

The Living Church

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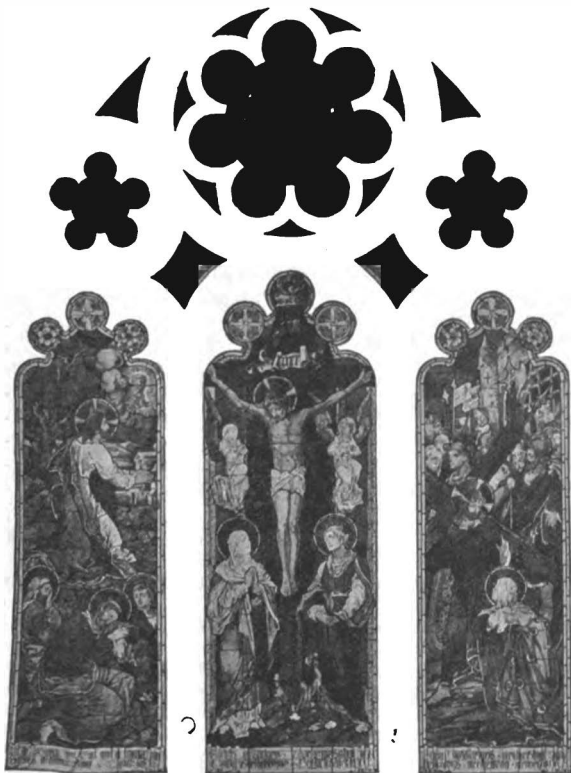
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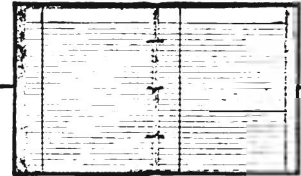
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EDITORIALS AND COMMENTS

Repressive Discipline

NOTHING is so strongly resented by a free-born citizen as outward compulsion. He yields obedience with ill grace. It is a strongly marked characteristic of the Anglo-Saxon that he insists upon being his own master. It is equally characteristic of an American to assert his equality to the powers that be. There is nothing surprising in the unwillingness of one so constituted to bow to the dictates of authority. If those injunctions appear to him to be founded in reason, if they can convince him of their intrinsic worth, he will yield to them a ready and unfeigned obedience. But in so doing he has made himself the arbiter of what is right, and it is he himself who imposes the duty upon himself. He identifies himself with the lawgiver and becomes the willing instrument to carry out his own decrees. The compulsion laid upon him has ceased to be an outward force. He has converted it by his assimilation into an inward force.

Such a man finds it hard to understand a system based on other grounds. The obedience of a slave he cannot comprehend. To him servility is the badge of degradation. The obedience of a free man to usurped authority is to his mind but little removed from pusillanimity. He cannot grasp with ease the strength that lies behind submission to injustice, and his pride revolts against subservience to the laws of the most sane and equable of tyrants. He cannot bring himself to see the virtue of meekness in the face of unmerited reproaches. Nor can he quite allow the claims of any sovereign power to exercise the mildest of compulsion over his will. All this is abhorrent to the natural spirit of the free-born man.

Thus there is a never-ceasing clash between the rival systems of democracy and authority. It is no stranger to the individual's own experience. Flesh and spirit lust against each other, for they are contrary the one to the other, and he cannot do the things he would. The salvation of his soul may depend upon the balance of these two opposing forces. He must approach the attainment of a just relation between them or fail to secure the mastery of his soul. So is a nation doomed to failure that cannot impose the national will upon its citizens. And no nation can impose its will upon its citizens till it can make those citizens the imposers of its will. This constant interlacing of authority and democracy is the only salvation of the State. The people imposes the people's will upon the people.

Upon this theory of the consent of the governed, most European and American history can be read and understood. The struggle for liberty has been a struggle for authority. It has been a struggle of free men to yield a free obedience to the laws of a free people. Not that the ideal has yet been attained, but it has been aimed at; however blindly and unconsciously and imperfectly, there has been a steady reaching out toward Freedom. This instinctive yearning belongs as it were to the Folk-Soul of Europe and America.

IN SEEMING contradiction to this claim of man to liberty of action stands the omnipotence of God. The Maker of the worlds, the King of kings and Lord of lords, is a jealous God, who will allow none to defy His will. He calls upon us for

our absolute surrender of every thought and word and deed. He bids us renounce all other allegiance than His, He bids us believe His revelation of Himself, He bids us obey His laws on peril of His wrath. And He has left His Church to witness to His Majesty, to execute His Will on earth, with power to reject the disobedient unbelieving, with power to exclude from all her privileges those who in her sole judgment show themselves unworthy of her gifts. And yet He calls us brethren of His Son. Such contradictory claims are hard to reconcile. What wonder if the natural, free born man has laid more emphasis upon the liberty of the Gospel, upon the freedom of the brethren of Christ, than he has upon the Sovereignty of God, the Majesty of the King of Heaven!

One section of the Church above all others has claimed to exercise this absolute power which Christ committed to His Church. In His Name it claims to use the power of the keys, the power to define truth, the power to close discussion, the power to enforce her mandates in the court of conscience. She has placed heretics beneath the ban, has ordered mighty kings to obey her behests, has brought down the pride of haughty Bishops. She claims the power of repressing all disorders in the Church and of silencing the voice of opposition. All this she claims, not in the name of man but in the Name of God. The Pope is, to her, God's vicegerent upon earth, in God's Name, as ambassador for God, bidding all men to be reconciled to God and to bring every thought into captivity to Him.

We shall not pause to discuss here the value and the difficulties of that position. Undoubtedly it has both; but we Anglicans have no part in either of them. Our condition approaches the exact opposite to that which we find in the Churches of the Latin obedience.

Of one fact we cannot be too sorrowfully conscious, and that is, the chaotic condition of discipline in our own section of the Church. With all its enormous gains, the Reformation robbed the Church of England of most of her administrative and corrective discipline, and we are heirs of that loss. Sometimes it almost seems as if we were powerless to utter an effective protest against the soul-destroying errors of our day, as if that inability to close up our ranks were making us poor soldiers in the wars of Christ. And some through mere despair have sought a refuge from the storm behind the solid walls of Roman unity. The unflinching anathemas of Rome seem a far more efficient weapon than our halting walking between two opinions, weighing the arguments to secure a just balance nor ever stopping till we have sifted the last detail. In view of Roman denunciations of heresy, the facile allegation rises that we care nought for truth. It is easy to say that we are idle shepherds, careless of the dangerous wanderings of our flocks.

Now it is true that to many an Anglican, formal heresy is a trifling matter, while material heresy is scarcely looked upon as having anything in it remotely bordering on sin. He wishes to be orthodox himself, but he can see no reason for condemning one less fortunately placed than he. If he claims for himself the liberty to think and to believe aright, he claims

for the heretic the liberty to think and to believe heretically. The American Churchman is possibly too little prone to be distressed by the soul-destroying tendencies of heresies. Perhaps he does not quite realize the value of protective measures against the insidious methods of their fatal attack upon the soul. Yet the American Churchman can point at once to the absolute and pathetic futility of repressive measures to secure their end. Anathemas have no evident power of reclaiming heretics. We cannot gauge their practical efficiency in restraining would-be heretics from falling into formal heresy. The thunders of Mount Sinai did not convert the heathen, and became a faded memory to the Jews; the shameful Death upon Calvary changed its Victim into a mighty Conqueror. In the reverberation of the thunders of the Vatican, the voice of reason often has been lost; the truth spoken in love has turned the hearts of the disobedient to the wisdom of the just.

Much, then, as we may deplore the lack of discipline which fails to control the opposing voices from our pulpits, much as we may deplore the consequent worldly loss arising from this inefficiency, no American Churchman is ignorant that on the great essentials of the faith our standards voice no uncertain note. The positive enunciation of doctrine is of far more force in moulding character than the negative denunciation of error. For the Catholic Faith must win its way by its own sweet reasonableness. It exercises over us a gentle sway, so all pervasive that we do not feel resentment at its deep compulsion. When it erects a danger sign against some road that leads to a denial of the Lord that bought us with His Blood, the Church has tears to shed for those who lost their way and prayers of poignant, yearning tenderness for those who still must press the paths of human life. Her solemn warnings are her jealous guarding of the rights of Jesus of Nazareth, the Son of God. Her stern denunciations of evil show her jealousy for the dignity of man. For no man weakened by the ravages of sin can reach the full height of the Manhood of the Perfect Man. Her discipline is not repressive, but creative. Its object is to build up, not to break down the man. By holy discipline we learn to make our bodies willing servants of our souls. By holy discipline we learn to reconcile our liberty with God's supreme sovereignty.

"Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

It is the glory of the Anglican Church as a whole that she has been able under God to lay so much stress upon the responsibility of the individual soul. It is her weakness that so few of her children are jealous for the honor of her name by showing a loyal obedience to her rules. That means that we have yet a long way to go before we can fully seize upon the meaning of our own relation to the Church. We do not realize enough that we are kings and priests to God. We do not see enough that as the brethren of our Lord Jesus Christ we must enforce His laws. We make the mistake of trying to compel another man's grudging obedience. There is one man we can compel; that man is ourself. The Anglican Churches have given their sons that freedom, hoping in return that they would use their liberty to uphold the Church's authority. To do so would make them re-create the Church. That is the highest type of civil polity which can produce states, that in turn reproduce the parent state. It is no vicious circle. The American Union does produce new states from time to time, and these new states create the Union. Each state is necessary to all the others.

The problem of the American Church is to make this human instinct find a fitting place within herself. When she does so, that human instinct will find its highest possible expression.

For that ultimate triumph the lines are already laid down. The instinct of freedom finds its satisfaction in the glorious liberty of the sons of God. The instinct of authority finds its satisfaction in the contemplation of Almighty God. The Church is conscious of her power to harmonize democracy and authority. The sons of God are free-born: the sons of God are glad subjects of their Father and their King, "in knowledge of whom standeth our eternal life, whose service is perfect freedom." They made surrenders of themselves, and by a wonderful exchange were made masters of themselves. In absolute servitude lay absolute freedom. And the slaves of Jesus Christ found that now at length they were able to yield free obedience to the laws of His Body, of which they are free members.

It is always a pleasure to us to find points of contact with men with whom we find ourselves, on certain other points, in disagreement. That there is much in the letter of the Rev. Dr. McKim, printed on another page of this issue, with which we disagree, our readers will not need to be told. That there are instances in which he seems to misunderstand our own position seems also to be clear, but we shall not take this occasion to point them out.

Rather do we wish to reiterate and make our own, one paragraph in his letter in which Dr. McKim has so thoroughly expressed our own mind that we cannot refrain from quoting it and from thanking him for it. The paragraph is the following:

"True Catholicity seeks rather to understand the spirit of the past, and to learn how that spirit may be applied to the changed conditions of the world and the Church. It would learn of the Past all it can teach; but it would not bow down to it, or be in bondage to it. It walks erect as the heir of the same promises and of the same Divine Guidance which the Fathers enjoyed. True Catholicity may be described not as a reproduction of the Past, but as a living growth out of 'the Past, incarnating the same principles, but in a new form adapted to its own day and generation. It remembers its obligations to the present as well as to the past. It would be a living organism, not a fossil. It would keep in touch with humanity, with the progress of man, with the new ideas of order and liberty, of social justice and human rights."

On the platform above set forth, then, we are entirely agreed. We, for our part, are ready to test the Churchmanship of the twentieth century, the nineteenth, the sixteenth, the thirteenth, the fourth, and every other century by precisely that test. The thought of no past age can be taken over bodily into another age. In each century the Church seeks to solve the problems of that century—not of the centuries that are to follow. Our Catholicity of to-day is no mere reproduction of the thought of any previous age.

Whatever differences there may be between Churchmen as individuals or between parties or groups in the Church that may accept this fundamental postulate, they must evidently be differences as to how best to give expression to "true Catholicity."

Does it not seem reasonable to hold that the word "Catholic" expresses "Catholicity" rather better than some other word? And if it is worth while to inform Christian people that this Church seeks to interpret "true Catholicity" to them, would they not perceive it most quickly if the Church goes to them by the name that stands for Catholicity?

Men might conceivably differ as to the necessity, the importance, or the timeliness of assuming the Catholic name on the part of this Church; but we submit that one who really stands for "true Catholicity" cannot reasonably object to the word as *improper* for the purpose. That is a contradiction in terms.

Dr. McKim's letter indicates certain doctrines that, he declares, Protestants reject. They are doctrines that very many Churchmen hold, and that the Church has at least never officially rejected; we shall not take this occasion to examine severally the precise status of each of them in this American Church. If the word *Protestant* implies their repudiation, it is obviously unfitting to describe by that name a Church that does not officially repudiate them.

Dr. McKim's letter also indicates what is involved in "true Catholicity." In that we are all agreed.

THE LIVING CHURCH believes that the name of the Church should express its unity and not its disunity.

THE notice given by the Presiding Bishop that the election of the Rev. H. Percy Silver to be Bishop Coadjutor of Kansas is not confirmed by the Bishops of the Church, is unique in that it records the first instance in the history of the American Church in which the Bishops have exercised their veto on the election of a Bishop. The clergy and laity, as represented in the House of Deputies and also by the Standing Committees of the Church, have several times interposed to prevent the consecration of a Bishop-elect, but heretofore the Bishops have never exercised their constitutional veto.

The ground of the veto is that the Bishop-elect is a divorced man. It is not maintained that he was blameworthy in obtaining the divorce or that his personal character is in any respect tainted. It is entirely above reproach.

But the condition as to divorce prevalent in this country is

such that, in the opinion of a majority of the Bishops, it is for the best interests of the Church that under no circumstances whatever should a divorced man be advanced to the episcopate. Undoubtedly this means vicarious suffering by the innocent because of the misdeeds of the guilty. Such suffering, in some degree, is inevitable wherever marriage fails to bring happiness, and especially where divorce seems to be a necessity. That means only that sin entails suffering to the innocent with the guilty; but it also means that whoso suffers patiently because of the sin of others in no wise loses his reward. God does not judge men in the mass.

The Bishops are right in feeling that their attitude in giving assent or dissent to the consecration of a Bishop-elect should be governed, not by personal considerations, but by the sole thought of the good of the Church at large. In setting this precedent, which, no doubt, will stand as the settled policy of the Church, the Bishops are making their protest, not against a single election, but against a great system of evil which is prevalent in this country and which is seriously undermining the home and the family. That our own canon as to the remarriage of divorced persons should fail to maintain the high ideal of the marriage service is, no doubt, a contributing cause to their decision; but the divorce evil itself, and the grave necessity that the Church should engage it in mortal combat, are the primary considerations, it must be believed, in reaching this determination.

That disappointment will ensue to the diocese whose choice is set aside, and that additional suffering should be brought upon him whose election is not confirmed, are, undoubtedly, causes of general regret. That neither of these considerations should have been deemed the governing issue in the vote of the Bishops was entirely proper.

A GOOD deal has been said and written in regard to state pensions for dependent widows and laws making provision for such pensions have been enacted in a number of states. An investigation of the working of these laws has now been made under the auspices of the Russell Sage Foundation by C. C. Carstens, secretary of the Massachusetts Society for the Prevention of Cruelty to Children, and his report, printed in the *Survey*, is far from enthusiastic. Mr. Carstens has visited Chicago, Milwaukee, Kansas City, and San Francisco, cities in which such laws are in force, and has analyzed their workings carefully, especially in the first-named of these cities. That he finds the Illinois law very carelessly drawn and subject to possible gross abuses were it not being very carefully administered, is not of the first importance, because the looseness of the law might easily be cured in similar legislation in other states; it is more important that, in his judgment, serious evils are produced by the measure at its best, especially in these two particulars:

(1) in the greatly decreased interest of relatives, churches, and employers in doing their share since the public pension went into effect, a decrease shown in 51 out of the 100 cases studied; and (2) in the total incompetence of a large majority of the probation officers supposed to have supervision of the pensioned families."

And to make it worse, we have also the following analysis:

"The law was agitated for as a means of keeping children out of institutions, but the population of Chicago institutions was 125 greater for the six months ending June 30, 1912, than for the same six months in 1911, when there were no pensions. Families containing 1,700 children are being pensioned at a cost of nearly \$12,000 a month. It is estimated that Chicago must spend \$200,000 next year if the present pension policy, even with its unusually strict interpretation of the law, continues."

It is evident, therefore, that propositions of this sort, which are intended to mitigate the evils of poverty, but which, in many cases, are likely to produce greater evils than those that they cure, must be very carefully scrutinized before they can safely be cast into laws. "If," says Mr. Carstens in conclusion, "social and economic conditions, upon careful inquiry, are found to be such that large groups of families are left in poverty or destitution, it were better that a plan of social insurance be adopted than that these families should, group by group, be added as dependents to our communities. Such plans of insurance against widowhood, unemployment, invalidity, or accident are now in vogue in England, Germany and other European countries."

Necessary as it is to bring alleviation to those widows who are in distress, it is obvious that no course may be pursued which increases the number of those who fall into distress.

ANSWERS TO CORRESPONDENTS

E. L. T.—The repetition in the *Gloria in Excelsis*, "Thou that takest away the sins of the world, have mercy upon us," is peculiar to Anglican Prayer Books since 1552, and may, says *The Churchman's Guide*, be "a reminiscence of the *Agnus Dei* which was dropped out of the service." Others have supposed that the repetition was caused merely by a printer's error.

F. C.—A priest has the right to excommunicate one of his parishioners, for serious cause, and an appeal may be taken to the Bishop. Courtesy would seem to require that the individual should be advised as to the cause but we know of no legislation absolutely requiring the priest to convey such information.

C. R.—Styles of collars and vests are not regulated by formal canons; but by the canon of good taste it would be better that students for holy orders should not wear clerical collars and vests.

INQUIRER.—(1) So far as we know, the Sarum Missal is nowhere licensed for use.—(2) Nor is chrism administered at Confirmation by any of our Bishops.

THE GROUND

FOR SEXAGESIMA SUNDAY

A SOWER went out to sow his seed." What an old subject; as old as the season of spring, and as new! The oldness lies in the eternal fact of the subject, the newness in each year's fresh receptivities. We shall not try for a new subject, but for a renewed interest.

All the seed was good seed. It all received rain and sunshine. Some yielded fruit, and some failed in the yield. The difference between success and failure arose from the difference in the ground that received the seed. Let us see what happened to the seed that bore no fruit:

Some fell by the wayside; it was trodden down and devoured.

Some fell upon a rock; it was withered because it lacked moisture.

Some fell among thorns; the thorns sprang up and choked it. The first had no growth at all; the second found no depth of root; the third was overgrown by other seed; and, finally, some fell upon good ground and yielded fruit in differing measure.

Robertson illustrated the fate of the first kind by a service at church. There is the service, the sermon, and the blessing with which the congregation is dismissed. Then the worshipper passes out into the turmoil of the world. Immediately there crowd upon him a multitude of other impressions, not necessarily evil, and there is danger of the good seed of that service being stamped out; for nothing lingers on the wayside—all passes.

The second danger of the seed is superficiality. The jab of a child's finger makes an impression in putty. It takes strong blows, and many, to make any impression upon steel; but the impression stays, and it takes stronger blows to remove it. A zephyr ruffles the surface of a shallow pond. Only a mighty wind can cause the bosom of the ocean to heave; but when once moved, what power is there! A small bell sounds in response to a tap. There is need of a sledge-hammer blow to ring a "Big Ben"; but how far the sound is heard! Some natures are easily moved to good; but they may be as easily moved in the other direction. Deep characters may be less easily stirred; but when once moved, action flows steadily from conviction.

The third danger to the seed is indiscrimination. A soil that is hospitable to all kinds of seed will receive evil with the good. The good will grow, perhaps; but the evil will grow with greater strength, as is characteristic of all weeds, until there is no room for the good to find further growth. Bad habits, loose thinking, indecision, and self-indulgence must some day strangle the seed of the Word. Moral cowardice and moral laziness are splendid ground for sinful weeds.

Some seed fell upon good ground. Good ground is worked ground; and weeded, as well as plowed and harrowed. And the more fertile it is, the greater the need for weeding—that most irksome of all the duties of the husbandman. Virgin soil is the most precious of grounds; but it must first be cleared and prepared for the reception of the seed; and after the planting there must be continual and watchful care. Fruitfulness depends upon untiring, unremitting, uncompromising work.

The only sure abiding place for the Word of God is the field of righteousness—right-doing. It is well to be a ready hearer of the Word; but to be a doer is better. Fruitful ground is that faith which receives the living Word; the Word that was made flesh, and dwells among us. We shall receive Him in love, and loving Him, shall keep His commandments.

R. DE O.

Blue Monday Musings

A GOOD Methodist Episcopal Bishop was freeing his mind recently on the subject of ecclesiastical nomenclature, as follows. There may be points in this for meditation by some of our Episcopalolaters:

"Some people," said the Bishop in one of his talks, "say I belong to the M. E. church! I do not; I do not belong to any M. E. church. I do not know any M. E. church. I belong to the Methodist Episcopal church, the greatest Protestant church in the world.

"What is the M. E. Church any way? The letters M. E. might mean several things. It might mean mechanical engineer, but that would hardly be appropriate, for we profess to be spiritual rather than mechanical.

"I stepped into a Sunday school once and took up a book. On the inside I read M E S S. (laughter). Well, they certainly had made a 'mess' of it. If they had called their church by its right name 'Methodist Episcopal' they could not have made so ludicrous a mistake.

"If I were a minister and found M E on my sign board, I think I would employ a painter to come and paint the letters out and its name in.

"If I were a minister and found M E cut into my cornerstone, I would hire a man to come with a hammer and chisel and chisel the letters out and cut in Methodist Episcopal.

"Our name is dignified, logical, historical.

"You don't call your mother by her initials. Why should you call your spiritual mother so?"

"We are not the Methodist church. There is a small church of that name which we could take into our fold and not cause a ripple.

"We are an Episcopal church. From the beginning we were an Episcopal church."

And then the Bishop explained how the name came to be qualified by prefixing the name Methodist.

"We are not a Romish Episcopalian or a High Church Episcopalian or any other kind except an Episcopalian of the Methodist kind."

HERE (only altering the names) is a choice bit from an Ohio paper. Some excellent Buckeyes are making their first visit to England; and their impressions of things religious, social, and artistic, are worth reproducing, surely. Far be it from me to gild refined gold, or make any comment!

"IN ENGLAND

"Rubenstein Family Now Living in
London Find Many Interesting
Features

"A letter was recently received from Dr. Rubenstein and family by Mr. and Mrs. V. H. Henry.

"Dr. Rubenstein and family are now living at the Kenilworth Hotel, Great Russell street, London. Here they can enjoy the fire-side warmth which is something of a luxury in the Fog City, as the street cars or taxi lines are not equipped with heating systems. Very little American news is published in the English papers. Their residence is near the Guild hall which is the most noted of musical conservatories. At this place all the different instruments are to be heard at once but one sound does not conflict with another due to double-walled architecture. Miss Rowena Rubenstein is pursuing the study of music in this famous hall. No young lady can travel in London without a chaperon and her mother must always accompany her to the hall. There is a distinction of class and no 'neighboring' is done without credentials.

"The Rubenstein family have attended religious services in the various churches, but West Minster is their choice. Here they have heard Dr. R. C. Campbell, the renowned minister who has toured this country and who is one of the finest talkers in the pulpit to-day. About ten thousand attend his sermons, but the ushers preserve the most excellent order in seating the multitude. The Episcopal church has been visited but the most enthusiastic part of the service is the taking up of the collections. This Church is very near to the same order as the Catholic Church, in its teaching and the action of its members. The House of Parliament is to be visited by the Rubensteins as soon as possible. No government buildings of England compare with our own in style and beauty.

"Many interesting pictures have been found in the Art galleries of which duplicates have been seen in American homes.

"It may be pleasing to some to learn that Miss Rubenstein appeared in the concert given on board ship on the voyage across the sea. Her part was a pianoforte solo, which we can safely state was pleasing to all hearers."

MANY PEOPLE have sent me descriptions of a recent "sensational" performance in a Minneapolis meeting-house, with re-

quests for a comment. The preacher was commenting adversely upon the vulgarities of modern dancing, and is alleged to have hired chorus-girls from a burlesque theatre to illustrate these abominations on his pulpit platform, while he pointed out the incencies, the church organ playing ragtime meanwhile! Rather a Spartan method of disgusting people with what is disgusting, surely; and one does not need to impugn the motives of good Mr. Morrill to deplore his bad taste. But all that sort of thing, so lamentably common nowadays, is evidence how largely the idea of *corporate worship* has passed from the minds of Protestant Christians. A popular preacher, apologizing recently for putting an organ recital in place of a "preaching service," said, in serious good faith, "There is as much worship in organ music as in a sermon." Between the dignified, reverent, and edifying sermon of a great preacher, and the revolting performance described above, there is a great gulf, of course; but neither is worshipful. There are few commands so timely as that which bids us "Worship the Lord in the beauty of holiness!" and which would have us remember that God's House is chiefly a House of Prayer, only secondarily a house of preaching, and never a place for vaudeville entertainments.

SPEAKING of vaudeville, I note with regret that the unspeakably irreverent and immoral "Tom Thumb" wedding has recently disgraced the Church of the Atonement, Albany (not one of our churches, of course), sixty children being degraded by participation therein. To match that abomination, a real wedding in a middle western city was given as a vaudeville scene, a stage being arranged in a drawing-room, with curtains, etc., and a printed programme prepared for the guests, with the title, "A Romance of Texas." How long will marriage be "honorable among all," if respect and reverence for its divine institution be abandoned?

A CANADIAN DIGNITARY writes of a recent experience not without a larger bearing than the merely humorous:

"I heard unsteady steps at my door, where stood (as well as he could) one of my flock who periodically has to be straightened out. I gave him a good talk and administered the pledge for a year. A sense of gratitude came over him, and he said, 'Thank you, Canon; I hope I may do as much for you some day!'"

The hope was unnecessary in that case, I fancy; but there are some clergy concerning whom, alas! it might well be expressed! Almost every conspicuous moral downfall among priests is associated with wine, beer, and whiskey. Oh, the tragedy of it! I wonder how drinking parsons can read St. Paul's counsel touching regard for the weaker brethren, or the wise counsel of Proverbs, unashamed!

FROM TEXAS comes another anecdote:

"Yesterday I called at the home of a sick parishioner, and met there a neighbor of effusive speech. 'You're the Episcopalian minister. That reminds me of my poor father. He was never converted; he was an Episcopalian all his life!'"

REUNION is flourishing in Western Michigan, as witness this handbill:

CHURCH SUPPER

given by
THE LADIES OF THE CATHOLIC CHURCH
Wednesday Evening, Aug. 2
In the basement of the M. E. church
Supper, 25 cents
EVERYBODY INVITED

They must be Low-Church Catholics, if they choose the basement!

"LIVE AND LEARN!" The *Christian Observer*, organ of the Presbyterian Church South, in a recent number, gives a report which is a little startling:

"Catholic Presbyterian Church, of which the Rev. R. Roy Brown is pastor, celebrated the 142nd anniversary of its organization last Saturday and Sunday. The occasion was observed with all-day meetings, with dinner served on the grounds both days."

A good word, Catholic; but it doesn't exactly harmonize with Presbyterian.

PRESBYTER IGNOTUS.

NEW YEAR MESSAGES FROM ENGLAND

The Archbishops and the Secretary of E. C. U. Send Out Their Greetings

ST. PAUL'S CATHEDRAL ENDANGERED BY PROPOSED TUBE

*The Living Church News Bureau }
London, January 7, 1913 }*

In his New Year letter, the Archbishop of Canterbury bases his message upon the words "addressed by the greatest of the prophets to a people who were going to make, forthwith, a fresh start upon life's roadway." He also goes on to quote from "a very wise man," Sir Thomas More, who wrote thus:

"What part soever you have taken upon you, play that as well as you can. . . . You must not forsake the shippe in a tempest because you cannot keep down the windes . . . but studye and endeavour as much as in you lyethe, to handle the matter wyttelye and handsomelye to the purpose: and that which you cannot turn to good so to order that it be not very badde. For it is not possible for all things to be well unless all men were good. Which I think will not be yet this good many yeares."

Sir Thomas More's times, says the Primate, were rougher than ours, but we have at least equal need to handle our matters "wyttelye and handsomelye to the purpose."

The Archbishop of York, in his New Year message, is of the opinion that the attitude of many citizens toward the attack of the government on the Church in Wales constitutes the chief reason which makes our outlook upon the new year still more anxious:

"It is the uncomfortable feeling that the bulk of our fellow-citizens will not bring themselves to realize the gravity of the issues which are impending. Many of them, doubtless, are so intent on social and industrial changes that they are indifferent to the proceedings in Parliament. But, apart from this, there is a strange apathy in the public mind, an atrophy of the sense of personal responsibility and unwillingness to face the reality of the crises, national and international, which are at hand."

It is just here that the Church has a great part to play: "If its members are worthy of its principles and traditions, they will be foremost among their fellow-citizens in their determination to think soberly and seriously and to bring the problems of the day to a judgment trained and disciplined by the fear of God and the spirit of Christ."

I have received the E. C. U. secretary's annual New Year letter, "with Mr. Hill's compliments and best wishes for THE LIVING CHURCH." In addressing his eleventh annual letter to the members and associates of the English Church Union, the secretary feels that the duty is one of perhaps greater responsibility than he has ever before experienced:

"The matters engaging our attention are so many and so serious, not only to the Church but to the nation, that it would be idle to say 'All's well.' On the other hand, this Union knows by the past experience of many anxious times that through its fidelity to principles and concord in itself it has been able to help the Church through many a serious trial. That our experience in the future will be as in the past one cannot doubt." It is a pleasure for him to be able to record that another member of the Union, the Very Rev. W. Gore Browne, Dean of Pretoria, has been raised to the episcopate as Bishop of Kimberley and Kuruman. During the past year special efforts have been made "to extend the organizing work of the Union by the appointment of local organizing secretaries in different parts of the kingdom. New district unions have been formed in Yorkshire and in Essex, and new branches have been formed at various places throughout the country. During the year many honored friends of the Union have been called within the veil, "and many of our members will recall to mind happy associations with some of those who have passed away, and will be thankful for the good example of such lives." Among those specially mentioned is the late Bishop of Fond du Lac, the Rt. Rev. Dr. Grafton, a vice-president of the E. C. U.

Relative to Prayer Book Revision, Mr. Hill rightly interprets the general opinion to be that the sort of revision suggested in the convocations will never do. Those who expressed grave doubts as to the wisdom of the present proposals two years ago—"proposals which are now generally regarded as dead"—were not very tenderly treated when they suggested that some of the proposed alterations would have the distinct effect of lowering existing standards: "For instance, when it was alleged that the proposal to allow unconformed persons to be admitted to Holy Communion, if the priest had the approval of the Bishop for some special reason, appeared to be designed to break down the barrier against dissenters being received as members of the Church, we were told that that was not the intention. But in convocation last November it was roundly declared that that was precisely what was desired, and the proposal was handsomely defeated."

Mr. Hill cannot pass from the general question of Prayer Book Revision without referring to the recent action of the Dean and Chapter of Hereford in attempting to suppress the use of the Athanasian Creed in that Cathedral church. "It illustrates," he says, "in a manner that cannot be ignored what is behind this 'liberal' revision movement." In referring to the work of dismemberment and robbery going on in the House of Commons in respect of the Church in Wales, he does not think Henry VIII. was much more tyrannical. Whereas the opening paragraph in the E. C. U. secretary's annual letter voices a note of anxiety, Mr. Hill desires in conclusion to convey a message of hope. "Members of our Union," he says, "who have been actively engaged in its work of defending and maintaining the Doctrine and Discipline of the Church in the past, know how the lessons of the past provide a strong ground for hope in the future." If they are true to their principles and defend them with stout hearts and manly courage, "we shall with God's help overcome all the troubles which appear to beset us now, and leave for those who come after an example of how a united body of earnest Church people may best serve their Mother in their day and generation."

The *Times* newspaper, in publishing the returns given in their Year Book for 1913 of the respective Welsh Protestant sects, points out that the official statistics of the four leading sects—the Anabaptists, the Calvinists, the Congregationalists, and the Wesleyan Methodists—indicate that the reaction after the Welsh Religious Revival of some years ago, which was the means of so largely increasing the membership of the Protestant sects, has not yet ceased in the principality. The decline in the membership, which began during the third year after the Revival, still goes on. This continued fall in the membership of three of the four sects is attributed by them to the fact that the Revival reaction is still felt in many districts. While, on the other hand, it must be borne in mind, the Church is all the while increasing her membership among the people of Wales.

In accordance with the widely-expressed wish of their clergy and laity, the Bishops of St. Davids, St. Asaph, Bangor, and Llandaff have appointed Wednesday (Ember Day), February 12th, to be observed in every church in their dioceses as a day of humble prayer and intercession on behalf of the Church in Wales. The form of service for the day, which will be authorized by the four Welsh Bishops and approved by the Metropolitan of the Province of Canterbury, will be published in both Welsh and English.

In view of the fact that the London County Council will shortly reconsider their proposal to construct an underground tramway under St. Paul's churchyard, the Dean and Chapter of the Cathedral have thought it advisable to obtain the opinion of an engineer who should be a man of the first rank in his profession and also completely unbiassed by personal or official considerations. Sir Francis Fox, M. Inst. C. E., who has had exceptional experience of engineering problems in connection with such works as the piercing of the Simplon Tunnel, and preservation of both Winchester Cathedral and the desecrated Christian Church of Santa Sophia in Constantinople, was accordingly consulted, and he has now reported to the chapter in part in the following terms:

"I am sorry to say that I observe very decided signs of disturbance in the masonry since my former visits, and in some of the buttresses of the dome actual movement is now going on.

"Not only should any further cause of weakness be absolutely forbidden, but immediate remedial measures are imperative to secure the safety of the Cathedral.

"The introduction of the heavy type of motor-omnibus, with its consequently increased vibration, in such close proximity to the building, is a serious evil, and ought to demand and secure protection on the part of the authorities.

"It is now proposed to construct a tramway in a covered way with a terminal station under the street, within a few feet of the eastern end of the Cathedral, which would of necessity include cross-over roads where the pounding of the wheels on the points and crossings would result in heavy vibration.

"I maintain that the slightest risk should not be incurred in the case of such a magnificent edifice and a national monument of such importance

"The question of the safety of the Cathedral is to a great extent one of equilibrium, and as the earth to be removed from the proposed terminal subway station will amount to several thousands of tons, it is not impossible that this equilibrium will be seriously affected.

"I have reason to believe that the weight on the foundations of the Cathedral is excessive, and that the load on the masonry of the piers is much more than experts of the present day would ven-

ture to propose, hence it is only right that the greatest hesitation should be felt in altering the conditions surrounding the Cathedral."

And Sir Francis Fox sums up the points briefly:

"The Cathedral is overloaded; it is actually moving and cracking, and now a proposal is brought forward which can in no way contribute to its safety, but may at no distant date bring about serious injury.

"I am of opinion that this covered way and station should on no account be permitted in such close proximity to the Cathedral."

The opposition to the London County Council's proposed underground tramway near St. Paul's has been greatly strengthened, it is believed, by this report, which was published in the *Times*. The protest of the Dean and Chapter will come before the meeting of the council on January 21st. In the meantime, the Lord Mayor has promised to confer with the representatives of the city on the London County Council. A prominent member of the County Council states that he would be very surprised if the council or the city corporation would proceed with the subway scheme if it could be shown by expert evidence that there would be the slightest risk to the safety of St. Paul's. The Cathedral authorities are at once taking steps to remedy the defects which Sir Francis Fox's examination has revealed, and the cracks will be treated by a new process of cementing. The chapter also proposes to invoke the aid of the city corporation as to whether anything could be arranged to divert motor omnibus traffic from St. Paul's churchyard.

The Bishop of London has appointed a board of examiners in public reading, of which the Archdeacon of Middlesex is chairman. The candidates for deacons' and priests' orders are to be examined in reading aloud, and prizes in books will be given the most successful.

Cases under the new White Slave Traffic Act come up continually before police magistrates in London. And the sentence meted out to culprits for living on the immoral earnings of women—in some instances their own wives—is six months' imprisonment with hard labor.

J. G. HALL.

MISSIONARY BULLETIN FOR JANUARY

NEW YORK, January 15, 1913.

CO January 1, 1913, we have received toward the apportionment \$1,300,000, the sum of \$114,666.39, or a decrease as compared with last year of \$8,342.57. But for the belated arrival of a certain parish apportionment of \$10,000 not received until early in January, the above decrease would really have been an increase for the four months of \$1,657.43. But to December 1st we showed an increase for the three months of \$9,419.30. Therefore there has been quite a large falling off in the December 1912 receipts over those of December 1911.

| | |
|---|-------|
| Contributing Parishes 1913..... | 1,654 |
| Contributing Parishes 1912..... | 1,525 |
| Increase..... | 129 |
| Parishes completing Apportionment 1913..... | 91 |
| Parishes completing Apportionment 1912..... | 78 |
| Increase..... | 15 |
| Parish Apportionment lists received 1913..... | 66 |
| Parish Apportionment lists received 1912..... | 66 |

We earnestly ask all rectors to scrutinize the apportionment statements month by month received by them, to see if there are any inaccuracies in the credit given to their respective parishes. And if any are found, we beg that they will at once communicate with us, so that correction of the error may be made.

We are always optimistic. How can we be otherwise when we know it is the Master's work, and that He is behind it? We are never despondent. It is impossible to be so, realizing as we do that this work, in which the Church is engaged, is the most wonderful evidence of faith known to the world. Think of it! In the month of May last year the Board appropriated \$1,290,000 for the year beginning in the following September—depending almost wholly on the good will of the Church for the offering—and when over \$650,000 was still needed on the year's business then current, and only four months left to secure it.

The Church glories in this her faith; and she asks for her children service that is worth while. And the Blessed Saviour patiently waits our pleasure. He has given us His commission, and He has promised to return to us when we have fulfilled it.

Yours very truly,
 GEORGE GORDON KING, *Treasurer.*

ITALIAN CHURCH CONSECRATED IN NEW YORK

San Salvatore Chapel Now a Consecrated Church

MANY HAPPENINGS OF CHURCH INTEREST IN THE METROPOLIS

Branch Office of The Living Church }
 416 Lafayette St.
 New York, January 21, 1913 }

AN event of marked significance was the consecration of the Italian Church of San Salvatore, Broome street, on the morning of Septuagesima Sunday. For many years San Salvatore was our only Italian congregation in the city, and it has retained its identity, despite removals. The name of "Father Pace" is held in affectionate remembrance, as of a faithful pastor who gathered up the children and did not forget the older ones. The Rev. John Henry Watson is one of the priests who have carried on the leadership of the work there, adding to its strength, and the Rev. Ferdinand Lugscheider, our truly polyglot missionary at Ellis Island has left a more recent memory of good work, as well as the Rev. A. Cincotti, now at San Ambrogio.

The City Mission Society undertakes the responsibility of the Church of San Salvatore, but its own corporation manages its affairs. Last Sunday witnessed the sign of the cancellation of the mortgage, and Mr. Charles F. Bull read the instrument which ranks it free from incumbrance.

Bishop Burch acted as consecrating Bishop, reading the service in the Italian tongue, in which language he also administers the rite of Confirmation, his interest in work among Italians dating at least as far back as the time when he was Archdeacon of Richmond. The mission is now in charge of the Rev. Carmelo Di Sano.

It was most fitting that the Ven. George F. Nelson, D.D., should preach the sermon. Canon Nelson is confessedly the dean and leader of all the Italian work of our Church in the city of New York. It was he who led San Salvatore to its present beautiful church, who led in the building of San Ambrogio, and whose example gave the inspiration for beginning at Grace chapel the work among Italians which, under the pastoral care of the Rev. Francesco G. Urbano, flourishes apace. It is fortunate for the Church that Canon Nelson, whose extemporaneous sermons in Italian are the despair of his American fellow countrymen as his faultless letters are the delight of his Italian friends, is at the Cathedral of St. John the Divine, where the new Italian chapel, the Rives chapel, will soon demonstrate the glowing renaissance of Mr. Thomas Hastings. Not a few of his friends recalled that Dr. Nelson had preached the sermon at the opening of San Salvatore, some ten years ago.

The church and the service were charmingly Italian, having a distinctive national quality which it would be truly a pity to lose. The façade was draped with the American and the Italian flags, as was the front of the gallery within. Each of the pillars was adorned with lace draping; the national Italian colors followed the length of the clerestory; from the roof before the choir fell a frontal, if one may so name it, of blue wreathed in lace, and a similar frontal in red and lace marked the entrance to the sanctuary, which was bright with candelabra and flowers.

A choir of forty voices, girls in red, boys, young women, and men in regulation cassock and cotta, rendered the musical service, supported by the organ and full orchestra. There were no glooms, no grey and melancholy shades in that service. It was festal and Eucharistic. It supplied the element of warmth which our Anglican ritual needs. The Rev. Mr. Zara translated the American service into the Italian tongue, but the San Salvatore choir translated it again into Italian fervor of devotion. If American Churchmen but knew how much our national worship is vivified by contact with the Italian heart, San Salvatore would be but one of a list of churches built wherever there is a group of our Latin fellow citizens.

In the chancel at this interesting service were Bishop Burch, Canon Nelson, the Rev. Charles P. Tinker, superintendent of the City Mission Society, the Rev. Geo. N. Deyo, secretary of the Archdeaconry of New York, the Rev. Ferdinand Lugscheider, chaplain at Ellis Island, the Rev. Melville K. Bailey of the Church of the Holy Communion, the Rev. D. Casetta and J. F. Militello of St. Augustine's chapel, the Rev. A. Pirizzini, instructor in Hebrew in the Bible Teachers'

Training School, who made an admirable address, and the Rev. Sisto Noce, the vicar of San Salvatore, whose ministry is winning friends and communicants, and getting the general work forward.

The title of this valuable property is vested in the trustees of the Italian Mission Society. The ground, church and parish house are worth about \$100,000. About thirty years ago, when Canon Nelson was in charge of the old Grace chapel on Fourteenth street, opposite the Academy of Music, he began religious services for the Italians of the city. This is therefore the oldest of our Italian missions in the diocese. Later, through the generosity of Miss Catherine Lorrillard Wolfe, the old St. Philip's church on Mulberry street near Bleecker, was secured for this mission. After a number of years the city authorities condemned this property in order to extend Elm street to Lafayette Place and make the present Lafayette street. For a time the congregation met for services in a rented store on Bleecker street near the headquarters of the City Missions Society. Subsequently two lots were bought on Broome street near Elizabeth for the new church of San Salvatore, and one lot on Elizabeth street, adjoining the church, was purchased as a site for the parish house. The church was opened in June, 1902.

A very quiet and simple service was held at the Cathedral of St. John the Divine on Saturday morning, January 11th, when Bishop Greer laid the cornerstone of the new choir school. Dean Grosvenor, Canon Nelson, Canon Jones, and the Rev. Francis K. Little were present. The choir boys sang under the direction of Miles Farrow, choirmaster, and the Bishop made an address to the congregation in Synod Hall. The building will cost \$150,000 and is the gift of Mrs. Jarrett J. Blodgett as a memorial to her father, John H. Sherwood.

Cornerstone Laid for Choir School

The year book of St. Bartholomew's parish contains very many pages of interesting matter, especially to the parishioners. There are two sections bearing on the work of this notable parish among foreign-born residents of New York which deserve to be set before thoughtful Churchmen in many cities and villages of this country.

Year Book of St. Bartholomew's

Of the Chapel at St. Bartholomew's parish house, East Forty-second street, the rector, the Rev. Dr. Leighton Parks, writes:

"The chapel, which is the religious home of the German and Oriental and Chinese congregations as well as of the largest of all—the English-speaking congregation—had become a department of the parish house. It is now the heart of it all. This work has been placed under the charge of the pastor of the parish house, who will go in and out among all who gather there, not to proselyte, but to inspire, and open the door of the chapel to all who are willing to receive its ministrations. He will be responsible for the religious work. To him the ministers of "other tongues" will report and under his direction the parish visitors will do their work. This is a large responsibility and needs a man of heart and head. I have been fortunate in persuading my friend and former associate, the Rev. Charles B. Ackley, who since leaving us four years ago has done fine work in Cuba, to come back to us and undertake this arduous yet inspiring task."

The Church of the Beloved Disciple, of which the Rev. Henry M. Barbour is rector, has paid the heavy mortgage on the parish house.

Pay Mortgage on Parish House

There was a "burning of the mortgage" in the parish house on Monday evening, January 20th. There were congratulatory addresses, music, and a social hour. Bishop Greer made a visitation to this parish, confirmed a large class, and preached on Septuagesima Sunday morning. This congregation has just sent \$600 for missions, and the vestry has voted that one-half of the Easter offerings shall be given to missions.

The New York Association of the Alumni of Berkeley Divinity School held its twelfth annual meeting at the Harvard Club, New York City, on January 15th, with an attendance of about thirty graduates. After luncheon the president, the Rev. Dr. William H. Vibbert, took the chair and routine business was transacted. The president was reelected for the coming year, as was also the vice-president, the Rev. Dr. Bernard Schulte, and the secretary and treasurer, the Rev. Melville K. Bailey. It was voted to hold the next meeting in October during the session of the General Convention. The Dean, the Very Rev. Dr. Samuel Hart, brought the greetings of the school, and made an address on its works. He also paid a brief tribute to those of the alumni who had died during the past year. He was followed by Bishop Lines of Newark, who spoke of recent examples of the value of quiet work and affirmed his belief that there is everywhere room for a useful life; by the Rev. Dr. Henry Ferguson, who paid a tribute to the good lessons of earlier and later days; by the Rev. Dr. Washburn, rector of Christ Church, Philadelphia, who dwelt on the needs of the Church in dealing with people of other tongues and nationalities; by Prof. Charles B. Hedrick, testifying to a sense of extended and valuable work to be done in studying and teaching; by the Rev. Dr. Denslow, of the General

Berkeley Alumni Hold Meeting

Theological Seminary, who spoke of the possibility of holding strong convictions and doing strong work without raising unnecessary difficulties. The Rev. Dr. Bernard Schulte and the Rev. Ellis Bishop also made brief addresses.

The Church Periodical Club recently held its twenty-fifth anniversary at St. George's Memorial House. Bishop Greer presided and made an address of appreciation of the remarkable work that had been done through many years by Mrs. J. L. Chapin, and presented a testimonial to her on behalf of the club and its officers. An address was made by Archdeacon Spurr of West Virginia and the Rev. W. S. Claiborne of Sewanee, Tenn., told of the work of the club in the mountains of Tennessee, and how that the library in one town, now having 3,000 volumes, had its beginning in a few books that were sent by Mrs. Chapin. There was a large attendance of women at the meeting.

The Church Periodical Club

At 4 o'clock on the afternoon of the First Sunday after the Epiphany, there was held in Grace church a memorial service for the Rev. Henry Sylvester Nash, D.D., who, through his whole ministry, was a professor in the Episcopal Theological School at Cambridge, Mass., and who often preached and lectured in New York, and was known to many for his illuminating expositions of difficult theological and philosophical subjects. The sermon was preached by the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, Manhattan, who was Dr. Nash's intimate friend for many years. The Rev. Dr. Charles L. Slattery, rector of Grace Church, also made a short address.

Memorial Service for the late Dr. Nash

The Paddock lectures will be delivered at the General Seminary this year by the Rev. John Neville Figgis, Litt.D., Honorary Fellow of St. Catherine's College, Cambridge, and of the Community of the Resurrection. His general subject is "The Fellowship of the Mystery." The six lectures will be given in the seminary chapel at six o'clock on the following evenings in February:

The Paddock Lectures

Monday, 10th, "The Ineluctable Charm"; Wednesday, 12th, "The Inseparable Society"; Friday, 14th, "The Democracy of the Church"; Monday, 17th, "The Humane Ideal"; Wednesday, 19th, "The Romance of Action"; Friday, 21st, "The Communal Bond."

The lectures are open to the public, and a cordial invitation is extended. The entrance to the seminary is on Ninth avenue between Twentieth and Twenty-first streets.

Announcement is made that the Bishop of Pennsylvania has been appointed Paddock lecturer for 1914, and has accepted.

T. Tertius Noble, for fifteen years organist of York Minster, well known in this country as a composer of Church music of much merit, and in England as a good performer in the service and at organ recitals, has come to New York. Announcement is made that Mr. Noble has accepted the post of organist at St. Thomas' church, Fifth avenue, Manhattan. He will return to England after a tour of organ recitals, and later take up his new duties. The new St. Thomas' church is rapidly approaching completion. The new organ will be built by the Skinner Company of Boston. It will cost \$35,000.

English Organist Comes to New York

The fourth annual service of St. Vincent's Guild of the Church of St. Mary the Virgin will be held in the parish church, 139 West Forty-sixth street, on Wednesday evening, January 29th (octave of St. Vincent's Day) at 8 o'clock. The service will consist of evensong, sermon by the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels, Baltimore, Md., and solemn procession, followed by a solemn *Te Deum*. The rector, Dr. J. G. H. Barry, will officiate. The music is to be rendered by the combined choirs and orchestra of the parish. The clergy and acolytes from the adjoining dioceses have been invited to participate in this service and to join in the solemn procession. It is also expected that several Bishops will be present. Supper will be served at 6 to the visiting clergy and acolytes.

Those who have attended the services of St. Vincent's Guild in the past will not soon forget the impressive ritual, the stately music, and the dignified procession of four hundred priests and acolytes in that Cathedral-like church surrounded by its four beautiful chapels. The service is attended annually by priests and acolytes from Boston, Philadelphia, Connecticut, and adjoining dioceses of New York, together with a vast, devout, and reverent congregation of laymen, which fill the church and adjoining chapels to overflowing.

Service of St. Vincent's Guild

The new house for the president of St. Stephen's College, at Annandale, is nearing completion. This, together with some hoped-for alterations in the present buildings, will provide for the accommodation of about 80 students next September. Among the Lenten preachers at the college chapel will be the Rev. C. A. L. Strombom of Poughkeepsie, the Rev. Dr. W. H. Vibbert, the Very Rev. Dean Robbins, the Rev. Dr. F. C. Steinmetz of Norfolk, Va., the Rev. Professor Charles C. Edmunds, the Rev. F. F. Flewelling of Barrytown, the Rev. Dr. L. T. Cole, the Rev. Theodore Sedgwick, and the Rev. Gilbert M. Foxwell.

A system of fire escapes and automatic fire alarms has been installed in the college buildings, which gives a much greater feeling of security than has been possible hitherto. The students have

Notes from St. Stephen's College

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organized fire drills. The *Messenger*, the college magazine, published by the students, is now issued monthly instead of quarterly.

The latest addition to the Church press is a parish paper on behalf of Trinity parish, called the *Trinity Parish Record*, of which the first number is dated for January, 1913. It contains a handsome half-tone of the interior of the parish church as well as other illustrations. The rector, the Rev. Dr. Manning, is named as editor.

The New "Trinity Parish Record"

An annual event, "The Dinner of Recognition," was given by Bishop Greer in the Hotel St. Denis on Wednesday evening, January 15th, to the officers and keepers of the City Prison. About sixty men were present. Addresses were made by the Bishop and several of the guests. These public servants are shown this hospitality each year in recognition of their fidelity to exacting and difficult duties, and of their valuable services to the county, and of their cooperation with the Church's missionary work among the prisoners.

"The Dinner of Recognition"

addresses were made by the Bishop and several of the guests. These public servants are shown this hospitality each year in recognition of their fidelity to exacting and difficult duties, and of their valuable services to the county, and of their cooperation with the Church's missionary work among the prisoners.

A BUSY WEEK IN PHILADELPHIA

Sunday School Association, Woman's Auxiliary, and Other Bodies Hold Meetings

BISHOP SUFFRAGAN TO HAVE MISSIONARY OVERSIGHT IN WEST PHILADELPHIA

The Living Church News Bureau }
Philadelphia, January 21, 1913 }

THE annual meeting of the Sunday School Association of the diocese was held on Monday evening, January 13th, at the Church of St. Jude and the Nativity. This is probably the last annual meeting to be held in January, as there is no doubt that the canon will be amended at the diocesan convention in May, permitting the association to hold its annual meeting in October. The January meeting will then become, what this one practically was, a missionary service, preparatory to the Lenten offering.

The Rev. Stewart U. Mitman, Ph.D., field secretary of the Third Department, then spoke of the department as a field of missionary opportunity, crying for vigorous extension work. He described some of the feeble and isolated Sunday schools, holding their ground in the mountains of Virginia and other sparsely settled portions of the twelve dioceses in our group, and suggested that here was a splendid opportunity for the strong to help the infirmities of the weak. His urgent plea for aggressive work struck out a comparatively new line of activity for our Sunday schools, and one which shows how much we needed this departmental organization, and how much can be made of it.

The Rev. John G. Meem followed with a striking address upon the work in Brazil, for which he asked the gifts and prayers of Sunday school workers. Bishop Rhinelandt presided at the sessions.

A deeply interested body of missionary workers filled old St. Peter's at the Epiphany meeting of the Woman's Auxiliary on the afternoon of January 13th. Bishop Garland presided and conducted the opening service.

Missionary Meetings

The Rev. John G. Meem of Brazil spoke of South America as the neglected continent, and complained that the mission had received but one recruit from the home Church in eight years. However, there had been a much more encouraging growth from within. Moral conditions in the Brazilian republic call loudly for Christian instruction, which the Roman Catholic communion in general does not give. Vast numbers of all classes of the people have abandoned religion.

In Mr. Charles E. Beury of Philadelphia, acting general secretary of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, the Auxiliary had found a speaker who, though not a returned missionary, was fresh from the mission fields, which he had visited on a recent tour. Mr. Beury spoke with statesmanlike grasp of the work as a whole, in its possibilities and strategic values, and made an interesting and impressive plea for larger vision on the part of the whole Church, to discern this hour of opening doors and beckoning invitation, when every effort made would affect the destiny of nations in generations to come.

The first general meeting of the Pennsylvania branch of the Society of Sacred Study was held at the Church House on Thursday, the 16th, with the warden, the Rev. J. De Wolf Perry, D.D., in the chair. Both the Bishops and the secretaries of six of the reading circles were present, together with about thirty of the clergy. A letter from the warden of the central society, the Rev. Dr. Kidd, vicar of St. Paul's, Oxford, England, was read, in which Pennsylv-

(Continued on page 431.)

LARGE INCREASE IN MISSIONARY OFFERINGS FROM CHICAGO

Remarkable Showing in Figures for Last Year

AID RENDERED ALSO TO JERUSALEM AND THE EAST MISSION

Large Preparations Making for "The World in Chicago"

VARIOUS EVENTS OF LAST WEEK IN CITY AND DIOCESE

The Living Church News Bureau }
Chicago, January 21, 1913 }

TWO annual reports have lately been received in Chicago which tell of the increased interest now being taken by Chicago Church people in various kinds of missionary enterprise. The Rev. John E. Curzon, secretary of the Fifth Missionary Department, who has recently published his second annual report, shows that Chicago parishes and missions contributed to the apportionment for general missions the sum of \$22,031 for the fiscal year ending September 1, 1912, which was an increase of \$6,826.33 beyond the sum contributed from congregations and individuals during the year before. Out of 101 congregations listed in the books of the General Board, 101 contributed this year toward the apportionment. Of the 12 dioceses in the Fifth Department, none but Chicago is reported as having increased its gifts by so large a sum this year just closed, or as having sent from every listed congregation some contribution for the apportionment for general missions. The Rev. J. E. Curzon reports visits to really an unprecedented number of parishes and missions during the past year, namely, 186, though he modestly refrains from making this statement. The largest number of parishes and missions visited in any previous year since the office of department secretary was created, was 176. His report states that the number of congregations using the duplex envelopes has greatly increased throughout the entire Fifth Department. It has certainly increased in and around Chicago.

The other missionary report referred to above is that issued by Bishop Blyth, of the Jerusalem and the East mission. This twenty-fourth annual report from the Holy Land is a closely printed pamphlet of over 100 pages, and states that there are eight Chicago parishes, among the 200 or more scattered throughout some 66 American Church dioceses and missionary districts, contributing to the support of this mission to the Jews. These eight congregations are those at Aurora, Galena, Lake Forest, Evanston (St. Matthew's and St. Mark's), Oak Park (Grace), and the Redeemer, Chicago. One of these parishes sent last Good Friday the fifth largest contribution received from the 200 American Church congregations for this Jerusalem work. This far-off mission enrolls nearly 80 missionaries, of whom 20 are clergy, 32 are women, and 27 are laymen. The total income is about \$60,000 a year, contributed from congregations of the Anglican Communion scattered all over the world, and this income has grown since 1889 from about \$4,500 to this large annual sum. The only American dioceses that sent gifts last year from as many as eight congregations were Connecticut, New York, Springfield, Virginia, Los Angeles, and Chicago. Of these, Los Angeles reports 13, and the others from 8 to 9 apiece. The total sum sent from these 200 American congregations last year (mainly from the Good Friday offerings), was \$2,367.14. The Rev. F. A. DeRosset of Cairo, Ill., is the treasurer of this American fund for the "J. and E. M.," as it is called in the report.

As the month of May approaches, many of our parishes and missions are working up increased interest in "The World in Chicago." Weekly instruction of the various quotas of stewards has begun in these congregations, the trainers in each instance giving the weekly lessons to the volunteering stewards in their respective congregations. In some instances two lectures are given each week, one in the afternoon and one in the evening, to meet the varied time-tables of the busy people who are thus preparing to serve in the booths at the Coliseum, when the great Missionary Exhibit and Pageant opens in May.

At the January meeting of the officers and assistants of the local branches of the Junior Auxiliary, held in the Church Club rooms on Thursday morning, January 16th, the theme was "The World in Chicago," and the principal speaker was Miss Van Schaick from St. Paul's, Kenwood.

On Monday morning, January 13th, some thirty or more of the

clergy from Chicago and the suburbs gathered at the Church Club rooms, to commence the systematic organization of reading-circles under the direction of the newly-formed diocesan Society of Sacred Study, of which the Rev. Dr. Samuel A. B. Mercer of the Western Theological Seminary, has been appointed warden by Bishop Anderson. Three groups were formed at this Monday meeting, to study Liturgics, Social Service, and the New Testament. Each group elected its leader, that for the New Testament group being the Rev. T. B. Foster. A book was selected in each rival group, and the date was set for the next meeting of each, in order to discuss its chosen book, which, in the mean time, is to be purchased and read by every member of the circle. The New Testament group, for instance, is to meet thus on March 10th. This is one of the most promising and useful movements which have been organized among the Chicago clergy during many years. Everyone who feels the responsibility of the priesthood these days, wishes to do some systematic reading, even in the severe pressure of parish work, and everyone delights to discuss a valuable book with some one else, after having read the same. Here and there, in previous years, small gatherings of the clergy who have been mutually accessible have been formed, in different centres in and around Chicago, but this is the first time that any movement of this kind so numerous and so well-organized has been attempted. It will undoubtedly accomplish much good in deepening the intellectual and spiritual vision of the fortunate clergy who have joined its ranks.

A very handsome bronze tablet has recently been erected in St. Luke's Hospital, Chicago, to the memory of the late Mr. Arthur Ryerson. It is inscribed as follows:

**Memorial to
Arthur Ryerson**

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
ARTHUR RYERSON

For 19 years the faithful friend and trustee, and
For 8 years the President
Of this Hospital.

Born in Chicago January 12, 1851.
Lost on the S. S. *Titanic*, April 15, 1912.
Giving his Life for Others.
Lux Perpetua Luceat Ei.

Calvary Church, Chicago (the Rev. George M. Babcock, rector), has lately joined the number of Chicago parishes where the Blessed Sacrament is reserved for administration to the sick. The Church of the Ascension has loaned to Calvary Church its sanctuary lamp,

**Calvary
Church**

which was lately replaced in its own church by the new lamp described in a recent Chicago letter. There are now some nine or ten parishes and missions in this diocese where such reservation is regularly maintained. Last year there were 589 administrations of the Holy Communion to the sick reported in this diocese by seventy-one parishes and missions. Many improvements are on foot in Calvary Church at present, including the building of the much-needed parish house (to cost about \$4,000, of which \$1,700 has been raised, so that the contract has been let); the decorating of the interior of the church, the laying of a hardwood floor in the chancel, and the effecting of improved ventilation for the church. The communicants have promised to tithe their incomes until the hardwood floor in the chancel shall have been paid for in full. The redecorating of the interior is made possible by an "In Memoriam" gift placed in the hands of the rector. The new parish house is to have two stories, with walls strong enough to permit the addition of a third story in the future. It will be of brick, with kitchen and dining-room down-stairs, and an auditorium with a stage, and with two smaller guild-rooms up-stairs. The growing work of Calvary parish will be much facilitated by this long-needed building.

Parish houses in various parts of the diocese are being used increasingly for recreative purposes, including dancing. Grace

**Parish Houses Used
for Social Purposes**

Church, Oak Park, has a well-organized enterprise of this kind, amid its many other activities. Christ Church, Woodlawn, as was lately noted, has recently thrown open its parish house for such usage on Wednesday nights. The Church of the Redeemer is organizing a social club among its young people, for occasional dances in the parish house. Trinity parish leads the diocese in the size and success of its dancing club, organized last year. St. Paul's, Kenwood, has used its handsome parish thus for several years. The Chicago clergy feel more and more that the Church must serve the community in every possible way, including such well-conducted amusements.

The twenty-fifth anniversary of Waterman Hall occurred on January 9th, at which time the annual meeting of the Board of Trustees was held in the Church Club rooms.

**Anniversary of
Waterman Hall**

The report of the rector and treasurer, the Rev. Dr. Fleetwood, showed the school to be in a successful condition, the attendance being almost up to the maximum. The financial report, also, was very satisfactory. In view, however, of the great increase in the cost of living, and of the fact that the school was obliged to use a large part of its income from endowment to assist in its maintenance, it was determined best to make an advance in the fees for board and tuition. A resolution was introduced that for all future registrations the price

should be \$400 per annum. The Rev. Dr. C. E. Deuel of Chicago was elected to fill the place of secretary vacated by the resignation of the Rev. A. G. Richards.

The date for the first dinner of the diocesan Social Service Commission, and of the various parochial Social Service committees now organized in about thirty of our parishes and missions, has been set for Thursday evening, January 30th. This new movement

**Work of Social
Service Commission**

is gathering headway all through the diocese, and very interesting reports from the most active local committees as well as from the commission itself will be part of the programme on the occasion of this forthcoming dinner.

In response to the request of the diocesan Social Service Commission embodied in a recent circular letter to the clergy of the diocese, Social Service committees, each consisting of three men and two women, have been appointed in twenty-nine parishes and missions, up to date. The list, with chairmen, follows: Advent, Mr. E. C. Jensen; Atonement, Mr. Winthrop W. Spring; Christ, Mr. L. D. Wright; Cathedral, Mr. D. E. Gibson; Epiphany, Mr. Edward J. Blair; Holy Nativity, Mr. O. W. Ray; Holy Trinity, Mr. William Parker; Redeemer, Mr. Arthur Dole; St. Ann's, Mr. George Stocking; St. Barnabas', Mr. Theodore A. Spence; St. Chrysostom's, Mr. Frederick F. Norcross; St. Edmund's, Dr. Charles S. Bassett; St. George's, Major Z. Eaton; St. John's, Mr. William H. Lawton; St. Luke's, Mr. W. J. Tonks; St. Peter's, Mr. Carl R. Roden; St. Philip's, Mr. George Hannaford; St. Simon's, Mr. C. H. Deuchler; Trinity, Mr. George Lytton; Trinity, Aurora, Miss Edna Smith; St. Luke's, Evanston, Mr. Joseph A. Rushton; Holy Comforter, Kenilworth, Judge Sidney C. Eastman; Trinity, Highland Park, Mr. R. L. Sanwick; Emmanuel, La Grange, Dr. F. W. Stevens; Grace, Pontiac, Mr. R. R. Frakes; Emmanuel, Rockford, Mr. Robert M. Gibboney; Grace, Sterling, Mr. Frank Bowman; Christ, Waukegan, Mr. J. W. Barwell; Christ, Winnetka, Mr. A. F. Callahan.

TERTIUS.

A BUSY WEEK IN PHILADELPHIA

(Continued from page 430.)

vania was referred to as the "pioneer diocese" in the adoption of this plan. It was reported that above forty of the diocesan clergy were enrolled, and the winter's reading would be in the Acts of the Apostles, with Rackham's commentary as text-book. Bishop Rhinelander spoke in high commendation of the plan.

It was announced at the quarterly meeting of the convocation of West Philadelphia, on the evening of January 16th, that the Bishop of the diocese, for the better division of episcopal duties has assigned to the Bishop Suffragan the oversight of all the missions in

**Will Have Oversight
of Missions**

West Philadelphia, with the power of appointment of missionaries. Very interesting new work among the Italians is now carried on, with headquarters at St. Barnabas', Haddington; and Archdeacon Phillips is trying to meet the large influx of colored people into this part of the city by establishing Sunday schools and occasional services at two points, one in Elmwood, the other in the neighborhood of the Divinity School. The school chapel is temporarily used for the latter of these.

The semi-annual meeting of the Joint Diocesan Sunday School Lessons committee, which was held at the Church House, January

**Sunday School
Lessons Committee**

16th, brought out a representative number of members, although regret was felt that the chairman, the Rt. Rev. Dr. Darlington, Bishop of Bethlehem, was prevented by illness from attending. The vice-president, Mr. George W. Jacobs, was in the chair. The work in hand was the preparation of schedules for the graded system for next fall and winter. Bishop Garland and Bishop Thomas of Wyoming were present at the sessions of the committee.

The committee of students appointed to set forward the work among the members of our Communion in the University of Pennsylvania, of which Mr. W. W. Frazier, 3rd, is

**Work at the
University**

chairman, has issued invitations for an informal dinner, to which all such students are invited, to be held at The Roosevelt, on the evening of February 3rd. Bishop Rhinelander, Mr. George Wharton Pepper, and Dean Pepper of the Medical Department of the University are to be among the speakers, and all the Churchmen among the trustees and faculty, together with some of the prominent alumni, have been asked to attend. It is hoped that this gathering will help to bring our own students into touch with each other, and somewhat more definitely with the Church in this diocese, and will aid in carrying forward important plans for the future which are under consideration.

Bishop Biller is expected to address the regular monthly meeting of the Indians' Hope Association, in the Church House, on Monday, January 27th, at 11 A.M.

MANY mercies come unasked for and they require thankfulness; but when mercies come in upon prayer, and as a return of prayer, their sweetness more than doubles; for now it is both God's blessing upon his own institution and a seal set to his promise at once.—*John Flavel.*

Missionary Council of the Southwest

AUSTIN, Texas, where the Missionary Council of the Southwest was held last week, is a charming city of beautiful and stately homes. Its inhabitants maintain the best traditions of our American life. It so happened that the opening day of the council was also the opening day of the state legislature, and all hotel accommodations had been engaged weeks before by members of that body. But Austin homes were opened to the members of the council, who were made to feel not that they were guests but that they were at home with their several hosts and hostesses, while the genial Bishop of Texas, the rectors of the Austin parishes, and General Hutchings and his aides on the local committee of arrangements, saw that nothing was neglected for the efficient dispatch of the business of the council and the comfort of its members. Nine Bishops and more than seventy clerical and lay delegates were in attendance, and it is not too much to say that in point of attendance, interest, and work accomplished it was the best council yet held within the department. The Bishops attending were the President Bishop of the council, Bishop Tuttle of Missouri, and Bishops Kinsolving of Texas, Johnston of West Texas, Brooke of Oklahoma, Temple of North Texas, Winchester of Arkansas, Thurston of Eastern Oklahoma, Griswold of Salina, and Johnson, Bishop Coadjutor of Missouri.

Celebrations of the Holy Communion were held each morning at 7:30, in St. David's and All Saints' churches, Bishop Tuttle being the celebrant at St. David's the first morning. The formal opening service was Morning Prayer with sermon by Bishop Winchester, who spoke of the development of the Church in three stages. First, there is the individual personality of the missionary winning souls to Christ; secondly, there is the corporate society; and thirdly, the apostolic missionary activity.

After the service the council was organized. The Bishop of Missouri presided at all sessions, and the Rev. Henry N. Ilyde, rector of Christ Church, Little Rock, Ark., proved an efficient secretary. The council was welcomed to Austin in two witty and cordial addresses by Governor Colquitt and Mayor Woolbridge, Bishop Tuttle responding on behalf of the assembled Bishops and delegates in his inimitably gracious and graceful way.

The remainder of the afternoon was taken up with ten-minute reports of the Bishops or their representatives.

The reports showed healthy growth and progress throughout the Department, with an ever increasing sense on the part of Bishops and clergy of the great needs and responsibilities of the work. In Eastern Oklahoma the development of new oil fields and mining districts is bringing in great numbers of young men, for whom Bishop Thurston hopes to establish some work similar to the Columbia Club in the Philippines and the Red Dragon in Alaska. Bishop Temple and Archdeacon Weary are finding a Church tent of great service in ministering to great numbers of people in North Texas, where the establishment of organized missions is at present out of the question. The Bishop of Salina is getting St. John's Military Academy freed from debt. Bishop Tuttle spoke of the new life in the diocese of Missouri due to the coming of the Bishop Coadjutor, and also gave statistics in regard to the Apportionment showing increase throughout the department in missionary giving. Bishop Brooke showed steady growth in Oklahoma under trying physical and financial conditions due to drought. His field is in the strictly agricultural portion of the state, while Eastern Oklahoma contains the oil and mining districts. The Rev. E. W. Saphorè described the work of the Church Club organized among students of the University of Arkansas at Fayetteville. Bishop Johnston urged the necessity of raising up candidates for holy orders within the dioceses of the department. Bishop Kinsolving spoke with great feeling of the needs of the colored race.

At the conclusion of the afternoon session the primary meeting of the Department Sunday School convention was held, and a set of by-laws drawn by the Rev. L. F. Potter, was adopted. The organization of the Sunday School convention of the Department of the Southwest was effected by the election of the following officers: President, the Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri; Vice-President, the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina; Secretary, Rev. G. C. Gibbs of Tulsa, Okla.; Treasurer, Mr. Sessums Cleveland of Houston, Texas. The standing committees follow the order of the General Board of Religious Education. The Rev. L. F. Potter, Kirkwood, Mo., and the Rev. Philip Cook, San Antonio, Tex., were elected members of the General Board. At the meeting of the Executive committee, held after the council adjourned, the Rev. L. F. Potter was elected as executive chairman.

The report of the Department secretary, the Rev. H. Percy Silver, was read at the morning session on the second day. It was a mas-

Report of the Secretary

terly presentation of the needs and opportunities of the departmental field, and a ringing call to consecrated service. He urged closer coöperation, the development of a departmental spirit, and the pressing need of more laborers. Men admitted to holy orders should for five years be strictly under orders, ready to serve where needed as the Bishop might direct. The work in the home country might profitably be placed, as to finance and direction, by the General Board, on the same basis as the work in the foreign field, that the work might not be crippled by the constant shifting of the clergy. The report was referred to a committee of three, who made the following recommendations: (1) The formation of parish libraries, and the preparation by the department secretary of a list of books suitable for that purpose; (2) the formation in the several parishes of groups, especially of men, for the purposes of prayer, reading, service, and study; (3) endorsing and recommending the plan of the Board of Missions, viz., in every parish a missionary committee, the every-member canvass, the duplex envelope, and a missionary treasurer; (4) endorsing the Lenten offering, and that it be extended to all the people of the Church, and not confined to the Sunday school children.

The following resolution, moved by the Rev. L. B. Richards, Ferguson, Mo., and seconded by the Rev. A. W. Garden, San Antonio, Tex., was unanimously adopted:

"Recognizing with great thankfulness the value of the work of our department secretary, the Rev. H. Percy Silver, in extending interest in and enthusiasm for the missionary enterprise in this department, be it

Resolved, That this council hereby expresses its profound appreciation of his services to the several dioceses and parishes of the department and pledges him our loyal coöperation in the continuance of this work, his and our joint enterprise."

Very important action was taken in regard to the needs of the work of the Church among the negroes in the department. Following an able paper by the Bishop of West Texas in which he forcibly presented the present shameful neglect by this Church of the colored race, and advocated the plan of a separate missionary district for colored people, with a Bishop of their own, the Bishop Coadjutor of Missouri offered the following resolution, which was seconded by Bishop Kinsolving:

Resolved, That, with the paper presented to this council by the Bishop of West Texas for a preamble, the following memorial and petition be forwarded on behalf of this council to each of the Houses of the General Convention; viz., That it may please the General Convention, to be assembled in New York in October, 1913, to enact legislation under the provision of which the negroes resident within the area of the Missionary Department of the Southwest, with their lands and property, may be constituted a missionary district of this Church, and a Bishop may be elected to be the Missionary Bishop thereof."

The resolution was ably supported by Bishops Kinsolving and Winchester, and was adopted. The four Bishops in Texas, the two in Oklahoma, and the Bishop of Arkansas were appointed a committee to prepare and present the memorial to the General Convention, together with all the facts and arguments relating thereto, and by reason of which the resolution was introduced.

A matter of far-reaching significance was introduced in conference by the Rev. E. H. Eckel, St. Joseph, Mo., and subsequently

Board of Strategy Constituted

adopted by the council. This was the enlargement of the powers of the Executive committee of the council, making it a board of strategy, consisting of three Bishops, three presbyters, and three laymen, the president Bishop, the department secretary, and the treasurer of the council to be members *ex officio*, and the others to be elected. Matters to be considered and reported upon by the board of strategy are: "First, advisory plans and recommendations designed to give practical effect to (a) the establishment of associate missions, (b) the creation of missionary circuits to shepherd the scattered sheep of the flock, (c) popular evangelism and Church extension lectures in the centres of higher education where practicable, on the fundamentals of Christian doctrine and morals, and on the history, system, and claims of the Church

"Secondly, the feasibility of preparing and publishing an illustrated handbook of inexpensive church buildings, parish houses, and rectories, of appropriate design, together with plans, specifications, and estimates of cost; and also a similar illustrated handbook of inexpensive church furniture and other equipments suitable for missions, together with designs and prices; said handbooks, if and when published, to be available for missions requiring such advice:

"Also the board of strategy was authorized and commissioned to act at all times as a bureau of publicity and Church defense for the spread of information through the secular and religious press regarding the missionary work of the department and of the Church

at large, and for the correction of palpable misrepresentations in the public press."

The following members constitute the board of strategy: Bishop Tuttle, the Rev. H. P. Silver, and Mr. C. L. Johnson of Waco, Tex., *ex-officio*, and Bishops Thurston and Winchester, the Rev. E. H. Eckel and the Rev. Philip Cook, Messrs. J. A. Waterworth of St. Louis and Seth Shepherd, Jr., of Houston, Tex., elected by the council.

Officers of the council, elected to serve for the ensuing year, were: the Bishop of Eastern Oklahoma, vice-president; the Rev. H. N. Hyde, secretary, and Mr. Charles L. Johnson of Waco, Tex., treasurer. Members of the General Board of Missions were elected

Election of Officers

as follows: The Rt. Rev. Frank R. Millspaugh, Bishop of Kansas; the Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral, St. Louis; Mr. Rufus Cage, Houston, Tex.

It will be seen that the amount of business transacted by the council was very great. Nevertheless the conferences and missionary meetings were not neglected, and the programme was carried out in all its details.

Meetings and Conferences

At the first conference, Bishop Temple presiding, the Rev. E. H. Eckel presented the topic, "A Department Board of Strategy," using a number of carefully prepared charts showing the need and advantage of such a board. The Rev. E. W. Saphorè showed the practicability of the plan for university work; the Rev. D. A. Sanford discussed it from the point of view of rural districts; and other speakers from the floor contributed to a debate which resulted the next day in such amendment to the by-laws that the board was duly constituted.

A most practical conference was held on the subject, "The Apportionment and How to Meet It," the Bishop of Oklahoma presiding. The Rev. Philip Cook of San Antonio spoke on the Sunday School and the Apportionment; the Rev. James Wise of St. Louis, on the Woman's Auxiliary and the Apportionment; and Dean Moore of Dallas, on the Congregation and the Apportionment. Very helpful was the conference on the Sunday School, conducted by the Rev. William E. Gardner of New York, which drew a fire of questions from the house, and showed the intense interest among the clergy and laity in modern methods of child-training in the Church.

The Social Service conference, presided over by Dean Davis of St. Louis, and introduced by the Rev. F. M. Crouch of New York, was also helpful and interesting.

The closing service, held in St. David's church, was inspiring. The Rev. Wm. E. Gardner addressed the council and the large congregation that filled the church, on "Why the Church Needs the World's Children." With winning sweetness and rare power he presented the Family of God as centering in the child, and the vision of the Church as it would be if the child were given his proper place in her economy and life.

The subject, "Facts from the Field," was made by the department secretary, the Rev. H. Percy Silver, the basis for an address of such intense fervor, such impassioned pleading for consecration of life, as one is rarely privileged to hear, and the venerable Presiding Bishop of the Church, the well beloved and greatly revered Bishop Tuttle, said the farewell words as only he can say them.

All sessions of the council after the first, which was held in St. David's church, were held in Gregg Memorial parish house of All Saints' parish. Luncheon was served here on the second and third days by the ladies of both parishes, and on the first evening a delightful reception was given in Gregg House for the Bishops and delegates, which was attended by many of the leading people of the city of Austin. Every possible minute of each day and evening was taken advantage of, even one of the luncheons furnishing an opportunity for addresses, Mr. Rufus Cage speaking on "Business System in Missionary Finance"; the Rev. W. P. Witsell of Waco, on "Missions, and Asset or a Liability?" and the Rev. H. P. Silver, on "The Layman's Opportunity."

THE CREEDLESS

THE HUMAN BRAIN is a machine for coming to conclusions. If it cannot come to conclusions it is rusty. When we hear of a man too clever to believe, we are hearing of something having almost the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a carpet; or a bolt that was too strong to keep a door shut. Man can hardly be defined, after the fashion of Carlyle, as an animal that makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable, becoming more and more human. When he drops one doctrine after another in a refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imagination, he sits as God, holding no form or creed, but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded.—G. K. Chesterton.



PHOTO BY LUCKY STAR AUSTIN TEXAS

GROUP PORTRAIT. DEPARTMENT COUNCIL OF THE SOUTHWEST, AUSTIN, TEXAS

The Religious Position and Movement in America, Especially Among Students

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

III.—THE DUTY OF THE CHURCH TO STUDENTS

IN a preceding paper I made some attempt to estimate the general religious situation in America, as it strikes an English visitor—the magnificent possibilities in it, and the very great dangers by which it is beset. I was speaking primarily to the student world, and it must be remembered that what happens there will in a few years direct the intellectual attitude of the country, will determine therefore what America *thinks* of Christianity, if not what she feels. I had to confess that the subject was somewhat beyond me. I could only hope that my knowledge of similar religious movements in England might enable me to say somewhat useful.

In dealing with the duty of the Church to students, I have a somewhat more manageable subject. We have had in England a good deal of experience with the problem. I shall venture to draw on that experience to make what suggestions I can that seem applicable to American conditions. Whether they can be applied, it is for others to judge.

I should like to say that our English problem, as regards the religious question, is far less different to that in America than most people seem to think. Oxford and Cambridge are ancient Church foundations with establishments of chapels and chaplains in all colleges. There is also a strong Church tradition, although this is already wearing a little thin. In the new universities, of which there are seven in England alone, without counting Wales or Scotland, there has been no Church system or tradition. The tone is often deliberately secular. What religion exists is carefully undenominational. In these new universities the Church students are a minority; in new and old alike that curious puzzle, the “nominal Churchman,” is as common on one side of the Atlantic as on the other.

Probably I should be doing the American Church an injustice if I doubted whether she had an adequate sense of the vital importance of the student body. I may as well confess that we in England have been gravely remiss in our duty, and the American Church has excuses which we have not. The resources of the American Church are all too scanty for the vast work which lies before her, and she is faced by the difficulty of providing the parish ministrations which are the primary necessities for her own people. It will be doubly hard for her to provide the men, the money, and the attention for what may be regarded as secondary necessity.

Without being critical, I do not think it is possible to press too strongly the vital importance of dealing with the student problem. Taken as a whole, America does not lack religion. What it does lack is religious guidance. The Church cannot afford, either for her own sake or for the sake of America, to let the intellectual life of the country drift from her. Is there not ground to fear that it is so drifting?

To us, as visitors, the refusal of so many universities to be secular is a curious and unexpected phenomenon to which in our own country we have no parallel, but the religion which the universities organize for themselves cannot be other than undenominational. We have, of course, to realize that to an immense number of students, as to their elders, Churchmanship is rather a matter of habit than a definite and thought-out conviction. They are just entering on that stage of life when the habit and attachment of youth, if they are to remain as a power in adult life, must be tested and thought out, must become convictions. And this applies not merely to Churchmanship, but to Christianity also.

But there are at the universities no forces at work to keep any such thought process before men's minds. The common undenominational religion of the university system is kept almost deliberately, anyhow unnecessarily, in that hazy borderland of morality and semi-pietism which is the most remote of all things from positive conviction, to which positive conviction is even repugnant.

Obviously, if the Church means to maintain a Church life among her own students, she must see to it. It is useless for her either to criticise the university or anyone else for not doing what they cannot do and what they are not called to do.

It is our “Anglican” habit to throw everything on the

parish. It is an easy solution to say that the Church clergy should look up university students. Here I think one may appeal with some confidence to English experience, since in England we have worked the parish system on a most elaborate scale for centuries. If we have not learnt its limitations, it has not been for want of opportunity and evidence.

In the first place the parish exists for the parishioners, and the “parishioner” it can deal with is the settled resident—virtually the householder. The parish system is by right a country system. It is with difficulty applied to towns. It never has been applied successfully to shifting and migratory populations, *e. g.*, domestic servants. The masses of boys and others, “living in” at big London shops, are almost untouched by it.

In the second place, the parish exists for the parishioners as a whole; it represents the whole local sentiment. Any body or group which stands apart will not be at home in the parish. We have generally found that if you have a pit village in a mill parish, you must have a separate colliers' church. Two classes which do not mix in the week will seldom be at home in the same church on Sunday.

Both of these phenomena are connected with the plain principle that the same system and the same group of clergy cannot cater for fundamentally different mentalities. Students are in every way a world apart. They are migratory; how can the clergy get to know them? They are absorbed in their own world; what have they in common with the middle-aged store-keeper or business man? Amongst students in English Universities, it is only the few who have already taken up a definite religious position who are influenced by the parish churches, even when they attend them.

The analogy of the work of the Student Y. M. C. A. suggests that there ought to be an Undergraduate Church Society with its Undergraduate Church Committee in every university. I think it most desirable that the undergraduates should have a committee and society of their own. I remember hearing Bishop Palmer of Bombay, when Chaplain of Balliol College, Oxford, say that in his experience “what was Don run was Don killed.” But all reason and all experience show that a purely student system by itself is not enough.

On this point there is, however, some apparent difference of opinion. I have heard very competent judges who emphatically endorsed the Bishop's view; I know at least one who emphatically dissents. Personally I think the line of union between these views should be fairly clear. The undergraduates must have their own organization if they are to be interested in its working, and a great deal depends on their being interested in it. All reason and all experience show that that by itself will not be sufficient.

Undergraduate societies of this kind are dependent for their effectiveness, and often for their very existence, upon the energy and clear-sightedness of their leaders. The smaller the church, the smaller the chance of finding a succession of capable men; for undergraduates are of necessity short-lived.

Further, undergraduates are by supposition learning to form their minds and views of things. It is therefore contrary to the whole theory, and certainly it is to experience, to look to them primarily for intellectual guidance. Undenominational Protestantism is the direct product of the notion that any man in the street can rub up an entire and sound working knowledge of Christianity. Thence it is that men let slip all the essential principles of Christianity without even dreaming that it makes any difference.

The strange problem of “nominal Churchmanship”—like that of nominal Christianity—is too well known to all of us to need discussing, and I fear I have nothing helpful to say about it. But even the sincerely earnest among Church students have in general very little idea that there is more to mark them off than some questions of ecclesiastical organization and sacramental use. Whether men join in or stand aloof from the general religious activities around them, these two doctrines are “extras,” which they retain for their own use.

Christianity is a very simple belief, but it is a very rich

gospel, forming one organic whole, fitting into every part of life. It must be understood as a whole, and it is of primary importance that its whole meaning should be set before students. The very idea of an official teaching ministry in the Church is based on the principle that while the laity represent the effective working energy of the Church, there is a real need for a professional class who can apply expert criticism to the direction of that energy. And this must be especially true of undergraduates.

The ideal I should suggest is that of the Pusey House at Oxford, an establishment of say three priests, of whom two, at least, should be good theologians. I do not mean only orthodox, but rather good intellectualists, who can give courses of teaching which will appeal to thinking men. The place should have a chapel for sacraments and sermons, and a hall for free addresses. This is an ideal, but a single house with one priest and a chapel would be a power, if he were the right man.

It is of course necessary that the priest or priests assigned to this work should be of sufficient intellectual calibre to command the respect of the university faculty, and yet be genial and accessible to undergraduates. They must be men of clear convictions, and yet able to be patient and sympathetic with difficulties. Plainly, for work among students, they must know how to hear confessions. Whatever we do elsewhere, it is sheer folly to shut our eyes to what is going on under the surface of student life.

Such a house should have its own committee, including all the best Church members among the faculty, and perhaps some representation of the city clergy, nominated by the Bishop or other Church authority. For it is most essential that such a house, while working for the university, should not be in any way under official university control.

The chaplain should be in close touch with the Undergraduate Committee, and perhaps an honorary member of it. The chaplain would at least maintain the continuity of the Undergraduate Association in slack times, but it would be a very bad thing if he became its practical director. Church work among students should be done in the first place by students. It leads up to that of the priest.

The moment we have Church organization at all, or at a good proportion of the universities, we ought to enlist the coöperation of the Church schools, so that all boys sent up to a university may be commended to, and received by, their undergraduate organization without loss of time. If they will allow me to do so, I should like to urge on Church schoolmasters the great power they wield in this matter. If they will press on Church authorities the necessity of these organizations, their representations would have great weight.

(To be Continued.)

WE ARE NOT to think of our Lord's Sacrifice as of a thing past and done, in such sense that we sinners may have the blessing and benefit of it, without anything done on our part, and without any more merciful interference on His. True, He died once for all: the day of Calvary can never come again. Christ hanging on the Cross was "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." But even as He created the world once, and the act of creation needs not to be again, yet still there is need of His constant preserving power to uphold the things which He hath made, and to give life and being to each of His creatures in particular, as they come into His world one after another; somewhat in the same way it is in the matter of Redemption. He died once for all mankind; but He lives again, lives for ever, to communicate the benefits of His death to the Church, which is His Body, and to each Christian in particular. While you remember His Agony and Bloody Sweat, His Cross and Passion, you must not forget His glorious Resurrection and Ascension.—*Keble*.

BISHOP WHIPPLE COMMEMORATED IN HAVANA

ON Christmas Day the new reredos in Holy Trinity Cathedral, Havana, was displayed for the first time to the public. It is a memorial to the Rt. Rev. Henry Benjamin Whipple, the famous apostle to the Indians, and the one to whom is owing the inception of the work of the Church in Cuba and its progress for many years.

The earliest non-Roman services in this island of which there is any record were those held during the British occupation of Cuba from August 10, 1762, to July 6, 1763. They were held in the old Franciscan church which is now the Custom house.

After the exchange of Cuba for Florida, all non-Roman services were prohibited; and while for a time many thousands of Bibles were sold by the colporteurs and distributed throughout the island, finally even this was prohibited.

In 1868 the Rev. Milo Mahan held a service in the private room of a hotel, which was the first service of the American Episcopal Church in Cuba. In February 1871 the Domestic and Foreign Missionary Society requested Bishop Whipple to inspect the work of the Church in Haiti. On his arrival in New York, finding that the vessel had sailed earlier than its appointed date, he went to Havana, hoping to be able to sail from there to Haiti, but found this impossible.

Turning his attention to the conditions there, he found them appalling. Thousands of foreigners had been living there without the religious privileges to which they were accustomed; many of them were drifting into infidelity; numbers of foreign seamen had died without the services of their Church and been buried in trenches and unconsecrated ground; and the grand-daughter of Bishop White had passed away without the last rites of her Church.

As a result the Bishop determined to hold a service, and was informed that this was prohibited. He then took advantage of the presence of the U. S. man-of-war *Swatara*, then in the harbor, and held services on board this ship, on March 11, 1871.

The following Sunday, after being again inhibited from holding any service on land, knowing that Spain had granted religious liberty to all her possessions, although this law had not yet been made to apply to Cuba, the Bishop, trusting to the protection of his country, announced and held a service in the house of the British Consul General, Mr. John Dunlop. At this service, or subsequently, he secured subscriptions for Church work to the amount of \$3,100 from the Consuls General of great Britain, Prussia, Austria, and the United States, and a large number of prominent business men of the city.

He then sailed for the United States, determined to arrange if possible for the sending of a missionary to Cuba. He knew that he would meet with opposition, as the policy of the Anglo-American Church had not as yet been determined with reference to the sending of missionaries to countries already occupied by another branch of the Historic Church. However it was finally determined to send a priest to Cuba, and the Rev. Edward Kenney was appointed to this work, which was placed under the direction of Bishops Whipple and Whittingham.

In February 1875 Bishop Whipple, in company with Bishop Hellmuth of the diocese of Huron, Canada, visited the island, confirming six candidates. This was the first confirmation held by our branch of the Church of Cuba.

In view therefore of these beginnings made by Bishop Whipple, it was determined to place in Holy Trinity Cathedral, Havana, some sort of a memorial to the good Bishop. The



BISHOP WHIPPLE MEMORIAL REREDOS,
HOLY TRINITY CATHEDRAL, HAVANA, CUBA

idea that it should take the form of an altar and a reredos is due to General Charles H. Whipple, the son of the Bishop, who undertook to solicit the funds from the friends and admirers of his father.

The reredos has been placed, but has yet to be decorated. The altar as it now stands is only the brick foundation for the structure which is to follow, which will be of colored marble. At present the reredos is calcimined in cream color, only the "Glory" having been gilded, with the symbol of the Trinity floating in the clouds in a blue sky. The scheme of the decoration will be in gold and colors, with biblical scenes in the panels.

Under the small central canopy the Trinity is represented, somewhat after the famous picture, *The Adoration of the Holy Trinity*, by Albert Dürer, with the difference that the dove in this is below the other figures, and is descending, and the crucifix is smaller. The four figures grouped about the central panel represent the following saints: left side, upper, St. Gregory of Nazianzen; lower, St. Athanasius; right side, upper, St. Augustine; lower, St. Ambrose.

The architectural style is Spanish Colonial, to harmonize with that of the Cathedral. The design is that of the architects of the Cathedral, Messrs. Cram, Goodhue, and Ferguson of New York and Boston. The material is the hard composition commonly used for this purpose in Spanish architecture.

The work was done by a young Spanish artist, Sr. Antonio Rodriguez Villar of Sevilla, who also carved the small figures on the choir stalls of the Cathedral of St. John the Divine in New York. Another notable work by him is a statue of Pío Nono in Rome. It is interesting to note also that Sr. Villar has applied to be admitted as a postulant under Bishop Knight.

IN THE HOUSE OF THE HIGH PRIEST

HOW many of the young working women who know what it is to rise early on gray, bitter mornings, dressing before the heat has "come up," eating a hurried breakfast in a boarding house dining room, walking countless blocks in a biting wind or standing on a car suffocated by crowding shoulders, how many of us, I wonder, would listen with patience if anyone spoke of our spiritual unpreparedness, of the reckless haphazard of soul with which we go forth to meet the day's temptations. For, after all, in other ways we do not go unprepared. Despite the disintegrating influences of this sort of winter morning, we do not dress ourselves carelessly. And we bring a vigilant attention to the details of our daily work. We study ways and means; we study time-saving; we cultivate enthusiasm; we try to keep our minds flexible to improvements. To those of us who are successful there is a subtle exultation in the mere consciousness of efficiency.

And the life of the spirit? Oh, that! We have a general intention, somewhere at the back of the brain, to be patient, to be kind, to be reasonable. If you knew how busy we were, and how tired, you would not ask for more. Church? No working woman feels it her duty to go to church in these days. To be sure she goes sometimes in a spirit of condescension, but half of us do our sewing on Sundays, and one must have some time to rest and get out in the country. Reading the Bible? Oh, really! Prayers? Well, hardly, prayers are for children, and people who have time.

Thus every morning we take up the ever-recurring struggle, trusting only to the excellent purity of those vague intentions at the back of our busy brains, in utter unpreparedness, the unpreparedness of Peter when, all unthinking, he entered the house of the High Priest. Does anyone imagine that Peter entered that hall with the deliberate intention of denying his Lord? And do we realize that every unloving word, every expression of bitterness, every ungenerous criticism, every small or great concession to unkindness, is as truly a denial of Christ as if we stood with Peter, and said, "I know not the Man." Despised and rejected of men! Now, as then, and, alas, by none more than by the young working women of our generation, who might by simple faithfulness, have done so much, each in her narrow path, to win the world for Christ.

"Christ for the world we sing." Yes, whenever devotion to our Lord lifts in some solitary breast its wavering flame. But if they could be united? If these flickering tapers could come together in that solid flame which "bursts forth upwards and safely overpasses all." In the heart of one young Churchwoman abides a vision, a vision of a lay sisterhood among the young women of the Church, its object the revival of the practice of private prayer among those whose life is passed in the tumult of the world; a sisterhood, moreover, which

should, as a corporate body, emphasize by every means in its power the neglected and half-forgotten truth that the life of a Christian is a life of surpassing joyousness. Who knows how many souls have been turned from following Christ by the mere contemplation of gloomy, or worried, or bitter, or over-sensitive Christians? In this, perhaps, we have fallen furthest from the ideal of those radiant first martyrs and confessors; in this, perhaps, we most of all deny our Lord in the house of the High Priest. Our Sisterhood of the Confession of Christ—now a vision only. Yet the vision abides.

Who knows what mighty revival of personal religion might follow such a union of the scattered and lonely forces of devotion? Who knows of the souls that grieve at the all-encompassing indifference to, the rejection of, Him who poured His soul unto death. "And we hid as it were our faces from Him; He was despised, and we esteemed Him not."

NATURAL LIFE AND SPIRITUAL

THE DIFFERENCE between the Christian life and the non-Christian is not simply one of degree but of kind. The Christian life exceeds the natural not only in quantity and fulness, but is distinguished by qualities peculiar to itself. It is these characteristic qualities that make it larger, richer, "more abundant," as Christ says. It unfolds in deeper meanings. It lays wider reaches of thought, imagination, faith, hope, and love under tribute, and draws from them more ennobling satisfactions and joys. Hence if "more life and fuller" is what we want, we must seek it not in nature but in grace.

The way into this experience of more abundant life is through a hearty surrender in faith and obedience to Jesus Christ as Saviour and Lord. "I am the door," He said. And there is no other. We rise from the natural into the spiritual through Him. No amount of mere development of native qualities can accomplish the transition. The evolution of the merely natural life, no matter how far the process is carried, will only be an unfolding into something that will continue to be natural. The analogy of the apostle holds here: "That which is born of the flesh is flesh." If the natural life is ever to transcend itself, it must lay hold of the spiritual forces that have been brought within reach by Christ. It must be born again.

Bishop Brooks used a happy and expressive illustration: "Let a plant try to be a bird forever, and it will forever fail. It may grow to be a very superior plant and unfold a lordly beauty to the wondering sun, but between it and the song and the flight and the nest lies forever the gulf that separates flower life from bird life, and never can be crossed. Let a man try to be a Christian forever. The struggle may make him—I believe it will make him—a better man; but between him and the strength and the peace and the love yawns forever the gulf that separates man life from God life, and which no man ever yet crossed save as he stretched out both his helpless hands to God, and felt a Hand too powerful not to trust clasp them and lift him, whither he knew not, till lo! the gulf was crossed and he had entered on the new life that they live who live in God."

There is nothing arbitrary in the declaration, "There is none other name under heaven given among men, whereby we must be saved." Life produces after its kind. It cannot change its own quality. To become spiritual it must receive the Life that came down from above.

And as we rise into the spiritual life through Christ, so we abide in it only as we abide in Him. Without Him we can do nothing, either to begin or continue it. As the branch cannot bear fruit of itself except it abide in the vine, no more can we except we abide in Him. If we sever ourselves from Him, we perish spiritually as inevitably as a branch withers when it is cut off from the vine. Our need of Christ is a continuing one, renewed from day to day.—*Lutheran Observer*.

A MEDITATION

Life in its glory, life in its promise,
 Life when the blood runs warm with youth,
 Life in its wonder, life in its rapture,
 Life when the soul is led by truth;
 Life in its fulness, life in its richness,
 Life when the heart is warmed by love,
 Life in its sweetness, life in its deepness,
 Life when the heavens are clear above—
 So do I pray to live.

Death in its grandeur, death in its splendor,
 Death when the soul is plumed for flight,
 Death in its triumph, death in its knowledge,
 Death when the spirit yearns for light;
 Death in its power, death in its pardon,
 Death when the sordid struggles cease,
 Death in its deepness, death in its pureness,
 Death when the eyes are sealed by peace—
 So do I pray to die.

GERTRUDE BROOKE HAMILTON.

SOCIAL SERVICE

— Clinton Rogers Woodruff, Editor —

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

LAWS REGULATING MARRIAGE

DR. SAMUEL W. DIKE, the indefatigable secretary of the National League for the protection of the Family (of which Seth Low, a Churchman, is president), gives in his last annual report a summary of the laws of the several states of the Union regulating marriage.

Thirty-four states or jurisdictions make certain restrictions of varying severity with regard to insanity, lunacy, and want of understanding or will to consent: Arkansas, New York, North Carolina, and Oregon—Oregon using the last of the three terms given above. The other states are: California, Delaware, District of Columbia, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Jersey, North Dakota, Ohio, Oklahoma, Oregon, Rhode Island, South Carolina, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Eight states specify the imbecile or feeble-minded as unfit to marry: Connecticut, Indiana, Kansas, Michigan, Minnesota, New Jersey, Ohio, and Washington.

Fifteen states and the District of Columbia forbid idiots to marry: Illinois, Iowa, Maine, Massachusetts, Michigan, Mississippi (providing divorce in such cases), Nebraska, Oklahoma, Rhode Island, South Carolina, Utah, Vermont, Washington, Wisconsin, and Wyoming.

Four states put incapacity of consent as a restriction in this form: Arkansas, New York, North Carolina, and Oregon.

Nine states specify epilepsy as a bar: Connecticut, Indiana, Kansas, Michigan, Minnesota, New Jersey, Ohio, Utah, and Washington.

Drunkenness is named in the statutes of only two states as a bar to marriage. Ohio specifies habitual drunkenness and Washington the common drunkard.

Veneral and other contagious diseases are a bar to marriage in four states. Indiana names only a transmissible disease and Michigan, by an act of 1899, and Utah and Washington, by acts of 1909, specify venereal diseases as a bar to marriage.

Indiana regulates with considerable care the marriage of the indigent.

In concluding the summary, Dr. Dike says: "As the suggestion is frequently made that the marriage of those afflicted with venereal disease should be legally regulated, inquiry has been made into the working of the law on the subject in Michigan—the only state that has had the law long enough to fairly test it. The testimony of leading men interested in checking these diseases is that the law has no practical value. It is easy to see why such a law must be to a great extent a failure and that our hope must rest on the influence of education, in various ways, and on the direct action of the parties to be married, their parents, pastors, and physicians. The evils are of a grave character, both on account of their wide prevalence and their most serious effects on the parties immediately concerned and their descendants. But their legal prevention is difficult."

FOREST CONSERVATION

Gifford Pinchot as president of the National Conservation Association, looks upon the danger of the transfer of the national forests to the states as decidedly the most serious that has yet confronted the conservation movement. There are, in his view, two reasons against state ownership or state administration of national forests. The one is that it is impracticable upon the side of efficiency; the other is that it would make extremely difficult the protection of the national forests from graft.

The national forests, like the water powers, the timber, the grass, and the coal measures which they contain are all resources essential to the national prosperity. They do not stop, and the use of them does not stop, at state lines. They can be used and developed and administered only under a central policy alive to their importance to any one section of the people. On the side of expense, state administration of the national forests would necessarily entail the greatly increased difficulty and cost of creating and maintaining many forest services instead of maintaining a single national forest service, and national forest users would pay the enormously multiplied cost. And it is well to remember, Mr. Pinchot urges, that the time is rapidly coming when the products of the national

forests will be little less important to those who live in the North and in the South, than to those who live in the West. This is as true of beef and mutton, grazed in the forests, as it is of wood.

But the chief danger of this movement to turn over the national forests to the states, he declares, is that under state ownership national forest resources, like water power, timber, and the land itself, would pass rapidly into unregulated private ownership and control. The best evidence of this danger is the story of how the western states have administered their public lands; and there is a similar record in many eastern states as well. Two billion dollars' worth of tangible resources, which is what the national forests are easily worth, offer large opportunities and large attractions to the grabbers. That is the chief danger of the movement to turn the national forests over to the states.

VIOLATIONS OF WISCONSIN CHILD LABOR LAW

According to the Wisconsin Industrial Commission, the Diamond Match Company in that state employs a large number of children between 14 and 16, some of whom are permitted to work more than eight hours a day; some are permitted to work more than forty-eight hours a week; some are permitted to work before 7 o'clock in the morning; and others are permitted to work after 6 o'clock in the evening. In the past all child labor prosecutions have been carried on in the criminal courts, the employer being fined ten dollars or more and the case closed immediately. In the suit which the Wisconsin Commission has brought against the "match trust" the complaint sets forth 129 specific violations of the law and sues for the alleged accumulated debt of \$100 in fines for each offense. This is the first action of the kind ever instituted.

THE PROBATION OFFICER OF SAN FRANCISCO

has divided the delinquency cases coming before his office according to districts in the city. One district bordering on the "Barbary Coast" has settlements and playgrounds and it furnished 16 per cent. of the total number of delinquent boys and girls. Another district with about the same number of churches and commercial amusements, but with a better general reputation and at a considerable distance from "Barbary Coast," but with no playgrounds and no settlements, furnished 26 per cent. According to the *Berkeley Churchman* the same thing is true of Oakland, and "while some of our parishes are being allowed to die out, delinquency increases. In a study of San Francisco's juvenile court delinquency cases it was surprising how large a per cent. of the children were affiliated with churches."

GOOD VOTERS

are mostly made out of good people, but all good people are not good voters by any means. To be a good voter one must vote regularly, honestly, and intelligently. So writes Charles D. Willard in the *California Outlook*. To vote regularly is a nuisance and a trial. To vote honestly means something more than not to sell one's vote for money; it means to ignore one's personal interest when it conflicts with the interest of the country, and to rise above party or personal prejudices. That is not easy. And to vote intelligently requires study and investigation; it calls for an open and fearless mind; it uses up time and patience, and now and then, with all that, it seems quite impossible.

Liquor Laws of Pennsylvania is the title of a pamphlet compiled by James McKirdy and published by the Pennsylvania Legislative Reference Bureau. It is a careful summary of the laws of the state bearing on the question of the liquor traffic. As Pennsylvania enjoys an enviable reputation for an effective control of the liquor problem, students of the question will be glad to have these laws in this handy shape.

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.

"... ONE OF THE LEAST OF THESE." AN URGENT CASE
To the Editor of *The Living Church*:

THE letter following is from the widow of a clergyman of whom we wrote, "He is the bravest and most unconquerable soul we have ever known." Some of his wonderful letters are published in the little pamphlet many thousands of Churchmen have received from us, entitled "Letters."

The widow and children have been trying to support themselves by raising chickens on a ranch in the West:

"Dear Dr. McClure:

"The man who holds the note against us has decided to sell us out, in spite of the fact that he promised us four years in which to pay it. I want you to know that the children and I have not given up easily, but that we have fought as if we had the dear daddy by us. We have had a hard year, but managed to pay off over \$— of indebtedness, paid the interest on the note, and paid our current expenses. The ranch is a most desirable one, hence the man's wish to get it. If I could take up the note I could prevent the sale, but such a thing is impossible. We feel terribly upset, but we are trying to believe that everything is for the best. The year has been lonely and full of hard work, but the remembrance of the brave little husband and father has made us stand many things.

"It will be about thirty days before they can sell us out. After that, I do not know just what my address will be. Please know this, that we have not been idle and that we have tried our best to keep the home our daddy made for us. I am trying to see if I cannot sell the place, but I'm afraid thirty days will not give me much time. I am trying to keep brave and cheerful."

Just as I am preparing this note for the paper, a business man has come in and handed me a small contribution to help take up the note and prevent the sale. I have written at once to find out the amount of the note. The time is so short that a second letter to the papers indicating the amount of the note will have to be sent. The urgent thing now is to prevent the sale of the place and home.
Church House, Philadelphia, ALFRED J. P. MCCLURE,
January 15, 1913. Treasurer, General Clergy Relief Fund.

DR. M'KIM REPLIES TO THE LIVING CHURCH

To the Editor of *The Living Church*:

I AM duly sensible of the kindly terms in which you refer to me in your editorial of January 11th; but I am unable to understand your meaning when you say that I have been "increasingly out of sympathy with the course of legislation completed and perfected" in the General Convention. If you mean that my action in declining a renomination to the presidency of the House of Deputies arises from lack of sympathy with the spirit of the Convention, allow me to say that you are entirely mistaken. You are equally mistaken if you suppose that I am influenced by the apprehension that I shall find myself in opposition to the prevailing sentiment in the House of Deputies concerning the proposal to change the name of the Church. I entertain no such apprehension; on the contrary, I anticipate that the General Convention will decisively reject that proposal. My reason was plainly stated in the letter which appeared in your columns; I did not consider it proper for me (or, indeed, for any man who has been conspicuous on either side of this controversy) to preside over the Convention in which that question is to be the prominent issue. My rulings, however honest, might be supposed to be swayed by my personal attitude.

It is quite true that I have been out of sympathy with some legislation that has been "projected" and *defeated*; but that is only to say that I have been in sympathy with the constitutional majority which has registered the will of the Church. When, however, I consider the legislation which has been "completed" and put on the statute book, I cannot recall any such legislation with which I have not been in sympathy since the day I was elected president at Boston in 1904. I did not indeed see the wisdom of all the features of the Missionary Canon of 1910, but I have acted under that canon with entire loyalty—so much so that my parish, which is not a wealthy one, has always exceeded its apportionment; giving more annually to the Board than at least five entire dioceses that might be named. Do you think that I am alone in doubting the wisdom of all parts of this canon? Are the domestic Missionary Bishops entirely satisfied with it? Has it realized the great expectations of its framers? And is it not true that radical alterations are

likely to be proposed, perhaps by the very deputy who was most prominent in carrying it through?

You say again: "Dr. McKim is obviously mistaken in stating that the next Convention" is to decide this issue relating to the name. Do you really suppose that after being a member of the General Convention for nearly twenty years, and its presiding officer for nearly nine years, I am ignorant of the fact that the next General Convention cannot take *final* action upon this question of the change of name? Is there any man worthy to sit in that body as a deputy who is not aware of this? On the other hand, I affirm that it is absolutely true that the next Convention is to decide the issue to be brought before it relating to the name. That issue is: Shall the Convention take the first step to change the name of the Church?

You will pardon me if I say I am puzzled by your classification of the "Catholic wing of the Church" under the head of Progressive Churchmanship. You set me wondering how those who advocate so strongly a return to the practices and doctrines and vestments of the mediaeval Church—Auricular Confession, Invocation of Saints, Reservation of the Elements, Fasting Communion, Eucharistic Adoration, Sacrifice of the Mass, Seven Sacraments, and Eucharistic Vestments—in short, the whole system of mediaeval sacerdotalism—can by any possibility be considered to represent Progressive Churchmanship. Do they not rather represent *Reactionary Churchmanship*?

The fact is that they do not read correctly the signs of the times. They think they are in the flood-tide of a great movement back to pre-Reformation ideas; but in reality they have been caught in an eddy that for the time is flowing backward in that direction, and it will not be long before it will be seen by all who are not blinded by prejudice that the current has almost spent its force. To-day the whole trend of thought in England and America is away from that sacerdotalism of the Middle Ages with which the "Catholic" party is so much in love.

Let me take this opportunity of stating the position of those of us who believe that we should not surrender our Protestant principles, our Protestant name. We believe in the continuity of the Church from Apostolic times to our own. We believe that the Protestant Episcopal Church is the daughter and heir of the Anglican Church, and as such, a part of the Holy Catholic Church. But we are unwilling to affirm that the Protestant Episcopal Church is the American Catholic Church; that would be to affirm that the part is the whole. It would also be to affirm that no other communion on this continent has any part in the Holy Catholic Church.

There is a vital difference between true Catholicity as we see it and profess it and the false. Both turn to the past, aspiring to be in touch with the one Church once built by the Lord, and to hold fast the Faith once delivered. But they are animated by a different spirit, and they incarnate widely different ideas. Pseudo-Catholicity, not content to establish and maintain continuity with the ages behind us, would imitate the past by a slavish conformity, bows down to it, looks back to it as the golden age, has no higher ideal than to reproduce it. It turns indeed to the past, but not to the primitive past. It is in love with the Middle Ages; it almost obliterates the "*Antiquitatem*" from the Vincentian Canon.

But true Catholicity seeks rather to understand the spirit of the past, and to learn how that spirit may be applied to the changed conditions of the world and the Church. It would learn of the Past all it can teach; but it would not bow down to it, or be in bondage to it. It walks erect as the heir of the same promises and of the same Divine Guidance which the Fathers enjoyed. True Catholicity may be described not as a reproduction of the Past, but as a living growth out of the Past, incarnating the same principles, but in a new form adapted to its own day and generation. It remembers its obligations to the present as well as to the past. It would be a living organism, not a fossil. It would keep in touch with humanity, with the progress of man, with the new ideas of order and liberty, of social justice and human rights.

It is this Catholicity which we profess, and professing which, we claim to represent Progressive Churchmanship. We do not tie ourselves to a dead past; we do not antagonize progress; we do not fetter our thought to the precise opinions of the sixteenth century. But our twentieth century structure is built upon the work of the sixteenth century, as that is built upon the first century. We are loyal to the eternal law of progress which is development according to type. True progress will always conserve the type.

We believe the Reformation in the sixteenth century re-established the true type of Church doctrine and practice; and hence the

progress and development of the twentieth century should be according to that type.

Pardon me if I say that we cannot see that the Neo-Catholic party which you represent has any claim whatever to call itself progressive; it is rather reactionary; it is out of sympathy with modern progress and modern thought. It seems to us to tie itself to mediæval ideas.

Turning to another point, you say: "Catholic Churchmanship alone will work for the ideal of inclusiveness in the Church." Again I am obliged to say I am unable to see that the Neo-Catholic party represents inclusiveness. You have said elsewhere that it is "an issue between Catholic Comprehension and Protestant Partisanship." In reply, I beg to ask whether principles which embrace the three historic schools of thought of the English Church for three hundred years can be described as partisanship. We ask again whether the word "Protestant," which has been accepted as descriptive of their position not only by Low Churchmen, but by the highest Churchmen in the Church of England and our own down to the period of the Oxford upheaval, is not more truly described as an inclusive word, a comprehensive word? And then I ask whether the position of the Neo-Catholic party, which denies the ultimate authority of the Prayer Book and substitutes for it an appeal to Catholic tradition, can be correctly described as Catholic comprehension. Is it not rather *individual eclecticism*? In insisting, as you have done, upon the principle that the sixteenth and seventeenth centuries should be treated with no greater deference than any other centuries in the history of the Church, you place yourself in direct antagonism to the position held by an overwhelming majority of the great divines of the Anglican Church for more than three hundred years past.

Certain it is that the doctrinal position of the "Catholic" party does not comprehend the leading divines of the sixteenth, seventeenth, or eighteenth centuries; or the first half of the nineteenth century. According to their definition it would be hard to find a true Catholic in the Church of England for three hundred years!

Illustrious divines like Cranmer and Jewel, Richard Hooker and Andrewes, Jeremy Taylor and Cosin, Hall and Bramhall, would not be eligible for membership in the "Catholic" party to-day. This being the case, I should say that the Neo-Catholic party is marked by exclusiveness rather than by comprehensiveness, since it excludes nearly all the illustrious divines of the Church of England and America for over three hundred years. On the other hand, I should say that the Protestant part of the Church was the representative of comprehensiveness, since it comprehends most of the men of the three historic schools of thought from the time of King Edward VI.'s reign down to the reign of King George V. in the year 1912, including our most prominent American Bishops, such as Bishop White, Bishop John Williams of Connecticut, and Bishop Whittingham of Maryland.

It should be carefully noted that the movement against the change of name is in no sense partisan. It embraces many of all the three historic parties of the Church.

Finally, in considering your claim that "Catholic Churchmanship alone will work for the ideal of inclusiveness in the Church," let me recall to your readers the recent words of the most distinguished and influential leader of the Catholic party in the Church of England—I mean Lord Halifax, president of the English Church Union. Referring to the Reformation, he said: "The principles of the Reformation are things to be repented of with tears and in ashes." As to the toleration of Protestants, he said: "It might be well to tolerate these differences for the sake of the conversion of those who may thus be brought to the acceptance of the truth." Again he said: "Since the sixteenth-century Protestantism has effected a *de facto* lodgment within the Church—an anomaly hardly tolerable." He goes on to say that this can be tolerated only on two conditions, the second of which is that "nothing should be done to consolidate and legitimize the position of those within the Church who, from a Catholic point of view, ought never to have been allowed to acquire the position they now hold."

With these words before us, and with the echo of them in our ears from the lips of not a few on this side of the water, we must be excused from accepting your statement of the breadth and toleration of the men of your school.

January 15, 1913.

RANDOLPH H. MCKIM.

THE NAME AS SEEN BY AN ENGLISH CHURCHMAN

To the Editor of *The Living Church*:

I HAVE been much interested in the correspondence and editorials appearing in *THE LIVING CHURCH* on the question of the change of the official title of what we in England always speak of as "The American Church," or "The Church in America," and with your permission I should like to be allowed to tell how the question strikes an average English Churchman.

Twenty years ago I viewed the agitation for the change with disfavor, but with maturer years and clearer thinking I have come to see that your present name is most inadequate and misleading.

On reading Horace F. Fuller's letter in your issue of December 28th, three thoughts at once arose in my mind. *First*, that the Church of England, from which the American Church traces her descent, though she repudiated the mediævalism which Mr. Fuller

seems to fear, has never adopted formally the designation of "Protestant" in the sign of her repudiation. *Secondly*, the word "Protestant" in these days connotes repudiation of Catholicism; a Catholicism which is long anterior to mediævalism. "Protestant" and "Catholic" are opposed in such vital matters as the Church, the ministry, the sacraments, worship, the very Faith itself. Protestantism as understood to-day robs all these great facts of the satisfying fulness of the Gospel, while all the time boasting that it alone presents "the pure Gospel" to the people. *Thirdly*—and surely this really settles the question—Churchmen dimly confess their faith in the holy *Catholic Church*—not the Protestant Episcopal Church. Why then are they so fearful of boldly claiming their inheritance and putting their belief into action? It seems to me such an inconsistent attitude to adopt.

The Vicarage,

Yours truly,

E. S. FIELD.

Buckland Newton, Dorchester, England, January 7, 1913.

ARCHBISHOP LAUD AND PROTESTANTISM

To the Editor of *The Living Church*:

I HAVE noticed that several of your correspondents have quoted Archbishop Laud's use of the word Protestant in favor of the retention of our present title. Laud used it in the same sense as Charles II. used it in 1681: "I never intended, much less endeavored, the subversion of the laws of this kingdom, nor the bringing in of Popish superstition upon the true Protestant religion established by law in this kingdom." He distinguishes between the true and the false. He thoroughly understood the theories of Rome and Geneva, and labored with all his might in debate and writing to convince these with all his might in debate and writing to convince these extreme enemies of the Church, of the falsity of their position.

Laud was simply following in the footsteps of Overall, Bilson, Baneroft, and Andrewes to deliver the Church out of Protestant hands. Gladstone said he was the most tolerant Archbishop for many generations, and more than this, he was the man who prevented the Church from being bound in the fetters of an iron system of compulsory and Calvinistic belief. He understood and asserted that the English Church held the Catholic faith as faith in God, and centres around the person of His Divine Son. This was his Protestant position as a basis of unity, over against the centralizing dogma of Primacy, as held then, and even now, by ultramontane ecclesiastics.

It is a pity we cannot read history aright. The Jesuits, from the time they entered England in 1580, called the Church Protestant, and the Calvinistic faction called Laud Papist and malignant. The Puritan or Calvinistic element contended that the English Church should depart from her historic position and undergo a new reformation after the model of foreign Protestants. Laud emphatically said No to the Protestants, and his reputation as a Churchman and controversialist rests on his great debate with the Jesuit, Fiske.

Laud was tried for treason, but no shadow of guilt could be fastened upon him by Prynne, Eliot, or Pym. He was condemned by legislative act and he went to the scaffold with Prayer Book in hand, as an innocent man suffering for the sins of ignorance, and bigotry, on the part of his accusers, and his final appeal to the mob was to charity, justice, and conscience. It was as true Catholic in defense of the Church that he suffered, as he said in his will: "I die as I have lived, in the true orthodox profession of the Catholic faith of Christ, a true member of His Catholic Church, within the communion of a living part thereof, the present Church of England."

A change of title simply means a reassertion of our historic position as an integral part of the universal Church.

Germantown, January 18, 1913.

WM. H. CAVANAGH.

ONLY ONE AMERICAN CATHOLIC CHURCH IN THIS LAND

To the Editor of *The Living Church*:

THE Rev. Dr. W. F. Faber in to-day's issue of your paper seems to me to be like the warrior "hoist by his own petard." He claims that there are several American Catholic Churches besides ours. And then he points to "American Roman Catholic and American Greek and Oriental Catholic" Churches and asks if we can deny "that they are American Catholic Churches." Most assuredly we can, Rev. brother. You have shown us what they really are—American Roman Catholic, and American Greek Catholic, and American Oriental Catholic Churches. But there is only one distinctively American Catholic Church in this land, uncolored by any other nationality and independent of all outside authority save that of the one Catholic Church. And it is time that this one American Catholic Church, commonly called the Protestant Episcopal Church, should be coming into her own. Let us give her her rightful name; call her what she is, the American Catholic Church.

Baltimore, January 18, 1913.

CUSTIS P. JONES.

To the Editor of *The Living Church*:

I WAS much interested in the Rev. W. F. Faber's communication of January 18th, in which he advocates the title "Anglo-Catholic" for "this Church," but I cannot agree with him, for the simple reason that there is not and cannot be any true Anglo-Catholic Church in the United States of America.

The Church of England, *Ecclesia Anglicana*, is the Anglo-Cath-

olic Church, and Anglo-Catholic would be a perfectly proper title for the Church of England in Canada or in any of the English colonies. But we are not under the jurisdiction of the Church of England, but are an independent national Church. The Roman, Greek, Armenian, Syrian, or any other body of Catholic Christians in this country who are subject to foreign ecclesiastical powers are rightly called "Roman Catholic," "Greek Catholic," etc., but the Protestant Episcopal Church in the United States, being autonomous, cannot be the Anglo-Catholic Church any more than it can be the Roman Catholic or Greek Catholic Church. The only logical, actual, and true title for "this Church" is the American Catholic Church, just because the Protestant Episcopal Church in the United States of America is the American Catholic Church, and no other body of Christians, Catholic or Protestant, is or can be American Catholic, unless any one of the Catholic bodies throws off the foreign jurisdiction under which it now serves and becomes independent of such power.

Therefore, it behooves us to see the point here set forth as speedily as possible and assume our rightful title before someone else does. And lastly, we, of all the Catholic bodies, have the prime right to the title American Catholic because of the priority of settlement in this country and the exercise of Apostolic ministrations. If this would be "simply another piece of foolish Protestantism," as Dr. Faber says it would, then at once, let us be "foolish" and be done with it.

HARRY HOWE BOGERT.

Birdsboro, Pa., January 18, 1913.

ROMAN AND AMERICAN CATHOLIC TITLES

To the Editor of *The Living Church*:

A PROPOS to the present discussion in the Church regarding her legal title, it may be of some interest to recall the unanimous resolutions passed by the Pan-American Conference of Bishops of the Protestant Episcopal Church in the United States and Canada, and the insular possessions:

"Assured of our rights and responsibilities as a true and a living part of the Holy Catholic Church with unbroken succession and authority from our Head, through His first apostles, we feel that our attitude should be that of clear and outspoken consciousness of our Catholicity alike in the maintenance of the ancient Creeds and in our possession of Apostolic order."

It is almost beyond comprehension that any one to-day would still insist upon retaining the words "Protestant Episcopal" to describe any part of the Catholic Church. Our Bishops sounded the keynote years ago: "Our attitude should be that of *clear and outspoken* consciousness of our Catholicity."

The *Ecclesiastical Review*, a Roman Catholic journal published in Philadelphia, contained an interesting article some time ago by the Rev. H. G. Hughes, B.D., of Sheffield, on the terms Roman Catholic and Catholic. In view of the sneers of our Roman Catholic friends, it is interesting reading. The Vatican Council met for the first time December 10, 1869, under the Supreme Pontiff, Pius IX. Several months were spent in organizing the council and in discussing the *schema*. The writer of the article says: "It was not until April 1, 1870, in the General Congregation, that the Constitution *de Fide* was passed in the form in which we now know it. No part of the first chapter of the Constitution *de Fide* aroused so much discussion as did the opening words in which the Church is designated. As it stands the chapter opens with the words *Sancta Catholica Apostolica Romana Ecclesia*."

Two emendations were proposed. One father wished to omit the word *Romana* on the ground that the expression might be taken to mean the particular Roman Church in *Alma Urbe*. Another proposed the form *Catholica atque Romana Ecclesia*, or as an alternative, the insertion of a comma between the words Roman and Catholic. These emendations were in due course of time referred to the Deputation *de Fide*, who, however, came to the conclusion that the original word ought to stand.

The Bishop of Brixen, as relator or spokesman of the deputation, held a dissertation before the General Congregation, in which the emendations were put to the vote. He advised the rejection of the first emendation and was of the opinion that there would be no danger of the name *Ecclesia Romana Catholica* being understood of the *Ecclesia Romana particularis* as distinguished from the Universal Church. He recommended that the original wording of the *schema* should be retained, though he saw no objection to insert a comma, since this might be a safeguard against the danger of giving any handle to those who might wish to interpret the words as designating a 'Roman' branch of the Catholic Church as opposed for example to an "Anglican" or "Greek" branch.

When the votes were taken, an almost unanimous consent of the fathers was obtained for the retention of the original wording; but on the question of inserting the comma between Roman and Catholic, opinions were so equally divided as to necessitate a count. While the count was proceeding, a request was made to the president by several fathers for the postponement of the point until the next meeting of the General Congregation, so that the fathers might, in the meantime, have an opportunity of coming to some agreement. The request was granted, and the next day, in the thirty-seventh General Congregation, the Bishop of Brixen spoke on the subject and said that before God, and having taken counsel with many of the fathers, among whom were several of the deputation *de Fide*, he had

decided to recommend the omission of the comma, and justified his change of opinion by explaining that the Roman Church is Catholic and the Catholic Church *must* be Roman, and condemned the branch theory. In the *schema* as first submitted to the fathers, the first words of this chapter were simply *Sancta Romana Catholica Ecclesia*."

So the name was changed from Holy Roman Catholic Church to Holy Catholic Apostolic Roman Church.

Every time we have a service we say we believe in the holy Catholic Church. No Christian body in the United States has as the legal title: "The American Catholic Church" or "The Holy Catholic Church in the United States." It is eminently appropriate that our Church should have the legal title: "The American Catholic Church, commonly known as the Protestant Episcopal Church in the U. S. A."

HOWARD G. ENGLAND.

Rock Creek Parish, Washington, D. C.

THE TREND OF RELIGION IN AMERICA

To the Editor of *The Living Church*:

FATHER KELLY'S papers on Religion in America compel attention and respect. They reveal a mind at once keen and devout. May I point out that one of his trenchant warnings has already received partial fulfilment?

In *THE LIVING CHURCH* for January 18th, p. 399, he writes: "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." I should not have written "somewhat inconsistently," and I hardly think that the word "shrink" quite does justice to the vigor of James' dissent. (The reference, of course, is to the concluding lecture and postscript to *The Varieties of Religious Experience*). "I find it preposterous," he wrote to a friend who drew the negative conclusion, "to suppose that if there be a feeling of unseen reality shared by large numbers of best men in their best moments, responded to by other men in their 'deep' moments, good to live by, strength-giving . . . that the goodness of that feeling for living purposes *should be held to carry no objective significance*, and especially preposterous if it combines harmoniously with our otherwise grounded philosophy of objective truth" (*Hibbert Journal*, October, 1911, p. 233; italics mine). Such was the mature judgment, not of a mystic, but of the founder of modern pragmatism.

Now comes Professor Leuba of the chair of psychology at Bryn Mawr (being the identical man to whom the above-quoted words were addressed), with *A Psychological Study of Religion* (Macmillan, 1912), which is accorded a brief review in *The Biblical World* (January, 1913, p. 65). Leuba apparently agrees with James in limiting the evidence for the reality of religion to "experience," and thus equipped with the same data, and starting from identical premises, he proceeds to draw the exactly opposite conclusion. "I cannot persuade myself that divine personal beings, be they primitive gods or the Christian Father, have more than a subjective existence." (p. 10).

The issue is plain, and Father Kelly does well to insist on the extreme danger of the modern tendency to justify theistic (not to say Christian) faith on the mere ground of subjective experience. Essential as it is, it simply will not hold alone the weight which men are trying to place upon it. The objective data of the Catholic religion must be carefully canvassed and then urgently pressed.

Hinsdale, Ill., January 17, 1913.

ERLE H. MEBBIMAN.

THE SACRAMENT OF MATRIMONY

To the Editor of *The Living Church*:

THE Rev. H. P. Scratchley, in your issue of January 4th last, makes the following statement:

"What is marriage in the Catholic sense? It is a sacrament. . . . As a sacrament it must be *received* in a spirit of holy fear. . . ."

This suggests that the Sacrament of Matrimony is something which is *received* by the spouses, and not something done by them.

This question was much discussed in a case of *Reg. vs. Willis*, 10 cl. and F. 534, which was before the House of Lords. It appears according to the citations from canonists in that case that "of the minister of this sacrament it is to be observed that no minister is to be required distinct from the parties contracting; for they themselves for the most part minister the sacrament to themselves, either the one to the other, or each to themselves." Duns Scotus is to the same effect *lib. iv. Dist. xxvi. Qu. unic.* Thomas Aquinas is stated to lay it down "*Verba experimenta consensum de praesenti sint forma hujus sacramenti, non autem sacerdotis benedictio, quae non est de necessitate sacramenti, sed de solemnitate*" *Lib. iv. Dist. xxvi; Qu. unic. Art. 1.*

In view of this, can it be said that the sacrament of matrimony consists in anything else than the mutual promises which the spouses make to each other? This, according to Aquinas, is the form of the sacrament.

The proper conclusion seems therefore to be that the sacrament of matrimony is something done by the spouses themselves, and not something received by them from a priest, or other person before whom a marriage is solemnized; solemnizing a marriage is

not marriage. A marriage takes place where a man says to a woman, "I take you for my wife," and she says to the man, "I take you for my husband"; that according to Aquinas (apart from the requirements of temporal laws as to solemnization) constitutes a sacramental marriage.

The mutual promises expressed or implied of the spouses to be faithful to each other, which every Christian marriage involves, constitute the sacrament of matrimony. The grace of that sacrament is the divine help afforded to the spouses to keep that vow. Is not this the true reason why other Christian ordinances came to be called sacraments? The word "sacrament" is not to be found in Scripture; it is of Latin origin and derived from the word *sacramentum*, the Roman soldier's oath of fidelity. Take Baptism when the baptized by himself or his surities promises to be Christ's faithful soldier and servant; Confirmation, when he renews his baptismal vows; the Holy Eucharist, when he again renews them; Orders, when he vows fidelity as a minister; Matrimony, when vows of fidelity as husband and wife are expressly or implicitly given; Penance and Unction, when baptismal vows are again renewed.

In the sixteenth century theologians constructed a definition of a "sacrament," and according to that definition all but two of the above ordinances, were held not to be "Sacraments of the Gospel"; but if we look at the derivation of the word sacrament and consider the sacrament of matrimony we find that all of the above ordinances may very reasonably be called "sacraments," in the sense above indicated.

GEORGE S. HOLMSTED.

Toronto, January 16, 1913.

PASTORAL VISITING

To the Editor of *The Living Church*:

TRUST that your publication, which is such a factor in moulding the sentiment of the clergy of the Northwest, does not endorse the article on Pastoral Visiting which appeared in the issue of January 11th. For I can imagine nothing more harmful toward the growth of the Church's work than the prevalence of the sentiment on the part of the clergy that pastoral visiting was not worth while. It is true that we cannot revive the pastoral call of the olden days, which was primarily for instruction. But we need not go to the other extreme depicted by the writer of this article and make our business "cackling," nor need our calls be purely social ones.

After an experience exactly the opposite of that of the writer, from which I can, after eight years in the ministry, point to the parish call as the most fruitful agency toward a healthy parish life, I have discovered that its true value lies in giving parishioners an intimate contact with their parish priest, and an opportunity to discuss with him problems of the spiritual life and practical matters in regard to the parish or the Church abroad. A priest can, of course, establish office hours and encourage the people to seek him out, but few will come except those who either come on strictly parish business or for counsel at some marked crisis in their lives. Between these extreme cases and the frivolous parishioner with whom the parson can do nothing but "cackle," there lies a wide range of serious-minded people who welcome their pastor because his visit touches upon a department of their life which they feel needs to be both broadened and deepened. By all means do not let us relegate our parish calls to the department of archaeology.

Very truly yours, A. W. FARNUM.

St. Paul, January 13, 1913.

To the Editor of *The Living Church*:

THE article on Pastoral Visiting in your issue of January 11th, raises an important question. Is it true that "the rank and file seem to be entirely indifferent in regard to the pastor's call"? If so, doubtless the conclusion is correct, and "to visit the 'whole' within one's cure seems to be a fruitless part of a busy pastor's labor." It would be very illuminating to hear from both clergy and laity upon this subject. One would also like to know if truly "the people have come to dread the pastoral call."

Then, in this connection, that which is in the background of the pastor's mind may also be important. If it is the empty pew, I submit it may be provocative of the mutual embarrassment of which the article complains; but suppose the background of the pastor's mind is the empty soul? Suppose one's heart is set on the rendering of some real service in each house? In many houses, will not a true service then be rendered? There is temptation enough to be lax in the matter of calling, and it would seem that what we need is not to be told to give it up, but an exhortation to elevate it to its proper place in our ministrations.

Of course external circumstances beyond one's control may spoil the effectiveness of a call; so may fatigue, or an unfit spiritual or mental attitude at the time. But passing over calls upon the poor, which are easy, even the call upon the well-to-do may surely be of great value. In her luxurious surroundings, and over the tea cups, the mother may not confess her anxieties about her daughter's frivolity, or her husband's drinking at his club, but a pastor will often know or suspect such things. Then it is not a time for blunt

advice or prayers, perhaps, but by speaking of a book which might be of interest to a young girl, or by asking if the husband might not serve on one of the men's committees of the parish, or by a dozen other things, a reticent woman may be aided to the cure of souls dear to her and to the Church.

We must be aware that every household has its own spiritual needs. Men and women are struggling with their special discouragements, doubts, sorrows, pains, and sins. Of course we of the clergy deplore the fact that we are offered so few opportunities to aid our people by private counsel and prayer. Perhaps we receive all the confidences that we deserve. However that may be, I venture to think that the last thing to do is to rely on the pulpit alone. One is, to be sure, sensible of its immense power for inspiration and instruction, but it must be supplemented by the visit to the house. And not for the poor alone is the private interview. Nicodemus and many other "leaders in Israel" need individual help. For that also surely the Good Shepherd commissions His pastors.

St. Paul's Church. THORNTON F. TURNER.
Bennington, Vt., January 15, 1913.

[Several other letters on the same line are received, but it is believed that the publication of these is sufficient.—EDITOR L. C.]

BOOKS FOR THE CLERGY

To the Editor of *The Living Church*:

THE suggestion from the Rev. James H. Dew-Brittain concerning books for the clergy in the mission field ought to receive a response which would be helpful to the whole Church. In the same issue of THE LIVING CHURCH there is a leading article on "Higher Theological Learning." Why not begin with what we have, and give to the poorer priests a chance to study in these smaller towns which take so much out of a true shepherd and give so little in return, caring least for the books which a clergyman should read and, of course, having no such helpful books in the libraries? I tried to present a copy of the Book of Common Prayer to one library and it was refused. I could furnish the names of two genuine students in the diocese of Kansas whose stipends will not permit them to buy books. The best these two clergymen can do is to exchange sermons and become critics of each other.

Not long since, a friend in the East finished reading a novel, and not knowing what else to do, sent it to me. It finally was given to our public library. This act caused me to write to Philadelphia and suggest that there were many books which might be sent to me, and, if accepted, put into our free library. To my amazement the Church of the Saviour, Philadelphia, caused to be forwarded about three hundred books, some old and some new. This act made the authorities "open their eyes," and was not without its value to the parish and may be suggestive to other clergymen in these small communities where the public libraries cannot be as helpful as they ought to be.

WARREN RANDOLPH YEAKEL.

Burlington, Kansas, January 17, 1913.

CLERGY RELIEF AND THE DIOCESE OF PITTSBURGH

To the Editor of *The Living Church*:

THE statement of Bishop Whitehead in regard to the General Clergy Relief Fund is quite misleading and unfair to his own diocese. He says: "I have not by me the figures for the last two years, but from thirty-two dioceses during the triennium 1904-1907, and the triennium 1907-1910 it is clearly shown that twenty-six dioceses increased their offerings by \$15,379, and only six fell short in an aggregate of \$2,533—almost one-half of this [\$1,103] in the diocese of Pennsylvania itself, the headquarters of the General Clergy Relief, and in Pittsburgh, I am sorry to say, by \$280."

The Bishop's figures are quite correct, because they end with the year 1910, which is really the report for 1909; they are misleading because they ignore the splendid advance that the diocese has made in the last three years. His sorrow would have been much relieved if he had cared to turn to his diocesan journal, where the contributions of the diocese to the fund are given as follows: 1906, \$1,950; 1907, \$2,171; 1908, \$1,871; 1909, \$1,832; 1910, \$4,371; 1911, \$5,870; 1912, \$5,688—an aggregate for the last three years, 1909-12, of \$15,929, or an average of \$5,309. For the four previous years the aggregate was \$7,824, and the average \$1,956. There would seem to be here rather cause for rejoicing than for sorrow.

Moreover, there is one most important fact which in fairness ought certainly to be mentioned, that in 1911 the diocese of Pittsburgh was divided, and nearly one-half of the parishes taken to form the diocese of Erie, and that one-half of the Endowment Fund and of the Christmas Fund were given to the new diocese. Under such circumstances if the contributions of the Pittsburgh diocese had fallen off one-third, or even one-half, it would not have been surprising; but the contributions of the divided diocese, reported in 1912 as \$5,688, were only \$182 less than those of the undivided diocese in 1911, \$5,870. One might suppose that the earnest efforts of the diocese in this direction would call for commendation rather than commiseration; and instead of being pointed out as one of the six delinquents it might be held up as an example, for if all the

dioceses would double and treble their contributions as this diocese has done in the past four years, the problem of aged and infirm clergy relief would be solved.

J. H. McILVAINE.
Pittsburgh, January 17, 1913. *Chairman of the Committee.*

IN DEFENSE OF THE WISE MEN

To the Editor of *The Living Church*:

PRAY allow me to enter a protest against the manner in which the Wise Men, whom we have been taught to admire and love, are misrepresented, as it seems to me, in an article in your paper of January 4th.

The writer states that they had lost sight of the Star through spiritual dryness and that on entering Jerusalem they did not "pray God to open their eyes," nor "enter the Temple and offer their prayers for spiritual insight. . . . Oh, no! they followed their worldly impulses," and, "foolish, worldly, class-conscious kings that they were," went to the palace to King Herod; that he knew nothing of the birth of Christ till these "stupid wise men," who "had abandoned celestial leadership now," "appeared before him and demanded point blank an answer to the most tactless question that ever could be put to a reigning king"; that "the chain of sorrows which their blunder introduced" (viz., "the king sought to confuse them in their search," the massacre of the Innocents and the flight into Egypt), "every bit of this tragedy, was the net result of their colossal stupidity." In spite of their defects and "their failure to reach the highest pitch of sanctity, God used them for His purpose and no doubt He forgave their sins, but yet the sins had left their indelible effect upon their character."

When they at last saw the Star again, they rejoiced. "Poor, simple, foolish Wise Men, to have been surprised at such an obvious sequence of cause and effect!" "Two singularly apt lessons flow from this curious analysis."

Curious analysis indeed! What old traditions may say on the subject, I do not know, but a reference to the Gospel (St. Matthew, the only one which relates the incident) shows that no word is said of the Wise Men seeking Herod, nor asking him any question whatever. They simply "came to Jerusalem, saying, Where is He that is born King of the Jews? For we have seen His Star in the east." They do not even say that it had ever moved before them, but if it had, and the Lord had afterward made it to disappear, have we a right to say that it was caused by their want of spirituality? It may have been, as the Chinese convert said, "for try them." Let us think instead of their wonderful perseverance through all the difficulties and discouragements of the journey.

"When Herod the king had heard these things [apparently through common report] he was troubled and all Jerusalem with him," and sent for all the chief priests and scribes to consult them. How do we know that the Wise Men had not meanwhile been offering their prayers in the Temple?

Later the king "privily called the wise men"—we have not the slightest reason to suppose that they had been to him before—and instead of having "sought to confuse them," he helped them on their way, hoping through them to find the Child and destroy Him. "Surprised"—why and when were they surprised?

It seems as if the writer, thinking he had a new and original idea, had dashed off, no doubt with the best intentions, but without referring to the Bible account, this article, sensational, as he hoped, but full of statements which, to my mind, are unproved, unjust, and quite uncalled for.

E. E. DANA.

Cambridge, Mass., January 12, 1913.

"THE REST OF THE EPISCOPAL HABIT"

To the Editor of *The Living Church*:

TWO Churchmen, a priest and a layman, recently had under discussion the question of the authority for the vestments worn by the Bishops of the American Church. Will someone point out to me the direction for the use, for instance, of the black chimere? Does not the use of cope and mitre rest on fully as good precedent as that of the chimere and rochet?

Looking forward to the consecration of a Bishop Coadjutor for Vermont, would it not be eminently fitting that the Bishop of Connecticut, as successor to our great Seabury, should set a fair mitre on the head of the Bishop-elect, while the Bishop of Massachusetts, as head of a see not established by the Pilgrim Fathers, might wrap around the candidate a gloriously wrought cope, to cover withal the funereal ugliness of that hump-back black chimere? Why not?

Why not bring into these services which have such educative value to those who take part in them, especially the young, some of the glory of the golden days of the Church, not founded by Henry VIII.?

Faithfully yours,

Troy, N. Y., January 15, 1913.

W. M. McCLURE.

Do YOU WANT to be a power in the world? Then be yourself. Don't class yourself, don't allow yourself to be classed among the second-hand, among the they-say people. Be true to the highest within your own soul, and then allow yourself to be governed by no customs or conventionalities or arbitrary man-made rules that are not founded upon principles.—R. W. Trine.

LITERARY

THREE MONUMENTAL BOOKS OF REFERENCE

It is rather remarkable that three books of reference relating to the English Church, each encyclopedic in character and with subjects arranged alphabetically, should appear almost simultaneously. These are, respectively, a *Dictionary of English Church History*, a *Prayer Book Dictionary*, and *The Churchman's Guide*, a cyclopedia of the law and the practice of the English Church. Any one of them alone would be recognized as a work of monumental character. Together, they may almost be said to put the whole literature of the English Church on a new basis. We shall review each of these separately.

DICTIONARY OF ENGLISH CHURCH HISTORY

A *Dictionary of English Church History*. Edited by S. L. Ollard, M.A., Vice-Principal and Tutor of St. Edmund Hall, Oxford, assisted by Gordon Crosse, M.A., Barrister-at-Law. With two Maps. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$5.00; by mail \$5.35.

This work renders inexcusable in future the stupid misconceptions of English Church history that we so commonly find, even among educated people. The contributors include the first scholars of England, comprising such as F. E. Brightman, Dr. Frere, J. Gairdner, H. Gee, Professor Tyrrell Green, W. H. Hutton, T. A. Lacey, Bishop Montgomery, Dr. Oman, L. Pullan, George W. E. Russell, Dr. Darwell Stone, Canon F. E. Warren, the late Bishop of Salisbury, the Bishop of Worcester, and many another. Biography is a prominent feature of the work, many of the subjects being treated by Mr. G. W. E. Russell. The history of each diocese includes a list of its Bishops with brief notes concerning most of them. There are also notable papers, historically treated, on such subjects as Architecture; Articles of Religion; Bishops; Common Prayer, Book of; Continuity of the Church of England; Holy Eucharist, Doctrine of the; Marriage, Law of; Monasteries; Music in the English Church; Nonconformity; Ordinations, Anglican; Religious Orders; Reunion—and many others, far too many to be chronicled in detail. Each of these, so far as we have observed, is a masterpiece of accuracy and of excellence.

We have only one criticism to make. It is proper that a Dictionary of *English Church History* should be confined to English matters. But there might well have been some recognition of the fact that the English Church is not absolutely isolated among the Churches of Christendom. The Colonial work of the Church receives very brief mention in the article on "Missions, Foreign"; one would have thought that it was of sufficient importance to be differentiated from this topic. But the instances in which the Anglican Churches outside of England have cooperated with the English Church are wholly ignored. The Lambeth Conferences receive only a column of incidental treatment under the head of Councils, a not very accurate classification. The articles on Reunion totally ignore the work to that end that has been attempted by the American Church, even when it is closely connected with the work of the English Church. Thus the Lambeth Quadrilateral is stated with no intimation of a prior Chicago Quadrilateral; while the references to recent negotiations with the Church of Sweden refer cordially to the work of Bishop John Wordsworth and to his book on *The National Church of Sweden* (a book which consists of lectures delivered in Chicago), but wholly ignore the work of our own Bishop of Marquette and his important but unpretentious discussion of the subject in *The Church of Sweden and the Anglican Communion*, which is the most thorough investigation of the subject that is contained in the English language. Indeed after a quite painstaking investigation of books cited as authorities at the conclusion of the several papers, only once do we find reference to an American work; that is in connection with the paper on Religious Orders, Modern, where Bishop Weller's pamphlet on *Religious Orders in the Anglican Communion* is cited, with the author's initials transposed and with the note that both this and the article in *Encyc. Brit.* also cited "need correction and are incomplete." In speaking of versions of the Bible there is no reference to the American Revised Version. That American topics are omitted is quite proper, such being beyond the scope of the work; but that American cooperation with the English Church and American contributions to subjects treated within the work should be so generally ignored seems to call for criticism.

PRAYER BOOK DICTIONARY

The Prayer Book Dictionary. Editors, George Harford, M.A., Hon. Canon of Liverpool, Morley Stevenson, M.A., Hon. Canon of Liverpool. Assistant Editor, J. W. Tyrer, M.A., formerly vicar of St. Luke the Evangelist, Walton. Preface by the Lord Bishop of Liverpool. New York: Longmans, Green & Co. Crown 4to, half leather, \$8.50.

This is a work of monumental value. In a volume of more than 800 large pages, double column, it deals with every phase of the English Prayer Book, historically and by interpretation. The

writers comprise some 150 scholars, including many of the most distinguished authorities of the English Church, among them such names as Rev. W. E. Addis writing on Rome, Church of, and Trent, Council of; Very Rev. Thomas I. Ball on Altar, Colors, Elements, etc.; the Bishop of Ossory on Fasting Communion, Resurrection, Virgin Birth; Lord Hugh Cecil on Franchise; Rev. E. Hermitage Day, D.D., on Chalice, Paten, etc.; Dr. S. R. Driver on Penitential Psalms, Psalter, etc.; Prof. Du Bose of the University of the South on Christ, Incarnation, Jesus; F. C. Eccles on Candles, Candlesticks, etc.; Rev. S. C. Gayford on Death, Invocation of Saints, Purgatory, etc.; Rev. H. Gee, D.D., History of the Prayer Book; Rev. Samuel Hart, D.D., on American Prayer Book; Rev. T. A. Lacey on Archbishop, Patriarch, etc.; Bishop Montgomery on Foreign Missions; Mrs. Romanes on Children, Marriage; Rev. Vernon Staley on a number of subjects pertaining to the ornaments of the Church, etc. These are weighty names in the current history of the English Church, and for the most part they are names that guarantee the value of the articles written by each. At times two alternative views are presented by different writers. We have in one case, "Ornaments Rubric," the peculiar fact that the paper is signed by G. Harford, whose name appears first on the list of editors on the title page, yet his article is followed by a foot note signed by J. W. T., initials that apparently describe the assistant editor, Rev. J. W. Tyrer, M.A., which, in six lines, states that "we" take issue with the writer of the article in the views which he has expressed! What can be the editorial conditions in which the assistant editor should append his criticism of the work of the editor-in-chief does not quite appear.

The names of the editors suggest indeed the likelihood that Liverpool Churchmanship, being that of the Low Church party, would prevail throughout the volume. This is true to a much less extent than one would suppose, and there is everywhere evident a desire to state actual facts and not to write partisan essays. That there should be so few blemishes from a Catholic point of view in a volume thus produced is really remarkable, and shows the essential agreement of orthodox Churchmen generally in spite of the differences that become apparent when any of them write from a negative point of view. One could criticise details, but in a work so generally satisfactory and in which Churchmen of different schools of thought have so loyally coöperated, it would be invidious to do so. Taken as a whole, and with few really serious qualifications, the work is remarkably successful and becomes at once a necessity in the library of every educated Churchman.

A REFERENCE BOOK ON THE CHURCH

The Churchman's Guide. A Handbook for all persons, whether clerical or lay, who require a Work of Reference on Questions of Church Law or Ecclesiology. Edited by Arthur Reynolds, M.A. Second edition, revised and enlarged. New York: Longmans, Green & Co. Price, \$1.20.

Few books so well combine conciseness with fulness as this admirable work, a cyclopedia, in small compass, of Church terms and phrases, from the English point of view. It is, in its skeleton, a work of some years ago, but is now re-written and brought down to date. Its definitions are terse and to the point, as witness these excerpts, taken almost at random:

"**ANGLICANS.**—Some thirty or forty years ago, those who particularly affected the following of the Caroline divines and their tradition were fond of calling themselves Anglican. It was unfortunate that they contented themselves with this narrow title, because the later use of the term by those whose constant practice it is to speak of the Church as merely one among the sects into which our English Christianity has divided itself have labelled Churchmen as Anglicans, and these have acquiesced in the appellation. In so doing, they have accepted a lower status than that to which they are entitled. While the *Ecclesia Anglicana* is for the English people—but for them only—the organ of Catholic Christianity, its two provinces, Canterbury and York, form parts of the universal episcopate."

"**RITUALIST.**—The correct usage of this word implies a person who is learned in the study of ecclesiastical rites (*q. v.*). In the sixties the name was applied to those Churchmen who insisted on the revived use of suspended ceremonies to illustrate their rites prescribed by the Church. 'Ceremonialists' would have been a more appropriate name, but the words 'Ritualists' and 'Ritualism' came into fashion, without regard to their meaning, and continue to be used incorrectly. Such ignorance was to some extent intelligible when, in 1874, the Public Worship Regulation Act was passed as an Act 'to put down Ritualism,' and to suppress the 'Mass in masquerade.' Nowadays there is no excuse for it."

Under the title, United States of America, the Church in the, there is reference to the General Convention of 1910 as follows:

"An important item of its agenda was the consideration of a proposal that has long been in the air to change the unfortunate style and title of the Protestant Episcopal Church (as it is called) by dropping the word Protestant. The proposal was virtually carried, the actual votes in its favor preponderating, but it needed one more vote to make the right proportion as required by the laws of the convention. The matter is therefore hung up for another three years, but there is reason to think that 'Protestant' will then go out of the name, there being an increasing feeling that it is

somewhat of a *damnosa hereditas*. Some day, perhaps, 'Episcopal' also will go, seeing that it is superfluous."

ON THE NICENE CREED

The Old Faith in a New Setting. A Course of Lectures on the Nicene Creed delivered in St. George's Church, Schenectady, N. Y., by the Rev. B. W. R. Tayler, D.D. With Introduction by the Rt. Rev. William Croswell Doane, D.D., LL.D., D.C.L., Bishop of Albany. Published and for sale by the author, Schenectady, N. Y. Price, by mail, \$1.00.

This little book sets forth the interpretation of the Nicene Creed in intelligible manner, intended rather for laymen than for theologians but not the less carefully expressed thereby. The "new setting" is merely the comparison of the facts of the Catholic Faith with the discoveries and postulates of modern science, so that these may be seen not to be in antagonism to each other. Obviously in a course of brief parochial lectures the author was unable to do more than indicate the lines of such comparison, but his work is quite sufficient as an indication of the entire harmony that exists between knowledge and faith. Our people would be stronger Christians and more intelligent Churchmen if they would read books such as this, and Dr. Tayler has done good service to the Church in giving them this opportunity.

RELIGIOUS

The Origin and Antiquity of Man. By G. Frederick Wright, D.D. Oberlin, Ohio: Bibliotheca Sacra Co. Price, \$2.00.

After briefly indicating the scientific methods of approach to the study of the subject in hand, Dr. Wright proceeds to summarize the archaeological and historical evidence and to criticise from an original point of view the linguistic argument. Then follow chapters on the origin of the races of Europe and of the American Indians.

The four chapters on the Glacial period are of special importance and weight, as the author has made a long and comprehensive study of this remote period of the earth's history. As a summary of Dr. Wright's main contention we quote: "As to the antiquity of man, the general considerations derived from both astronomy and geology will limit the possibility of the existence of the human race upon the earth to a period at the very utmost, of a few hundred thousand and probably less than one hundred thousand years in length"; and "so far, as the question of man's antiquity depends upon his connection with the glacial epoch, is not proved to be even, when we allow a generous margin, greater than twelve or fifteen thousand years." It is not forgotten, however, that authorities, not a few, compute man's antiquity in very much larger figures than does Dr. Wright.

An appendix contains a series of extensive references to books and periodical literature, bearing on the matters brought under consideration in this volume. Upwards of forty drawings, maps, plans, etc., illustrate the text. A useful index rounds out the book.

J. A. C.

THE WORD AND THE WORLD (Longmans, Green & Co., \$1.20) is a new book by the Rev. John Wakeford, Canon and Precentor of Lincoln Cathedral, which handles vigorously and entertainingly the subject of pastoral teaching and preaching. Canon Wakeford is himself one of the most forceful and practical of the present generation of English preachers, and he brings to the discussion of his theme a ripe experience and strong convictions. The modern preacher, he contends, must know something of psychology and sociology, and his knowledge must be practical and not theoretical, if his preaching is to be with power. Inexpert or merely traditional methods make him ineffective in a generation which more than any other demands alert intelligence and fresh experience of life. It is no longer possible to address to a congregation an ethical or theological essay or "a monograph or a critical study of a scriptural text." The book sets one thinking; it might well be placed in the hands of the clergy, and especially the younger clergy whose instruction in homiletics has often been perfunctory. The chapter on social conditions and how they affect the hearing and reception of the Word is especially worth thoughtful consideration. As the Bishop of Lincoln says in his short introductory commendation, it is "quite new and worth attentive study." Our chief criticism of the book would be that it sometimes tends to the scholarly and academic; but that, after all, may be a relief after the "intenseness" of a good deal of sociological study of the day.

IN A VERY SKETCHY and sometimes rambling way, a series of papers gathered with the title *A Parson's Defiance*, by an English priest, the Rev. S. C. Carpenter, seeks to bring the facts of the Christian religion within the comprehension of laymen. The intention is good; whether it be effectively carried out must be determined by discovering whether laymen are helped, in fact, by this sort of writing, even if they will read it. [Longmans, Green & Co.]

RELIGION is the thing which holds us in the hour of temptation, in the hour of danger, and bids us believe that behind the cloud there is light; that the thing we do not yet see is real; that the universe is on our side; and that, though we are strangers to it, it is possible for us to walk in the way of the divine commandments. —*Samuel M. Crothers.*

Woman's Work in the Church

← Sarah S. Pratt, Editor →

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

FOR a hundred years the Board of Missions has not met outside New York City until it met in Chicago last year, and now in Indianapolis." This was a headline in a paper early in December, and while it made one sensible of the honor, the thought came later that perhaps the Board had overlooked great chances. The technical work, no doubt, will always be done more easily at the Church Missions House in New York, but the presence of such a body of Churchmen is helpful to the Church in any and every town. We have always had a strong belief in a dignified presentation of the Church to the secular public: call it "advertising" if you like; that good commercial term has nothing objectionable when rightly applied. The presence of educated, successful men and women anywhere, as representing the Church, if well availed of by local Churchmen, is bound to enhance the Church's value in secular esteem.

There is no need to tell what has been already told in this paper descriptive of this important meeting, but the inspiration of the afternoon given to the women of the city, must be shared with the many sympathetic readers of this department.

Mr. Ancell's great narration of his life in China had the effect of not only making one think it is good to be a missionary, but also that it is vastly pleasant and desirable to be one. He closed with an impassioned appeal for more workers—for the daughters, for the women themselves whose lives would permit them to go to minister to the hungry souls of these Oriental people, just awake to their great needs. "In this audience," he said, "sits one who knows the joy of giving a beloved daughter to this consecrated work." And so there was. With moist eyes but happy face, sat Mrs. George Paul Torrence, wife of the rector of St. John's parish, La Fayette, Ind. Her eldest daughter had gone to China a few years since, married a devout young missionary, who died of an epidemic soon after marriage. A child was born to her and she bravely went on with her devoted life, cheerfully and efficiently, far from home and kindred.

Bishop Lloyd, in his own vigorous yet easy way, urged the finding of more women for active mission work, and he made some amusement by saying what a superior sort of woman was needed and "the more goodlooking she is, the better." We all covertly examined each other to see if any of us would do!

Bishop Greer, who was really not on the programme, said some pleasant things, beginning by saying that he had brought to us the greetings of the New York Auxiliary. He spoke of the American Church Institute for Negroes and begged us to remember when hearing the praises of the Tuskegee and Hampton schools, that we have one of our own, equally good and having a larger attendance.

Mr. King held everybody's attention by telling how he passed one day at the Church Missions House. The working of machinery has a fascination and it was great to see and to hear the man who writes the checks and handles the United Offering. Mr. King is hoping fine things from the United Offering in October, and if he could get around among more Churchwomen and tell them of his daily work—so well done and so dear to him—there is no doubt but that the next offering would be away ahead of the others. And this is the reason it is fine to have the Board of Missions meet "around."

FOLLOWING are accounts of Epiphany meetings having special features. A pretty card of invitation, bearing a large star in gilt, was sent out by the Woman's Auxiliary of St. John's parish, Wilmington, N. C. The programme comprised opening devotions, lantern slides illustrative of timely events in the Church year, and an address by the president, Mrs. James, on "The Spirit and Purpose of this Service." The "Tradition" and the Twelfth Night cake completed the afternoon, which the president feels was one of future profit.

FROM TRENTON, N. J., comes this letter: "Well! We, the Woman's Auxiliary of Trinity Church, have had our Epiphany party which will, I am sure, stimulate the interest of the members of all other women of our parish. Our regular meeting-day falling on January 6th, and having read in THE LIVING CHURCH of the Epiphany meetings held last year, the committee arranged for the following programme: 'The Morning Light is Breaking,' followed by the Gospel of the day and prayers from the *Treasury of Devotion* formed the devotional feature of the meeting. Then came a paper on Twelfth-night Traditions taken from Chaucer's *Book of Days*, read by one who had heretofore taken little interest in work of the Church. Let me say, in passing, that at the close of this meeting, this person signed the pledge which we use and became a member of the Woman's Auxiliary. A talk on Work Among the Colored People by a diocesan officer was of much interest, and this was followed by the fine article, 'Candles and Customs,' lately printed in THE LIVING CHURCH. While 'As With Gladness, Men of Old' was being sung, four young girls came in carrying candles, followed by a member bearing the cake, its twelve candles all burning, and it, together with the other candles, was placed on a table in front of a representation of the Nativity. A little manger, with figures of the Holy Family, Shepherds, and Magi comprised this, and near it was placed the United Offering box: at the conclusion of the hymn, those present came in procession to view the Crib, and like the Wise Men, to leave their offerings at the feet of the Saviour. The cake contained a silver dime which the finder was expected to make grow for an offering next Epiphany. The wife of our organist was the finder, a devoted Churchwoman who immediately set about making plans for the increase. Tea and cake completed a pleasant afternoon. Enclosed is a pledge which all our members are required to sign; in one year we increased the membership from 10 to 31."

WESTERN MASSACHUSETTS held the first Epiphany meeting in Christ church, Springfield, with the president of the branch, who is also diocesan president of the Woman's Auxiliary. The details of the delightful meeting were carried out by the United Offering committee of the branch. After a talk on the origin and growth of the United Offering, the rector, the Rev. William Austin Smith, read an Epiphany poem and Twelfth-Night traditions. The mystic cake was lighted by a member of the Babies' branch, little Charlotte Kingston, after which it was cut into one hundred pieces; those receiving the magic symbols had their fortunes read by the hostess, Mrs. L. S. Brooks. The offering, \$35.00, will be added to the annual one taken in the parish in April.

"THE CAROL you are curious about, beginning 'As Joseph was a-walkin',' is the Cherry Tree carol, a traditional Yorkshire carol from Novello's *Christmas Carols, New and Old*—so writes a correspondent. "I do like much of what you say about the 'Christmas of Christ and of Santa Claus.' I am sure hundreds of children don't know who was really born on Christmas, but they all know about Santa Claus."

A WOMAN who, throughout her long life, felt it to be a sacred trust to use each day to its fullest and best purpose, and who welcomed each new day as a special gift of God, told me that this little poem by S. E. Kiser, had done much to deepen her conscientious use of time:

"TO-DAY

"To-day is mine—my own; the sun
Looks o'er the world's red rim at me;
The countless days before this one
All dawned that this great day could be.

"The eons that have passed were all
Required to bring this glorious day
To let my moving shadow fall
Across the level way.

"The past—the long, long tapering past
But oped the way and cleared the scene
For this day that has dawned at last—
This greatest of all days. Between

"The dawn and night shall I but sway
In idleness, or heartily
Do something well to mark this day
That I have lived to see?"

Missionary Hymn

Words by Rev. B. W. R. Tayler, D.D.
Maestoso.

Music by Rev. Hobart B. Whitney
Tune—"Valeria"



I.
Great Jehovah, King of Glory,
Lord of multitudes unknown,
Let redemption's song and story
Draw the nations to Thy Throne;
Fill the earth with peace and blessing,
Knowledge of Thy power and love,
Till the world, Thy Christ confessing,
Homeward turn and Heavenward move.

II.
Where the peaks of glistening mountain
Flash the morn to vales below,
Where the forest, field, and fountain
Mingle in the sunset glow,
'Neath the nights of starry splendor,
'Mid the days of tropic light,
Bid the nations rise and render
Praise and homage to Thy might.

III.
Men of God the call is sounding,
Heed it ye to whom Christ came;
Men of God, with grace abounding,
Speed the cross in Jesus' Name.
Wave on high its blazing banner,
Hold it with unfaltering hand,
And with glad and high hosanna
Plant the cross in every land.

IV.
Rise, ye women, 'tis the Master
Bids you rise from couch of ease,
Speed His message, speed it faster,
Over heathen lands and seas;
Let the King's all-glorious daughter,
Robed in raiment wrought in gold,
Tell how Christ had died and brought her
Safe and saved within His fold.

V.
Bare Thine arm, Jehovah, bare it,
Gird Thy sword upon Thy thigh,
Speak until the nations hear it,
Man's redemption draweth nigh.
See the Son of God, All-glorious,
Shields them with His Word of flame,
Comes to them with hosts victorious
Calling on His Holy Name.

VI.
Great Jehovah! God of Glory,
Lo, the isles await Thy grace,
Nations, newly-born, are waiting
For the shining of Thy face;
Let the song of every nation,
Song of Songs which men shall raise,
Be of Christ the world's Salvation,
Christ whom all the world shall praise!

Amen.

RELIGION IN BUSINESS

IN HIS baccalaureate sermon to the graduates of Princeton University, the newly-inaugurated President, Mr. Hibben, gave utterance to the following wise and needed words:

"It is often thought that men who become ministers, or missionaries, or workers in social settlements, or who are engaged in some particular form of Christian work, have thereby chosen a peculiarly religious life, and therefore necessarily are called upon to assume responsibilities of a definitely religious nature. But the same, however, is equally true of the doctor, the lawyer, or the man of business. Every one is called to consecrate his own life to the great cause—and that is to realize in ourselves and to help others realize, the divine nature in man, and thus to prove the dignity and the power of human life in the higher ranges of its possibilities. We may worship and bow down before the god with feet of clay and fail utterly to find the God in whom we live and have our being. Do not be complacent in the security of a narrow-minded prejudice, which places exclusive stress upon the material values that thereby starves the soul. This is not a world in which you are merely to seek fortune, pursue pleasure, or endeavor to achieve name and fame. There are two factors which combine to determine your responsibility—the world's need on the one hand and your ability to meet it with the other. One of the most significant results of our education is to give you a more vivid and real sense of the need and at the same time to increase your powers of ministering to it. Whether your life is a success or a failure will be determined solely by the set of responsibilities which you recognize as supreme, and which you heartily endeavor to discharge. As you enter the world with its bewildering confusions of clashing interests, its lights and darkness, good and evil, its stubborn questionings, its mystery, its doubts, its brute facts and its deeper and triumphant tones of prophetic promise—as you face it all, impatient to become a part of it all, I beseech you in this quiet hour, pray that you may quit yourselves like men. Give your strength to the world's weakness, your faith to its doubt, your hopes to its despair.—*Episcopal Recorder.*

THE SECRET OF CONFIDENCE

A LONG TRAIN, with its precious freight of human lives, was starting out from the station of a great city. Steadily and surely the engineer threaded his course amidst the maze of terminal tracks, out into the open country. He went on with confidence, because he knew that the track had been cleared before him. Time tables had been worked out with care and precision. The train dispatcher had so arranged that all other trains should be out of the way. The engineer had but to obey orders, and he would reach his destination in safety.

With equal confidence we may go on in the path of duty. Difficulties and perplexities may surround us, but the God who has commanded us to advance has, we may be certain, cleared a track for us. Take the case of the brave and resourceful Gideon and his band of three hundred; every one of them a hero. Right across their path was the countless host of the Midianites. But Israel's divine Leader had made a way through. They had but to obey Him, and their foes were put to rout.

In every command of God there is wrapped up a pledge, in every precept a promise. Whatever He bids us do, He will enable us to accomplish. It matters not how powerful are our foes, or how great the obstacles that confront us, once He gives us our battle to fight, our task to perform, we move forward with the confident step of the conqueror.—*East and West.*

TO ADMIRE what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage that have brightened its darkness and cheered its dullness, this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories, of those who have been the salt and the light of the earth, do not perish with their departure. They live on still, and those who have wrought them live in them.—*Selected.*

SEXAGESIMA SUNDAY

Wherewith shall Christ's true minister defend
His cause and self, when teachers, false and vain,
Through thirst for power, or through lust for gain,
Deride the truth and him, despoil and rend
His cherished flock, for whom he fain would spend
His all of strength and health, of heart and brain?
Where shall he find the solace of his pain,
So many to revile, none to befriend?

Blest is he then who can, like Paul of old,
Meet all reproach with spirit strong and bold,
Claim all authority that others claim,
Recount more labors wrought in Christ's dear Name,
Tell of more evils suffered for His sake,
And e'en of weakness can his glory make.

JOHN POWER.

Church Calendar



Jan. 25—Saturday. Conversion of St. Paul.
" 25—Sexagesima Sunday.
Feb. 1—Saturday.
" 2—Quinquagesima Sunday. Purification
" B. V. M.
" 5—Ash Wednesday.
" 9—First Sunday in Lent.
" 12, 14, 15—Ember Days.
" 16—Third Sunday in Lent.
" 23—Third Sunday in Lent.
" 24—Monday. St. Matthias.

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. E. L. BASKERVILLE, for several years priest in charge of St. Andrew's mission, Lexington, Ky., has resigned and will shortly go to Charleston, S. C., where he will have charge of a congregation and be the dean of the convocation for colored work.

THE REV. GEORGE S. BENNETT, D.D., rector of Grace Church (Van Vorst), Jersey City, N. J., has been made president of the Board of Missions of the diocese of Newark to succeed the late Rev. Joseph N. Blanchard, D.D.

THE REV. CHARLES EDWARD BERGHUIS is now priest in charge of Grace Chapel, Dorancetown, Pa. (diocese of Bethlehem). His address is 425 Rutter avenue, Kingston, Pa.

THE REV. WILLIAM P. BRUSH, rector of St. Paul's Church, Jersey City, N. J., has been chosen a member of the Board of Missions of the diocese of Newark.

THE REV. T. C. CRACKNELL of Saratoga Springs, N. Y., is in charge of the Church of the Holy Comforter, Crescent City, Fla.

THE REV. SIDNEY R. CROSS, for the past six years rector of St. Paul's Church, Westfield, N. J., has resigned, relinquishing charge of the parish on February 1st.

THE REV. FREDERICK ANCRUM DE ROSSET, for the past thirteen years rector of the Church of the Redeemer, Cairo, Ill. (diocese of Springfield), has accepted a call to the rectorship of the Church of the Holy Communion, Charleston, S. C., where his address will be 107 Cannon street.

THE REV. ROBERT DOHERTY, D.D., president of the Council of Advice of the missionary district of South Dakota, and rector of the Church of the Redeemer, Flandreau, S. D., has been ordered by his physicians to take an extended rest.

THE REV. HENRY HALE GIFFORD, for years rector of Grace Church, Elizabeth, N. J., has re-

signed, to take effect shortly. Dr. Gifford is obliged to seek work in another climate because of ill health.

THE VEN. GEORGE H. P. GROUT, for the past eleven years rector of St. John's Church, Delhi, N. Y. (diocese of Albany), is now rector of St. Luke's Church, Catskill, where he entered upon his duties on January 1st.

THE REV. GEORGE HEATHCOTE HILLS, rector of St. Mark's Church, Milwaukee, Wis., has tendered his resignation to the vestry, the same taking effect on February 1st.

THE REV. WILLIAM PENCE JAMES, rector of St. John's Church, Mason City, Iowa, has been appointed by Bishop Morrison as priest in charge of St. John's Church, Eagle Grove, Iowa. Mr. James holds services here each Sunday evening, a celebration of the Holy Communion following on Monday morning.

THE REV. JOHN MILLER, rector of St. Luke's Church, Blossburg, Pa. (diocese of Harrisburg), has accepted a call to Christ Church, Coudersport, Pa.

THE REV. PERCY OWEN-JONES of Louisville, Ky., has become curate to the Rev. Francis C. Steinmetz, D.D., rector of Christ Church, Elizabeth River parish, Norfolk, Va. (diocese of Southern Virginia).

THE REV. FRANCIS LESEURE PALMER, instructor in Apologetics and Ethics at the Seabury Divinity School, Fairbault, Minn., has accepted a call to his former cure, the Church of the Ascension, Stillwater, Minn., where he will resume his work about June 1st.

THE REV. HENRY C. SALMOND, who has been in charge of the Church of the Advent, Marlon, S. C., and the mission stations at Mullins and Mars' Bluff, has accepted an appointment from Bishop Burton as priest in charge of the Church of the Good Shepherd, Lexington, Ky., where he will take up his duties on the First Sunday in Lent. Mr. Salmond will also have charge of Holy Trinity Church, Georgetown, Ky.

THE REV. CLAUDIUS F. SMITH, formerly rector of Christ Church, Elizabeth City, N. C. (diocese of East Carolina), is now one of the clergy of Lynchburg parish, Lynchburg, Va. (diocese of Southern Virginia).

THE REV. CHARLES T. STOUT, for the past six years rector of St. Paul's Church, Key West, Fla. (missionary district of Southern Florida), has resigned and accepted the charge of Trinity parish, Howard and Anne Arundel counties, in the diocese of Maryland, where he will assume his duties on February 2nd.

THE address of the Rev. GEORGE CARLETON WADSWORTH, formerly rector of Zion Church, Fulton, N. Y. (diocese of Central New York), now rector-elect of Christ Church, Troy, N. Y., will be changed after February 1st from 321 Rochester street, Fulton, N. Y., to 2165 Fifth avenue, Troy, N. Y.

THE REV. REUBEN BANCROFT WHIPPLE has resigned as priest in charge of St. John's Church, Henry, Ill. (diocese of Quincy), and has accepted a call to St. John's Church, Marlinton, W. Va.

THE REV. HENRY WOOD, formerly rector of St. John's Church, Lawrence, Mass., is now in charge of St. Matthias' Church, Imperial, and All Saints' Church, Brawley, Cal. (diocese of Los Angeles).

DIED

BRADLEE.—In Burlington, Vt., on January 5, 1913, Mrs. FRANCIS KING BRADLEE, the funeral being at St. Paul's chapel, and the burial at Montpelier, Vt.

CONANT.—In Boston, Mass., at the residence of her daughter, Eugenia, in January, Mrs. ELIZABETH H. CONANT, formerly of Brandon, Vt., and for many years a resident of Burlington, Vt., the funeral and burial being at Brandon.

RETREATS

At St. Paul's church, Carroll and Clinton streets, Brooklyn, N. Y., a retreat for the women of Long Island diocese, to which other women will be admitted, will be given under the auspices of the Sisters of the Holy Name, on Friday, March 14th, beginning with Mass at 10 A. M. The Rev. Father Arnold Pinchard of Birmingham, England, will be the conductor. Applications should be made to the REVEREND MOTHER SUPERIOR, Holy Name Convent, 419 Clinton street, Brooklyn. Father Pinchard will also conduct a parochial mission at St. Paul's, beginning March 14th, and continuing until Easter. The church may be reached by Court street trolley from either end of Brooklyn Bridge, or from "Borough Hall" Subway station. This trolley stops at Carroll street, one block east from St. Paul's.

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 OFFERED—CLERICAL

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

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ALERGYMAN with a wide experience in both missionary and parochial work, possessing good constructive and administrative ability, a sound Churchman, and considered a good extemporaneous preacher, for the past five years rector of an Eastern parish, desires an opening in a diocese where there is an opportunity for aggressive work. Can furnish the best of testimonials. Address "CONSERVATIVE," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, now assistant in large mid-west city parish, wants permanent, independent work. An evangelical, Catholic Churchman, not a party man nor an extremist. Good reader, preacher, and executive, especially successful with men and boys. Address "PERMANENT," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, considered excellent preacher and Bible class lecturer, experienced with both plain and cultivated people, desires *locum tenens* work in or near New York. Good references. Address "STEPLY," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, earnest, active, experienced, seeks *locum tenens* for two or three months after Easter. Married. Eastern diocese preferred. Address "CATHOLIC," 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.

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

OXFORD B.A., sub-organist of Bath Abbey, pupil of Perkins, Birmingham, desires position. Good recitalist and experienced choir-trainer. \$1,000 to \$1,500. Address "B.A.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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.

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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

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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.**

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No. 108—*Confirmation. Its Authority, Obligation and Purpose.* By the Rev. A. W. Snyder.

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BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.

"Dangerous Deceits." An Examination of the Teaching of our Article Thirty-one. By Rev. N. Dimock, M.A. Memorial Edition. With an Introductory Note by the Rt. Rev. H. C. G. Moule, D.D., Bishop of Durham. Price 40 cents net; postpaid 44 cents.

OXFORD UNIVERSITY PRESS. New York.

Lessons from the Old Testament. Being Notes Critical and Expository on the Passages Appointed for Sundays and Holy Days. By the Rev. A. S. Hill Scott, M.A., Vicar of St. Lawrence, Seal; and the Rev. H. T. Knight, M.A., Rochester Diocesan Missioner. Part I. Advent to Whitsuntide. Price \$1.40.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Clergy and Social Service. By the Very Rev. W. Moore Ede, D.D., Dean of Worcester. Price 90 cents net.

YEAR BOOKS

The Year Book of Trinity Church in the City of Boston. A. D. MDCCCXII.

PAMPHLETS

BISHOP & SONS, Ltd. Edinburgh.

Conscripts of Peace. An Address Delivered by Request in Connection with Several Edinburgh Churches. By Hector Waylen.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

New York.

Lenten Missionary Lessons for the Sunday School. *The Helping Hand in the Sunrise Kingdom.* Six Instructions in Mission Work in Japan. By the Rev. Phillips E. Osgood. Price 15 cents. (Contains all material necessary for one class.) Per dozen \$1.50; 50 copies \$5.00.

CHURCH MUSIC SOCIETY. London.

Church Music Society. Occasional Papers, No. 1. *The Need for Reform in Church Music.* A Lecture Delivered to the Members of the Church Music Society, on May 29, 1910, in St. Paul's Chapter House. By J. A. Fuller-Maitland, Esq., F.S.A.

FROM THE AUTHOR.

Children's Books for Sunday School Libraries. A Select List recommended also for Parents, Teachers, and Public School Libraries. Compiled by Clara W. Herbert, Head Children's Department, Public Library, Washington, D. C.

FROM THE AUTHOR.

Who Shall Control Our Financial Destiny? Three Possibilities: Government Ownership; Government Control; Banking Control. Address Delivered before the Finance Forum of New York City on December 18, 1912. By John Harsen Rhoades, of Rhoades & Company, Bankers, 45 Wall street, New York, and Chairman of the Committee on Education of the New York State Bankers' Association.

CALENDARS

FROM THE AUTHOR

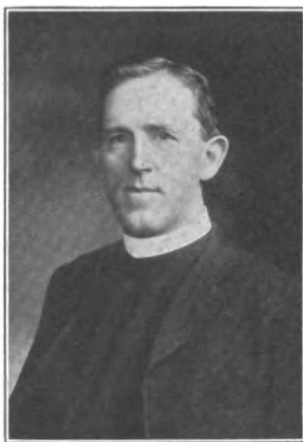
Kalendar for 1913 for the Diocese of West Virginia. Containing a Scheme of Offerings for the Current Year; Also a Plea for More Efficient Parochial Administration and General Information. Prayers for Various Occasions. From Bishop Peterkin. "The Bishop's Word to His Clergy and People."

THE CHURCH AT WORK

PAROCHIAL MISSIONS

EARNEST PREPARATION is being made in the Louisville, Ky., parishes and missions for the general parochial missions to be held in a number of the local churches from Sexagesima to Quinquagesima Sundays inclusive. Bishop Woodcock preached a special sermon in the Cathedral on a recent Sunday in preparation for it and a personal canvass in this and other Church congregations is being made, to urge people to attend. The men of Calvary parish arranged a dinner on the evening of the Epiphany when the rector, the Rev. James Gibbon Minnigerode, D.D., addressed the meeting and arrangements for a personal canvass of that parish was made. Several changes in the missionaries as first announced have had to be made; owing to Father Hughson's being in temporary charge of St. Mark's Church, Philadelphia, he will not be able to hold the mission at Christ Church Cathedral as planned, but his place will be taken by Father Officer, who was to have gone to Grace Church, and that parish will have the Rev. J. H. Harrison, O.H.C., as their missionary. St. Mark's Church, Crescent Hill, will have two missionaries, the Very Rev. Paul Matthew's, D.D., Dean of St. Paul's Cathedral, Cincinnati, and the Rev. Irving P. Johnson, D.D., rector of Gethsemane Church, Minneapolis, Minn. The Rev. James M. Maxon of Versailles, Ky., will preach the mission at St. Stephen's Mission.

DURING the week beginning January 5th, the Archdeacon of Columbus, the Ven. J. H. Dodshon, conducted a mission at St. Paul's church, Martin's Ferry, Ohio. Although it rained all the week, and the Ohio river was



VERY REV. ROBERT K. MASSIE, D.D.,
Dean of Christ Church Cathedral,
Lexington, Ky.

at a forty-eight foot flood, the services were well attended and on the last day, Sunday, January 12th, the church was full at every service. There was an apparent deepening of the spiritual life and many have expressed a desire to be confirmed. The mission is in charge of the Rev. W. A. Stimson of Bellaire, Ohio.

THE REV. H. PAGE DYER of Philadelphia will preach a mission at All Saints' church, Orange, N. J. (the Rev. C. M. Dunham, rector), beginning on Sunday evening, January 26th and ending on Sunday morning, February 2nd. In addition to the celebration of the Holy Communion at 7 and 7:30

there has been planned a Bible study class daily at 3 P. M., a childrens' service at 4, and the mission sermon with a question box, every night at 8.

COMMENCING Friday, January 24th, and continuing until the close of the month, the Rev. W. Everett Johnson, rector of Christ Church, La Crosse, Wis., has charge of a mission in St. John's, Kansas City, Mo. Bishop Partridge will continue the services of the mission for Saturday and Sunday, February 1st and 2nd.

THE REV. F. J. MALLETT, Ph.D., LL.D., held a mission in Trinity parish, Statesville, N. C., commencing on January 12th (the Rev. R. Percy Eubanks, rector). Dr. Mallett is director of the Society of Mission Priests in the United States.

A SOCIAL SERVICE REFERENCE CATALOGUE

A SOCIAL SERVICE catalogue is being developed at the offices of the Joint Commission on Social Service in the Church Missions House, New York City. This catalogue contains various items relating to different phases of the Church's activity in the field of social service and to the social problem in general. Under such headings as "The Church and Labor," "The Peace Problem," "Socialism," "Diocesan Organizations," "Parish Agencies," "Education for Social Service," "Conditions of Labor," "Workmen's Compensation and Employers' Liability," "Child Welfare," "The Woman Problem," "Immigration," "The Country Church," "Social Centres," "Public Health," "Denominational

Social Service Agencies," and the like, are grouped clippings from newspapers and magazines, bibliographical references, pamphlets, etc.

It is the desire of the commission to place this catalogue at the disposal, so far as possible, of social workers, ministers, and laymen, in our Church throughout the country. The field secretary of the commission, the Rev. F. M. Crouch, would therefore welcome any requests for information. He would also appreciate any items of possible interest for inclusion in the catalogue, especially information concerning parish efforts at social and community service.

THE CHURCH CONGRESS OF 1913

THE NEXT Church Congress will be held in Charleston, S. C., April 1st to 4th inclusive, and Bishop Guerry, with the hearty cooperation of the Charleston clergy, is planning to extend its influence by arranging to have as many of those in attendance as possible remain over the following Sunday for a mass meeting in the opera house on that afternoon and a great rally in the largest of the city churches at night. The following are the subjects to be discussed at the congress: "The Relation of Social Service to Christianity," "Heredity and Environment as Affecting the Sense of Personal Responsibility," "The Value of the Word 'Catholic' as a Christian Designation," "How can the Holy Scripture be made Edifying in Public Worship?" "Christian Missions as Affecting International Peace," "The Moral Aspect of Pragmatism," "The Sacramental Idea."

ACTIVE AND SUCCESSFUL MEN'S CLUB IN BALTIMORE

ONE OF THE most successful men's clubs in the country is that of the Church of St. Michael and All Angels, Baltimore, Md. (the Rev. Charles Fiske, D. D., rector). A remarkable series of meetings has been held by the club this fall and winter, with an average attendance of 250 men. At the January meeting the governor of the state, the Hon. Philip Lee Goldsborough, made an address, and was afterward tendered a reception at which in addition to the members of the club some 100 delegates from the men's organizations of neighboring congregations were present. In February the speaker is to be the Hon. C. J. Bonaparte, former U. S. Attorney General. Other speakers have been Dr. J. W. T. Finney, who last year declined the presidency of Princeton, and Dr. William Simon of Johns Hopkins, while Mr. Henry White, former ambassador to France, and Congressman David J. Lewis, one of the authors of the parcels post statute, are to speak to the club later. Dr. George R. Wendling, author of "The Man of Galilee," and a well known lay communicant of the Church, is delivering during January, under the auspices of the club a series of lectures on "Modern Doubts and Difficulties."

HOME FOR TUBERCULOSIS PATIENTS

GREATER PUBLICITY should be given to the fact that at Phoenix, Ariz., where the climate is especially fine for sufferers from tuberculosis, there has been established under the supervision of Bishop Atwood "St. Luke's Home," in which may be found medical conveniences and the comforts of a real home for those in distress from that disease. The system adopted has been eminently successful in promoting the health of invalids, each of whom occupies a "tent-house" constructed on hygienic principles, while the seriously afflicted are housed in an infirmary where there is a competent staff of nurses, doctors, etc. There is a special house used as a kitchen and dining room, with a spacious screened veranda; while a library of some 500 books

besides magazines and newspapers, together with a piano, gramophone, etc., supply mental and social entertainment for the inmates. The Rev. B. R. Cocks is the superintendent, the Rev. F. Bennett the chaplain, and Dr. W. W. Watkins the resident physician and bacteriologist. At St. Luke's Home is the only bacteriological laboratory for tuberculosis in Arizona. Although under Church auspices there are no religious restrictions at this home.

CALLED TO CHARLESTON, S. C.

THE REV. F. A. DE ROSSET, rector of the Church of the Redeemer, Cairo, Ill., has accepted a call to the rectorship of the Church of the Holy Communion, Charleston, S. C., and will begin his duties in that place early in February. Mr. De Rosset comes of a



REV. F. A. DE ROSSET

family of distinguished Churchmen in North Carolina, having been born in Wilmington, April 13, 1856. He was educated at the University of the South and at the General Theological Seminary, and was ordained by Bishop Atkinson as deacon in 1880, and by Bishop Green as priest in 1882. His ministry was spent in New York state until 1884 when he became assistant at St. Mark's, Grand Rapids, Mich.; from 1887 to 1892 he was rector at Trinity Church, Natchez, Miss.; 1892 to 1901 rector of the Church of the Redeemer, Cairo, Ill.; and from 1901 to 1910 rector of St. Paul's Pro-Cathedral, Springfield, Ill. In the latter year he returned to Cairo as rector of the Church of the Redeemer, in which capacity he still serves. Mr. De Rosset has served in each General Convention since 1889. He was chairman of the committee on memorials of deceased members in the House of Deputies at the last General Convention, and is secretary of the joint commission on ecclesiastical relations.

DEATH OF REV. LEGH RICHMOND DICKINSON

ON FRIDAY EVENING, January 9th, the Rev. Legh Richmond Dickinson, rector emeritus of the Church of the Ascension, West Park, N. Y., entered into rest at his home, 159 West Sidney avenue, Mount Vernon, New York. Mr. Dickinson was born on December 24, 1829, and after preparation in Trinity School, New York, he entered Columbia College from which he graduated with high honors in 1851, afterwards studying theology at the Theological Seminary of Virginia from which he was graduated in 1855. He was ordained to the diaconate by Bishop Eastburn in 1855, and to the priesthood by Bishop Clark of Rhode Island in 1856. During the earlier years of his ministry he was successively at St. Paul's Church, Brookline, Mass., and Zion Church, Newport, R. I. In 1859 he accepted the rectorship of the Church of the Mediator, Kingsbridge, N. J., where he remained until May 1865. From 1865-1882 he was rector of Grace Church, Ridgewood, N. J., and from 1882-1887 rector of Grace Church, Great Bend, Pa. His last rectorship, from 1887-1907, was spent at the parish of the Ascension, West Park, N. Y.

The Rev. Mr. Dickinson was a faithful

pastor and greatly beloved by those to whom he ministered. He wrote several hymns of merit, the most noteworthy being his hymn to the Trinity which was translated into several languages. The funeral was held from Grace church, Ridgewood, N. J., on Sunday, January 12th, Mr. Dickinson's nephew, the Rev. A. T. Gesner, and the Rev. P. C. Pearson, the rector, being the officiating priests.

THE WHITE CROSS SINGLE STANDARD LEAGUE

THE REV. W. T. ALLAN of Jacksonville, Ala., chairman of the White Cross Single Standard League, delivered an address at the Alabama State Normal College, Jacksonville, Saturday, January 4th, and organized a chapter of men with twenty-five charter members. He has recently, with the assistance of Prof. T. W. Shannon, director of the World's Purity Federation, organized a chapter of men at the college in Meridian, Miss., of one hundred and ten members, and a chapter of women in the womans' college of that place of one hundred and fifteen members.

INTERESTING RELIC PRESENTED TO DIOCESE OF MARYLAND

THE DAUGHTERS of the Rev. George A. Leakin, D.D., lately deceased, have recently presented to the diocese an interesting relic of the late Bishop Whittingham. It is a fine old surplice probably of English make, of the style known as the Cathedral type, very voluminous and gathered just below the neck into a circular band of very minute pleating. It is in a very good state of preservation although doubtless used by Dr. Whittingham before his election to the episcopate, which took place in 1840.

THE BISHOP PARET MEMORIAL HOUSE, BALTIMORE

THE VERY interesting report recently made to the Archdeaconry of Baltimore by the Rev. Joseph T. Ware, vicar in charge of the Bishop Paret Memorial House at Locust Point, South Baltimore, Md., shows how that work has successfully demonstrated the strength and prestige which such a parish house gives to the Church in its ministry to working men. During each week except in summer, there are at least an even forty services, meetings, and sessions of various sorts in the buildings, and every room in the Memorial House is in use every evening, except one on Saturday evening. The average daily attendance from October to May by actual count, not including users of pool tables and bowling alleys, varies from 150 to 175, but in administering their work, the principle that members are to be subordinated and efficiency made the chief end, has been strictly adhered to. For example, the boys' work now includes only about forty boys. If the gynasium were thrown open unconditionally to all, this number could easily be tripled. But the present plan provides that in order for a boy to attend gymnasium, he must also attend "quiet work" for boys, grammar, spelling, type-writing, basket or hammock making, or drawing. So that the forty boys now connected with the House are there three nights a week, and are bound to the chapel by very close ties. And the same is true of the men's club, whose membership has been limited to Church attendants. The Sunday school has been put upon an entirely new basis, being divided into three departments, each in charge of a single competent teacher. There is a lesson to be studied at home, which is really studied, and written work which is really written. The length of the session for seniors is now one and one half hours. The Mother's meeting is maintaining the remarkably high attendance of

eighty week after week. The Kindergarten has grown to sixty children, with an attendance every day of between fifty and sixty, and is making friends for the Church on every hand. Duplex envelopes have been introduced, and the chapel will for the first time pay its apportionments for both diocesan and general missions. About seventy hours' instruction is now usually required for candidates for confirmation. The effort is made to sift candidates before confirmation, rather than permit any one to become "dead wood" afterwards. The Dispensary has surpassed every hope in its success. It treats from 100 to 125 cases a week. Dr. Gautt in his department, and Drs. Lord and Davis treat crowded clinics in their specialties with characteristic patience and self-sacrifice. The vicar has been fortunate, also, in securing the services of Dr. Towles for a night clinic for women which began last month. The city authorities, in recognition of its splendid work, will make an appropriation towards it of \$500 for 1913. With not less than 35,000 attendants annually, not including the users of pool-tables and bowling alleys, the work costs \$5,000, or about fifteen cents for each attendant.

MEMORIAL TO CHURCHMAN PLACED IN METHODIST CHURCH

ON SATURDAY, January 11th, being the seventieth anniversary of his death, a handsome bronze tablet, presented by the Baltimore chapter, Daughters of the American Revolution in memory of Francis Scott Key, author of "The Star Spangled Banner" and famous as patriot, poet, lawyer, Christian gentleman and Churchman, was unveiled with impressive ceremonies in the Mount Vernon Place Methodist Episcopal Church, Baltimore, Md., on the site of the house in which Key died.

WORKMEN ON CHURCH CONTRIBUTE TO BUILDING FUND

NO INCIDENT during the Christmas season could have been more pleasing to the Rev. L. W. Lott, rector of St. John's Church, Bangor, Me., which, as was recently mentioned in these columns, is in course of erection, to replace the edifice destroyed by fire in 1911, than the one here related. As Mr. Lott was paying his daily visit to the new structure, a few mornings before Christmas, he was accosted by the head mason and handed an envelope containing a considerable sum of money, which, the speaker said, represented a Christmas gift from the workmen in aid of the church building fund. The workmen, he explained, had thought the matter over and decided that they all desired to contribute something to the fund, and, in making the gift, they wished the rector a merry Christmas and success in his work. Mr. Lott referred feelingly to the incident in his sermon on the following Sunday, and told his people how much it had heartened him. The failure of the original contractor and his consequent inability to perform his contract have not only much delayed the work of rebuilding St. John's, but has increased the cost of the undertaking. About \$15,000 is needed to complete the church free of debt, and it is hoped that many of the former parishioners in various parts of the land will aid the parish in securing the required amount.

GREEK PRIEST ADDRESSES DETROIT MEN'S CLUB

AT THE January meeting of the Men's Club of the Church of the Messiah, Detroit, Mich., the Rev. Father George Petridis, rector of the local congregation of the Holy Orthodox Greek Church, and two well-known Greek laymen were guests. The rector in

welcoming the guests referred briefly to the debt civilization owed to the Greek nation, our sympathy with the Greeks and their allies in the Balkan conflict, and his pleasure in being able to introduce to the members of the club a brother priest: of a sister Church for whose hierarchy and members the Anglican Church entertained the greatest respect and with whom our relations are most friendly.

Father Petridis replied through an interpreter that it was a privilege to be present, and one that he greatly appreciated. He referred feelingly to the atrocities which his people and their neighboring Christians had suffered at the hands of the Turks for four hundred and fifty years, and of the unconquerable determination of the Christian allies to become free by driving the Turk out of Europe. He also spoke of his earnest desire for Church unity, one faith, and one living united voice with which to confront the unbelief of our day. Mr. Gerasimos spoke at length on the subject for the evening, "The War in the Balkans," which was much enjoyed by all present. The intense patriotism of these people is shown by their decision to continue worshipping in a hall, preferring to send their building fund to aid in the prosecution of the war.

FAMOUS ENGLISH MISSIONER WILL VISIT AMERICA

THE REV. ARNOLD PINCHARD, nephew of Edwin Arnold, and rector of St. Jude's Church, Birmingham, England, is on his way to this country to conduct missions in several places. He will speak in St. Paul's church, Clinton and Carroll streets, Brooklyn, on St. Paul's Day, and each Sunday and Friday for several weeks.

TENTH ANNIVERSARY OF THE CONFRATERNITY OF ST. OSMUND

THE TENTH ANNIVERSARY service of the Confraternity of St. Osmund was held in the House of Prayer, Newark, N. J., on Wednesday evening, January 15th. The office was sung by the rector, the Rev. John S. Miller. The preacher was the Rev. H. Page Dyer of Philadelphia. In no other year has there been so large an attendance of visiting priests and acolytes. Four hymns were sung in the solemn procession of the clergy, choir, and the large body of men and boys. Dr. Bates' stirring setting of "Sons of the Church arise!" was used as the first hymn.

ORDER FOR THE CONSECRATION OF BISHOP COADJUTOR OF VERMONT

THE PRESIDING BISHOP has taken order for the consecration of the Rev. William Farrar Weeks, Bishop Coadjutor-elect of the diocese of Vermont, as follows:

Time: Wednesday, January 29, 1913.

Place: St. Paul's church, Burlington, Vt.

Bishop presiding: The Bishop of Vermont.

Co-Consecrators: The Bishop Coadjutor of Albany, the Bishop of Rhode Island.

Presenters: The Bishops of Connecticut and Maine.

Preacher: The Bishop Coadjutor of New Hampshire.

Attending Presbyters: The Rev. George Y. Bliss, D.D., the Rev. Thomas W. Nickerson.

BISHOP-ELECT OF KANSAS NOT CONFIRMED

THE PRESIDING BISHOP has given notice to the Standing Committee of the diocese of Kansas of the failure to receive the consent of a majority of the Bishops to the consecration of the Rev. H. Percy Silver to be Bishop Coadjutor of Kansas. Notices to the Bishops were sent out on October 14, 1912. Under the canon it is necessary that a majority

should give their assent within three months from the date of the notice or else the election lapses, as it is now declared to have lapsed in this case.

BEQUEST OF THE REV. A. R. MORRIS

BY THE WILL of the Rev. Arthur R. Morris, who died in Yokohama, Japan, on December 17th, \$20,000 will go to the following Church and other societies: The New York Society for the Prevention of Cruelty to Children; the New York Association for Improving the Condition of the Poor; the Evangelical Educational Society; the Domestic and Foreign Missionary Society; the Fund for the Relief of Widows and Orphans of Deceased Clergymen; and the American Church Building Fund Commission. Christ Church, Yokohama, is to receive \$1,000.

DEATH OF MRS. LAURA CHASE SMITH

A DISPATCH from Los Angeles tells of the death, on the evening of January 18th, of Mrs. Laura Chase Smith, grand-daughter of Bishop Philander Chase, and author of his biography. She was the widow of H. N. Smith, and a thoroughly informed and active Churchwoman. She is survived by three daughters, one of whom, Miss Laura Grover Smith, was with her at the time of her death. Another daughter who died last year, was the wife of the Rev. Dr. William H. Gardam of Ypsilanti, Mich. Mrs. Smith was 85 years of age and had resided in Los Angeles during the last ten years.

VALUE OF CHURCH PROPERTY IN MILWAUKEE

IN A VALUATION of property exempt from taxes in the city of Milwaukee, Church property is credited with being worth over \$14,000,000. This includes as property of the parishes of the Episcopal Church, real estate \$186,280; improvements \$448,500; personal property \$33,000.

A "CONFIDENTIAL EXCHANGE" ESTABLISHED IN WASHINGTON

THE Social Service conference of the arch-deaconry of Washington, Washington, D. C., has organized a "Confidential Exchange" to secure interchange of information as to the beneficiaries of Church charities and so promote economy and efficiency in the distribution of gifts by Church people and also prevent fraud and deceit. It is also hoped that in numerous other ways it will meet the needs of the clergy, of Church guilds and societies that give relief, and of those who desire to assist in securing employment, hospital treatment, homes for children, and other help. The exchange, through its secretary, will endeavor to bring together all interested in a family so that everyone can know what the others are doing, and coöperation may be secured.

A card index will be kept but no facts in regard to the family or individual history will be asked for or recorded, except in the cases of known imposters or professional beggars, which have been so reported after a thorough investigation. The files of the exchange will be open only to the clergy of the Church and to authorized persons. It is intended to cover especially those confidential charitable cases which come under the purview of the Church and are not known to public charities. The exchange, however, will keep in touch with the Associated Charities so as to ascertain whether persons receiving help from the Church charities are also beneficiaries of other charities. The secretary of the exchange is Mrs. Ida Myrth, an experienced social worker, well acquainted with the charities of the city of Washington, and equipped to give all inquirers reliable infor-

mation as to the best methods of securing help for the needy, and as to the various agencies for relief in Washington. The funds for maintaining this exchange are provided by the Cathedral. Its benefits are open to authorized persons in the diocese of Washington without charge.

LEGACIES AND BEQUESTS

BY THE WILL of Charles Beaumont Castner, a prominent Churchman of the diocese of Kentucky and a member of the Standing Committee, the notice of whose death appeared in THE LIVING CHURCH of last week, the sum of \$1,000 is left in trust, which after the death of his widow is to be divided between the Orphanage of the Good Shepherd (for boys) and the Home of the Innocents, two local Church institutions of Louisville, Ky.

MEMORIALS AND OTHER GIFTS

SEVERAL GIFTS to the parish of Christ Church, St. Joseph, Mo., have recently been made. On the First Sunday in Advent a richly embroidered violet silk chalice veil and accompanying burse were used for the first time. This veil and burse complete the new set of colored veils and burses. A beautiful pair of three branched candlesticks were used for the first time at the midnight Eucharist on Christmas Eve. They bear the following inscription: "In loving memory of Tom Spencer. March 12, 1896—February 2, 1911. The gift of his mother." The rector, the Rev. E. H. Eckel, received at Christmas a corporal for the portable altar used in the communion of the sick. The special feature of this corporal is an antependium of deep crocheted lace containing a cross and chalices in the design.

A BEAUTIFUL ALTAR, made of pure white native marble surmounted with a tabernacle and double gradines, has been placed in Holy Trinity church, Swanton, Vt. It is the gift of the brother of the rector of the parish, the Rev. George B. Stone Alcock of Florence, Italy. Its simple but perfect dignity is relieved only by the three Della Robbia plaques of the front panel. This altar completes the very handsome furnishings of the sanctuary of the church, most of which is the gift of the family of the rector, to whose father the church is a memorial. The rector, the Rev. E. S. Stone, is spending the winter at Saranac Lake on account of his health. The Rev. W. Garner from the diocese of Montreal is acting as *locum tenens*.

SEVERAL MEMORIALS have recently been placed in the chancel of St. Andrew's church, Chariton, Iowa. They consist of a Bishop's chair and desk, a sedilia, a litany desk, memorials to the mothers of the rector and his wife, and an altar service book, given as a memorial to Louise Stuart Israel. Eucharistic altar lights have also been placed on the altar in memory of Vernon S. Chambers, the son of the rector; and through the interest of St. Katharine's Guild, new altar hangings and coverings for the altar have been provided. Besides these improvements the basement of the church has been made into useful parish rooms, which include a chapel, with proper furniture.

TWO MEMORIALS of artistic beauty and worth were presented to St. Luke's Church, Des Moines, Iowa, and used for the first time on Christmas Eve. They were given by Mrs. Earhart in memory of her parents and consisted of a brass missal stand, inscribed, "To the Glory of God and in loving memory of Alfred L. and Amelia G. Otis"; and a handsome edition of the Liturgy, bearing the inscription, "To the Glory of God and in loving memory of those 'loved long since and lost awhile.'"

THE CHAPEL in connection with the Church Home and Infirmary, Louisville, Ky., has been further enriched by the gift of an organ of suitable size from Mrs. J. B. Speed; and a beautiful communion service given by the Rev. Richard L. McCreedy, rector of St. Mark's Church, Crescent Hill, in memory of his mother, Mrs. Sallie McCreedy.

TWO NEW memorial windows have been placed in St. Paul's church, Antwerp, N. Y., and were recently dedicated by Archdeacon Cooke of the diocese of Central New York. One is in memory of Mrs. Ada E. Wiggins Trolan, the other of Mrs. Nancy Hinsdale Cooper. By the will of the latter the parish has received a bequest of \$525.

THE Hospital of St. Barnabas, Newark, N. J., has just received the sum of \$5,000 from Mrs. John F. Dryden. This money was given for the purpose of making provision in one of the rooms, when needed, for a physician requiring hospital care.

ON CHRISTMAS EVE at Grace chapel, Dorrancton, Pa. (the Rev. Charles E. Berghaus, priest in charge), a credence table, designed by the priest and presented by the Woman's Auxiliary, was erected in the chapel.

A VERY handsome brass missal stand and missal, suitably inscribed, have recently been presented to St. Andrew's Church, Louisville, Ky., by Miss Virginia Coleman in memory of her father, Spaulding Coleman.

A BEAUTIFUL SET of white silk altar vestments, presented by Mrs. Thomas Brown of Carbondale, Pa., to St. John's Church, Westfield, Pa., was consecrated on Christmas Day.

IN THE INTEREST OF RELIGIOUS EDUCATION

THE EXECUTIVE COMMITTEE of the General Board of Religious Education transacted much business at a meeting at the Church Missions House early in January. The treasurer reported that upwards of \$2,600 had been received for the expenses of the board, and that the diocese of Pennsylvania was devoting its entire Advent offerings from the Sunday schools to this work. Some changes in the canon creating the board were discussed, and a model canon for similar boards in the several dioceses was approved. There was also much routine business, and the general secretary, the Rev. William E. Gardner, made report of his various travels and outlined work to come. The next meeting of the General Board is to be held in St. Paul, April 6th to 12th.

ILLNESS OF REV. DR. W. M. CLARK

THE SERIOUS illness of the Rev. William Meade Clark, D.D., rector of St. James' Church, Richmond, Va., and editor of the *Southern Churchman*, is reported. A telegram to THE LIVING CHURCH on Monday evening, January 20th, reports Dr. Clark "a little better."

The information in regard to Dr. Clark's illness is thus given in the *Southern Churchman* of last week:

"Dr. Clark was apparently in his usual health, last Sunday morning, but as he was conducting the closing exercises of the Sunday school, he had a fainting spell, followed by an internal hemorrhage, and was in a serious condition during the day.

"A second hemorrhage occurred at 3 o'clock Sunday afternoon, and for two or three hours grave apprehension was felt. Again, however, he rallied and his pulse and general symptoms showed such improvement in response to the remedies used, that his physician, Dr. John N. Upshur, was able, at a late hour Sunday night, to issue a hopeful bulletin.

"On Tuesday morning another hemorrhage occurred, almost completely exhausting his

vitality. He was immediately taken to St. Elisabeth's Hospital, where transfusion of blood was resorted to, his young daughter supplying the blood. Afterwards an operation was successfully performed.

"As our last form is going to press, Dr. Clark's condition is reported favorable, and while he is desperately ill, it is believed he may recover.

"God grant that his valuable and useful life may be spared to his family, to his parish, to the diocese of Virginia and to the Church at large."

In the prayer expressed in the last paragraph THE LIVING CHURCH earnestly concurs.

RECTOR CALLED TO TRINITY CHURCH, PITTSBURGH

TRINITY CHURCH, Pittsburgh, one of the most important parishes in the state of Pennsylvania, with a downtown location and an endowment of about \$1,000,000, has called to the rectorship the Rev. Edwin H. van Etten, curate at Trinity Church, Boston. Mr. van Etten has been at Trinity Church since his ordination in 1911, after graduating at the Episcopal Theological School, Cambridge. His home was formerly in New York City, and he had spent a year in study at the General Theological Seminary before going to Boston. The last rector of Trinity Church, Pittsburgh, was the Rev. Alfred W. Arundel. There has locally been some thought of making this church the Cathedral of the diocese, but no definite steps have as yet been taken.

DIVERSITY OF RACES IN HAWAIIAN WORK

AT THE EARLY and mid-day celebration of the Holy Communion at the Church of the Good Shepherd, Wailuku, Maui, in the district of Honolulu, on Christmas Day, there knelt at the altar Hawaiians, half-whites, Chinese, Japanese, and Koreans, beside the white communicants. At the Christmas tree at Puuneene on the following day over fifty Russian and Portugese children sang the dear old carols and rejoiced with a few white children. This shows a glimpse of the problems which wait to be solved in this "Crossroads of the Pacific."

ST. PAUL NORMAL SCHOOL DEBT PAID

GIFTS AND PLEDGES sufficient to extinguish the debt of St. Paul Normal and Industrial School, Lawrenceville, Va., the well known Church school for negroes, have now been received. Not much more than a year ago the debt was \$60,000. It was \$37,000 at the beginning of the present fiscal year, July 1st. Work was then begun in earnest to clear off the remainder, and Mr. J. Pierpont Morgan agreed to give the last \$10,000 if the remainder should be raised. At Christmas time the sum was still \$3,000 short, but the last penny has now been raised.

This means much for the earnest work of the principal, the Rev. James S. Russell, and those who have been associated with him. The school property consists of over 1,600 acres of land with real estate upon it valued at nearly a quarter of a million dollars; and a very excellent work is carried on.

MEDICAL COLLEGE TO BE ADDED TO UNIVERSITY OF THE SOUTH

THE BOARD OF REGENTS of the University of the South, our Church University at Sewanee, met in Nashville, Tenn., on January 14th, and accepted the proposition of a certain number of the leading medical profession of Nashville to establish the medical department of Sewanee at Nashville, and the same will be opened for the next September term. Dr. R. E. Fort, an alumnus of Sewanee was

elected Dean; he is at present the head of Fort's Infirmary, Nashville, and Dr. Jacobs, formerly connected with the University of Tennessee will be secretary. The Medical College proper will be located in the building formerly built for a like purpose by the University of Nashville, at the corner of Second avenue and Elm street, near the old Peabody Campus, and the hospital will be in the building formerly known as the Tennessee Hospital on lower Broadway. It is planned to have the college of the highest standard, conforming to the requirements of the American Medical Association, and a diploma from same will entitle the graduate to practise in any state.

DIOCESAN PAPER FOR SOUTH DAKOTA

SOUTH DAKOTA is to have a diocesan paper the name of which is to be the *South Dakota Churchman*. The Rev. F. B. Barnett is to be the editor, and the Rev. J. K. Brennan and the Rev. B. S. McKenzie, associate editors. The first issue will appear on Ash Wednesday. The Bishop hopes to find it a helpful agency in keeping in touch with the work of the district.

PRESENTATION TO BISHOP WHITE OF MICHIGAN CITY

A DINNER in honor of Bishop White was given by the laymen of the diocese of Michigan City, at the Oliver House, South Bend, Ind., on Thursday evening, January 16th. Two hundred laymen were present and the guests of honor were the Bishops of Marquette, Western Michigan, Fond du Lac, Chicago, Springfield, Milwaukee, and the Bishop Coadjutor of Chicago. Mr. W. B. Conkey of Hammond acted as toastmaster, and during the repast presented Bishop White with a beautifully illuminated and bound testimonial of loyalty and affection containing the names of over three hundred men of the diocese, together with three hundred dollars in gold, for the purchase of a new set of episcopal robes. The Bishop responded with feeling, after which the guests had the pleasure of listening to a series of brilliant and inspiring addresses by the visiting Bishops.

Bishop Mott Williams spoke of "Church Work among Foreign Speaking Peoples in America," Bishop McCormick on "The Churchmanship of the Middle West," Bishop Weller on the "Moral Standards of Christian Manhood," Bishop Anderson on "The Priesthood of the Laity," and Bishops Osborne and Webb on "The Duty of the Church to Supply Men for the Priesthood." Bishop White has on two previous occasions given a dinner for the laymen of the diocese, and this dinner and presentation arose from the natural desire of the laity to return the courtesy of their Bishop. The arrangements were planned and delightfully carried out by a committee consisting of Mr. W. B. Conkey of Hammond, Captain Norton of Gary, and Colonel Johnston of Goshen.

MEETING OF THE BISHOPS OF FIFTH DEPARTMENT

THE BISHOPS of the Fifth Department held their annual conference at South Bend, Ind., January 15th and 16th, being the guests of the Bishop of Michigan City. There were present the Bishops of Chicago, Fond du Lac, Marquette, Milwaukee, Michigan City, Ohio, Springfield, Western Michigan, and the Bishop Suffragan of Chicago. This was the sixth conference and the next will be held in Milwaukee in January, 1914. After the close of the meeting the Bishops attended the dinner given by the laymen of the diocese of Michigan City in honor of their Bishop.

FIFTH DEPARTMENT SUNDAY SCHOOL CONVENTION

SOME CHANGES in the programme printed last week having been made, the corrected programme of the Fifth Department Sunday School Convention to be held in Toledo, Ohio, January 28th and 29th, is printed herewith:

TUESDAY, JANUARY 28TH—TRINITY CHURCH

- 9:30 A. M.—Holy Communion.
 10:30 A. M.—Address of Welcome. The Rt. Rev. William A. Leonard, D.D., Bishop of Ohio.
Business Session
 12:00 M.—Luncheon at Commerce Club.
 2:00 P. M.—"The Church Organized for Religious Education": (1) "The General Board," Rev. Charles Herbert Young, Chicago; (2) "The Department," Rev. Franklyn Cole Sherman, Department Secretary; (3) "The Diocese," Rev. S. Arthur Huston, Detroit.
Discussion
 4:00 P. M.—"The Adaptation of the Official Curriculum to Local Conditions," Dean Charles Smith Lewis, Indianapolis.
Discussion
 6:30 P. M.—Dinner for Delegates, Officers, and Teachers of the Sunday Schools in Toledo Convocation. Speakers: The Rt. Rev. John N. McCormick, D.D., President; Rev. Franklyn Cole Sherman, Department Secretary; Rev. William E. Gardner, General Secretary.

WEDNESDAY, JANUARY 29TH—ST. MARK'S CHURCH

- 7:00 A. M.—Holy Communion.
 9:30 A. M.—Business Session.
 11:00 A. M.—"The Problem of the Small School": (1) "Attendance," Mr. W. George Lane, Warren, Ohio; (2) "Teachers," Dean Francis S. White, Grand Rapids; (3) "Graduation," Rev. Herbert H. H. Fox, Pontiac.
Discussion
 12:30 P. M.—Luncheon in St. Mark's Parish House.
 2:00 P. M.—"Teacher Training": Mr. Warren L. Rogers, Detroit; Rev. H. Boyd Edwards, Cincinnati.
Discussion
 3:00 P. M.—"Hand Work in Sunday Schools"; Mrs. William A. Atkinson, Detroit.
Discussion
 4:00 P. M.—"Primary Methods": Miss Margaret A. Kehoe, Chicago.
Discussion
 6:00 P. M.—Dinner in St. Mark's Parish House.
 7:30 P. M.—Service in St. Mark's Church. Addresses by the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago; Rev. William E. Gardner, General Secretary.

DEATH OF REV. ALLEN K. SMITH

THE DEATH of the Rev. Allen Kendall Smith, rector of St. John's Church, Butte, Mont., for the past four months, occurred on Friday, January 17th, at a local hospital, following an operation for stomach trouble on Sunday, January 12th. Mr. Smith was a graduate of St. Stephen's College and of the General Theological Seminary. He was ordered deacon in 1893 by Bishop Potter, and advanced to the priesthood in 1894 by Bishop Tuttle. He was senior assistant at Christ Church, St. Louis, Mo., from 1893-1894, when he became rector of Grace Church, Ellensburg, Wash. He remained at Ellensburg until late last fall, when he accepted a call to the rectorship of St. John's Church, Butte, succeeding the Rev. S. C. Blackiston, who had been rector of the parish for thirty years. Mr. Smith was a man of high ideals and fine character, and in the short time he had been in Butte had won the affection of all his parishioners.

BETHLEHEM

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

Winter Session of the Archdeaconry of Reading—Men's Meeting at St. Luke's, Scranton

THE WINTER SESSION of the archdeaconry of Reading was held at Trinity church, Easton (the Rev. Archibald H. Bradshaw, rector), on Monday and Tuesday, January 13th and 14th. At the opening service on Monday evening, the Rev. Charles K. Gilbert, secretary of the Social Service Commission

of the diocese of New York, made an address on "Social Service." The Ven. A. A. Bresee, vicar of All Saints' chapel, Lehigh, was re-elected Archdeacon, and the Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, was re-elected secretary-treasurer. The Rev. Frederick Alexander MacMillen, rector of Christ Church, Reading, member of the committee on social service, read a paper, "Social Service in the Diocese of Bethlehem." The Rev. Louis C. Washburn, D.D., rector of Christ Church, Philadelphia, was unable to fill his appointment as conductor of the quiet hour at noon, and the Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, filled the vacancy. After an elaborate luncheon served at Trinity rectory the business session was resumed. The Rev. Richard Waverley Baxter, rector of St. Barnabas' Church, Reading, had not completed his masterly review of Walter Rauschenbusch's book, *Christianizing the Social Order*, when many of the clergy were obliged to leave for trains, and Mr. Baxter was requested to present his review at the next session. The Spring session of the archdeaconry of Reading will be held at St. John's church, East Mauch Chunk (the Rev. H. E. A. Burrell, rector), early in May.

ON THE EVENING of Tuesday, January 7th, a men's supper was held in the parish house of St. Luke's Church, Scranton (the Rev. Robert P. Kreidler, rector). Addresses were made by Bishop Talbot, and Mr. John W. Wood of New York.

CENTRAL NEW YORK

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

Attempts to Replace Burned Parish Register—Two Congregations Freed from Indebtedness—Notes

SEVERAL years ago the parish register of St. Paul's Church, Watertown, was destroyed in a disastrous fire. The present rector, the Rev. David C. Huntington, is attempting to replace as far as possible the records that were burned and would be grateful for any data concerning any baptisms, confirmations, weddings, or burials in the parish between the years 1890 and 1906.

THE Church of the Redeemer, Watertown (the Rev. George A. Perry, rector), has cleared away its indebtedness, the people of the parish having recently raised \$600 for this purpose. The Olin Memorial Chapel, Glen Park (the Rev. Albert E. Phillips, priest in charge), has also been freed from debt, the mortgage of long standing having been paid.

THE CLERGY of Watertown and vicinity were entertained at dinner at the home of the Rev. Romeo Gould on the evening of January 13th. An interesting paper was read by the Rev. Harry Beal on Bergson's *Creative Evolution*. This was followed by a general discussion of the subject matter of the book.

PLANS have been made for the erection in the near future of attractive and serviceable parish houses for St. John's Church, Marcellus; St. James' Church, Theresa; and St. John's Church, Cape Vincent.

THE BISHOP of the diocese read a scholarly paper on "Cathedrals" before the joint meeting of the Clerical Clubs of Utica and Syracuse on Monday, January 13th, in Utica.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Quiet Day to be Held for Diocesan Clergy—Meeting of Drexel-Biddle Bible Classes—Notes

THE BISHOP will conduct a Quiet Day for the clergy in Christ church, Dover, on January 29th and 30th, basing his addresses

on the opening chapters of St. Paul's First Epistle to the Corinthians. On the 29th there will be Evening Prayer with an address on the "Basis of Faith." On the 30th the Holy Communion will be celebrated at 7:30 A. M. There will be Morning Prayer and address on "Spiritual Knowledge" at 10 A. M.; at 11:30 A. M. the Litany will be said with an address on "Work"; at 2:15 P. M. intercessions will be offered with an address on "Judgment"; Evening Prayer will be read at 3 P. M.

THE DELAWARE BRANCHES of the Drexel-Biddle Bible Class Association held a special meeting on January 14th in St. Andrew's church, Wilmington, with the men's Bible class there, and men from Calvary, Wilmington. The Rev. K. J. Hammond presided, and addresses were made by Mr. T. Dew Jobborn, chairman of the Extension committee, and Mr. Wilson, managing director, both of Philadelphia, fully explaining the purposes and methods of the association.

THE CLERICAL BROTHERHOOD held its January meeting in the hospitable rectory of Immanuel Church, New Castle. Dr. and Mrs. Richey, the new rector and his wife, entertained a dozen clergymen at dinner, after which the brotherhood adjourned to the parish building and heard a paper on "Christian Science" by the Rev. John E. Parks.

THE ANNUAL missionary rally of the Sunday schools of Wilmington and neighborhood was held in Trinity church on the afternoon of Septuagesima Sunday. The Rev. Dr. Bratenahl made the address, and the service of the Board of Missions was used.

GEORGIA

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

Meeting of the Archdeaconry of Albany

THE ARCHDEACONRY of Albany met at Christ church, Cordele, from January 21st to 23rd inclusive. On Tuesday evening an address was given on "The Gracious Invitation of the Saviour," by the Rev. Alexander M. Rich, vicar of St. Luke's Church, Hawkinsville. On Wednesday at the business session the work in the archdeaconry was discussed, and in the afternoon the Rev. Guy H. Frazer, vicar of Christ Church, Cordele, spoke on the subject, "The Church and the Bible, the two-fold witness of the one Life." In the evening the topic, "Are the Teachings and Practices of the Church Constitutional and Reasonable?" was spoken to by the Rev. Gerald A. Cornell, vicar of St. Matthew's Church, Douglas. On Thursday at the celebration of the Holy Eucharist, the sermon on "The Work of the Holy Spirit" was preached by the Rev. Charles T. Wright, rector of St. Paul's Church, Albany. The subject of the discussion at the business meeting was "St. Paul," led by the Rev. James B. Lawrence, rector of Calvary Church, Americus. In the afternoon the Penitential Office was read and an address on "Duty" given by the Rev. William H. Higgins, rector of St. Thomas' Church, Thomasville. The archdeaconry closed its sessions on Thursday evening when the Rev. W. B. Sams, vicar of St. John's Church, Bainbridge, gave an address on "The Christian Year."

IOWA

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

**Meetings in Interest of Sunday School Work—
Moving Pictures Used for Teaching Religion**

CHURCH WORKERS of the Woman's Auxiliary and those interested in Sunday schools throughout the diocese are much interested in the visit to Des Moines of Miss Julia Emery, secretary of the Woman's Auxiliary,

and Miss Grace Lindley, associate in charge of the Junior Department, and the Rev. Dr. Gardiner, secretary of the Board of Religious Education, who will speak on Sunday school work. Besides the conferences with the representatives of the various parishes throughout the diocese gathered in Des Moines, there will be a Sunday school rally of the three Des Moines parishes held in St. Paul's church, Sunday afternoon, January 26th. On this occasion Miss Julia Emery will speak on "Children on the other Side of the World," and Miss Lindley will give an address on "How Can We Help These Children?"

THAT moving pictures may be used as an aid to religious education was evidenced by the service held recently in Christ church, Waterloo, when the Rev. George W. Hinkle gave an illustrated lecture on "The Star of Bethlehem." The church was crowded and the offertory paid the expenses of the production.

KANSAS CITY

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

Bishop's Chaplain Opens Work in Residence Section of Kansas City

THE Rev. C. A. Weed, formerly rector of St. Philip's, Joplin, is now located in the city of Kansas City and is acting as the Bishop's chaplain in endeavoring to minister to a growing residence section, known as the Country Club and Sunset Hill district. Services were commenced last Sunday in his own hired house and Bishop Partridge was with him at this first service in the new field.

KENTUCKY

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

**Laymen's League Prepares for Lenten Meetings—
Diocesan Council of the Girls' Friendly Society**

THE JANUARY MEETING of the Laymen's league was held at the Cathedral House on Thursday evening, January 16th, the president, the Hon. Charles S. Grubb, presiding. Most of the meeting was devoted to the discussion of the coming parochial missions and how the League can best advance this movement. Arrangements were made for the more intelligent reporting of these various services and speakers and Theodore C. Snively was appointed chairman of the press and publicity committee. Arrangements were also completed for the Lenten noonday services, conducted each year under the auspices of the League. Instead of holding them at the Board of Trade Building as heretofore, a more central location has been selected in the heart of the retail district; the Casino Theatre has been secured and it is planned to admit women as well as men to the services this year. A list of well known speakers has been secured.

THE REGULAR quarterly meeting of the Girls' Friendly Society diocesan council was held in the Girls' Friendly room of the Cathedral House on Thursday morning, January 16th. Arrangements were made for completing the apportionment for the Eve Alexander Memorial Fund and it is also planned to form a diocesan Senior Member Club in connection with the work of the Friendly.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Men's Club Organized at Versailles—Large Indebtedness Paid on Margaret College

ON NEW YEAR'S NIGHT, the Rev. J. M. Maxon, rector of St. John's Church, Versailles, Ky., gave a dinner for the men of the parish, the occasion being also the celebration of Mr. Maxon's birthday. About twenty-five

men attended and the Bishop was also present. Great interest was manifested in parochial and general church matters. At the dinner a Men's Club was organized, and the men undertook to pay by individual monthly subscriptions the salary of one of the teachers in Margaret College, of which institution Mr. Maxon is also the president. The parish has lately adopted the duplex envelope system and has appointed a separate treasurer for missions and the Bishop's salary and House Fund.

MARGARET COLLEGE resumed work on January 7th after the Christmas holidays with every student in her place and with three new boarders and two new day pupils. Since the beginning of the new year the president, the Rev. J. M. Maxon, has paid off \$1,800 more of the college indebtedness.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

**Improvements at Memorial Church, Baltimore—
Sunday School Work at the Advent, Baltimore—Notes**

THE PARISH BUILDING of the Memorial Church, Baltimore (the Rev. William M. Dame, D.D., rector), has recently been thoroughly renovated and improved. The heating plant has been repaired, hardwood floors have been laid in the lower rooms, metal ceilings have been hung and the rooms handsomely decorated by a prominent Baltimore firm, making it one of the most complete and attractive parish houses in the city. At a recent annual election of officers of the Junior Brotherhood of the parish, the following were chosen: Director, Mr. Edward T. Hills; Vice-Director, Mr. Clarence W. Miles; Secretary, Mr. Allen S. Seward; Assistant Secretary, Mr. Alfred Showman; Treasurer, Mr. Murray G. Waters; Assistant Treasurer, Mr. Campbell Carmine; Member of the Executive Committee, Mr. Willson L. Sellman.

A NEW and valuable system of lessons has lately been inaugurated in the Sunday school of the Chapel of the Advent, Baltimore. The questions and answers are prepared by the vicar, the Rev. C. P. Sparling, and are explained to the teachers at the normal class on Friday nights, who in turn teach them to their scholars on the following Sunday. On the first Sunday in the month a service is held in the church, instead of the regular session of the Sunday school, and the vicar catechizes the scholars on the lessons of the previous month. The text book is the Book of Common Prayer, which in its Epistles and Gospels provides the Bible lesson for the course this year. Deaconess Peet is also present every Friday night and is giving instructions in Sunday school pedagogies.

AT THE ANNUAL MEETING of Ascension Chapter, Brotherhood of St. Andrew of the Ascension Church, Baltimore, Md., held recently, the following officers were elected for the ensuing year: Director, Mr. W. R. G. Irwin; Vice-Director, Mr. Samuel T. Wheatley; Secretary, Mr. J. Frank Reed; Treasurer, Mr. R. Irving Catlin; Member-at-large of ways and means committee, Mr. J. C. B. Swindell. Mr. Herbert R. Grymes was elected director of the Junior Chapter, and Mr. Eugene Milener, vice-director.

MR. HOBART SMOCK, a most devoted Churchman, choir director and tenor soloist of the Church of the Ascension, Baltimore, who was the musical director of "The Pageant of Darkness and Light" in connection with the World in Baltimore Missionary Exposition, was recently presented with a beautiful silver service by the members of the choir of the pageant. The presentation speech was made by his rector, the Rev. Richard W. Hogue, and nearly all of the 1,600 members of the choir were present.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
Cathedral Representatives Seek Right from Legis-
lature—Meeting of Clerical Association—
Notes of Interest

REPRESENTATIVES of the St. Paul's Cathedral appeared before the committee on legal affairs of the Massachusetts legislature a few days ago to ask for permission to confer upon the Cathedral the same powers and duties originally conferred upon the proprietors of the old St. Paul's Church in so far as the removal and reinterment of the bodies under the Cathedral are concerned. It was explained that by a bill in equity of the Supreme Court the proprietors who were the pew owners of old St. Paul's already had conveyed all their rights to the Cathedral and the old corporation had been wiped out; but there are so many heirs to the owners of the tombs, and they are so widely scattered, that it was decided that the better way was to grant the power by statute. There was no opposition.

THE MASSACHUSETTS CLERICAL ASSOCIATION at its monthly luncheon held in the St. Paul's Cathedral rooms accepted regretfully the resignation of the Rev. Thomas S. Cline as president, as Mr. Cline is soon to go to Philadelphia where he has accepted a call. In his place the association elected the Rev. Frederick B. Allen, superintendent of the Episcopal City Mission. It was announced that the speaker at the February luncheon will be the Rt. Rev. William Boyd Carpenter, former Bishop of Ripon, England, and at the March luncheon the Very Rev. Dean Marquis of St. Paul's Cathedral, Detroit, Mich. The address at the present luncheon was given by Bishop Williams of Michigan.

THE REV. MAX L. KELLNER, professor at the Episcopal Theological School, Cambridge, is on the high seas bound for Palestine where he goes to make a study of the present excavations in the Holy Land. Later he will go to Egypt. He sailed from New York on January 21st and during the early part of his trip will spend a few weeks on the Continent. He is accompanied by Mrs. Kellner and their young son and will be away until the latter part of September. On the night before his departure for New York, Professor and Mrs. Kellner, together with most of the faculty, were the guests at dinner of Professor and Mrs. Henry B. Washburn.

TRINITY CHURCH, Boston, has issued its annual year book and it is therein recorded that the present number of communicants is 1,810. During the year ending with Advent there were 70 baptisms, 59 marriages, 56 burials, and 82 confirmations. The Sunday school numbers 525 teachers and pupils. In the introduction the Rev. Dr. Mann makes feeling reference to the deaths of two of the leading parishioners, William Gray Brooks, the last surviving member of the family of Bishop Brooks, and Amory A. Lawrence, brother of the Bishop; also to others who had served the parish long and well.

THE ARCHDEACONRY of New Bedford held its annual meeting at Trinity church, Bridgewater, on January 14th and there was a large attendance. The sermon was preached by the Rev. Malcolm Taylor of Taunton, and Archdeacon Samuel G. Babcock was the celebrant at the Holy Communion. The officers elected were these: Treasurer, Arthur L. Walker of Brookline; Secretary, the Rev. George E. Osgood of North Attleboro; Executive Committee, the Rev. Daniel D. Addison of Brookline, the Rev. Malcolm Taylor of Taunton, Philip S. Parker of Brookline, and W. H. Bent of Taunton.

THE REV. PHILLIPS E. OSGOOD, rector of the Church of Our Saviour, Roslindale, has accepted an invitation to be the academic preacher at the West Point Military Academy,

on Sunday, February 2nd. During the previous week he will make two addresses before the Rhode Island Diocesan Sunday School Union in that neighboring state.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop
Every-member Canvass at the Messiah, Detroit—
Death of Thomas H. Pitkin—Meeting of the
Detroit Church Club

A COMMITTEE of thirty men and women recently completed a canvass of the members of the Church of the Messiah, Detroit, who were making no pledges and a few others who might be asked to increase their pledges, for parish support and for Church extension. Less than half of the parishioners were called upon as coming under the above conditions. The canvass was promptly completed in three weeks, and with the result that the total income of the parish was increased thirty-six per cent., and the income for Church extension one hundred and twenty per cent. This is rather remarkable when it is considered that an every-member canvass was made two years ago, and only two out of more than two hundred pledges obtained by the recent canvass amounted to fifty cents.

THE FUNERAL of Thomas H. Pitkin, son of the Rev. Dr. Thomas C. Pitkin, for many years rector of St. Paul's Church, Detroit, was held on Thursday, January 16th. Mr.

DREADED TO EAT

A Quaker Couple's Experience

How many persons dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Phila. lady said:
"My husband and I have been sick and nervous for 15 or 20 years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals. (Tea is just as injurious, because it contains caffeine, the same drug found in coffee.)

"We tried doctors and patent medicines that counted up into hundreds of dollars, with little if any benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given upon request. Read the little book, "The Road to Wellville," in pkgs.

Postum now comes in concentrated form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to a golden brown.

Instant Postum is convenient; there is no waste; and the flavor is always uniform. Sold by grocers—50-cup tin, 30 cts., 100-cup tin, 50 cts.

A 5-cup trial tin mailed for grocer's name and 2-cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

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

The Commuter's Comfort

Nearly all Americans are in a hurry. The hurry habit is contagious. Even school children acquire it, especially as they approach the higher grades where the studies increase and the punctuality and attendance become more important.

Worry is also an American habit. It has been called by many travelers, in fact, "the great American disease." Now if we put hurry and worry together we have a combination which makes the human machinery run down before it has attained the highest point of usefulness and efficiency. Hurry and worry are the advance agents of nerve exhaustion. The winter days are the days when a man or woman who gets in a full day's work must have a breakfast that gives the greatest bodily warmth and nourishment with the least expenditure of time and effort in preparation. These are also the days when the job of getting the children off to school promptly with a good nourishing breakfast presents one of the problems of the household.

The problem is easily solved by the housewife who knows shredded wheat and the many delicious combinations that can be made with it. Shredded wheat has been called "the commuter's comfort" for the reason that in the larger cities where so many business men have to go on schedule time, they have found in this ready-cooked cereal a food that is easily and quickly prepared and contains the greatest amount of strength-giving nutriment.

Being ready-cooked and ready-to-serve, it is so easy to prepare with shredded wheat a delicious, nourishing meal for school children who are rushing off to school or for the business man or woman who has to get to the office or store at an appointed time every day in the year. Two shredded wheat biscuits, heated in the oven for a few moments to restore their crispness and eaten with hot milk or cream, will supply all the nourishment needed for a half-day's work or play.

Several Books of Comfort for the Sick and Bereaved

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A Simple Explanation. By the Rev. ROBERT C. L. READE. .60; by mail .66.

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Milwaukee, Wis.

Pitkin was seventy years old. Though he had been ailing for two or three years, his death was somewhat unexpected. Mr. Pitkin had been a tutor among the young people, and was much beloved by them. His sisters, who survive him, are in Europe. The Rev. Dr. Maxon, his rector, and the Rev. Mr. Frisbie, an old friend of the family, officiated.

A REGULAR MEETING of the Detroit Church Club was held in the dining hall of the Church House of St. Paul's Cathedral on Thursday, January 16th, beginning with a dinner at 6:30 P.M. Seventy-five members were present. Reports were made and steps taken to insure the settlement of the Church by the establishment of missions in the city and vicinity where it is now not represented. The matter of chief interest was an address by the Probation officer, Mr. Venn, whose topic was "The Causes of Crime."

MILWAUKEE

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

Death of Miss Grace P. Jones—Appointed on the Standing Committee of the Diocese

THE DEATH of Miss Grace P. Jones of Oconomowoc occurred in that city on January 18th, when Miss Jones was within two days of her eighty-fifth birthday. In her younger days she was one of the most active Churchwomen of that portion of the diocese, having resided in Oconomowoc since 1859. For a number of years she was principal of a seminary for young ladies at Oconomowoc, founded by Bishop Kemper, which did good work for a number of years. The school was discontinued in 1886. Miss Jones is survived by one sister, Mrs. Abbie Thornhill, and a nephew, Charles Thornhill, both of whom reside in Oconomowoc.

THE BISHOP has named the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, to succeed the Rev. Frederick Edwards on the Standing Committee of the diocese. Mr. Edwards has removed to New York.

MISSOURI

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

Conference on Religious Education Held in St. Louis

ON SUNDAY, January 12th, the Rev. W. E. Gardner, secretary of the General Board of Religious Education, held a conference in St. Peter's parish house, St. Louis, on Sunday school matters. About seventy-five clergy and teachers assembled, and Bishop Tuttle called the meeting to order with a short speech emphasizing the place of children as shown in the Prayer Book. Mr. Gardner gave an account of the work and problems of the Board, and answered a number of questions asked from the floor.

NEWARK

EDWIN S. LINES, D.D., Bishop

Memorial Service for Dr. Blanchard—Meeting of the Church Club—Rector Will Take Up Social Service Work

MEMORIAL SERVICES for the late rector of Grace Church, Madison, N. J., were held on Sunday afternoon, January 12th. Bishop Lines was in charge and delivered an address, referring to the beginning of a long friendship with Archdeacon Blanchard, dating back to the days when they were classmates in the Berkeley Divinity School. He also read by title, a long list of memorial resolutions and messages which have come from the many societies, commissions, and clerical associations with which Dr. Blanchard had been affiliated. Other addresses were made by

Bishop Lloyd, the Rev. P. F. Sturges, rector of St. Peter's Church, Morristown, and the Rev. C. Malcolm Douglas, rector of Christ Church, Short Hills. The addresses followed a shortened form of Evening Prayer; Psalm 91 was read by the Rev. Dr. Mottet of New York; the lesson from Revelation 21 was read by Archdeacon Carter; the prayers and benediction were said by Bishop Lines.

AT THE recent mid-winter dinner and meeting of the Church Club of the diocese, held in Trinity House, Newark, most interesting addresses on the topic, "The Immigrant and his influence upon America and the Church," were made by the Rev. Edward M. Frank, rector of the Church of the Advent, Philadelphia, who is doing a unique work in Philadelphia among the aliens there who come from Greece, the Balkan States, and Southeastern Europe; and by Professor Charles S. Baldwin of Columbia University, New York, who has given deep study to the subject of immigration and especially to the Church's duty toward our foreign population.

ENOUGH subscriptions have been obtained by the Social Service Commission of the diocese to make it possible for the Rev. Augustine Elmendorf, rector of the Church of the Holy Cross, Jersey City, and secretary of the commission, to give one half of his time to making investigations of social and industrial conditions demanding attention, and to present the subject in parish churches. The Rev. Charles E. Oswald is assisting in the work of the Church of the Holy Cross in Jersey City.

NEW JERSEY

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

Parish at Point Pleasant Pays Off All Indebtedness

THE RECTOR and people of St. Mary's-by-the-Sea, Point Pleasant, N. J., are rejoicing in that, after a ten weeks' effort, a mortgage of \$500 on the parish building has been paid off. During the ten months' rectorship of the Rev. John T. Matthews the above debt

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and a note of \$100 have been paid. Sunday, January 12th, was a day of general rejoicing as the congregation saw the parish free and clear of all debts.

SOUTH DAKOTA

GEORGE RILLER, JR., Miss. Bp.

Speaks in Church by License of the Bishop—Churchman Elected to Supreme Court of State—Death of Judge Gifford

JOSEPH MILLS HANSON, a devout Communicant of Christ Church, Yankton, an author and boy story writer of national repute, by special license of the Bishop, read a scholarly and instructive paper on the Balkan-Turkish war, entitled, "The Eighth Crusade," in his parish church recently. Roman Catholics and members of other denominations, as well as Church people, attended the service in considerable numbers, and were aroused by Mr. Hanson's eloquent words to great enthusiasm for the Balkan cause.

MR. HOWARD GATES, chancellor of the district, and junior warden of Calvary parish, Sioux Falls, was chosen at the last election a member of the Supreme Court. Mr. Gates is the leading layman of the district, a devout and earnest Churchman, and a valuable helper to his Bishop and rector.

JUDGE GIFFORD, a pioneer resident of the state, and a Churchman, who has acted as warden at Canton for many years, and was at one time chancellor of the district, died at his residence in Canton on Friday, January 17th.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Service for Foreigners Held in Cincinnati—Musical Service at the Cathedral—Bishop Vincent Addresses Y. M. C. A. on Unity

A SERVICE for foreigners was held in the Cathedral, Cincinnati, Ohio, on the first Sunday after Epiphany. There was a choral celebration with the Bishop as celebrant. The service was chiefly in German. An address was made by the Rev. Gilbert P. Symons of Glendale, chairman of the Diocesan Commission on Work among Foreigners. The Church through Mr. Symons and the City Mission Society is taking a lively interest in a Home for Foreigners where some of the 6,000 Hungarians in Cincinnati are being reached socially, intellectually, morally, and spiritually.

ON THE Sunday evening after the Feast of the Conversion of St. Paul, the Cathedral choir will sing "The Conversion" a cantata, words by the Rev. Francis Yarnall, and the music by Harry Alexander Matthews, under the direction of Mr. K. O. Staps, A.R.A.M. On St. Paul's Day the Bishop will observe the twenty-fourth anniversary of his consecration, celebrating the Holy Communion in the morning and having a quiet hour for his clergy in the afternoon.

BISHOP VINCENT addressed the men's meeting at the Y. M. C. A., Cincinnati, on Sunday afternoon, January 19th, on the subject of "Church Unity."

TENNESSEE

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

Meeting of West Tennessee Convocation—Son of Bishop Gailor Wins Rhode Scholarship

THE CONVOCATION of West Tennessee met at Holy Trinity church, Memphis (the Rev. Prentice A. Pugh, rector), on January 14th and 15th, with the following on the programme: Convocation sermon, the Rev. Edmonds Bennett, D.D., "Work in the Convocation and Reports of Missionaries," Dr. A. C. McCabe, Archdeacon, leader, "How to Reach

the People," five minute addresses, the Rev. Messrs. P. A. Pugh, John B. Cannons, and Messrs. W. I. Moody, I. N. Chambers, G. H. Bachelor, J. R. Parisher; Essay, "Some Needed Changes in the Prayer Book," the Rev. C. S. Ware; conference on "Woman's Work" led by Mrs. John Shortridge; missionary meeting with ten minute addresses by the Rev. Messrs. G. L. Neide, J. Lundy Sykes, George O. Watts, W. D. Buckner.

FRANK HOYT GAILOR, the son of the Bishop of the diocese, won the Rhodes scholarship against a large number of competitors, and he goes to Oxford in the fall.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Former Bishop of Ripon Preaches at the Cathedral—Meeting of the Sunday School Institute and the Woman's Auxiliary

THE Rt. Rev. William Boyd Carpenter, D.D., preached in the Bethlehem chapel on Sunday, January 19th. Bishop Carpenter delivered the Reinicker lectures at the Episcopal Theological Seminary of Virginia during the week ending January 18th. Church conditions in England, the United States, and Canada, and the office and work of a preacher were the Bishop's subjects.

AT THE Church of the Epiphany on Tuesday, January 21st, there was a joint meeting of the Sunday School Institute and the Woman's Auxiliary of the diocese, with an illustrated stereopticon lecture on Japan by Canon Bratenahl, secretary of the Third Missionary Department.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Bishop McCormick Made Chairman of "Morals Efficiency Commission"—Chapel at Pro-Cathedral Beautified—Children's Missionary Rally

THE CITIZENS of Grand Rapids have appointed a "Morals Efficiency Commission" of nine members, to lead in the crusade for a clean city and for the extermination of social vice therein. Bishop McCormick has been made chairman of this commission.

IN THE recently redecorated chapel at St. Mark's Pro-Cathedral, Grand Rapids, has been hung over the new altar, a beautiful copy of Raphael's Transfiguration. The painting was done a number of years ago, and given in 1888 to St. Mark's by the late Richard E. Butterworth.

ON Septuagesima Sunday, February 2nd, the date of the annual children's missionary rally, the Church Sunday school children of the city will be addressed by Bishop Van Buren, former Bishop of Porto Rico.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Brotherhood of St. Andrew Arranges for Lenten
Noon-day Services in Buffalo

UNDER the auspices of the local assembly of the Brotherhood of St. Andrew there will be the annual services every noon during Lent in St. Paul's church, Buffalo, beginning on February 6th, when the speaker will be the Rev. David L. Ferris, rector of Christ Church, Rochester. On February 7th the Bishop of the diocese will conduct the service; and from February 10th to 14th, the Rev. Francis S. White, Dean of St. Mark's Cathedral, Grand Rapids, Mich.; February 17th to 21st the Rev. Almon Abbott, Dean of the Cathedral at Hamilton, Ont. The Rt. Rev. Harry S. Longley, D.D., Bishop Suffragan of Iowa, will be the special preacher from February 24th to 28th; the Rev. W. W. Bellinger, D.D., L.H.D., vicar of St. Agnes Chapel, New York, from March 3rd to 6th; March 7th, the Rev. Wallace M. Gordon,

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assistant rector at Trinity church, Buffalo; March 10th to 14th, the Rev. Laurens MacLure, D.D., rector of Grace Church, Newton, Mass.; March 17th to 19th, the Rev. E. P. Hart, rector of St. Mark's Church, Rochester; March 22nd, the Rev. J. A. Register, D.D., rector of St. Paul's Church, Buffalo. Every Saturday noon, excepting during Holy Week, Lenten musical recitals will be given.

WEST VIRGINIA

Geo. W. Peterkin, D.D., LL.D., Bishop
Wm. L. Gravatt, Bp. Coadj.

Progress of Work at Berkeley Springs and Hedgesville

St. MARK'S CHURCH and rectory, Berkeley Springs, have just been repainted with churchly and pleasing colors at a cost of over \$200, raised by St. Mark's Guild and personal contributions. The roof of the church will be reshingled in the spring, and if possible choir stalls for the vested choir will be put in next summer. The doors of the church have not been locked day nor night for several years, and though situated on the main street nothing has ever been taken, which is to the credit of the town.

At MOUNT ZION CHURCH, built in 1817, Hedgesville, a vested choir was organized last July and now numbers twenty members. Both churches are under the charge of the Rev. Parnell Le B. Cross.

CANADA

News from the Dioceses Across the Border

Diocese of Toronto

THERE was a very large attendance in the Convocation Hall of Trinity College, Toronto, on Sunday morning, January 12th, when Bishop Anderson of Chicago preached. The Bishop took for his text the words of St. John, "He that saith I know God and keepeth not His commandments is a liar."—OVER six hundred men sat down to the banquet of the men's association in St. Anne's parish in the new hall, on January 8th. The guests included Bishop Stringer of Yukon, the Bishop of Toronto and the Assistant Bishop, Sir Edmund Osler, and many other prominent men.—THE WOMEN'S GUILD of St. Mark's parish have presented the rector, the Rev. W. L. Armitage, with a very handsome silk cassock and with a surplice. They have also provided new cassocks and surplices for the choir.—PROFESSOR GRIFFITH THOMAS preached the opening sermon of the Laymen's Missionary Movement campaign in the Church of the Epiphany, Toronto, on January 12th.

Diocese of Quebec

THE EPIPHANY APPEAL for foreign missions was read or used to call for contributions in all the parishes in the diocese on January 12th.—THE REV. CANON WALTERS of Mal Bay has been appointed by Bishop Dunn to be Rural Dean of Gaspé, in the place of the Rev. E. A. Dunn, resigned. The Gaspé deanery includes the Magdalen Islands, the Labrador, and the parishes on the Gaspé coast.—THE GENERAL SYNOD committee of the Revision, enrichment, and adaptation of the Prayer Book held meetings on January 8th and following days, in the Cathedral Church Hall, Quebec. The committee is composed of the Canadian Bishops, and the members appointed from the clergy and laity. Bishop Williams of Huron is convener and Dean Bidwell of Kingston is secretary.—THE ANNUAL business meeting of the Church Society of the diocese will meet in the Cathedral Church Hall on February 5th.—SEVERAL good speakers are expected to be present at the Sunday school conference to be held in Quebec on February 9th and 10th. A good attendance is hoped for from the country superintendents and teachers as well as from the city parishes.

Diocese of Huron

MUCH INTEREST was shown in the address given by Miss Norah Bowman, missionary on furlough from Japan, at the meeting at St. John's parish, Glencoe, on January 7th.—A MEN'S ASSOCIATION was organized in Trinity parish, Brantford, on January 7th.

Diocese of Montreal

PRAYERS were offered in the city churches in Montreal, on Sunday, January 12th, for the recovery of the Duchess of Connaught, who had a recurrence of the attack of peritonitis from which she suffered in the summer. It was found necessary to remove her from Ottawa to the Royal Victoria Hospital, Montreal. The health of the royal patient is now much improved.

Diocese of Columbia

IT HAS BEEN decided that the new Cathedral to be built in Victoria shall be erected on the site of Bishop's Close. It is intended that it shall accommodate three times as many people as the present one. The site being large enough, it is thought that a residence for the Bishop, the Dean, the Archdeacon, and the canons will be built together, as well as a combined synod hall and Sunday school. An addition of seven has been made during the year to the clerical staff of the diocese.

Diocese of Algoma

A NUMBER of the clergy in the rural deaneries of Muskoka and Parry Sound have joined the lately organized branch of the Society for Sacred Study. The Bishop has appointed the Rev. T. B. Holland of Port Carling, warden of the branch.

Diocese of Qu'Appelle

BISHOP HARDING has called a meeting of the diocesan synod to be held at Regina on January 29th. There are now ninety-six clergy in the diocese and more than two hundred lay delegates to synod. As about forty towns have come into existence in the last year and a half, at least twenty-five additional clergy in priest's orders will be needed for the spring work. There are now five Anglican churches in the city of Regina. One of them, the Church of the Royal Northwest Mounted Police barracks, has been used for the services of the Church for the past twenty-eight years. St. Chad's Hostel is now so full that some of the students are being housed in the shack built by professors and students. Operations for the new building will be begun early in the spring.

Educational

At A MEETING of the trustees of Hobart College, held in New York City on Tuesday, January 14th, the chief business before the meeting being the consideration of a successor in the presidency of the college to ex-President Stewardson, the following resolution was unanimously adopted and request made that it be given to the Church press:

"On account of certain statements which have appeared in the public press of late to the effect that the trustees of Hobart College had decided upon selecting a layman rather than a clergyman for president, it seems fitting that the trustees should publicly announce that no such decision has been reached.

"Hobart has been so generously aided by the laity and by various educational and religious associations of the Protestant Episcopal Church, and numbers among its alumni so many clergymen of that Church, that the relation between the Church and the college found convenient expression in the designation of Hobart as a 'Church College.' When efforts have been made to correct the impression of Church control and preference for the Church, arising from this designation, and to emphasize the fact that the college

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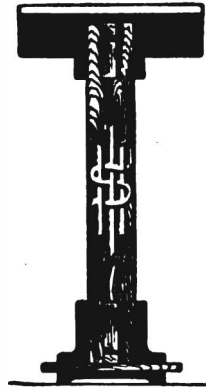
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is free from any denominational control and open-hearted to all denominations, some have been led to believe that Hobart College had changed its attitude toward Christian education and was losing its claim on Episcopal patronage.

"The trustees of Hobart College desire to disclaim any such change of attitude and to record briefly the policy of the college, which is:

"That its trustees, faculty, and students are absolutely free from all denominational control and are not required to submit to any religious tests; that Hobart College shall always stand for Christian education, its trustees believing that now, even more than in the past, young men at college and away from home associations need the moral support of a Christian training, which, unfortunately, seems lacking in many of the larger institutions of learning; that one of the great advantages of the small college is the close association of the president and the faculty with the student body and the consequent strong influence upon the students for good, and keeping this idea in view, the trustees will endeavor to select as president a man whose Christian influence will promote the best traditions of the college and make for the development of the highest Christian character in the students."

Those present at the meeting were: Bishop Walker of Western New York; James Armstrong, LL.D., New York; the Rev. E. Worcester, Boston; the Rev. J. P. Peters, D.D., New York; Henry A. Prince, New York; P. N. Nicholas, Geneva; John K. Walker, Buffalo; D. J. Van Auken, Geneva; R. F. Rankine, New York; Thomas H. Chew, Geneva; Douglas Merritt, Rhinebeck; Theodore J. Smith, Geneva; William M. V. Hoffman, New York, and Dean Wm. P. Durfee, acting president of Hobart College.

AT THE annual meeting of the trustees of De Veaux College, Niagara Falls, N. Y., the Bishop of the diocese of Western New York in the chair, a further gift of \$1,000 was reported from Mr. Charles Kennedy, making in all a gift of \$3,000 from this gentleman, to establish the Kennedy endowment fund, for a scholarship. There are now twenty-three foundationers and seventeen pay-pupils on the roster and there has been an increase in the endowment of \$1,500.

THE GOODNESS OF GOD

IT IS POSSIBLE, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world, it is possible still to cling to the conviction of God's merciful purpose toward His creatures, of His parental goodness even in suffering; still to feel that the path of duty, though trodden with a heavy heart, leads to peace; still to be true to conscience; still to do our work, to resist temptation, to be useful, though with diminished energy; to give up our wills when we cannot rejoice under God's mysterious providence. —Selected.

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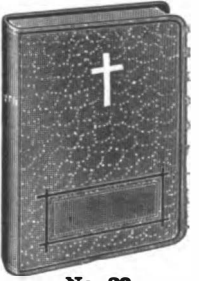
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