is absolutely devoted to the best interests of the Sunday school as the training place for the children of the Church. Its very best efforts lie behind this result. Some will differ as to certain details. There may be considerable criticism. We are quite sure that the board will be glad of it. But, and here is the crux of the matter, criticism that is worth while must not be purely academic. It must be the outcome of honest attempts at putting this Curriculum into practice in various schools and trying it out. The homely proverb is true of it as of other things: "the proof of the pudding is in the eating." Perhaps the cooks—to keep up the figure—may be the best judges of what is for the common good; how to fit the particular result to each palate must be the work of individuals. The Standard Curriculum does not free any Sunday school worker from using his brains. It is merely a guide post, and a most excellent and clear and valuable guide post, pointing the way along which the path to right knowledge and right living lies. Follow its path, is the advice we would give to those who seek guidance as to what to teach the children of their schools.

IF THEN a man makes a profession of faith while yet his life is barren, he proves his faith to be a dead and not a live thing. What, then, is required in order that a person's faith may be effective and demonstrate its reality? Obviously that it be charged with the life of God.—W. L. Watkinson.

## SEPTUAGESIMA SUNDAY

Though many runners in a race contend,  
But one receives the prize; for a poor crown  
Of withering pine, type of a brief renown,  
The wrestler and the boxer, to the end  
That strongly they may strive—attack, defend—  
By well-directed discipline bring down  
The body's pride, nor shall they win that crown  
If 'gainst the rules of contest they offend.

So run, O Christian, that thou may'st obtain;  
Thou, who contendest—not with flesh and blood,  
But—with high powers of ill, if thou wouldst gain  
The prize of mastery, the crown of good,  
The never-fading wreath which God bestows,  
Must bruise thy body sore with well-aimed blows.  
JOHN POWER.

## Church Calendar



Jan. 1—Wednesday. Circumcision.  
" 5—Second Sunday after Christmas.  
" 6—Monday. Epiphany.  
" 12—First Sunday after Epiphany.  
" 19—Septuagesima Sunday.  
" 25—Saturday. Conversion of St. Paul.  
" 26—Sexagesima Sunday.

## 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.]

## BRAZIL

The Rev. John G. Meem.

## CHINA

## HANKOW:

Miss M. E. Wood of Wuchang.

## SHANGHAI:

Mrs. F. R. Graves of Shanghai.

## PORTO RICO

The Rev. F. A. Warden.

## WYOMING

The Rt. Rev. N. S. Thomas, D.D.

## Personal Mention

THE Rev. JOHN R. ATWILL, who has been acting as *locum tenens* of St. Paul's Church, Modesto, Cal., has accepted the rectorship of the Church of Our Saviour, San Gabriel, Cal. His present address is 2119 Estrella avenue, Los Angeles, Cal.

THE Rev. WILLIAM OSBORN BAKER has resigned the rectorship of Trinity Church, Haverhill, Mass.

THROUGH an error in "Latest Changes and Corrections" in the *Living Church Annual* the Rev. Thomas Bell was removed from the rectorship of Trinity Parish, Centerville, Pa. (P. O. Buckingham), and placed among the non-parochial clergy of the diocese of Pennsylvania. Mr. Bell is still rector of Trinity parish.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., has been unanimously elected to his old position as National Secretary of the Actors' Church Alliance.

THE Rev. WM. HIRST HEIGHAM has resigned the rectorship of Grace Church, Waycross, Ga.

THE Rev. WILFRED JONES-BATEMAN, formerly rector of Christ Church, Mexico City, has accepted a call to St. Paul's Church, Grand Rapids, Mich. (diocese of Western Michigan).

THE Rev. VINCENT C. LACEY will be associated with Howe School, Howe, Ind., after February 1st, having resigned the charge of Holy Trinity Church, Decatur, Ga. (diocese of Atlanta).

THE Rev. CHARLES MALTAS, formerly in charge of Christ Church, Cape Girardeau, Mo., is now assistant priest at St. John's Church, Keokuk, Iowa.

THE Rev. PHILIP W. MOSHER, rector of St. Peter's Church, Niagara Falls, N. Y., has been appointed to the chair of Old Testament in the Delancy Divinity School, Geneva, N. Y., to fill the vacancy caused by the resignation of the Rev. Edward Macomb Duff.

THE Rev. HERVEY C. PARKER, Jr., formerly of the Waynesville Associate Mission, N. C., has accepted a call to St. John's Church, Athol, Mass.

(diocese of Western Massachusetts), where he began work on January 16th.

THE Rev. JACOB PROBST, rector of St. Paul's Church, Patchogue, L. I., was elected by unanimous vote to be chaplain of the local fire department on January 8th. Mr. Probst has accepted the newly created office.

THE Rev. WYLLYS REDE, D.D., has recently recovered from a surgical operation at the Church Home, and has resumed his work as professor of Philosophy and Ethics at Goucher College, and assistant at the Church of the Ascension, Baltimore, Md.

THE Rev. H. FIELDS SAUMENIG of Asheville, N. C., has taken charge of the Church of the Holy Comforter, Atlanta, Ga.

THE Rev. HARVEY P. WALTER, rector of St. Mary's Church, Reading, Pa. (diocese of Bethlehem), has resigned to return to Ponce, Porto Rico, as a missionary. His resignation takes effect on February 28th.

THE address of the Rev. EDWIN WICKENS, in charge of St. Mary's Church, Hillsboro, and the Church of the Holy Spirit, Graham, Texas, is All Saints' Hospital, Fort Worth, Texas, and not Hillsboro, as given in the *Living Church Annual*.

THE address of the Rev. JOHN WILLIAMS, rector of Calvary Church, Brooklyn, N. Y., is changed from 781 Quincy street to 1114 Bushwick avenue, Brooklyn.

THE address of the Rev. LOUIS L. WILLIAMS is Pocomoke City, Md., and not the State Sanatorium, as given in the General Clergy List of the *Living Church Annual* for 1913.

THE Ven. THOMAS D. WINDIATE of Nashville, Tenn., has been appointed chairman of the Social Service Commission of Tennessee, in place of the Rev. S. C. Hughson, O.H.C., who has resigned the chairmanship.

THE Rev. A. WORGERSLADE has taken charge of Grace Church, Traverse City, Mich. (diocese of Western Michigan).

## ORDINATIONS

## DEACONS

MARYLAND.—In St. John's church, Hagerstown, Washington county, Md., on Friday, January 3rd, Mr. LOUIS H. EWALD was ordained deacon by Bishop Murray. The candidate was presented by the Rev. J. Poyntz Tyler of Hagerstown and the Rev. Charles E. Shaw of Sharpsburg. The sermon was preached by the Rev. George C. Shaw, rector of St. George's Church, Mt. Savage, Md., who for a number of years was Mr. Ewald's rector. Others of the clergy present and assisting were the Rev. Douglass Hooff of Frederick, the Rev. F. M. C. Bedell of Frostburg, and the Rev. Lewis B. Browne of Thurmont. Mr. Ewald will continue in charge of the chapels at Indian Springs and Clear Springs, and the mission at Williamsport, under the direction of Archdeacon Tyler.

## DIED

ARTHUR.—Entered into rest, at her home in Utica, N. Y., on January 2, 1913, Mrs. ELIZABETH P. ARTHUR, wife of the late John Arthur and mother of the Rev. John Arthur, D.D., aged eighty-seven years and four months.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. 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 WANTED—CLERICAL

LOCUM TENENCY wanted for four months. A preacher of ability, experienced in missions, home and abroad. Good reader. Musical. References furnished. Address "AMYRE," care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST wishes to change from West Coast to parish in Middle West. Salary, \$1,200. Address "R. I. J.," care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED—CLERICAL

CURATE, young, unmarried, wanted for parish in Greater New York. Address "L. R. U.," care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—MISCELLANEOUS

CHURCHMAN desires immediate position as catechist, and study for Orders; or position as superintendent of Boys' Home. Well experienced. Earnest. Address, X. Y., care THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED. A position in charge of a school for girls. Would take the position on salary or take the building and conduct the school independently. Address "PRINCIPAL," care LIVING CHURCH, Milwaukee, Wis.

BY CLERGYMAN'S DAUGHTER (trained nurse), position as parish helper or care of invalid. Address "MARCH," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN desires position as correspondent or book-keeper. References. Address "W. E. M.," care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED—MISCELLANEOUS

AN EXPERIENCED MATRON wanted in a home for young children in Central New York. Must be communicant of Episcopal Church. Good references required. Address E. J. WOLCOTT, 308 Genesee street, Utica, N. Y.

HOME-LOVING Churchwoman, capable, strong, cheerful, wanted as companion help to lady on ranch. Good home. References. Mrs. G. H. ALDOUS, Shamrock, Wheeler county, Texas.

## PARISH AND CHURCH

AUSTIN ORGANS.—After searching investigation of mechanicals and tonals conducted by two of the organists of Trinity parish, New York, we have received contract for the giant four manual for the new Chapel of the Intercession, New York. This will be one of the monumental organs of the country and the price will run to \$25,000 complete. New illustrated catalogue now ready. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, and Memorial Tablets; solid brass, hand finished, and richly chased. I can supply at 20% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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.

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

FOR the "most dignified and beautiful surplice I have ever seen" see page XXXI *Living Church Annual* 1913. A. G. ALMOND, 11 Sidney street, Cambridge, England.

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**NOTICES**

**CURRENT AND PRESSING PENSION AND RELIEF**

This means payments, January 1st, April 1st, July 1st, October 1st, of pledged amounts (total \$30,000) to 550 aged and disabled and destitute clergy, widows, and orphans throughout the Church.

It often takes the offerings from sixty churches to pay one annuity. This means that most offerings from churches are small, while less than half contribute as the canons require, and as justice and humanity demand.

THERE ARE GREAT AND NOTABLE EXCEPTIONS BOTH AMONG CHURCHES AND INDIVIDUALS. (For all generous gifts and good words of sympathy we give thanks.) THE JANUARY PAYMENTS WERE MADE PROMPTLY, but we do not have quite enough for the April payments; therefore the trustees do not dare add a new name (this in spite of distressing appeals) to a long waiting list, until enough money is in hand to make sure that there will be no deficit, as last year, in providing for the present list.

The "Plan," \$120 x 1000 churches or individuals, is growing slowly. Surely there are 1000 Churchmen willing to subscribe to this plan. We are not discouraged, we only wonder sometimes, and are puzzled at the delay when we think of justice and mercy and Christianity and brotherhood and the Church and the ministry so dear and so important.

GENERAL CLERGY RELIEF FUND,  
ALFRED J. P. McCLURE, *Treasurer,*  
The Church House, Philadelphia, Pa.

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

Some suggestions for meditation and prayer to be used during Holy Week, written by a well known priest of the Church, are recommended by the Brotherhood of St. Andrew as a help to a wide observance of Holy Week as a period of definite prayer in preparation for effective personal service in the winning of men and boys for Christ through His Church.

It is suggested that where possible the arrangements for Holy Week services include special services for men and boys and that these suggestions be used in one or more of the regular services of the week. They are also especially adapted to private prayer and devotion.

These suggestions for Holy Week devotions have been adopted by a committee comprising representatives of the various Christian brotherhoods throughout the United States as a means of deepening the devotional life of their members.

Rectors, parish officers, and chapters of the Brotherhood, can obtain these leaflets at 50 cents per hundred by addressing the

BROTHERHOOD OF ST. ANDREW,  
BROAD EXCHANGE BUILDING, BOSTON, MASS.

**THE AMERICAN CHURCH UNION**

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

**INFORMATION AND PURCHASING BUREAU**

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle Street, where free services in connection with any contemplated or desired purchase are offered.

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

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*Special Report of the Wisconsin Tax Commission to the Governor and Legislature on the Finances of the State Government.* Norman S. Gilson, George Curtis, Jr., Nils P. Haugen, Commissioners; George H. Francis, Secretary; A. E. James, Statistician. Madison, Wisconsin, 1911.

PARKER & SON. London, England.  
*Parker's Church Calendar and General Almanac for the Year of Our Lord 1913.* Containing a Calendar, with the Daily Lessons; Information Relating to the Church at Home and Abroad. Religious and Educational Institutions and Societies; and Other Useful Information. Fifty-ninth Year of Issue.

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*Year Book of St. Bartholomew's Parish, New York City, 1913.*

**PAMPHLETS**

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SERVE God by doing common actions in a heavenly spirit, and then fill the cracks and crevices of time with holy service.—*C. H. Spurgeon.*

SELF-REVERENCE, self-knowledge, self-control—these three alone lead life to sovereign power.—*Tennyson.*

# THE CHURCH AT WORK

## SEVENTIETH ANNIVERSARY AT FREMONT, OHIO

ST. PAUL'S CHURCH, Fremont, Ohio (the Rev. Thomas Jenkins, rector), celebrates the seventieth anniversary of its foundation on St. Paul's Day, January 25th. A new window is to be unveiled and dedicated on that day, and it is hoped that a brief history of the parish will be read on the occasion. The window is given by Mrs. John B. Rice, daughter of Dr. James W. Wilson, who was a vestryman and warden for some sixty years.

## BERKELEY DIVINITY SCHOOL NOTES

THE FIFTH COURSE of "Divinity Sermons or Lectures" on the Mary Fitch Page foundation will be given at Berkeley Divinity School, Middletown, Conn., by the Rev. William H. Vibbert, D.D., of the class of 1862, *vicar emeritus* of Trinity Chapel, New York, on Monday, January 27th, and the three following days, in the Chapel of St. Luke, after Evening Prayer at 5:30 o'clock. The subject will be "Authority in Religion": I. "The Authority of the Church"; II. "The Authority of the Scriptures"; III. "The Authority of the Ministry"; IV. "The Authority of the Creed."

## CHAPEL AND CHANCEL CONSECRATED AT PROVIDENCE, R. I.

THE CONSECRATION of the new chancel and chapel and the dedication of the parish house of Grace Church, Providence, R. I., took place on Tuesday after the Epiphany, January 7th, with quite an imposing function. All of the former rectors of Grace Church now living were present at the ceremony. They were the Rev. C. George Currie, D.D., the Rev. Charles H. Babcock, D.D., the Rev. Floyd W. Tomkins, D.D., the Rev. Edmund S. Rousmaniere, D.D., and the Rt. Rev. David H. Greer, D.D., who was also the preacher of the occasion. The Rev. Dr. Frank Warfield Crowder, the present rector, read the sentence of consecration, by appointment of the Bishop, and the Hon. Rathbone Gardner, senior warden, read the instrument of donation. Bishop Greer chose for his text, Psalm 95: 6, "Strength and beauty are in His sanctuary," and preached a most interesting and instructive sermon on the necessary combination of strength and beauty in the three sanctuaries of God—nature, humanity, and the Incarnation.

Nearly seventy clergymen, several from the diocese of Massachusetts, were in the procession, Bishop Perry officiating. The Rev. Dr. Babcock read the epistle and the Rev. Dr. Currie the gospel. At the conclusion of the Eucharist the clergy and Bishops present proceeded to the parish house and paused in the lower sacristies where the prayers of dedication were said in full hearing of the congregation in the church. After the service, luncheon was served to the clergy and visiting laymen in the parish house.

## ELECTED TO PROFESSORSHIP IN VIRGINIA SEMINARY

THE REV. EUGENE WALLACE ROLLINS, chaplain and professor at Sweet Briar College, Va., has been elected by the Board of Trustees, Professor at the Theological Seminary in Virginia, to take the chair of Eccle-

siastical History, Christian Missions, and Canon Law, recently vacated by the Rev. Dr. Robert K. Massie, who goes to take charge of Christ Church Cathedral, Lexington, Ky. Mr. Rollins is eminently fitted for the high position to which he has been elected. He was ordained deacon at Covington, Va., in 1897, and he was assigned to that parish, where he remained several years. Owing to poor health he resigned and took a prolonged rest. In the spring of 1906 he regained his health sufficiently to take small work and was called to Christiansburg, where he remained two and a half years, entirely regaining his health and using that time in literary pursuits which helped to polish up his broad and liberal education. He resigned the church at Christiansburg to go to Sweet Briar College, where he has done a remarkable work.

## BISHOP BOYD CARPENTER IN WASHINGTON

THIS EMINENT DIVINE, until recently Bishop of Ripon, preached in Epiphany church, Washington, D. C., on Sunday. It was, indeed, a notable occasion; the great church was crowded to its utmost capacity, as it never is except on Easter Day, or as it was many years ago when Phillips Brooks preached. The service was impressive, the music was beautiful; but the sermon was the crown and glory of the service. The great congregation hung spell-bound upon the words of the venerable preacher. It was a sermon of rare simplicity, beauty and power. The preacher exerted a compelling power over his hearers; his transparent sincerity and earnestness opened the hearts of the people to receive the truth which he presented with such originality and force.

The function of the preacher of the gospel, when exercised as Bishop Carpenter exercised it, is indeed one of exalted dignity and blessed privilege. People came from all over Washington to hear the famous divine and they were not disappointed; yet it was not the man but the truth which left upon them the deepest impression.

## BUFFALO CLERGY TAKE STAND ON SUNDAY AMUSEMENT QUESTION

THE BISHOP and clergy of Buffalo and vicinity have written a letter to Mayor Fuhrman, mayor of Buffalo, N. Y., congratulating him on the stand he has taken in regard to Sunday amusements. Their letter, which appeared in the public press is as follows:

"We, the undersigned, Bishop and clergy of the Episcopal Church in the city of Buffalo and vicinity, desire to express to you, and through you to the people of the city, our gratification upon your action in withholding your consent to the opening of the theatres on Sunday and our regret that a question of legal interpretation prevents a similar action as to moving-picture shows. We feel alarm at a prevailing sentiment, which, in a desire for selfish enjoyment and individual greed, would deprive so many of our people of their right to a weekly rest and their opportunity for religious worship. Some work, we feel, is permissible on Sunday, but much of the demand for Sunday work is both tyrannical and dangerous, tyrannical because it crushes individual liberty, and dangerous because

work for financial profit by amusing and entertaining people and providing them with unnecessary luxuries must in a short time widen into general work for daily bread.

"Other employers of labor have quite as much right to require the services of their workmen on Sunday as the purveyors of amusement, entertainment, and luxuries. Both body and soul can exist in wholesome condition only by the regular relaxation and the divine worship which God has appointed for His children and which are authorized by the law of the land. We feel, therefore, that the observance of Sunday in both of its aspects, as a day of religious worship and a day of rest, is essential to the preservation and elevation of the moral tone of the nation.

"The body is God's house, the soul is for God and it is restless until it finds Him."

The letter was signed by Bishop Walker and eighteen of the clergy of the diocese of Western New York.

## DEATH OF REV. M. S. WOODRUFF

THE FUNERAL of the Rev. Montgomery Schuyler Woodruff took place from Trinity church, Marshall, Mich., on January 9th. Mr. Woodruff was one of the oldest clergymen in the state, and has been retired for the last few years, dividing his time between Benton Harbor, Mich., and Arkansas, where he died. Before his retirement, he was rector of St. Luke's Church, Ypsilanti, and missionary to Livingstone county, in the diocese of Michigan. He was for a number of years rector of St. Andrew's Church, Big Rapids, and Holy Trinity Church, Benton Harbor, in the diocese of Western Michigan. The clergy of both dioceses were represented at the funeral.

## LEGACIES AND BEQUESTS

BY THE WILL of Isaac C. Bates, \$160,000 is given to public institutions. Among these bequests are \$25,000 to the Rhode Island School of Design; like sums to the Rhode Island Hospital, the Butler Hospital, and the Women's College of Brown University. St. John's Church, the Public Library, the Athenaeum, and the Providence Art Club, each receive \$5,000. St. Joseph's Hospital and the Lying-in Hospital are given \$3,000 each.

## DEATH OF REV. J. H. BLACKLOCK

THE REV. J. H. BLACKLOCK, rector of St. Michael's and All Angels', Anniston, Ala., died on January 2nd, after an illness of a very few days from pneumonia. His death was not unexpected because in addition to his illness, he was suffering greatly from the shock of Mrs. Blacklock's death which occurred a week before his own. During a rectorate of nearly fifteen years in Anniston he had attracted to himself many devoted friends and leaves behind him a record of faithful and efficient service. The effect of his splendid work was by no means confined to his own parish and his death leaves a vacancy in the diocese which it will be hard to fill. He was ordained deacon in 1885 and priest in 1886 by the late Bishop Quintard of Tennessee, and during the first years of his ministry was rector of St. Luke's Church, Cleveland, Tenn.

The Rev. Mr. Blacklock was of English birth and came to this country in the early



eighties settling in Tennessee, from whence he moved to Anniston. At the time of his death he was slightly over eighty years of age. His funeral was held in the parish church and was conducted by the Rev. J. G. Glass, rector of Grace Church, and the Rev. J. H. Spearing, rector of Noble Institute. The pall-bearers were chosen from the most prominent citizens in the community, who were delighted to show honor to their prominent fellow-citizen and spiritual leader.

#### WESTERN THEOLOGICAL SEMINARY NOTES

THE SECOND annual address associated with the foundation of the chair of Pastoral Theology in memory of James Lawrence Houghteling, was delivered on Thursday, January 9th, at the Western Theological Seminary, Chicago, Ill., by the Rev. James S. Stone, D.D., rector of St. James Church, Chicago. Taking as his theme the interest displayed by the late Mr. Houghteling in the practical aspects of Church work, Dr. Stone emphasized the difference between the rural and city parson of fifty years ago and the work required of him, and the rector of a modern church with its numerous guilds and organizations.

#### EPISCOPAL THEOLOGICAL SCHOOL NOTES

PROFESSOR WILLIAM H. P. HATCH of the New Testament department of the General Theological Seminary, New York City, will give a course on "The Exegesis of the Epistle to the Romans" at the Episcopal Theological School, Cambridge, Mass., during the coming half year. Professor Hatch is a graduate of the Cambridge school in the class of 1902. This course is in substitution of the course in Romans which was formerly given by the late Professor Nash. Dr. William H. Ryder of the Andover Theological School, who has been lecturing on "The Fourth Gospel" during the present half-year is to remain at the school for the remainder of the year. He is to give a course for middlers on "The Life of Christ."

A MEMORIAL SERVICE in memory of Dr. Henry Sylvester Nash, late professor of New Testament, is to be held on the afternoon of Tuesday, January 28th, in the school chapel. The sermon is to be preached by Dr. Edward S. Drown, professor of Old Testament at the school. In order to permit as many as possible of Dr. Nash's pupils to attend, the service has been placed on the day preceding the Alumni quiet day. This service will be held on Wednesday in the school chapel. It will be conducted by Rt. Rev. William Boyd-Carpenter, D.D., former Bishop of Ripon. On Tuesday evening the annual alumni dinner will be held at the University club.

THE REV. DR. WILLIAM H. VAN ALLEN, rector of the Church of the Advent, Boston, addressed the St. John's Society on Tuesday evening. His subject was "Sacramentum Praedicandi." The speaker of Tuesday, January 14th, was the Rt. Rev. George Biller, Jr., Bishop of South Dakota, who spoke of his work in that diocese.

#### NEW CHURCH TO BE ERECTED AT ROSLINDALE, MASS.

THE CHURCH OF OUR SAVIOUR, Roslindale, Mass., is rejoicing over the prospects of a new edifice. Lately the vestry took title to a piece of land on which eventually to build a new church, and the parishioners are bending every energy toward that desired end. The location will be at the junction of South Fairview and South Conway streets. At the parish meeting the Rev. Phillips E. Osgood, the rector, made the gratifying announcement that a gift of \$10,000 had been received from

Bishop Codman of Maine and his sister, Miss Katherine Codman of Dedham, to be used for the erection of a memorial chancel in the new church as a memorial to their brother, the Rev. Archibald Codman, who was the first rector of the Roslindale parish. Through the diocesan reinforcement fund, of which Bishop Lawrence is chairman, the parish will get one dollar for every two it raises during the present year. During the past year the communicant list has increased twenty per cent., and the Sunday school has entirely outgrown its present quarters. The new church will be built of brick and limestone and will have a nave seating 450 with a small chapel adjoining. In the basement there will be an auditorium seating 350. Work will be begun on the basement in a few weeks, and when this is completed the parish will occupy it while the body of the church is being built.

#### SERMONS IN AN OFFICE BUILDING

IN BALTIMORE the Y. M. C. A. conducts each day an informal service at noon in some office or factory building. Once a week these services are held on the tenth floor of the B. and O. R. R. building in which is housed the auditing department of that railroad. The Rev. Charles Fiske, D.D., was the preacher on the first Wednesday in the present year, speaking on the subject of "Spiritual Paralysis."

#### SUNDAY SCHOOL CONVENTION OF THE FIFTH DEPARTMENT

THE SECOND ANNUAL Sunday School Convention of the Fifth Department will be held at Trinity church, Toledo, Ohio, on Tuesday and Wednesday, January 28th and 29th.

On Tuesday, after a celebration of the Holy Communion, an address on "The Child at Worship" will be given by the Rev. C. H. Young of Chicago, and the address of welcome will be made by Bishop Leonard. In the afternoon the general topic will be "The Church Organized for Religious Education": "The General Board" will be discussed by the Rev. W. E. Gardner of New York: "The Department," by the Rev. F. C. Sherman of Chicago; "The Diocese," by the Rev. S. A. Huston of Detroit. "The Adaptation of the Official Curriculum to Local Conditions" will be the subject of Dean Charles S. Lewis of Indianapolis. In the evening "Teacher Training" will be the subject of Mr. Warren L. Rogers of Detroit, and the Rev. H. Boyd Edwards of Cincinnati.

On Wednesday morning the general subject will be "The Problem of the Small School": "Attendance" being the subject of Mr. W. George Lane of Warren, Ohio; "Teachers," by Dean F. S. White of Grand Rapids; and "Gradation," by a speaker yet to be announced. Discussion will follow. The opening subject of the afternoon is "Hand Work in Sunday Schools," by Mrs. W. S. Atkinson of Detroit, followed by "Adult Bible Classes," by Bishop Osborne of Springfield, and by "A Model Sunday School," exemplified by the children of Toledo. The sessions will close in the evening with addresses by Bishop Anderson of Chicago and the Rev. William E. Gardner of New York City.

The committee on arrangements consists of the Rev. F. C. Sherman of Chicago, Dean C. S. Lewis of Indianapolis, and the Rev. H. E. Cooke of Cleveland.

#### MEMORIALS AND OTHER GIFTS

AT THE CHURCH of the Redeemer, Govans, Baltimore county, Md. (the Rev. Charles A. Hensel), extensive and valuable improvements have recently been completed. The sanctuary and chancel have been beautifully remodeled and decorated, a new organ chamber has been

built, and a fine new organ installed, all as gifts of Mrs. Edgar G. Miller in memory of her husband, the late Edgar G. Miller, for forty years a vestryman of the church. An exquisite mosaic floor, which has been laid in the sanctuary and chancel, is the gift of Miss Ethel M. Miller in memory of her father. Another marked improvement is the placing in the south transept of the beautiful window in memory of the late John E. Hurst, for thirty-two years a member of the vestry. This window was formerly in St. Peter's church, Baltimore, but when that church was sold to a congregation of colored people, it was decided to move the window to the Church of the Redeemer.

ST. LUKE'S PARISH, Evanston, Ill., has just received another rich gift for the Lady Chapel in the form of a beautiful parclose screen which separates the Lady Chapel from the baptistery. It is a fine example of Churchly design and of the wood carver's art. It is divided into four bays richly paneled and carved with appropriate Gothic symbols. The two central bays are gates which may be opened at the time of a baptism. The whole is bound together with a coronal richly carved with flowers and shields. On the chapel side these shields bear the chalice, the crosses and the IHS; on the baptistery side they have the font, the baptismal shell, the crosses, and other appropriate symbols. The screen, designed by Mr. John Sutcliffe, the church architect, is the gift of Mr. and Mrs. George G. Wilcox, the donors of the chapel, who by their munificence have made possible this building, which has already ranked as one of the most notable church buildings in America.

ON CHRISTMAS DAY at St. Luke's church, New York City, a new memorial window was unveiled. The window is one of a series in the south transept. The subject is "The Good Samaritan." The coloring is very rich and the whole treatment pleasing and sympathetic. The figures in the foreground are strongly drawn, while the priest and the levite drawing away toward the city of Jerusalem, whose temple and towers appear in the distance, lend a delicate suggestiveness to the main thought. The teaching of the window is epitomized in the text at its base, "Go and do thou likewise." In smaller letters at the bottom is the following inscription: "To the glory of God and in loving memory of Mary Madeline Pray, born 1855, died 1912. Erected by her devoted brother, James D. Freeman, 1912."

ST. BARNABAS' CHURCH, Tullahoma, Tenn. (the Rev. Francis E. Alleyne, rector), has been greatly improved by several handsome gifts among which is a reredos, a gift from Mr. George Norman of New Orleans, La., a very handsome oak pulpit, a memorial to the late Bishop of the diocese, the Rt. Rev. Charles Todd Quintard; six massive brass altar lights, through the generosity of Colonel E. A. Stevens of Trenton, N. J., and the C. B. S. A beautiful tabernacle is in course of construction, a gift of Mr. Thomas Fossard, a member of the parish. The church, after a struggle of many years, is fully paid for and only awaits the Bishop's pleasure to set the date for consecration.

AT ST. MICHAEL'S CHURCH, Birdsboro, Pa. (the Rev. Harry Howe Bogert, rector), a white marble floor has been laid, the gift of Messrs. Edward and George Brooke as a memorial to their parents, George Brooke and Mary Baldwin Irwin Brooke. During the six weeks when the church was closed for this purpose a new electric lighting plant was installed, and many repairs were made to the interior and the exterior of the edifice. The church was reopened on the Second Sunday in Advent.

SOME valuable improvements have recently been made in the sanctuary of the Pro-Cathedral, Baltimore, Md., where a fine new altar,

Communion rail, credence table, and piscina, all in harmony with the Norman style of architecture which prevails, have been erected as a memorial of the late Laura W. Thomas Warfield. They were dedicated on St. Stephen's Day by Bishop Murray at a special service, at which a large congregation was present, including a number of the clergy.

ST. JOHN'S CHURCH, Uniontown, Ky. (the Rev. Arthur Gorter, rector), has recently been presented with three massive brass candlesticks of old-fashioned and graceful design, by Mrs. Lingard Byrne, which were the property of her mother, to whom they are now a memorial.

ST. PHILIP'S CHURCH, Easthampton, Mass., has lately been the recipient of two fine gifts. One is a litany desk presented by Miss Anna C. Bliss, and on All Saints' Day a new brass lectern was used for the first time, the gift of the parish generally in memory of William Taylor.

A PULPIT LAMP of solid brass was placed in St. Thomas' church, Battle Creek, Mich. (the Rev. G. P. T. Sargent, rector), and was first used on Christmas. It is the gift of St. Faith's Guild.

### ATLANTA

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

City Settlement Work of Atlanta Church—Bishop Nelson Lectures at University of Georgia

A CITY SETTLEMENT work of unusual zeal and effectiveness is being carried on in the suburbs of Atlanta, among the laboring class, with Deaconess Katherine Wood in charge, under the direction of the Rev. W. W. Memminger, rector of All Saints' Church. It is named Holy Innocents' mission, and ministers to a people who need to be taught better methods of living, rather than securing of means to live. The Mother's Club is taught at the mission better methods of housekeeping and cooking. The Girl's Club is trained on similar lines, with especial attention to sewing and home keeping. The Men's Club has frequent entertainments and lectures, and coöperates in the mission. The free kindergarten, inaugurated by Mrs. Nellie Peters Black, formed the beginning of this work, and is now one of its chief features.

BISHOP NELSON is giving a series of lectures at the University of Georgia, Athens, on the subject, "The Elements of a Permanent Democracy."

### BETHLEHEM

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

New Organ Purchased for Trinity Church, Lansford—Deaconess Leaves St. Luke's, Lebanon

TRINITY CHURCH, Lansford (the Rev. J. Webster Watts, missionary in charge), has contracted for an organ to cost \$1,500, to be installed by Easter Day. The amount of money is very nearly completed, so that no debt will be incurred by the parish for this improvement.

AFTER SERVING St. Luke's Church, Lebanon (the Rev. A. A. V. Binnington, rector), and its mission for six years under the former rector, the Rev. John Mitchel Page, Deaconess Hackett resigned in December to enter upon work in another diocese.

### CUBA

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

First Rectory on Isle of Pines is Built at Santa Fe

ON THE FEAST of the Circumcision the cornerstone of the new rectory to be built at Santa Fe, Isle of Pines, was laid by the Ven. W. W. Steel, Archdeacon of Havana, in the presence of a large congregation. Addresses were made by the Messrs. R. M. Simmons, and R. I. Wall, the Rev. M. M. Stewart,

a Methodist minister, and the Archdeacon, after a word of welcome by the Rev. W. H. Decker, who was recently transferred to the charge of this work from Empire, Canal Zone. Mr. Decker began his work here about two months ago, and is in charge of seven congregations. He makes his trips on a motor cycle, sometimes traveling seventy miles in one day. This will be the first rectory of the Church to be built on the Island, and is greatly needed.

### GEORGIA

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

Augusta Rector Active in Social Service Work

THE REV. GEORGE C. WILLIAMS, vicar of Christ Church, Augusta, has begun the issue of a quarterly leaflet devoted to the interests of the parish and of the extensive philanthropic work carried on among the cotton-mill operatives. Mr. Williams is a member of the diocesan Social Service Commission, and his leaflet shows that his interest in the work is not merely theoretical. The night school for women and girls carried on in the parish house, is well attended and is under a competent principal with two assistants. It is superintended by the public school board, and its curriculum corresponds with that of the public schools as far as the eighth grade. A boys' home was opened nearly three years ago, and though the quarters are sadly inadequate it cares for and affords a real home for ten boys.

### IOWA

T. N. MORRISON, D.D., Bishop  
H. S. LONGLEY, D.D., Suffr. Bp.

Improvements at St. Paul's, Council Bluffs—New Rectory at Keokuk is Blessed—Epiphany Carol Service at St. Katharine's School

ST. PAUL'S CHURCH, Council Bluffs (the Rev. A. G. A. Buxton, D.D., rector), has made considerable improvements during the fall in the fabric of the church and the rebuilding of the rectory. The old rectory was removed to the rear of the lot, and a new building erected in the front, and the parish possesses now a modern and comfortable rectory. The total expenses of improvements are in the neighborhood of \$8,000. The Bishop of the diocese is to visit this parish for the formal opening of the new house on Sunday, January 19th.

THE NEW St. John's rectory, Keokuk (the Rev. John C. Sage, rector), was thrown open to the parishioners on the evening of January 6th. It was a largely attended reception, given by the rector, wardens, and vestrymen, and their wives. The guest of honor during the evening was the Bishop of the diocese, who held the service of benediction.

THE ANNUAL Epiphany carol service at St. Katharine's School, Davenport, took place on the evening of the Sunday after Epiphany. The Epiphany carol service used at this school is one compiled by the late Archbishop Benson, and is most beautiful as rendered by the well-trained choir of girls. The Bishop of the diocese was present and made an address.

### KENTUCKY

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

Death of C. B. Castner—Special New Year's Services at Crescent Hill—Louisville Institutions Keep "Open House" on New Year's

CHARLES BEAUMONT CASTNER, one of the most prominent Churchmen in the diocese and one of the foremost citizens of Louisville, died at his home there early Thursday morning, January 2nd, in the fifty-ninth year of his age. His death was not unexpected, as he had been in failing health, the result of an incurable disease, for the past two years. Mr. Castner was born in Clarksville, Tenn., but

removed to Louisville in his early manhood and engaged in business; at the time of his death he was manager of a chain of dry goods stores in the south having headquarters in Louisville. He always took a prominent part in the civic affairs of Louisville and was a member of the Board of Trade. But it was as a Churchman that he was best known: a member of the vestry of old Christ Church and later of the Cathedral Chapter, he gave liberally of his time, strength, and means to the advancement of the kingdom of God; and he was also a member of various diocesan organizations and served on their boards and committees until ill-health compelled him to resign. Also during a few years residence in Nashville, Tenn., he was a member of the vestry of Christ Church in that city and one of its most faithful workers. He took a keen interest in the affairs of the University of the South at Sewanee and for a time was a member of the Board of Trustees of that institution. He is survived by his widow and three children, besides a brother. The funeral services were held at Christ Church Cathedral on Friday afternoon, January 3rd, conducted by Bishop Woodcock and the Very Rev. Charles Ewell Craik, D.D., Dean. The music, his favorite anthem and hymns, was rendered by the full vested choir of men and boys, an organization in which he was always greatly interested, having been instrumental in introducing the boy choir in place of the old quartette, at the time when old Christ Church was made the Cathedral. The burial was in Cave Hill Cemetery.

SPECIAL SERVICES were held in St. Mark's church, Crescent Hill (the Rev. Richard L. McCready, rector), on New Year's Eve, beginning with an eight-o'clock service, at which a number of old carols were sung; this was followed by a social hour in the parish rooms, after which at 11 o'clock, solemn watch services were begun, culminating in a midnight Eucharist when part of Gounod's St. Cecilia Mass was sung and the rector delivered an address.

IN ACCORDANCE with the annual custom, the Church Home and Infirmary held their usual reception on New Year's Day during the afternoon and evening; the Bishop and a number of the Louisville clergy called and the social features were much enjoyed by the aged inmates. The G. F. S. Inn, another of Louisville's Church institutions, also kept "open house" on New Year's Day.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

"Missionary Day" in the Diocese—Dr. Thomas Fell Becomes Provost of University of Maryland—Notes of General Interest

THE SECOND Sunday after Christmas, January 5th, was observed in the diocese as "Missionary Day." In the morning the services of most of the churches were of a missionary character, with special sermons on different phases of missionary work. In the afternoon at 3 o'clock the annual service of the Junior Auxiliary and of the Sunday schools of the diocese was held in Grace and St. Peter's church, Baltimore, with a fine attendance. Interesting and inspiring addresses were made by the Rev. John G. Meem of Brazil, the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, and by the Bishop of the diocese. At 8 in the evening the annual missionary mass meeting, under the auspices of the general and diocesan committees of the diocese, was held at the Lyric, the largest music hall in the city, which was filled with a representative audience of more than 2,000 people, many of our churches of the city and vicinity being closed in order to allow their congregations to attend. Bishop Murray presided and made an encouraging and stirring address on the "Missionary Outlook in the Diocese." Strong and inspiring addresses were also made by

the Rev. J. G. Meera on "The Missionary Outlook in Brazil"; by Mr. William R. Butler, the distinguished layman of the diocese of Bethlehem, on "The Missionary Responsibility of the Individual," and by the Rt. Rev. W. Boyd-Carpenter, D.D., formerly Bishop of Ripon, England, on "The Missionary Outlook Throughout the World, a Message from the Mother Church Across the Sea." The addresses were interspersed with hymns sung with splendid effect by the large audience, and led by Mr. Hobart Smock, choirmaster of the Church of the Ascension, Baltimore.

DR. THOMAS FELL, president of St. John's College, Annapolis, a vestryman of old St. Anne's parish and a leading layman of the diocese, was on January 6th unanimously appointed by the board of regents, provost of the University of Maryland, to fill the place made vacant by the death of Mr. Bernard Carter. In accordance with the plans adopted by the regents, greater duties and larger powers than have been exercised by previous provosts, have been conferred upon Dr. Fell, who while still retaining the presidency of St. John's College, will be the real head of the University and will devote a large part of his time to it. Dr. Fell is a graduate of King's College, London, England, and of the University of Munich. He came to America in 1882 and in 1886 was elected the twelfth president of St. John's College, which under his administration has greatly prospered.

THE REV. JOHN H. BOOSEY, priest in charge of St. Margaret's Church, Baltimore, has lately been exercising his talents as a playwright and an artist, and the result of his dual labors was seen on the evening of December 23rd, when a Christmas play, entitled "A Peep at Santa Claus," written by him for the Sunday school of St. Margaret's, was produced in the parish house at the Christmas festival. Not only did Mr. Boosey write the play and outline the costumes, but he also painted the scenery for the production. The scenes were well depicted by the Sunday school children in charming costumes, and the play made a decided success.

THE CLERICAL ASSOCIATION of Baltimore met on Monday, January 6th, at St. Paul's parish house. The guest of honor was the Rt. Rev. Dr. W. Boyd-Carpenter, sometime Bishop of Ripon and at present Canon of Westminster Abbey, one of the most distinguished leaders of the Church of England. He delivered a most inspiring address on the subject, "The Christian Outlook in the World To-day," emphasizing especially the responsibility of the Anglo-Saxon race in disseminating the knowledge of the Gospel throughout the world. At the close of the address a rising vote of thanks was given the Bishop, to which he gracefully responded.

AT THE MEETING of the Men's Club of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector), there were present as guests of the club the members of the men's clubs of the Northminster and Maryland Avenue Presbyterian Churches, the Seventh Baptist, First Methodist, St. Mark's Lutheran, and St. John's Methodist Protestant Churches. The principal speaker was the Hon. P. L. Goldsborough, Governor of Maryland, and a leading Churchman of the diocese of Easton.

ON SUNDAY, January 5th, at the Church of the Epiphany, Govans, Baltimore county, the fifteenth anniversary of the rectorate of the Rev. Carroll E. Harding and the fifth anniversary of the occupancy of the present edifice, were celebrated with special services. Monday, the Feast of the Epiphany, the patronal day of the parish, was observed by a special musical service at night, at which the Rev. R. W. Hogue of the Church of the Ascension, Baltimore, was the preacher.

THE BISHOP of the diocese, accompanied by Mrs. Murray, leaves this week for a three week's trip south for rest and pleasure. He

expects to visit his former parish at Birmingham, Ala., and will also spend some time at Jacksonville, Fla. When the Bishop reaches Birmingham, he will find, in addition to a rousing welcome from his former parishioners, a bequest of \$1,000 left him by the will of the late Albert T. McCreery, former president of the Tennessee Coal & Iron Co.

THE REV. PERCY F. HILL, rector of St. Timothy's Church, Catonsville, Baltimore county, who has been critically ill for three months at the Church Home and Infirmary, Baltimore, with a complication of diseases, has recovered sufficiently to be able to leave the hospital. Accompanied by Mrs. Hill, he will go to Atlantic City for a month's stay and then go to Florida for the remainder of the winter.

THE REV. WILBUR F. WATKINS, JR., rector of St. John's Church, Mt. Washington, Baltimore county, who has been quite ill with the grip for the past month, is spending two weeks at Old Point Comfort, Va., to recuperate.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop  
 Quiet Day at the Boston Cathedral—Conference of the Diocesan Sunday School Union—Notes

BISHOP LAWRENCE conducted a quiet day for social workers at St. Paul's Cathedral on December 7th. In the morning he gave two addresses on "The Church and Social Workers" and "True Values." Then came the regular noon-day service when he delivered another address, laying special stress on the value of the personal touch in all social work. In the afternoon there were other addresses by the Bishop on "Silent Forces" and "Reserve Power." A beautiful feature of the day's programme was the musical contributions by the Misses Susannah Cunningham and Harriett Cunningham, nieces of the Bishop, one of whom acted as vocalist and the other as violinist.

THE SUNDAY SCHOOL UNION of the diocese held its annual missionary conference in Pilgrim Hall, on the afternoon of January 6th. The conference was conducted by the Rev. Charles E. Jackson of Fall River, lately of East Boston. Following the meeting the assemblage were tendered a supper by the Dean and the Chapter of St. Paul's Cathedral. In the evening there was another meeting in the Cathedral when Bishop Thomas of Wyoming spoke of work in his diocese.

THE PARISH HOUSE connected with St. James' church, Cambridge, was reopened recently under the most improved conditions. For some time past it has been undergoing extensive repairs and improvements at an expense of \$7,000. At the opening reception the rector, the Rev. Ernest M. Paddock, made an address. St. James' Church now is well ready to meet all the needs that press upon a busy parish.

THERE was a well-attended service at St. Paul's Cathedral on the evening of January 8th. Foreign and home missions were the topics considered and those who took part were Bishop Lawrence, the Rev. Dr. Mann of Trinity Church, John W. Wood, secretary of the Board of Missions, whose topic was "The Church's Responsibility in the East," and the Rev. George W. Davenport, secretary of the First Department.

THE MONTHLY MEETING of the Woman's Auxiliary held at the Cathedral rooms, was addressed by two Bishops, the Rt. Rev. F. F. Reese of Georgia, and the Rt. Rev. George Biller of South Dakota. The Auxiliary held a quiet day at Emmanuel Church on Thursday, January 16th. The Rev. Hugh Burleson, one of the secretaries of the Board of Missions was in charge and made the address.

THE PREACHER at the afternoon service at the Cathedral on Sunday, January 12th,

was Bishop C. D. Williams of Michigan. The Bishop also gave the address at the Sunday Ford Hall meeting that same night.

MINNESOTA

S. C. EDSELL, D.D., Bishop  
 FRANK A. MCELWAIN, D.D., Bp. Suff.  
 Epiphany Meeting of the Diocesan Church Club—Twin City Clericus Meets in St. Paul

THE EPIPHANY MEETING of the Church Club was held at Donaldson's Tea Rooms, Minneapolis, on Tuesday, January 7th. An informal reception took place from six o'clock until dinner was served at half-past six. His Excellency, Governor A. O. Eberhart, addressed the club on the subject of "The Conservation of the Child," a matter which formed an important part of his message to the legislature. Some discussion followed on the part of members of the club covering different phases of the subject. The second address of the evening was by the Hon. Oscar Hallam, Justice of the Supreme Court of Minnesota, on "The Unspeakable Turk." He was followed by Mr. J. W. Daniels, who spoke of his personal experiences in Constantinople, and Mr. George G. Whitney, who described a visit in Montenegro. Bishop Edsall closed the proceedings in a short address in which he expressed his appreciation of the Church Club as a working force in the diocese. The treasurer, Mr. William P. Christian, reported the total receipts for the year at \$1,716.61, disbursements \$1,133, balance \$583.66. The secretary reported the present membership at 141. The election resulted in the selection of A. A. McKechnie, president; G. A. N. King, vice-president; R. E. Van Kirk, secretary; and William P. Christian, treasurer; S. S. King, W. B. Tuttle, H. C. Theopold, Charles Beard, and B. F. Beardsley, executive committee.

THE TWIN CITIES CLERICUS met on Monday, January 6th, at the Church of St. John the Evangelist, St. Paul. The clergy were entertained at luncheon by the rector and Mrs. Schaad, assisted by some of the ladies of the parish.

MILWAUKEE

W. W. WEBB, D.D., Bishop  
 Death of Mrs. William H. Thomas

MRS. WILLIAM H. THOMAS of Wauwatosa, for many years an active communicant of the Cathedral and then of Trinity Church, Wauwatosa, passed to her rest on the morning of Sunday, January 12th, at the age of 81 years. She had been a resident of Milwaukee for more than fifty years. Mrs. Thomas is survived by her husband, two sons, and three daughters, among the latter being the wife of the Rev. J. P. D. Llywd, D.D., formerly Vice-Chancellor of Trinity University, Toronto.

NEWARK

EDWIN S. LINES, D.D., Bishop  
 Rector at Harrison Celebrates Twentieth Anniversary

THE TWENTIETH ANNIVERSARY of the coming of the Rev. William J. Tilley as vicar to Christ Church, Harrison, N. J., was celebrated on Sunday, January 6th. Mr. Tilley preached an historical sermon in the morning. The Rev. Mercer G. Johnston, rector of Trinity parish, Newark, made an address at the Sunday school service in the afternoon. The congregation presented the vicar with a purse and gold coin with their congratulations and good wishes.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop  
 Meeting of the Diocesan Club at Trenton

A MEETING of the Church Club of the diocese was held at Trenton on Thursday

evening, January 9th. Mr. William D'Olier of Burlington, who was reelected president of the Club, presided at the business session and the dinner that ensued. Mr. Robert V. Whitehead of Trenton was reelected secretary. The Bishop of the diocese was present and made a brief address. Archdeacon Shepherd was the speaker of the evening, on "The Business Side of Diocesan Missions."

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Pittsburgh Parish Commemorates Date of Organization—W. A. Missions Study Class of Pittsburgh—Notes .

ON WEDNESDAY EVENING, January 8th, the Church of the Incarnation, Pittsburgh, celebrated the twenty-fourth anniversary of its organization, when a meeting was held in the parish rooms under the auspices of the Men's Club, the priest in charge, the Rev. L. F. Cole, presiding. The principal address of the evening was made by the Rev. Dr. Hills of Bellevue, who had for his topic, "The Four Most Popular Books in the World." The Rev. T. J. Bigham, Archdeacon of Pittsburgh, also spoke. Plans are on foot for a new church building on the site of the present one, and at this gathering the first pledge of money for that purpose was made.

ON THURSDAY AFTERNOON, January 9th, the mission study class connected with the Pittsburgh branch of the Woman's Auxiliary held its mid-winter meeting in Emmanuel parish house, Mrs. H. P. Allen, educational secretary of the Auxiliary, presiding. Papers were read on "Territorial Conquest," by Miss Cuddy of the Saint Mary Memorial Church; on "Bishops Kemper and Otey," by Mrs. Slicer of St. Peter's Church; and on "Bishops Whipple and Hare," by Mrs. Rice of St. Stephen's Church, Wilkinsburg.

ON CHRISTMAS DAY the collection for the General Clergy Relief Fund in Calvary Church, Pittsburgh, was an unusually good one, amounting to \$1,543, and an additional \$100 for a special call. These amounts with an offering taken earlier in the season make an aggregate of \$2,600 for the year 1912.

ON MONDAY EVENING, December 30th, at a meeting of the Diocesan Historical Society at Trinity parish house, Pittsburgh, Bishop Whitehead, at the solicitation of the officers of the society, read a paper on "Personal Recollections."

#### TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Dean Morris of Memphis Preaches at Louisville Cathedral—Social Service Secretary Visits Memphis

THE VERY REV. JAMES CRAIK MORRIS of St. Mary's Cathedral, Memphis, recently preached the annual sermon to the Alpha Tau Omega congress at Calvary church, Louisville, Ky., and spoke at Christ Church Cathedral, Louisville, on "Parochial Missions," preliminary to a city-wide mission to be held in Louisville, of which Bishop Gailor of Tennessee is to be one of the missionaries.

THE REV. F. M. CROUCH of New York, field secretary of the Joint Commission on Social Service, in making a trip through the South, spoke to an enthusiastic congregation at St. Mary's Cathedral on January 12th.

#### WASHINGTON

ALFRED HARDING, D.D., Bishop

Epiphany-tide Missionary Rallies—Epiphany Men's Club Listens to Discussions of Church Subjects—Diocesan W. A. Meets

THE ANNUAL Epiphany-tide missionary rallies connected with our Sunday schools

were held on Sunday, January 12th, as follows: Sunday schools in the central section of the city at the Church of the Epiphany at 4 P. M., speaker, the Rev. Paca Kennedy of the Virginia Theological Seminary; Sunday schools in the eastern section of the city at St. Mark's church at 4 P. M., speaker, the Rev. D. Wellington Curran, rector of All Faiths' parish, St. Mary's county, Md.; Sunday schools of the Georgetown and St. Alban's parishes at Christ church at 10 A. M., speaker, the Rev. D. Wellington Curran.

THE ANNUAL DINNER of the Men's Club of Epiphany parish was held in the lecture hall of the parish house on Tuesday, January 14th, at 6:30. Among the speakers were the Rev. Dr. Hugh Birkhead and the Rev. R. W. Hogue, both of Baltimore; the Rev. J. J. Dimon, rector of St. Andrew's Church, Washington, was also a speaker, his subject being "The Name of the Church."

THE REGULAR monthly meeting of the diocesan branch of the Woman's Auxiliary was held in St. John's parish hall on Tuesday, January 7th, when the Rev. J. A. Massey from Texas delivered an address.

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Death of Charles A. Allen—The Parsons' Club of Worcester County—Missionary Addresses at St. John's, Worcester

THE DEATH of Charles A. Allen on December 9th, removed one of Worcester's prominent Churchmen and left St. Mark's Church sadly bereaved. Mr. Allen had been a vestryman of St. Mark's from the organization of the parish in 1888, and had served as a junior warden for twenty years, finally becoming senior warden last year. Mr. Allen was city engineer of Worcester for a number of years. All Saints' parish has also been bereaved in the death of Henry H. Thayer, vice-president of the Church Club of Western Massachusetts, and a former president of the men's club of All Saints' Church. He was conspicuous among the younger Churchmen of the diocese in his active interest in the Church's welfare and work. Cordial and charming in manner, exemplary in character, efficient in action, and ever ready to respond

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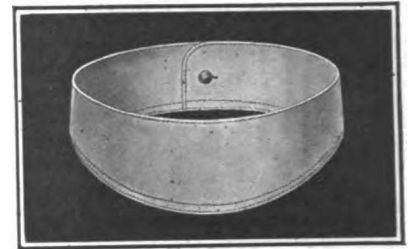
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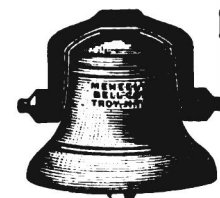
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energetically to calls for service, he leaves us richer for his example, friendship, and help.

THE PARSONS' CLUB, an organization of Worcester county clergymen, held their annual election at Hotel Warren, Worcester, on January 8th, and elected as president the Rev. C. E. O. Nichols of North Grafton, the Rev. Preston Barr of Wilkinsonville, vice-president, and the Rev. Albert E. Parker Gardner, secretary and treasurer for the ensuing year. The essayist was the Rev. Charles Lancaster Short of All Saints', Worcester, who gave a scholarly paper on "External Testimony to Jesus Christ."

IN ST. JOHN'S CHURCH, Worcester, the rector, the Rev. Walton S. Danker, is giving a course of four addresses on heroic missionaries. The subjects are "John de Brebauf, Martyred Missionary to the Hurons in New France," "John Eliot, Apostle to the Indians in New England," "Bishop James Hannington and the Story of the Uganda Mission," "Henry Martyn and India."

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

The Bishop Addresses Men's Club at Kalamazoo

BISHOP McCORMICK addressed the Men's Club of St. Luke's Church, Kalamazoo, on the evening of January 9th, his subject being "The Relation of the Church and Labor." The meeting was largely attended, and included representatives of the various labor organizations of Kalamazoo. A keen discussion followed the address.

**WESTERN NEW YORK**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Work at the Church of the Epiphany, Niagara Falls

DURING the week of January 19th, a mission will be conducted by the Rev. Charles A. Jessup, D.D., at the Church of the Epiphany, Niagara Falls, N. Y. (the Rev. Coleman E. Byram, Ph.D., rector). There are to be four services daily and every man is being personally urged to attend. The missionary held a preliminary conference with the workers on January 17th. A branch of the state library for general circulation has recently been installed in the reading-room of the parish house, which is opened every afternoon and evening to the various parochial branches of the Church of the Epiphany. This parish also reports most favorable growth financially under the duplex envelope system; the missionary apportionment has been almost met, notwithstanding the fact that it was nearly doubled the last year, and at the same time several thousand dollars have been expended in paying off a mortgage, repairing and enlarging the church, parish house, and rectory.

**CANADA**

Diocese of Toronto

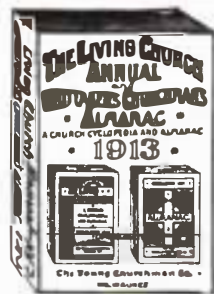
A MEETING for prayer has been arranged to take place in connection with the city executive committee of the Layman's Missionary Movement, at noon on Thursdays. The first was held on January 2nd, and they will continue at any rate through Lent. The meetings will last for half an hour.—THE general secretary of St. Andrew's Brotherhood in Canada, Mr. Birmingham, will be at the head office, Toronto, during the month of January. He has just returned from a prolonged trip in the Maritime Provinces.—BISHOP SWEENEY, in his sermon in St. Alban's Cathedral, on the first Sunday in the year, made a strong plea for the renewing of the practice of household worship.—THE REV. J. G. LEWIS of New York has been appointed by Bishop Sweeney to be his secretary, to succeed the Rev. F. Ripond, who has been appointed rector of Islington. Dr. Lewis

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has been for some time in charge of the missions connected with the Church of the Annunciation, New York.—AT THE meeting of the diocesan board of the Woman's Auxiliary for the first time in the year, on January 2nd, the Bishop was the celebrant at the Holy Communion which preceded the business session, assisted by Bishop Reeve and the Rev. E. C. Cayley. At the business meeting many items of interest came up. The money bequeathed by Miss Tilley was given to the Bishop of Athabasca to add a room to the hostel at Athabasca Landing, to serve as a study for the Bishop. After the meeting was over a member of the Woman's Auxiliary telephoned that she was sending a cheque for \$500 to pay for an assistant to Bishop Robins, the newly consecrated Bishop of Athabasca, and another member sent \$200 for the same purpose. The provision of a study for Bishop Robins is peculiarly necessary, anything like privacy must be otherwise almost impossible since we are told Mrs. Robins has had on occasion to arrange for meals for 109 persons in the house within three days.

*Diocese of Rupert's Land*

TWO MEN were ordered deacons, and one received priest's orders at the ordination held on the last Sunday in 1912 by Archbishop Matheson, in the Church of the Ascension, Stonewall. It was the first time an ordination had been held in that church. The sermon was preached by the Rev. Canon Jeffery of Winnipeg.

*Diocese of Ontario*

THE HANDSOME BELL presented to St. George's Cathedral, Kingston, by the Pense estate, costing \$3,000, is to be installed and dedicated soon by the Bishop.

*Diocese of New Westminster*

BISHOP DE PENCIER spent ten days of the month of December in visiting the diocese of Kootenay.—A HANDSOME WINDOW has been placed in Christ church, Vancouver, by Mrs. Drummond, in memory of her first husband, Mr. E. Lewis.

*Diocese of Niagara*

THE DEATH of the Rev. G. Johnstone, D.D., for nearly twenty years rector of the Church of Holy Trinity, Welland, took place there on January 5th. He was born and educated at Edentown, North Carolina, and took part in the stirring events of the Civil War. At its close, after resuming his studies he was ordained in his native town by Bishop Atkinson, and afterwards held various charges in the United States. He has been living in Canada since 1877, being first stationed at Jarvis, where he remained twelve years, after which he removed to the parish of Holy Trinity, Welland.

*Diocese of Caledonia*

BISHOP DUVERNET has been visiting the outlying parts of his diocese since his visit to Montreal in the autumn to attend the provincial synod, and only returned to Prince Rupert on the Sunday before Christmas. At one place he chose the site for a church and performed the first baptism in that part of the country.

*Diocese of Calgary*

SOME YEARS ago the building of Holy Trinity, Calgary, was sold. It has now been repurchased, and will be used as a club room for young men. All the work of the parochial societies of Holy Trinity is in a flourishing condition. The branch of the Girl's Friendly lately formed hopes to establish a boarding house for working women shortly.

*Diocese of Montreal*

MUCH INTEREST is felt in the meetings held in Montreal, in the second week in January in connection with the St. Andrew's Brotherhood. Mr. C. C. Stenhouse, assistant

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Edited by the Rev. William P. Waterbury.

Introductory Note by the Rev. Samuel Hart, D.D., LL.D.

**CONTENTS**

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THE ORDER FOR THE BURIAL OF THE DEAD, WITH CREED AND COLLECTS INSERTED AFTER THE RUBRIC WHICH ALLOWS THEIR USE.

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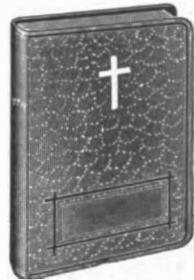
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general secretary from Toronto, has been addressing meetings of representatives from the various city chapters. He said that a remarkable wave of progress and expansion in the work of the Brotherhood is sweeping over the country, at the present time, partly due to two causes, namely the great and inspiring convention in Toronto, some time ago, and the splendid mission of help in the prairie provinces last summer and autumn. He mentioned the three new chapters formed during the week and the many prospective new ones. Mr. Stenhouse will be in Montreal the greater part of January, for the purpose of encouraging the present chapters and assisting in the organization of new ones.—THE ANGLICAN CHURCH of S. Eglise du Redempteur was solemnly dedicated in two languages, French and English, by Bishop Farthing, on January 2nd. It is the only French church in the city in the Anglican communion. The building is a handsome one costing \$25,000, of which all but \$1,000 is paid. It was found possible to sell the site of the old church to advantage which enabled the congregation to build the present much superior one. A number of the clergy of the city were present at the dedication and the preacher was Dean Evans.

### The Magazines

THE DECEMBER *Fortnightly Review* has an article on "Father George Tyrrell," based partly on Miss Petre's recent life of Tyrrell and partly on the reminiscences of the author, Mr. Arthur F. Bell. We are told of Father Tyrrell's sympathy with the Church of England. "Its spirit of comprehensive toleration, its power of assimilating the mind of the laity, the careful ambiguity of its formulas, all appealed to him with increasing strength as he grew more clearly to realize the intransigence of Roman autocracy. 'Church of my baptism' he wrote to a friend in 1906; 'Church of Westcott, Hort, Lightfoot, Liddon, Taylor, Leighton, Coleridge! Church of better-than-saints, why did I ever leave you?'" He found Anglicanism lacking however "in the fulness of various racial experience and character," and he suggests that it has a quality "irredeemably insular and Jewishly exclusive," and he referred to the Church of England as "supplying a formula only for the Anglo-Saxon peoples." "With the Ritualist party he was out of sympathy. 'They would only adopt me as an outcast from Rome,' he used to say. 'As they come to understand me they would find me as great a thorn in their side as the Catholic authorities do now.' Among liberal Protestants his friends, both English and foreign, were many; but the claim of Liberal Protestantism to 'a monopoly of ideas' offended his sense of humor, while its tendency to ignore tradition and to leave out from its synthesis whole centuries of Christian thought and development repelled another side of his mind."

MR. W. S. LILLY writes in the *Nineteenth Century* on "The Passing of Marriage." He discusses at length the recent report of the Royal Commission on Divorce, and concludes: "The signatories of the Minority Report observe, 'There are reasons at the present time which lead us to think that the state is called rather to strengthen than to relax the strictness of the marriage laws.' There are such reasons; they are only too manifest. But is there any reason to hope that the State in England, or indeed anywhere else, will adopt this course? I confess I do not see any. Throughout the civilized world the revolution in the relations of the sexes, for four centuries in progress, seems now to be reaching its logical consummation. Since the establishment of the Divorce Court in 1857 . . . the forces among us which war against Holy Matrimony have been gathering strength:

and now the cry, once barely muttered, is shouted on all sides: 'Down with it, down with it, even unto the ground.' But certain it is, if any fact is certain, that the dignity of woman is bound up with indissoluble wedlock which alone is worthy of the name of marriage. What but the *consortium omnis vitae* makes a wife to differ from a concubine or a courtesan? As certain is it that with the dignity of woman is bound up all that is most precious in modern civilization. Glory and loveliness in art, in literature, in public and private life, will pass away with the passing of marriage.

*Blackwood's* in a lengthy and able review of the second volume of Moneypenny's *Life of Disraeli* says: "Mr. Moneypenny has discharged his task with profound knowledge and a balanced judgment. His grasp of politics, modern and ancient, enables him easily to unravel the threads of a complex situation. His growing and proper partiality for Disraeli does not darken his sense of justice nor impair his estimate of Disraeli's adversaries. And this volume increases the favorable impression of Disraeli's character made by the first. The more that is discovered of the man and his career, the more readily are we convinced of his honor and integrity. Truly of him it may be said that to know all is to know how little there is to pardon."

MRS. WHARTON'S new novel, *The Custom of the Country*, begins in the January number of *Scribner's Magazine*. No writer of modern fiction holds a more distinguished place than the author of *The House of Mirth*, *Ethan Frome*, *Madame de Treymes*, *The Fruit*

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### A LOST ART

SHALL we say it is a lost art, this withdrawal within the veil? Shall we say that this busy, restless age thinks it has outgrown the need for listening to the voice that speaks only to the soul? That saintly mystic, Johann Tauler, said that one might learn more in one short hour from the inward voice than from man in a thousand years. If he had reference to the deep things of God, he was probably right. Yet in these days how little time the average Christian gives to the inward look and to the inward voice!

Now, religion is both a science and an art. In recent years much attention has been given to the scientific side. The age has been one of discovery—discovery in mechanics, in astronomy, in therapeutics, in social economics. This spirit of exploration has also extended into the realm of religion. And this is well. The Church of Jesus Christ owes much to the patient investigation carried on by men of great devotion to the interests of the kingdom of God. But it must not be forgotten that while science discovers, art creates. In our enthusiasm for the discovery side of religion, it is possible to forget the creative side. The art of Christian character building has been much neglected; and where this is neglected, it is so easy to allow ourselves to drift on the tide of worldliness and spiritual indifference. We need a renaissance in the art of Christian living.

In this intensely practical and explorative age, we have gone to the opposite extreme from the mystical and contemplative. Indeed, so little time is given to meditation that it may well be called a lost art. We have no longer time to ponder the great truths of life and destiny. With breathless haste we rush after something new among the things of time and sense, and leave no room or strength for the hour of contemplation.—*J. W. Mahood, D.D.*

THE LAWYER may see no deeper than his law books, and the chemist see no further than the windows of his laboratory, and they may do their work well. But the woman who does woman's work needs a many-sided, multiform culture; the heights and depths of human life must not be beyond the reach of her vision; she must have knowledge of men and things in many states, a wide catholicity of sympathy, the strength that springs from knowledge, and the magnanimity which springs from strength. We bear the world and we make it. The souls of little children are marvelously delicate and tender things, and keep forever the shadow that falls first on them, and that is the mother's, or at best a woman's. There was never a great man who had not a great mother; it is hardly an exaggeration. The first six years of our life make us; all that is added later is veneer; and yet some say, if a woman can cook a dinner or dress herself well she has enough culture.—*Olive Schreiner.*

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