

The Living Church

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

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EDITORIALS AND COMMENTS

Love as a Catholic Force

WHEN in obedience to the dictates of good breeding a man politely refrains from interrupting a conversation, it is very provoking to him to find that his pet idea has suddenly escaped. It gives a man an unpleasant moment; and yet it is a common enough experience. You have some rare gem of wisdom to display, but when your opportunity arises to show it to a delighted audience, you have forgotten what you meant to say. It is, to put it mildly, somewhat disconcerting.

Some such affliction is at the root of much theological controversy. An obvious and fundamental truth is lost sight of in the heat of an argument, though it has an immediate bearing upon the subject in hand. The grievous thing about this trick of the human mind is the harm that is done to the cause of Christ by our failure to apply His precepts where they are most needed.

It is of the very fundamentals of Christianity that it is not so much a system as a life. Its first concern is with the Person of Christ. The one essential question at the outset is, "What think ye of Christ? Whose Son is He?" Upon that all the rest hinges. Yet this obvious question has often met the same fate as truths and principles of a far more recondite nature, when theological controversy has been mooted. Other systems rest upon dogmas, and the personalities of their founders are no longer important. Moses and the prophets are dead; so also are Mohammed and Confucius. Christianity alone is founded upon a living Person.

Various efforts have been made to build up a philosophy of religion which shall find some other centre than the Person of Christ. It is of the tragic essence of these efforts that their promoters were often most keenly devoted to our Blessed Lord. They felt that their systems of thought were only as buttresses to the main fabric. Not one of them had the faintest shadow of a wish to derogate one jot or tittle from His Majesty. They would have shrunk with abhorrence from such a thought. Even most of the heresies must be put down to a one-sided insistence upon some truth of wider application than one finite mind could grasp. The Catholic Church alone could keep the due proportion of the Faith.

To-day two views stand diametrically opposed. One places the centre of visible Christianity in the Papacy. The other finds that unity in the written word of God. With Catholic Churchmen it is a commonplace to hold that it is the function of the Church to teach and of the Bible to prove. We know what serious inroads upon the time-honored Bibliolatry have been made by the higher criticism. There is no need to show that an infallible Book can never be God's way of establishing His Kingdom upon earth; it would also require an infallible interpreter. In this Rome joins hands with the most rigid Protestant. As a labor-saving device the palm may well be yielded to Rome. But the infallible layman finds much consolation in his right of private judgment. Yet surely neither view can reach to the true centre of Christianity.

THE QUESTION IS, does either view afford a real centre for our religious life? In the face of the innumerable divisions

of Protestantism no one will dare to assert that there is any real outward unity to be found in the mere reading of the Bible. In the face of the actual cleavages of Christendom, Rome asserts that all with whom she is not in communion are false to the Faith. The reply is categorical. Will her challenge stand? It might, if Christianity were a mere system. But papal supremacy will not of itself account for the anxiety of non-papists to be loyal to the Person of Jesus Christ. Papalism can give no account of the passionate devotion to our Lord found outside the Roman fold. In other words, papalism does not exhaust Christianity. Yet the claim of papalism is that it lies at the very root of Christianity, that it is the well spring from which all graces flow. Rome claims to be the infallible teacher of the Truth. Yet even here, loyal as we must be to the Truth, we cannot shut our eyes to this, that it is not the truth about Jesus Christ which is the centre of His Religion, it is *Himself* who is the centre. The Holy Gospels themselves are not so necessary to our souls as He is. Knowledge and faith and hope come behind charity in the Christian graces. And charity is "the very bond of all virtues, without which whosoever liveth is counted dead before God."

The Roman claims, like the claims for the Bible, come very near to setting up another centre, very near to laying another foundation than that is laid which is Christ. When a buttress is so built as to assume the proportions of a wall, the building has become deformed from the architectural point of view. The papacy is such a buttress. It was intended to maintain the outward unity of the Church, to secure her disciplined organization. But the Supreme Pontiff is not the sole successor of the apostles. He is not the sacramental sign of all Holy Orders. Very human is the desire to hear the thunders of Mount Sinai. But the gift of truth is the gift of the Holy Ghost poured out upon the whole body of the faithful. He is the bond of unity. And Rome has yet to show that validity of sacraments depends upon the outward sign of unbroken communion with a certain See.

Here also is a subtle danger for ourselves. Amid the strife of tongues, amid the jangling of party strifes, many yearn deeply for the repose of quiet submission to the voice of Authority. When the one Source of all Authority speaks, we must hear. And no system, be it Papal or Protestant, be it Jewish or Buddhist or Mohammedan, has ever spoken with all the authority that comes from the Personality of Christ. To substitute any rigid system of outward conformity to rule for this personal loyalty to Christ is to dislocate the whole scheme of Christian living. Loyalty to the decrees of the Church is the fruit and not the root of Catholicism. The Roman claims tend to subvert this order. They lay all stress upon the sign. No Churchman can object to laying emphasis upon an outward sign of an inward and spiritual grace. But every Catholic must object to such an emphasis upon the sign as should distort the due proportion of the faith. That is his ground of refusal to accept the paramount authority of any Book, however holy. It is his ground of refusal to accept the paramount authority of any papal system to expound his faith. It is quite true that

Christian theology is systematic. No one part is repugnant to any other part. And one clear function of the apostolate is the equality of the apostles in their ministerial function. That duty is to bear witness of the Resurrection of our Lord with all that the Resurrection implies of hope and power for the souls of men. With all her faults and shortcomings the Anglican Church has laid hold upon that Evangelical principle of loyalty to a Person. He that willeth to do the will of God shall know of the doctrine whether it be of God. Theological exactness is of great importance, but it is borne on the tree and does not bear the tree. There is this truth in the extreme Protestant position, that true belief flows from true living in vital union with our Lord. Its error lies in making the individual the test, and not the whole body of the faithful. Rome also makes an individual the supreme test, even though that individual is one of the great patriarchs of Holy Church. To make one Bishop's acceptance of truth the sole criterion of loyalty to truth must, in so far, take something from the powers of spiritual discernment granted other Bishops by virtue of their ordination and of their conformity to the priestly life. That life they share in common. That life they exhibit together. To exalt one of them above his fellows is to lower the others beneath him. If he have more of the mind of Christ, they have less. If by virtue of his office he has greater spiritual discernment, by the limitations of their office they have less. The indications given in history of the operation of the grace of orders lead us to no such conclusion. Though theology be a science, we desire no theologians who are not in heart and will loyal to Jesus Christ. There is an intimate relation between holiness and truth even in the individual. A good man knows more of real Bible truth than a mere scholar familiar with its text.

PERHAPS if we could see this truth in its right proportion, we might save ourselves from many hasty, even if attractive, panaceas for the ills of a divided Christendom. Schism is a deadly sin; and sin is war against the love of Jesus Christ, the Son of God. Holy charity, the Love of God, is what we need. And Love is the one power that can repair the breaches of the Church, the one possible bond of unity between the broken branches. If we forget its universal bearing, after all we are but finite. But as often as we do forget to let its gentle light shine upon knotty problems of the faith and life, so often are we less than Catholic. Controversy has gained its bad name from men's forgetfulness of Christian charity. But when it is remembered, it gives a tongue and a wisdom which no adversary can gainsay, it polishes to brilliant lustre each sparkling gem of truth, and fills with joy all who are so happy as to come within sound of its voice.

AN interesting announcement, which has long been awaited, is that of the early appearance of the first number of the *Constructive Quarterly: a Journal of the Faith, Work, and Thought of Christendom*. The magazine is to be edited by

A New "Constructive Quarterly" Mr. Silas McBee, formerly editor of the *Churchman*, and its scope is thus described in the prospectus:

"It provides a platform from which leaders in scholarship and action of all nations and all churches—Greek, Roman, Anglican, Protestant—address the world without sectarian animus with regard to their work and progress."

"The *Quarterly* has no scheme for propagating a system for the unity of Christian Churches. It will therefore have no editorial pronouncements. It offers itself rather as a forum where the isolated Churches of Christendom may reintroduce themselves to one another through the things that they themselves positively hold to be vital to Christianity."

"Two conditions are imposed: First, that the Faith and Work and Thought of each Communion shall be presented in its absolute integrity, including and not avoiding differences; and second, that no attack with polemical animus shall be made on others."

Mr. McBee has associated with himself as members of an editorial board in this venture such representative men in Christendom as Archbishop Platon, Dr. William Adams Brown, Dr. Du Bose, President W. Douglas Mackenzie, Dean Shailer Mathews, Mr. George Wharton Pepper, Dr. Robert E. Speer, Dr. Henry Van Dyke, Dr. William Harman van Allen, and groups of theologians in Germany, Russia, and England, the latter including the Bishop of Winchester, Dean Inge, Dr. Sanday, Mr. Balfour, Dr. James Denney, etc. Coöperating committees of Roman Catholics include Fr. John J. Wynne, S.J., Mgr. Shahan, Father Thurston, Father Sydney Smith,

Mr. Wilfrid Ward, Mgr. Batiffol, etc. The first number to be issued, which will be dated for March 1913, will include, among others, the following papers: A Constructive Treatment of Christianity, by Dr. Du Bose; Union Among Christians, by Wilfrid Ward; Reforms of Pius X., by John J. Wynne; The Awakening of American Protestantism, by Shailer Mathews; The Pacific and the Warlike Ideals, by Wm. Sanday, etc.

We believe that the magazine will fill an important field, which certainly is unoccupied at the present time; and we shall be greatly interested in the outcome of Mr. McBee's experiment. What the *Hibbert* is in the sphere of speculative theology, this *Constructive Quarterly* may be anticipated to be on the constructive side. Our best wishes are tendered to the editor and his associates in the venture.

The American publishers will be the George H. Doran Co., New York, in which city the magazine will be issued, and Henry Frowde, Oxford University Press, will be the publisher in England. The subscription price is fixed at \$2.50 per year.

LOVE . . . IS KIND

FOR QUINQUAGESIMA SUNDAY

LOVE suffereth long, and is kind." What does "kind" mean? As a general thing we think of kindness as being gentle and soft-hearted, and bringing about little acts of thoughtfulness. But true kindness is often severe, and sometimes punishes.

Think for a moment of some of the words that embody "kind": Man-kind, kind-red, kin(d)s-folk, kin(d)s-man, and particularly the word "kind-ergarten, which is more readily associated with the meaning we seek. "Kind" means "child"—of common blood—related. Therefore kindness means those qualities which we find in our nearest and dearest ones. Love is long-suffering because it makes us kin.

We are told that we must love God because He first loved us; and His love was "kind" in that it made Him our Father, and us His children.

So also must we love each other, because our Lord Jesus was not ashamed to call us His "brethren." And so must we love even our enemy, because our enemy is always our neighbor, whom we must love as ourselves.

The word means, simply, that God has made of all people *one blood*. We are brethren in the Lord; and therefore are to be long-suffering through kind-ness.

We find, in the most practical manner in the world, that we cannot do our duty by our neighbor without binding ourselves to him by some tie. Men always band together in a common purpose if they hope to accomplish success in the purpose. We have "lodges" for benevolence and protection; "associations" of charity and mercy; "parties" for the promulgation of ideas of liberty and justice; "societies" for the spread of culture in the arts and sciences; "guilds" and "unions" for the safeguarding of individual and collective rights; and "churches" for the mutual strengthening of faith, and inspiration to good works. It is only when we are "kinned"—made one—that we find efficiency.

All these human relationships (the Church is a divine institution, but a human relationship) develop our *patience*, or long-suffering. Business and self-interest make clear that we possess more self-control and forbearance than we might have imagined; and what shame we should take upon ourselves that we *can* bear much and endure long for purely worldly ends, if we claim inability to suffer the brethren of Christ!

"The Spirit itself beareth witness with our spirit, that we are the children of God—" that is *faith*; "and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together"; and that is our *hope*.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren"; that is our kinship; and it is the Father's *love* that made us brethren. "I am persuaded," said St. Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord." Behold, indeed, what manner of love the Father hath bestowed upon us!

"Beloved, if God so loved us, we ought also to love one another."

"And now abideth faith, hope, love, these three; but the greatest of these is love." "Love suffereth long, and is kind."

R. DE O.

Blue Monday Musings

I HAVE been saving these verses for a long time. They remind me of a faithful mother in Israel, who rehearsed all that the women did in a certain country parish. "What does the vestry do?" I asked; and, with no glint of irony, she replied, "Oh, they stand by us!"

The poem is from the *Christian Endeavor World*:

"The old church bell had long been cracked,
Its call was but a groan;
It seemed to sound a funeral knell
With every broken tone.
'We need a bell,' the brethren said,
'But taxes must be paid;
We have no money we can spare—
Just ask the Ladies' Aid.'

"The shingles on the roof were old;
The rain came down in rills;
The brethren slowly shook their heads
And spoke of 'monthly bills.'
The chairman of the board arose
And said, 'I am afraid
That we shall have to lay the case
Before the Ladies' Aid.'

"The carpet had been patched and patched
Till quite beyond repair,
And through the aisles and on the steps
The boards showed hard and bare.
'It is too bad,' the brethren said;
'An effort must be made
To raise an interest on the part
Of members of the Aid.'

"The preacher's stipend was behind;
The poor man blushed to meet
The grocer and the butcher as
They passed him on the street;
But nobly spoke the brethren then:
'Pastor, you shall be paid!
We'll call upon the treasurer
Of our good Ladies' Aid.'

"'Ah!' said the men, 'the way to heaven
Is long and hard and steep;
With slopes of care on either side,
The path 'tis hard to keep.
We cannot climb the heights alone;
Our hearts are sore dismayed;
We ne'er shall get to heaven at all
Without the Ladies' Aid!'"

A SIGNIFICANT despatch comes from Chicago. Eight damage suits for a total of \$85,000 have been filed in the Circuit Court against thirty owners and managers of saloons, and persons owning the property in which the saloons are situated. These suits are brought by wives and children who declare their incomes have been impaired by the bread-winners' resort to the saloons. How much longer will society tolerate an institution of that character?

A TERRIBLE TRAGEDY in Chicago some weeks ago is directly traceable to "Spiritualism." A woman drowned her adopted child in the bath-tub, and strove ineffectually to commit suicide. Giving the reason for her act, she stated:

"I went to a spiritualist because I wanted to know what was going to happen, and he told me there was a dark man and a light woman who wanted to do me harm. He said Elenora and I were going to travel. He sold me a planchette and said it would write down all I wanted to know.

"The board made mistakes. It told me my aunt was dead, but she was not. It told me it would be better for Elenora and me to die right away than to suffer many years."

When will people learn the penalty of playing with devils?

DEAN SUMNER is circulating little cards among young men in Chicago. One may hope that they will be abundantly fruitful:

"Will you make this Resolution?

"Sometime I may marry. I am determined to bring to my wife as pure a life as I expect of her."

IT IS SURELY TIME that the Pulitzer College of Journalism began its work! The vulgar "personal" note sounds altogether too often in American papers; and the unfortunate victims are absolutely helpless. Here, for instance, is a gem from a western

paper about a new rector. How the object of this well-intended but atrocious eulogy must want to "swat" the writer of it!

"He is a clerical 'live wire.' He has red hair. He is long, lean, and angular, with blue eyes that glint and a jaw that denotes unalterable resolve. He has won for himself a high plane among the clergy of this city. He is a good mixer. He is a bowler; plays pool and cards; smokes and is an enthusiast in athletics. He is a good dancer, and advocates interesting young people in the church by means of bowling alleys and club rooms with pool and billiards. He is a widower with no children. He has had no picture taken in ten years."

IF ONE CAN BELIEVE newspaper despatches, the Congregational body in Branford, Conn., is having a "modernist" controversy all its own, with the modernists as persecutors. A class of ten girls applying for admission, the young pastor told them they need not sign the ancient articles of belief established in that congregation many years before. The deacons protested against this laxity; whereupon their resignations were demanded by "nearly all the business men who are members." Two have resigned, and two stand fast.

Just what does this incident teach?

A SOUTHERN PRIEST writes, *à propos* of the small "Amalekite" in the school chapel, of a young Churchman describing his first visit to an "advanced" church: "And, Canon, what do you think? They had three *acrobats* in the chancel!"

ANOTHER RELIGIOUS CURIOSITY is established in Michigan, it appears: "The Israelite House of David," at Benton Harbor, with an organ called *Shiloh's Messenger of Wisdom*, souvenir postcards, a female orchestra all with unbound hair, and various other possessions. The members of this sect are, apparently, not unlike the Anglo-Israelites: but they are also vegetarians, Sabbatarians, celibates, communists as well. The English of their publications leaves something to be desired: "well-beloveds" is scarcely a grammatical form of address. But their missionary enthusiasm is praiseworthy, as evinced by letters from various quarters of the English-speaking world where their workers are busy. (That wearing white clothes and long hair is a note of vital religion is another fresh proof of what a blessing it is to have a sense of humor and of proportion.) But what a pity that this zeal should go to the hewing out of broken cisterns!

MRS. ANNIE BESANT once wrote: "The Theosophical Society has no moral code." Apparently that is a tragic truth. I published last year some comments upon Mrs. Besant's absurd new toy, "The Order of the Star in the East," with its preparation for the worship of a young Hindu lad named Krishnamurti (son of Narayaniah, a theosophist in India), whom she has surnamed Alcyone and has under her tutelage in England, with his brother. The father has lately brought suit against Mrs. Besant to secure the guardianship of his sons; and the testimony offered proves that, in Mrs. Besant's presence and with her approval, adult persons prostrated themselves in adoration before this 17-year-old Brahmin, as the "Coming Christ." And yet there are still disciples of Mrs. Besant in America!

ON OCTOBER 29TH the Mayor of New York was guest at a "euchre tournament" held at St. Thomas Aquinas' church, Brooklyn, where nearly five thousand people, at five hundred tables, were playing for valuable prizes. The profits were devoted to a new parochial school. On leaving, the Mayor said to the policeman on duty, "I want you to keep your eyes on those gamblers in there." Where was the joke? I commend the study of St. Thomas Aquinas on *Morals* to the authorities of St. Thomas Aquinas' Church. PRESBYTER IGNORUS.

ANSWERS TO CORRESPONDENCE

G. J. S.—(1) We cannot devote space to the publication of the Papal decree *Ne Temere* in full. It may be obtained from the *Ecclesiastical Review*, Philadelphia.—(2) Our clergy have authority both from Church and from State to marry one of their parishioners to a Roman Catholic, but the authority is officially denied by Rome in the decree mentioned, and the Roman Catholic party would be liable to discipline in his own Church.

E. D. S.—The old tradition that St. Paul visited Britain has generally been abandoned by scholars and it is unknown who first preached Christianity in the island. Deamer's *Every Man's History of the Church of England* is excellent in small compass. [Prices 48 and 88 cents.]

INQUIRER.—Correcting information given to you in last week's issue, we are informed in instances in which our Bishops have administered chrism in connection with Confirmation.

CHRISTMAS IN PARIS

Pleasure and Protection Afforded to Actresses in the City

WILL THERE BE REFORM OF THE KALENDAR IN OUR DAY?

PARIS, January 7, 1913.

THAT "Christmas comes but once a year" is a popular saying. But Christmas fittingly observed leaves its mark, its influence throughout the whole of each year as it goes by. Hearts have been cheered, the lonely made to feel they were surrounded by friends, strugglers found a helping hand, and Christian people everywhere have been led to realize they were all one in Christ by the glorious services and the festive doings of the holy season we have just been celebrating.

The Roman churches throughout the different countries of Europe, and some Anglican churches, St. George's, Paris, among them, held mid-night services on the night of the 24th, and celebrated the first Communion of Christmas on the stroke of 12 o'clock. The services on the 25th were particularly beautiful at St. George's, and were grand and hearty in the British and American churches generally. Among the festive doings one of the most interesting and most remarkable was the gathering of the English girls and boys at work here in Paris on the stage and in the music halls. This Christmas party was organized and given by the Paris chaplain of the Actors' Church Union. It was remarkable as giving a striking example of true Christian unity; a gathering under the direction of an anglo-Catholic priest, taking place on the premises of the Salvation Army, gladly lent, bringing together young English workers on the French stage.

The day before, in England, Dean Welldon had gathered an immense assembly of theatrical artists in his Cathedral of Manchester for a bright and beautiful Christmas service. Here in Paris the very youngest of such artists were brought together in the heart of the distant and bewildering city, made to feel that amid the temptations, difficulties, and hard work of their young lives they were surrounded by friends; that good men and women were at hand to help to advise, and to provide for these children—most of them are little more—whose life's work is to amuse others, some measure of distraction in their turn. Helpers, men and women of the "best world," as the expression goes, came to meet them, served them with festive cheer at beautifully decorated tables, distributed from the big, brightly lighted Christmas tree gifts to each one there. Carols were sung and an address given. Standing among the young guests in his accustomed attitude of simplicity and sympathy, their chaplain talked to them of the dignity of work in general, of their work in particular, of the importance of the stage—an importance so universally acknowledged, by the way, that a debating club here in Paris took for its subject the other day, the question, "Which is the greater power for good, the Stage or the Pulpit?" The chaplain dwelt upon the tremendous power of the stage both for good and for evil, and showed how it rested with them and their sister and brother artists to make the good influence predominate, to uphold a high standard, to fight for the dignity of their profession.

His words were listened to with breathless attention and were enthusiastically applauded. Then as the evening closed in, these young workers hurried away after their brief two hours' happy distraction, to prepare for their night's labor. Many of the young guests were little girls who hugged with delight the doll they had received from the tree, or set at once to play with the toys brought them by "Father Christmas." Yet these little ones earn their own living! How precious for them, how truly in obedience to the Saviour's words "Suffer little children to come unto Me," is the work of the chaplain among these youthful actresses! And it may be that in future years in an hour of temptation, of difficulty and darkness, the remembrance of the priest's words, the bearing of the friends who gathered round them in their early days, may make them hesitate on the brink of a precipice, may lead them to reflection and turn them aside from tempting evil.

Nothing can be more disastrous to the efforts of young people—of older ones too—in the path of religion and virtue than the feeling that, do what they may, they are looked down on by their fellow creatures, by the public at large, on account of the profession they exercise. It is heartlessly cruel that men and women who clamor to be amused should take an attitude of disrespect towards those who have worked for their

amusement, the moment the hour of distraction is over. Thus it comes about that many a girl who would otherwise keep herself pure and respectable, thinking it useless even to try, lets herself slide downward. Unhappily there is some ground for disrespect; there is some necessity for aloofness in regard to the stage in France. It is this ground of evil the Actors' Church Union is doing such good work in combating. It is fair to add a word of praise for the evident care, both physical and moral, taken of the young children by the matrons who bring them over and have them in their charge.

How much longer will Christmas wishes and wishes for the New Year be mingled? How long shall we continue to wish each other "a merry Christmas and a happy New Year"? The question of an altered kalendar is much to the fore and the advent of another year draws particular attention to the proposed change. We are so accustomed to our present arrangement that it is not easy to realize that the time and the seasons have not from the dawn of Christianity been reckoned as at present. Before the sixteenth century the New Year began, according to the most usual systems of reckoning, in the spring, but different countries followed differing modes and there was consequent confusion. Such confusion matters little when each country was more or less self-contained and self-dependent, when population was scanty and the feudal system or other more or less patriarchal modes of life and government were the rule. As time went on and the nations became international in their relationships, such want of uniformity became utterly inconvenient and impracticable. It was France who in the year 1564 made the decisive stroke, decreeing that thenceforward the year should begin on January 1st. This did not at first "catch on." Parliament only conformed in 1566 after a lively discussion, and things were not put into working order until 1582, when, by a royal decree, Thursday, October 4th, became Friday, October 15th. From France the system spread throughout the countries of Western Europe.

The changes under discussion at the present day, connected as they are with the Christian festivals, have for us a special interest. It is in the spirit of the age, this idea of making all our Christian festivals immovable. The tendency of our day is towards uniformity, routine. Men would again order the march of daily life with mathematical precision. To us it seems as if the making Easter immovable would rob the kalendar of its charm. The varying date of the great festival and the festivals dependent on it, affect all our movements, our personal anniversaries. But there seems little doubt that in the long run some change will come about. Easter Day will probably be fixed sometime to fall on the first Sunday in April, and if a uniform month of twenty-eight days be adopted, the day will be the same each year. It is proposed to make the New Year and Christmas Day coincide. Another proposition is that Easter Day should be the first day of the year. It is very probable that the ancient system of reckoning the beginning of the year from the springtime will be reverted to, in which case March 25th, Lady Day, would have the greatest chance of being chosen for New Year's Day. The Greek Church in particular desires this. Each month would then consist of twenty-eight days and the year contain thirteen months.

How deplorable is the attitude of a portion of the population of France towards marriage, how far removed their conception of the union from the Church's description as Holy Matrimony, was strikingly shown recently in a decision pronounced by a French judge in a case of breach of promise. He said:

"In ancient times marriage was based upon the love of two beings of different sex. Since the Christian era the moral conception of marriage has undergone marked changes in so much that at the present day our social fabric regards it as a financial contract, made in order to ward off possible rascally proceedings, and to tranquilize underlying distrust in those about to be united; for the real reason of marriage is the question of money; the man seeks a dowry, the woman buys at one and the same time a protector for herself and an administrator of her fortune, a man chosen for his businesslike qualities and experience . . ."

"Under such conditions it is deeply to be regretted that considering this new aspect of marriage, young people about to be united do not draw up an act at the time of their betrothal, foreseeing and providing for the possibility of breach . . ."

The judge declared this was done under some legislative codes in parts of America. [In which the judge was certainly mistaken.—EDITOR L. C.] I. S. WOLFF.

CANON CARNEGIE TO SUCCEED CANON HENSON AT WESTMINSTER

Change of Policy at St. Margaret's Therefore Anticipated

STRONG LETTER FROM PROFESSOR SANDAY ON WELSH SPOLIATION

Bishop of Chichester Urges Early Confirmation

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, January 14, 1913

THE appointment of Canon Carnegie, rector of Birmingham Cathedral, to be Canon of Westminster and rector of the attached parish of St. Margaret, in succession to Canon Henson, now Dean of Durham, is a surprisingly good one in the circumstances. The rumor of an appointment of the Rev. W. Temple, headmaster of Repton, was incorrect. The actual appointment is a much better one than that would have been, and is a happy departure, for the nonce at any rate, from what was getting to be the settled and intolerable policy of the Crown, in its distribution of Church patronage by the present Prime Minister, Mr. Asquith, to appoint only Latitudinarians to such influential positions in the Church.

The new Canon of Westminster and rector of St. Margaret's is an Irishman by birth, born in 1860. He took honors at Oxford, where he was graduated in 1884. He was ordained three years later, and after serving an assistant curacy in Yorkshire and an incumbency of fourteen years in the Worcestershire parish of Great Witley, he became rector of the Cathedral Church of St. Philip, Birmingham, upon the appointment of Dr. Knox, Bishop Suffragan for the diocese, to the see of Manchester. He was afterward made an Hon. Canon of Birmingham. Canon Carnegie is described in Messrs' Mowbray's annual, *The Churchman's Year Book*, as the Bishop's "right-hand man in all that aims at the revival of Church life in the midland city." He has taken great interest, the *Times* newspaper says, in the problems of religious education in elementary schools, "being closely associated with the Parents' League, which strongly advocates the rights of parents to determine the nature of the instruction given to their children." He was one of the group of men, it is further recalled, who assisted the Bishop of Oxford (Dr. Gore), when Bishop of Birmingham, in laying the foundation of the organization of the new diocese.

The Rev. Professor Sanday of Oxford, in a letter to the *Times*, deals with the fictions and fallacies employed by Protestant Dissenters to prop up their case for the spoliation of the Church in Wales.

This case, as stated by their own combatants, rests, he points out, on two great assumptions: (1) That the revenues of the Church in the four Welsh dioceses (and, for that matter also in the English dioceses) are "national property"; and (2) that the principle of equality demands the levelling down of the Church in respect of these revenues to the same position as that of other religious bodies. None of these assumptions are Churchmen able to grant: "We say (1) that the revenues of the Church are in no true sense national property; and (2) that, however good a thing equality may be in itself, it cannot be carried out where it conflicts with existing valid rights, that in this case it does very seriously conflict with such rights, and that indeed to force the abstract claims of equality would be to perpetuate a wrong greater than that it would remove." Dr. Sanday goes on to explain the view of Churchmen respecting this question of "national property." We do not deny, he says, that the State has a right of supervision over all property; it is part of its duty to see that the conditions under which property is held are fulfilled. Again, we do not deny that, in the case of an "Established Church," the State has a certain right to regulate the conditions under which property is enjoyed. "But we do emphatically deny," says Dr. Sanday, "that either of these rights makes the State in any sense owner of the Church's revenues or gives it the right to deal with them just as it pleases." The other point of contention is the claim of equality, which is put by supporters of the government's Welsh Bill in the form that the endowments were originally given for the benefit of the whole Christian people. Dr. Sanday makes mince meat of this notion as follows: "They were given, not absolutely and for the people as individuals, but conditionally for the maintenance of religious services, and for the people collectively as members of a religious society. Those who in the course of the last two centuries seceded from the society, by so doing relinquished their claim; they were not disinherited, but they disinherited themselves; they went out knowing what they did, and they took the consequences of their action quietly and without demur. It is worth while to note in passing that since the time when these events occurred there has

been no change in the conditions of tenure; they remain to-day precisely what they were then. It is only now, a hundred or a hundred and fifty years later, that a new generation insists upon a process not of levelling up but of levelling down, and would carry out its views of theoretic equality by penalizing the Church and stripping it of two-thirds of its legitimate income. It is against this that we protest and must continue to protest."

The Bishop of Chichester has made an important utterance to the clergy and laity of his diocese in regard to the age for Confirmation. He says:

The Age for Confirmation

"I feel more and more strongly that the postponement of the age of Confirmation to a later time than is contemplated by the Church lies at the root of the fluctuations of the numbers of those confirmed. If the clergy were to take for granted that children should be confirmed when they are still at day and Sunday school instead of waiting until they have become independent of all authority, there would be a constant and healthy supply of candidates year by year. . . . I know that parents have to be educated to a right understanding in this matter. I myself have had to deal with parents who regarded Confirmation as a sort of preliminary to their girls being presented at Court, and their boys moving into the higher forms of a public school. But a tactful and patient perseverance in putting before parents, rich as well as poor, a truer understanding of the true place of Confirmation in the lives of their children will correct their mistaken view of this holy ordinance."

The *Dial* (price 3d., or 3s. a year) the initial number of which has now appeared, is an illustrated monthly magazine

Initial Number of The "Dial" Appears

designed especially for liberally educated Churchwomen. The illustrations, which are of pleasing character, include a drawing of the Nativity of our Saviour and an etching of High Street Gate, Salisbury. Under the title of the "Established Church of Science," there appear a characteristic contribution from that many-phased writer, Mr. G. K. Chesterton. Archdeacon Cunningham of Ely writes on "Rural Housing"; Mrs. C. A. Peers, on "Flemish Art" (Hans Memline); Miss Annie Matheson, on "George Meredith's Reverence for Womanhood," as evidenced by his published letters; and the Rev. Dr. Kirshbaum on "The Use of the Creeds." Other contributions include a summary by the Rev. J. N. Figgis, C.R., Litt.D., of his recent lecture on St. Augustine's Theory of Church and State, at University College, London. And Dr. Figgis is also contributing to the *Dial* a series of articles on Mediaeval Thought.

It is announced to-day that the Rev. Norman MacLeod Lang, vicar of St. Martin's, Leicester, has been appointed to be

Appointed as Suffragan

Bishop Suffragan of Leicester for the diocese of Peterborough. The Rev. Mr. Lang, who was originally a Presbyterian, is a younger brother of the Archbishop of York, and was ordained in 1900. For some few years he served the Church in South Africa at several different places.

The Bishop of Winchester, in acknowledging the receipt of a check for £5,000 towards the Six Churches Fund for Portsmouth from Dr. George J. Fenwick of Bournemouth, says: "As he waits quietly

Miscellaneous Items

under the weight of more than ninety years, may he be remembered before God in thankfulness and prayer." The *Times Literary Supplement* states that it was found after Dr. James Gairdner's decease that he had practically completed a fourth volume of his history of *Lollardy and the Reformation in England*. This is now announced by Messrs. Macmillan, Dr. William Hunt having undertaken to revise the work and see it through the press.

The Incorporated Society of Musicians has been holding its annual conference this year at Birmingham, and a session was devoted to the consideration of the "Forms of Gregorian Chant," introduced by a paper read by the Rev. H. Beverung, professor at Magnooth. This shows unmistakably that the plain chant revival is at last affecting the profession of musicians at large.

J. G. HALL.

THE LIFE of Jesus was an active life. He would have His followers devote their lives to such activities as talent and opportunity render possible and advisable. Here again consecration to the highest ideals of the Master's life should dominate. He would have us not only perform useful service and do good, but so throw ourselves into the work we do and so strive to accomplish that which needs to be accomplished that the measure of our achievements shall be the full measure of possibilities under the circumstances that surround us.—*Selected*.

AVAST THERE! Keep a bright lookout forward and good luck to you.—*Dialcens*.

GENERAL SEMINARY PROFESSOR CHOSEN

Dr. F. J. Hall Elected to the Chair of Dogmatic Theology

SEMINARY ALUMNI HOLD REUNION

Church Club and Other Organizations Hold Meetings

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, January 28, 1913 }

THE trustees of the General Theological Seminary have elected the Rev. Professor Francis J. Hall, D.D., to the chair of Dogmatic Theology, in succession to the present Bishop of Columbia. Dr. Hall entered the General Theological Seminary in 1883, and on the opening of the Western Theological Seminary, Chicago, in 1884, was transferred to that institution, where he has since remained as student, instructor, and professor, being at the present time professor of Dogmatics and Apologetics. He is without question one of the leading Anglican theologians. Combining a wonderful personality and loveliness of character with the clear delivery of his thoughts in the classroom, Dr. Hall has had a powerful influence over the men who have studied under him and with him. In his larger work at the General Seminary he would undoubtedly have a still stronger influence upon the thought of the Church at large.



REV. F. J. HALL, D.D.

Dr. Hall was graduated from Racine College in 1882 and from there received the degree of Master of Arts in 1885. Both Kenyon and the General Theological Seminary have conferred upon him the degree of D.D. He is the author of a series of three volumes of Theological Outlines, and is now producing a volume annually on Dogmatic Theology, of which five have already been issued. In addition to these he has written several monographs and numerous reviews and articles.

Dr. Hall has not as yet expressed his intention in regard to the election, but there is strong reason to believe that he will accept.

The mid-winter reunion of the Associate Alumni of the General Theological Seminary at the St. Denis Hotel last Tuesday evening was a delightful occasion. The executive committee, the Rev. Dr. C. F. J. Wrigley, chairman, met at half-past six o'clock, transacted routine business, and took preliminary action for the triennial reunion during the General Convention in New York next October. At the dinner, Bishop Burch said grace and the Rev. Gilbert M. Foxwell was toastmaster. Bishop Codman of Maine spoke enthusiastically on "Alumni Representation on the Board of Trustees." The Rev. Professor George A. Coe in his speech on "Some Problems in Religious Education" referred in most appreciative terms to the pioneer work of the Church in arousing attention and interest throughout the Christian world in the important matter of the religious education of the young; referring more especially to the splendid initiative of the New York diocesan Sunday School Commission, and the recent legislation of our General Convention. Optimistic views on "Christian Values in Social Work" were expressed by Mr. Robert A. Woods, director of the South End House, Boston, based upon things already done and the good promise of great results in the very near future. An interesting and thoughtful address was made on "The Future of the Church" by the Rev. Herbert Parrish of Baltimore; his prophecy being based on the adherence of Churchmen to all that was best in the past and the adoption of the new things not incompatible with the fixed principles of Christianity.

The Very Rev. Dr. Robbins, Dean of the Seminary, was a guest of honor, and made one of his characteristic and virile speeches. Loud applause greeted him as he rose to speak, for the first time to the Alumni since going abroad for a sabbatical year and his recent severe attack of illness. Dr. Robbins alluded to the fact that the Alumni was the first body connected with the seminary to greet him when he came to be Dean, and expressed his pleasure in being again with them. He spoke of the things he had heard and seen in his travels and of the improved conditions, especially those tending to "spiritual efficiency," in seminary life.

The attendance at the reunion was the largest ever held. It would have been much larger but for conflicting gatherings in Brook-

lyn, New Jersey, Troy, and elsewhere. Many letters of regret were received.

To prevent such a "conjunction of feasts" the meeting authorized the secretary to register with the Secretary of the Committee on Arrangements for the General Convention, Thursday evening, October 16th, as the date of the Triennial Reunion of the General Seminary Alumni. The next meeting of the Association will be on Tuesday, May 27th, in Commencement Week.

The annual dinner of the Church Club of the diocese of New York was held on Thursday evening, January 23rd, at the Hotel Knickerbocker; Mr. George Gordon King presiding. Bishop Greer spoke of the coming General Convention as an American gathering—typical, because the whole country would be represented. It would be a typical Church gathering, and not in any sense or degree sectarian. The Bishop illustrated his definition of sectary by reminding his hearers of the man who said 'he didn't care what color of paint was used on his barn, as long as it was white.' The man had no care for the structure that it should be preserved. Nothing should ever be done to the foundations to impair the stability of the whole structure. The coming Convention would also be a critical gathering; for while it would not deal with great crises in the Church—for there were none—it would deal with great crises in the world. The Church had not changed since its foundation centuries ago, but the world had greatly changed, and the Church must consider ways and means to meet these changed conditions. The Rev. Dr. Manning spoke on Faith and Order. Mr. R. Fulton Cutting spoke on Arrangements for the General Convention, and mentioned more particularly the design and uses for the new Synod House. Bishop Boyd-Carpenter made a gracious speech, introducing accounts of some of his experiences in America. The Bishop was all the more qualified to speak somewhat of the General Convention because he attended the General Convention of 1904 at Boston.

It has just been announced that Mr. J. Pierpont Morgan, before leaving New York the early part of this month, for Egypt, gave \$50,000 to the building fund of the new Seaman's Church Institute, now nearing completion at South street and Coenties Slip, which is to cost, when completed, about \$1,000,000. Mr. Morgan's donation is the second he has given to the institute, his total contribution being \$100,000, which sum he has given on condition that the institute shall have raised by May 1st next the total amount needed to have the building free of debt when it is opened for use. Officers of the institute have little fear but the total will have been received by May 1st. Donations are coming in daily.

The Titanic Memorial Lighthouse, which is to be a part of the new building in the form of a tower, is almost completed, and the entire sum necessary for its construction has been collected. The tower will cost \$8,000.

The Bronx Church Union was formed by some sixty laymen, representing 17 of the 25 parishes and missions of the Bronx, who were gathered for dinner at St. Margaret's parish house on Wednesday evening of last week. Officers were chosen as follows: President, the Rev. Dr. G. A. Carstensen, Christ Church; Vice-President, Eugene M. Camp, St. Margaret's; Secretary, Thomas A. Roe, St. Alban's; and Treasurer, John C. Hume, St. James'. Organization had been decided upon at a meeting held at St. Ann's parish house in December. Upon invitation of Holy Spirit mission another meeting is to be held there on Tuesday evening, February 18th. The purpose of this organization is to be helpful in missionary work both in the Bronx and in the Church at large, and the somewhat novel arrangement for this country of a "Church social week," to be observed from April 6th to 13th, on the lines of similar weeks in European cities, was determined upon. During that week all sorts of Church work for social and missionary purposes is to be specially upheld.

The Rev. Roland C. Ormsbee, vicar of St. Andrew's Chapel, of St. Paul's parish, Poughkeepsie, has accepted appointment as priest in charge of St. Margaret's parish, and will enter upon his new work on March 1st. The rector of St. Margaret's, the Rev. Dr. Charles A. Hamilton, has leave of absence for one year, with agreement that upon fulfilment of certain conditions, local to the parish, he makes the leave permanent, when Mr. Ormsbee can be elected rector. The new priest in charge is a graduate of Brown University and of Berkeley Divinity School, and has been in priest's orders since last June.

St. Luke's Church, Convent avenue and 141st street, New York City (the Rev. G. Ashton Oldham, rector), held a "church consecration council" on Friday evening, January 24th. The purpose of this organization is to consecrate the church free of debt on the one hundredth anniversary of the founding of the parish, which will be in November, 1920. Bishop Greer presided and one of the lay speakers was Stephen Baker. Three rectors of St. Luke's have been called to bishoprics and four Bishops were baptized at its font. St. Luke's has been instrumental in founding St. Luke's Home for Aged Couples, and the Protestant Episcopal Orphan Asylum.

(Continued on page 470.)

ST. CLEMENT'S, PHILADELPHIA, REOPENED

Improvements and Redecoration of the Edifice

SEMINARY ALUMNI MEET

Death of William P. Stroud

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, January 28, 1913 }

THE renovated St. Clement's, very bright and attractive in its fresh decoration, was the scene of an interesting service and meeting on Wednesday evening, the 22nd (St. Vincent's Day), when the recently formed Guild of St. Vincent held its first general meeting. A large number of acolytes, representing parishes in all parts of the city, with many priests, marched in procession into the church, where the guild office was said by the chaplain, the Rev. Charles S. Hutchinson, rector

The diocese of Pennsylvania has been fortunate for many years in the possession of a large body of unusually faithful and active laymen, some of them widely known in the Church at large, and some not so prominent in general Church affairs, but honored at home for their exceptionally valuable service to the Church. One of these men was lost to the Church Militant in the death on January 8th, of Mr. William Penn Stroud, since 1868 a vestryman and since 1879 the accounting warden of St. Timothy's Church, Roxborough. Such long-continued and steadfast service in itself merits mention, but Mr. Stroud stood also for a high ideal of Christian character, and was an influence in the work of that important parish, whose loss will be keenly felt.

The schedules of the daily noon-day services, arranged by the Brotherhood of St. Andrew, at the Garrick Theatre, at Old St. Paul's Church, and at Christ Church are now at hand. The services at each of these places begin at 12:30 and close promptly at 12:55, and it is noted that seats will be especially reserved at each for men.

**Death of
W. P. Stroud**

**Lenten
Services**



INTERIOR VIEW. ST. CLEMENT'S CHURCH, PHILADELPHIA

of the parish, and the Rev. Shirley C. Hughson, O.I.C., preached a helpful sermon. After the service a business session was held in the parish house, at which the constitution of the guild was reported by a committee of which Mr. Wallace G. Arnold was chairman, and was discussed.

The mid-winter banquet of the Alumni of the Philadelphia Divinity School was held in Houston Hall of the University of Pennsylvania, on the evening of Tuesday, January 21st. The Rev. Professor J. A. Montgomery, president of the Alumni, presided and announced several matters of interest, including the fact that the Bohlen Lectures are to be given by Dean Groton of the Divinity School, in Houston Hall, during Lent. The subject is "The Christian Eucharist and Pagan Cults."

Bishop Garland reported from the Joint Boards the establishment of two honor scholarships, the contemplated increase of the salaries of the professors, and an addition of \$20,000 to the endowment fund of the school. The appointed speakers were the Rev. Charles S. Hutchinson, rector of St. Clement's Church, who spoke of "The Priest as Pastor"; the Ven. H. R. Hulse, Archdeacon of Orange, who spoke of "The Priest as Rural and City Missionary," and the Rev. Lyman P. Powell, professor in New York University, who dealt with "The Priest in Education." Other speakers were Dean Groton, the Rev. George C. Bartlett, and Mr. Paul Micou of the Divinity School. About one hundred of the alumni were present.

Bishop Rhinelander gives the Ash Wednesday address at the Garrick Theatre, and among those who follow are Fr. Hughson, Bishop Anderson, the Rev. George C. Stewart, Bishop Garland, Bishop Woodcock, Bishop McCormick, and others. Bishop Talbot begins the series at Old St. Paul's, and a goodly number of strong speakers follow, Bishop Rhinelander having the Good Friday appointment to deliver the Three Hours addresses in place of the twenty-five minute service. At Christ church the rector, Dr. Washburn, begins the series, and is followed chiefly by speakers selected from among the city clergy, though including also a few from the outside, one being the Bishop of Bethlehem. It is anticipated that there will be the usual large attendance at each of these services.

Among the many plans for Lent is one for a series of six conferences on Social Christianity to be held at the Bishop's House on Saturday afternoons, by a group of Church people who are interested in the subject. Among those who are to conduct conferences on different phases of social need are the Rev. William T. Manning, D.D., the Rev. J. Neville Figgis, C.R., of Mirfield, England, Mrs. John N. Glenn of New York, Mr. F. John Romanes of the Boys' Club, Kensington, and Miss H. S. Dudley, formerly of Denison House, Boston.

At the meeting of the West Philadelphia Sunday School Institute in the Chapel of the Mediator (the Rev. H. McKnight Moore, vicar), on Thursday evening, an interesting discussion occurred over the best way for children to keep Lent. Some question was raised as to

**Meetings in Interest
of S. S. Work**

whether or not there might be a danger in centering attention on the raising of money for Missions, which not only sometimes crowds out other forms of discipline, but has led to the adoption of various kinds of money-raising entertainments, foreign alike to the Lenten rule and to the real spirit of self-denial. The appointed speakers were the Rev. William T. Capers and the Rev. H. Page Dyer, both of whom gave many helpful suggestions for making Lent more real to children. It was announced that the teacher training class of the Institute will be held hereafter at the parish house of the Church of the Atonement, Forty-seventh street and Kingsessing avenue.

On the same evening, an encouraging meeting in the interest of the Sunday school was held at St. Matthew's church (the Rev. C. C. Pierce, D.D., rector), when the Rev. W. W. Smith, M.D., came over from New York to speak to the teachers of St. Matthew's, at their annual supper conference. St. Matthew's has one of the live Sunday schools of the city.

St. Timothy's, Roxborough, is keeping an interesting anniversary, the fiftieth of the consecration of the church, this week. Beginning on St. Timothy's Day, January 24th, special services were held on that day, St. Paul's Day, and Sexagesima Sunday, ending with a service of the united guilds of the parish on Sunday evening, with a sermon by the Rev. G. Herbert Dennison, the son of a former and much loved rector. On Tuesday, the 28th, and Thursday, the 30th, social gatherings are planned, the latter a general reception of all parishioners and former parishioners. The Rev. James B. Halsey is the present rector of St. Timothy's.

The forty-fifth anniversary of the Church of the Holy Apostles was observed by special services on Sexagesima Sunday. In the evening the congregations of the three chapels joined with that of the parish church, and the music was sung by the combined choirs. Bishop Thomas of Wyoming, a former rector, preached the sermon.

Bishop Rhinelandt was compelled by illness to cancel all appointments during the week of Sexagesima, and Bishop Garland represented him at the parochial celebration of St. Timothy's, Roxborough, at which he had expected to be present. Bishop Garland also officiated at a special ordination on St. Paul's Day, in the Church of the Advocate, when Mr. Arthur D. Jones was made deacon. The Rev. Mr. Jones becomes assistant to the Rev. L. N. Caley at the Church of St. Jude and the Nativity.

Anniversaries Commemorated

Illness of the Bishop

LAWRENCEVILLE DORMITORY BURNED

JUST as we go to press, the following telegram is received from the Business Manager of St. Paul Normal and Industrial School, Lawrenceville, Va.:

LAWRENCEVILLE, Va., January 27, 1913.

While writing this telegram the largest boys' dormitory is afire. The building is frame and accommodates forty boys. We are unable to provide quarters for them. Loss will be about \$3,000, partly insured. Please help us with strong appeal in this issue. All of our dormitories are frame, heated with wood stoves. Twelve thousand five hundred dollars will build a new brick dormitory.

A. H. TURNER,
Business Manager.

Only in last week's issue was printed the information that the debt upon the institution had finally been cleared away through the hard work of the principal, the Rev. James S. Russell.

GENERAL SEMINARY PROFESSOR CHOSEN

(Continued from page 468.)

The programme for the conferences and mass meeting for men and boys at the Cathedral of St. John the Divine on Washington's Birthday, under the auspices of the Brotherhood of St. Andrew, will be ready for publication next week. Bishop Greer, Bishop Nelson of Albany, Bishop Lloyd, Dean Grosvenor, and several well-known clergymen and laymen will speak during the morning and afternoon.

By the will of John J. Clancy, who died in November, 1911, St. Luke's Hospital, New York City, receives the sum of \$25,000; and St. John's Guild \$10,000.

THE BIBLE is a noble book, all men's Book. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its sincerity, in its simplicity, and in its epic melody.—*Thomas Carlyle.*

MISSIONARY DINNER IN CHICAGO

Attendance of Nearly Four Hundred at Grand Pacific Hotel

MANY MEETINGS OF LAST WEEK

The Living Church News Bureau }
Chicago, January 28, 1913 }

THE third annual dinner of the Men's Missionary Committee of the diocese, to which also the officers and members of the diocesan and parochial branches of the Woman's Auxiliary were invited, was held at the Grand Pacific Hotel, on the evening of Thursday, January 23rd, with an unprecedented attendance of nearly 400 guests. Mr. D. B. Lyman, the chairman of the Laymen's Missionary committee of the diocese, introduced Bishop Anderson as the toastmaster of the evening. The Rev. E. J. Randall, rector of St. Barnabas', told of the use in his parish of the duplex envelope system. Mr. Joel Baker of Christ Church, Woodlawn, described the Men's Missionary committee in the parish to which he belongs. Mr. Frederick L. Adamson of Trinity Church, Aurora, described the every-member canvass as it had been tried in Aurora. A letter was read from the Rev. B. I. Bell of St. Christopher's Oak Park, telling of the growth of that new mission and of its increasing contributions to missions. Mrs. Frederick Greeley, now living in Winnetka, the president of the Chicago branch of the Woman's Auxiliary, spoke on the various phases of auxiliary work. The Rev. Frederick G. Budlong of Christ Church, Winnetka, also made a missionary address. The last speaker of the evening was the Rev. J. K. Ochiai of Trinity Divinity School, Tokyo, Japan, who told ably of the work of the Church in Japan. The dinner was attended by many who have not been present at the similar dinners of the past two winters, and the Laymen's Missionary committee is to be congratulated on having secured so large an attendance.

The Round Table of the Chicago clergy met on Monday, January 20th, to listen to an address on "Socialism and Christian Opportunity," given by the Rev. B. I. Bell, of St. Christopher's, Oak Park. The chairman of this meeting was the Rev. W. C. Shaw, rector of St. Peter's, Chicago. The Rev. B. I. Bell has made a number of addresses in and around Chicago during the past year on the subject of Socialism.

The 157th chapter meeting of the Northeastern Deanery, which includes the clergy of Chicago and the suburbs, was held at St. James' church and parish house on Tuesday, when some fifty or more of the clergy were present. The address following the Holy Eucharist had been prepared by the Rev. Dr. Francis J. Hall on the theme, "With Christ in Lent." It was read by the Rev. Dr. P. C. Wolcott, inasmuch as the Rev. Dr. Hall was suffering from a cold. The address contained suggested topics for daily Lenten addresses, selected from texts occurring in the Lenten lessons, especially in those of the evensong services, these being everywhere the ones most largely utilized. Luncheon was served by the ladies of St. James', in the parish house, and the Rev. C. H. Young was chosen by the Dean as the spokesman of the clergy in acknowledging this hospitality. The afternoon topic was of a civic character, and consisted of a paper read by Professor Graham Taylor, president of the Chicago School of Civics and Philanthropy. Dr. Taylor's paper was entitled "The Interdependence of the Church and the Community," and was a monograph both scholarly and hortatory. There is no questioning the rapidly increasing readiness, among social workers of nearly every type, to look to the Church and to all organized Christian life, for help in the discussion and solution of the many problems of the day. There is also a quickened readiness among an increasing number of congregations of every kind and name to share more largely in this social work. Dr. Taylor paid a high tribute to the leadership of the Church as conspicuous among all the Christian bodies now feeling the impetus of this sense of duty. He stressed especially the character of the work carried on in New York City under the able leadership of Bishop Greer, and he referred also to the increasing activities of the Church in the diocese of Chicago along social service lines. During the business meeting preceding this valuable address, the clergy discussed the possibility of investigating the needs of the sailors who put into Chicago's harbor, and a strong committee was appointed to make a careful investigation of the possibilities of such work, and to report to the Round Table or to the deanery as soon as possible. Very little, if anything, is at present being done by any Christian body in Chicago on behalf of the sailors and others who work in the enormous number of boats plying on the Great Lakes. Much interest was aroused among the clergy by the introduction of this topic, the Rev. C. H. Young and the Rev. Dr. Waters, as well as the Rev. E. A. Lemoine of Naperville, being among the principal speakers in the discussion. The Rev. E. A. Lemoine has lately come

to the diocese, and has had a large experience on ship-board, in previous years.

The clergy were all greatly interested, also, in investigating the new methods of social service which St. James' parish has lately introduced and has added to the parish house schedule of activities. The work at St. James' has increased in all departments of late, not only in the attendance at Sunday worship, but in the usefulness of its large and well-equipped parish house. It is becoming more and more the centre of a widespread "neighborhood work," recruiting its opportunity from the immediate vicinity. The increased vogue of the north side as a residence district has also contributed not a little to the scope of the work carried on by Chicago's "mother parish."

The diocesan branch of the Girls' Friendly Society, whose appointment of Miss Charlotte Pierce as the head of the new Department of Social Service was lately mentioned in one of these letters, held a very interesting meeting in Fullerton Hall, of the Art Institute, on the evening of January 15th, at which time Mrs. R. B. Gregory gave her illustrated lecture on "The Durbar and the Far East," which she has given on several other occasions this winter, in and around the city. Several members of the G. F. S., in Oriental costume, served as ushers, at this meeting. At the last monthly meeting of the Associates of the G. F. S., the Rev. G. H. Harter, secretary of the diocesan Social Service Commission, made an address, describing the various ways in which the G. F. S. might cooperate with the Commission.

The Young Men's Bible Class at the Church of the Epiphany (the Rev. F. C. Sherman, rector) has grown to large proportions under the leadership of Mr. George S. McReynolds, who has been their teacher for the past several months. It is now one of the largest Bible classes of young men in the diocese. It meets on Sundays. There are also occasional meetings for social purposes on week-nights, the class being one of the parish's most active centres of social life. The recent Christmas offering at the Church of the Epiphany was the largest offering ever made at Christmas-tide in the history of the parish. In addition to this generosity, the parish has raised nearly \$1,000 during the past autumn, for the extensive repairs needed on its fine pipe organ.

In Evanston, on the afternoon of Sexagesima Sunday, there was a Sunday school rally at St. Luke's church, attended by the Sunday schools of St. Matthew's, St. Mark's, and St. Luke's parishes. The service was missionary in character, and included intercessions and thanksgivings on behalf of the general missionary work of the Church. Extensive plans are now being discussed at St. Luke's concerning the possible completion of the church. There is now in hand the sum of \$30,000 in builders' certificates, and there is also in cash the additional sum of \$13,500. A strong effort is now under way to raise this total to at least \$54,000, so that the church can be completed at least as far as the clerestory windows. About one tenth of the population of Evanston is now attached to the Church, in one or other of our congregations, St. Matthew's, St. Mark's, and St. Luke's. The Evanston communicants now number five per cent. of the communicants in the diocese of Chicago. They contribute one-twelfth of the diocesan assessment, one-tenth of the amount raised for diocesan missions, and more than one-tenth of the sum raised in this diocese for general missions.

A large lectern Bible was presented at Christmas-tide to the Church of the Redeemer, Elgin (the Rev. W. J. Bedford-Jones, rector), by Mrs. Mary C. Wayne, in memory of her husband, who was a vestryman of the parish at the time of his death. The inscription is as follows: "To the Glory of God and in Loving Memory of Charles Harley Wayne. Entered into Life, December 29, 1909. 'The Souls of the Righteous Are in the Hand of God.'" The Elgin parish is growing in membership and is prospering financially. Since the introduction of the duplex envelope system, about a year ago, the offerings have doubled. A parochial mission is to be held from February 17th to 23rd by Archdeacon J. H. Dodshon of Southern Ohio.

The Ladies' Guild of Grace Church, Pontiac (the Rev. G. E. Young, rector), paid \$300 on the rectory debt on January 17th. Only a small sum still remains to be paid, and it is expected that by Easter the church and the rectory will be free and unencumbered.

The Diocesan Social Service Commission sent a circular letter to all the Chicago clergy on Septuagesima Sunday, asking them to invite their congregations to attend the remarkable Conference and Exhibit of Mental Hygiene, at the Chicago City Club, on any day or evening from January 21st to 29th inclusive. The conference stopped on the 25th.

On Wednesday night, January 22nd, Major Jonas M. Cleland, one of the vestrymen of the Church of the Redeemer, died at St. Luke's Hospital, after an emergency operation for appendicitis. He was suddenly stricken, having been at church on the previous Sunday, apparently in good health. The burial service was

held at the Church of the Redeemer on Saturday at 2:30 p. m. A Requiem Eucharist was celebrated for the family and friends at 10 a. m. that day after the regular Holy Day celebrations of the earlier morning. Major Cleland was greatly beloved by a large circle of friends in all parts of the United States. His body lay in state in the nave of the church from Thursday evening until the service of burial on the following Saturday afternoon, after which it was taken to Sioux City, Iowa, for interment. Major Cleland was formerly Mayor of Sioux City, for three terms. He was confirmed in Chicago during the rectorship of the Rev. Simon B. Blunt, at the Church of the Redeemer.

Dean Sumner was appointed chairman of the School Management Committee of the Board of Education at the reorganization under the new president of the board last week. This is the most important of the three standing committees of the board and this is the third time that Dean Sumner has been appointed chairman. He was also appointed on several other committees including the Finance and Social Centre Committee, being chairman of the latter.

Dean Sumner Goes East

Dean Sumner goes east to take the Noon-day Lenten services in Trinity church, New York, for the week beginning February 9th, preaching at Trinity church on Sunday morning and at Trinity chapel Sunday evening. During the week, in addition to the noon-day services at Trinity, he is to speak in Baltimore, Montclair, N. J., and at Rabbi Weis's Free Synagogue at Carnegie Hall. The following Sunday he is to speak at the Cathedral in Boston, both morning and evening; addressing the Harvard Union at Cambridge on Monday evening, going from there to Albany, N. Y., to speak at the Cathedral and before various organizations in conference.

Mr. Robert Valentine Merrill, son of the Rev. Dr. E. T. Merrill of the faculty of the University of Chicago, has recently received his appointment to one of the two Rhodes scholarships allotted to the state of Illinois for the current year. Mr. Merrill will go to Oxford during the coming fall, to begin his three years' course of study.

Receives Rhodes Scholarship

The latest activity added to the schedule of the Church of the Ascension is the formation of a French class, in the parish house, meeting on Thursday afternoons, and taught by the Rev. M. J. de Villareal, who is also assisting the Rev. W. B. Stoskopf, rector, in carrying on the work of the parish.

Notes of General Interest

The recent annual dinner of the members of St. Thomas' parish was the most successful in the history of that large and growing work. The invited speakers were Bishop Anderson and ex-Congressman John R. Lynch. The Rev. J. B. Massiah, priest in charge, has lately moved into his new residence at 3817 Wabash avenue, having removed his study from the church to his home.

Mrs. Blanche Sherman Merriman, the wife of the Rev. E. H. Merriman (our rector at Hinsdale), played a remarkable programme of piano music at the residence of Mrs. Henry Veeder in Kenwood, on January 16th. Mr. Enrico Tramonti, the harp soloist of the Theodore Thomas Orchestra, also took part of the programme. Mrs. Merriman made her debut with the Thomas Orchestra some six years ago, playing a brilliant concerto by Tschaiakowsky with the full orchestra. She plays a large number of piano programmes each year, in Chicago and elsewhere. She is regarded as one of the leading pianists of Chicago.

TERTIUS.

PRESBYTERIAN VIEW OF LENT

"WE HAVE no sympathy," says the *Continent* (Presbyterian) of Chicago, "with those who look askance at the Lenten methods of the ritualistic church. They do their votaries good. We do not feel that we are the less Christian because we do not observe times and seasons, and because genuflections and signs of the cross are not a part of our daily exercise. It is as true now as in Paul's time, 'One man esteemeth one day above another; another esteemeth every day alike.' Neither should pass judgment on the other. To his own Master each stands or falls, and no man, or church, or council is that master. Nor do we follow those who say, 'There is no warrant in the New Testament for keeping Lent. Our Lord did not keep it, neither did the apostles.' What of it? There is no warrant in the Scriptures for the movement called, 'Men and Religion,' nor for such organizations as the 'Laymen's Missionary Movement,' nor for the 'Presbyterian Brotherhood.' That life would be poor and barren which did nothing for which it could not find detailed direction in the New Testament, and the church would become a vast camp of uselessness if its members tried to do only what the apostles did. The men of the first Christian century did not do, could not do, what we are doing to-day. Jesus Christ was never the president of a young men's Christian Association, nor was Andrew the secretary of the brotherhood. Let us be sane about these matters. Christianity is enacted Christliness, and not a slavish imitation of the methods of Jesus. Life to-day must have renewal, and the Lenten spirit is the surest sign that such renewal is in progress. Just as long as a great church can be found with a hold upon its constituency so strong that they will for six weeks be and do practically what the church prescribes, just so long there will be a living, vital godliness in this old world."

SERIOUS QUESTIONS DISCUSSED IN CANADA

It has already been stated in THE LIVING CHURCH that a circular letter "on behalf of Christian Unity" signed by a considerable number of Canadian clergy has been widely circulated through Canada, expressing the view that the cause of Christian Unity would be promoted by such practical steps as the two following:

"(a) By the admission of ministers of other Churches, under certain restrictions and by rightful authority, to the pulpits of our Churches.

"(b) By permission being given to members of other Communion—being members in good standing in their Communion—on occasion and with consent of the Ordinary, to communicate in our Churches."

It is understood that proposals to enact legislation to that effect will come before the General Synod next year. In the meantime they are likely to attract more or less attention at the various diocesan synods.

The synod of the diocese of Ottawa was held on January 14th under the presidency of the Archbishop, at which time the following preambles and resolutions, introduced by the Rev. T. J. Stiles, were adopted with only two votes in the negative:

"Whereas it is generally understood that in the revision of the Prayer Book, being undertaken by the General Synod, 'no addition or change shall be made which will in any way make or indicate a change in the doctrines and principles of the Church of England in Canada' (see report of committee, page 244 of journal);

"And Whereas certain clergymen or rather dioceses are circulating a petition with a view to procuring legislation to admit persons not confirmed or ready or desirous of being confirmed to the Holy Communion, and men who have not received Episcopal ordination to the office of preaching in the Church of England;

"And Whereas this is contrary to the spirit of the rubric at the end of the Confirmation Service, the Preface to the Ordinal, and the Ordinal itself—authority to preach being given only on ordination to the priesthood and to a Deacon if 'licensed by the Bishop himself' (see Ordinal);

"Therefore, believing that this contemplated legislation is contrary; (1) To the Book of Common Prayer. (2) To the unbroken and universal usage of ministers and congregations of the Church of England acting and worshipping under lawful authority. (3) To the present lawful practice of the Church of England, either in the British Isles, or British Dominions or the Colonies. (4) To the Reformation Settlements of the Church of England, and because it means a radical change in certain doctrines and principles of the Church of England in Canada.

"This synod humbly memorializes the General Synod of the Church of England in Canada, that no such change shall be introduced into the Revised Prayer Book or the Canons of the General Synod."

The Bishop of Algoma also has issued a pastoral letter on the subject in response to a request made to him by the clergy of the rural deaneries of Algoma and Manitoulin (who wished for episcopal guidance in the matter). The Bishop expressed sympathy with the desire for unity expressed by the memorialists, and then says in part as follows:

"But to grant to ministers of non-Episcopal communions, however exemplary their lives, or effective their preaching, permission to occupy our pulpits would be, in my judgment, a dangerous invasion of the authority committed by Christ to His Apostles and by them transmitted to their successors through the ages. This authority I conceive to be the chief safeguard and guarantee of continuity in the Church's Faith and Order. For our synod to pass a canon authorizing Bishops to admit to the Church's pulpits as teachers of the flock those who do not acknowledge the Church's authority nor accept in its fulness her teaching, and to permit such persons, without the test of confirmation, to communicate at our altars, would be to invite a condition of chaos and disorder not pleasant to contemplate.

"It would be like saying to outsiders, 'It is a matter of comparative indifference whether or not you hold the full Creed of the Church, and submit to her authority. So long as (in the judgment of certain clergymen and Bishops) you are right-living people you may teach the flock entrusted to our care, and receive the Holy Communion at our hands—and this on terms far easier than are granted to our own people.' This I conceive would be a violation of the principle of authority which would lead to disastrous consequences.

"Nor can I regard such action as a step towards reunion. It might bring us into closer relations with certain outside bodies, but it would inevitably cause division, if not actual disruption, within our own ranks; and it would postpone indefinitely our reunion with the Ancient Communions of the East.

"The desire for unity is one thing, but the choice of methods is another. . . .

"Not until the Church finally and formally admits that for centuries she has been guilty of sinful bigotry in demanding tests which, being non-essential, have only served to create and foster schism, shall we be free to lay those things aside.

"But in that day we shall surely cease to be a living branch of the Catholic Church of Christ and shall be merged in the general mass of sectarianism around us."

A number of rural deaneries and other bodies are taking action on the same lines.

WORK AMONG THE IGOROTS AT SAGADA, PHILIPPINE ISLANDS

A LETTER from the Rev. John A. Staunton, Jr., missionary at Sagada, Philippine Islands, states that he has been "swamped with correspondence" to such an extent that he has been unable to reply to letters individually, and asks that some report of his work may be made through THE LIVING CHURCH so that correspondents will realize what is being done, and that they may appreciate as well the difficulty in the way of individual replies.

From a printed report of the work at the Mission of St. Mary the Virgin in that remote section among the Igorots, it appears that the natives are gradually being trained to work, and that fourteen of them, mostly Igorots, are doing the stone cutting upon a new church building under a Japanese foreman. When the mission was begun fourteen years ago it was almost impossible to get natives to work at all. A printing press and a saw-mill are maintained also with Igorot labor, and the latter produces a profit. These laborers are scrupulously paid for their services. Lumber from the saw-mill is in demand, and a petroleum engine has been installed which incidentally furnishes electric light for the mission buildings. An experiment in brickmaking has been less successful, though new attempts are to be made with other clay.

Much work is being done through the dispensary and foundations are being laid for a hospital, funds being in hand for the erection of one wing of the building. A resident physician is greatly needed. Until such can be obtained a physician from Bontoc is to visit Sagada for a clinic fortnightly. A girls' school building has been completed and twenty-one girls are now in residence. A similar school is needed for boys. The residence of the missionary is practically completed and the construction of the new stone church is well under way. "The incessant ring of the stone chisels in the stone-cutting shed," says Mr. Staunton's report, "is music indeed; not only because we can see in our minds' eye the new church rising, but because we see character and independence developing in the Igorots who are doing the work. Christians and non-Christians are allowed an equal opportunity, but those who rise to any branch of industrial work scarcely ever fail to embrace Christianity and to ask to be baptized. At Sagada, labor leads to prayer."

With respect to these incidents of material developing, the report well says: "Material development is a necessity of true spiritual progress among any primitive people. It is one thing for the highest and deepest natures to revert to the simple or the monastic life for the sake of religion; it is quite another thing for the savage to retain his primitive simplicity. In the former case the simple life is an abandonment of the artificialities of modern civilization in the interest of a closer union with God; in the latter it is a retention of brutish characteristics which civilization no less than religion has the power to eliminate. The first is a true imitation of Christ, the latter is an imitation of the soulless life of the lower animals. The savage in his 'gee-string' or loin-cloth may indeed be a sincere Christian, but his aspiration will then necessarily include material development. There is no hope for the Christianized savage who has no discontent with his former surroundings; who does not want to be cleaner in body, better clothed, better fed, better housed, better educated, more industrious, and to push his children upward by giving them advantages which were denied to him." And again: "We aim in Sagada to make devotion and industry go hand in hand. The centre of all our activities is the altar where dwells the crucified, risen, and ascended Christ. At the ringing of the Angelus, three times a day we turn there in recognition of the Incarnation; twice daily we gather there, as for our family prayers; we visit the church for private or common prayers at other times than the set times of service; special prayers are made there, special offerings made, special vows taken." The report contains also very interesting incidents in regard to the instruction of the natives and the manner of conducting the missionary work.

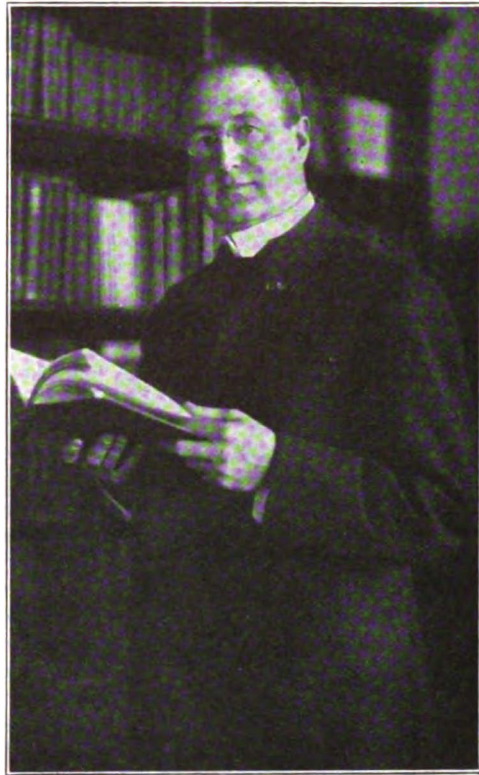
Church Anniversary in Milwaukee

THE Church in Milwaukee is seventy-five years old; the anniversary day, January 10th, being 75 years after the first service of the Church was held in the city. On January 10, 1836, the First Sunday after Epiphany, a visiting clergyman, the Rev. Henry Gregory, conducted the first service of the Church in Milwaukee. This led to the formation, a few months later, of St. Paul's parish, the mother church of the city. Ecclesiastical jurisdiction in Wisconsin was at that time a contested matter, the Bishop of Michigan, Dr. McCoskry, and the Missionary Bishop, Dr. Kemper, both claiming it to be within their charge, but each being too courteous to enter

W. Arnett, a call to the Rev. William Ingraham Kip, afterward Bishop of California, having been declined. A vacancy again occurred three years later, and calls were declined by the Rev. William Bliss Ashley, a later rector; the Rev. A. N. Littlejohn, afterward Bishop of Long Island; Rev. Dr. James de Koven, Rev. Anthony Schuyler, and Rev. Henry B. Whipple, afterward Bishop of Minnesota. St. Paul's Church is thus seen to have aimed to secure the best men that the Church had in her ministry. The Rev. James Cook Richmond began his rectorship in 1857. His successors were the Rev. William Bliss Ashley, D.D. (1859-76); the Rev. John Fulton, D.D.



RT. REV. W. W. WEBB, D.D.,
Bishop of Milwaukee



REV. HOLMES WHITMORE,
Rector of St. Paul's Church, Milwaukee

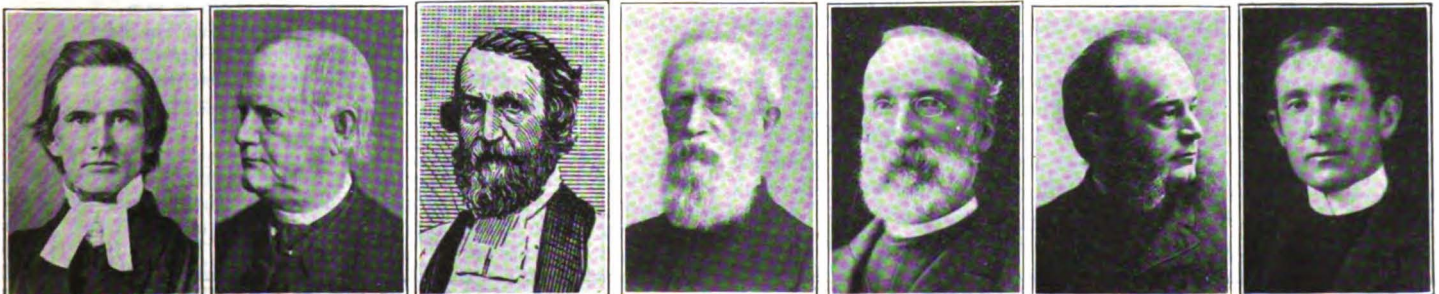
upon a visitation while his claim was not acknowledged by the other. The contest was finally settled in 1838 in favor of Bishop Kemper and his first visitation in Wisconsin was made in that year, though he did not visit Milwaukee until January 1839.

Several attempts of Bishop Kemper and of the general Board of Missions to obtain a clergyman for the young parish failed. The Rev. John Noble was the first rector, but served for only a few months in 1838. Under his successor, the Rev. Lemuel B. Hull, 1839-43, work was energetically commenced and was spread from Milwaukee to neighboring points. The original frame church building of St. Paul's parish was erected on the northeast corner of Jefferson and Mason streets, the site of the present Layton Art Gallery. Mr. Hull died in October 1843 and was succeeded in March 1845 by the Rev. Benjamin Akerly. After him, in 1853 came the Rev. William

(1876-80); the Rev. Charles Stanley Lester, under whom the present church was built and the surpliced choir established (1880-1902); the Rev. William Austin Smith (1902-10); and the Rev. Holmes Whitmore, the present rector.

St. James' and St. John's Churches, on the west and south sides of the river, were the first offshoots of St. Paul's parish within the city. These were founded in 1846 and 1847 respectively. All Saints' Church, the residuum of two or three small missions planted in earlier years, was established in 1867 and was afterward merged into the Cathedral, giving its name ultimately to the latter. The Cathedral itself dates from 1873. St. Stephen's, St. Andrew's, St. Mark's, St. Luke's, and St. Edmund's parishes were later foundations, St. Mark's being planted by the mother parish.

St. Paul's parish is celebrating the anniversary during the present week. Sunday began with a special celebration of the



REV. W. W. ARNETT REV. BENJ. AKERLY REV. J. C. RICHMOND REV. WM. BLISS ASHLEY, D.D. REV. JOHN FULTON, D.D. REV. C. S. LESTER REV. WM. AUSTIN SMITH

SOME FORMER RECTORS OF ST. PAUL'S CHURCH, MILWAUKEE

Holy Communion at eight o'clock, at which time a large number of the parish communicants were present, and a short sermon was preached by the Very Rev. Dean Delany. At eleven there was a service with an anniversary sermon by the Bishop of the diocese, who told somewhat of the history of the parish and brought the congratulations of the diocese. A "Bidding Prayer" was read, and a solemn *Te Deum* of thanksgiving was sung. At evening prayer there were addresses by the clergy of the parishes founded by St. Paul's.

The Junior Auxiliary gave a reception on Monday afternoon, and there was a general reception in the parish house on Tuesday evening. Wednesday was appointed for the corporate Communion of the Woman's Auxiliary, when an address was expected from Mr. John W. Wood of the Church Missions House, and a reception was to be given in St. Paul's mission house in the evening. The Sunday school and the young people of the parish were to celebrate on Thursday night, and the little children on Saturday afternoon, while a choir reunion is to be given on Saturday evening. Sunday, the octave of the anniversary festival, is to be signalized especially by a corporate Communion of the parish at eleven o'clock with a sermon by the rector, while in the evening the expected preacher is the Rev. William E. Gardner, general secretary of the General Board of Religious Education.

The Church Club of Milwaukee also celebrated the anniversary at its annual meeting on Wednesday evening of last week at the parish house of St. James' Church, when reminiscences of early days of the Church in the city were given by the Rev. J. H. Egar, D.D., and Mr. W. H. Roddis, now of Marshfield, Wis. Both these speakers were able to recall events in the days when the Church in the city was young, and their reminiscences were very interesting. Dr. Egar's recollections covered a period of sixty-five years. Mr. Roddis recalled that at some date in the sixties, at a diocesan convention of the then undivided diocese of Wisconsin, Chief Justice E. G. Ryan had introduced a resolution declaring the need for a change of the name of the Church and reciting the objections to the present name, and that the Rev. Dr. deKoven had asked him to withdraw the resolution on the ground that though many of the clergy would be glad to vote for it, the lay delegates were probably not prepared to take that advanced ground. Dr. deKoven's advice was, however, rejected, and the resolution being put to a vote was defeated. The Rev. Holmes Whitmore was the final speaker. The Church Club elected as officers: Frederic C. Morehouse, president; C. E. Sammond, vice-president; George Gibbs, secretary; and C. G. Hinsdale, treasurer.

WORK AMONG MILL OPERATORS IN THE SOUTH

A COMMISSION of the Missionary Council of the Department of Sewanee, of which the Bishop of North Carolina is chairman, has issued a very careful report on the condition of workers in the cotton mills of the South and of the work of the Church among them. The cotton mill of the present time is shown to be "not only an economic factor but a tremendous power affecting the social conditions of the South." Its history is discussed, and it is shown that in the 768 cotton factories in the South the labor is gathered almost entirely from "the unlettered masses of the white population." Experiments in employing negroes in the mills have not been successful. Of these white operatives it is said: "They are native whites of Anglo-Saxon origin. The families of many can be traced to the best blood in America. They are moral, or rather in many cases unmoral, deferential and sincere, but sensitive, phlegmatic, and suspicious." They represent a peculiar class of the American people and one that has historically been out of touch and out of sympathy with the more advanced white settlers of the section. They constitute, therefore, a peculiar problem. For the most part they live in "frame houses of three to six rooms, owned by the mill corporation. The rent varies from 50 cents to \$1.00 a room per month. The family ties of the home are largely broken, as all work excepting the mother and youngest children." Even the mother is obliged in many cases to work in the mills, which means "that she has to rise before day in winter, cook breakfast, take the children to the day nursery or make other provision for their keep, and then go to the mill. After eleven and a half hours at the mill she returns—it is after dark in winter—gets the children, takes them home, cooks supper, then puts the little ones to bed. A half day off is given on Saturday, but then she has the family washing to do, and,

if she gets an opportunity, the house to clean up." The effect of this on the family is of course a serious one, and there are many cases of desertion by husbands and fathers. Wages are from 75 cents a day upward. The report says: "The workers at the mills have come from an environment and from the influence of a theology which fosters little diversion. Without a knowledge to create it and without a training to select or accept wholesome pleasure, there is a decided tendency, unless otherwise checked, for the male population to resort to cheap shows; to indulge in vicious literature, when any reading is done; to drink, gamble, and carry pistols. The women are left, after a continuous round of ceaseless duties—largely because they do not know how to utilize time and labor-saving methods—to inertia, use of snuff, or an occasional walk to the village store. Life for all has no past, no future, and a very circumscribed present."

Health conditions are bad. Child labor is prevalent in many of the states, and, the report says, "more stringent laws must be passed to protect the child in his inalienable rights; but, as was said before, with further legal protection of children and women, other agencies for uplift must move forward with better organization and more definiteness; so that ultimately real betterment comes as the operative learns to help himself." The religious life of these people is largely that of an emotional character, and "recently many kinds of religious fervor, such as the so-called 'Holy Rollers,' have been in vogue among the people." Religion has little vital hold upon the lives of the people, though "when a revival or something special is advertised, a good congregation will attend."

Church work among these people is then carefully tabulated by dioceses, and it is shown that a considerable amount of this work is being done. Indeed for the diocese of North Carolina it is said that one-fifth of all the confirmations in one year were from the mill population. The work, however, though considerable, is wholly insufficient to make a real impression upon the mill population as a whole. Social settlements, not as substitutes for the Christian religion but as a practical expression of that religion, are found to be the best method of such work, and a number of these are operating among these people. It is asked in conclusion that the work may "receive sympathy and help from the National Church through its Board of Missions."

LENT

Can we not watch with Him a little while?
It is the self-same voice that calls us yet,
And still the eager world would us beguile
And stop our ears and lure us to forget.

Can we not watch with Him? For us He trod,
Through burning days and awful nights, alone,
The pathless wilderness. The Son of God
Hungered for bread and only found a stone.

Shall we not follow on the painful road
The Man of Sorrow and the Lord of Love,
Bending for us beneath sin's dreadful load
That He might lift us to the Peace above?

"Could ye not watch with Me one hour?" He said
To those who slept while He in agony
All through that hour to the Father prayed,
Wrapt in the shadows of Gethsemane.

Oh, is it nothing to you, passers-by?
Behold and see if there be any woe
Like unto His who for the world could die;
The thankless world that can forget Him so!

Lord, give us grace to love Thee! Then in vain
Pleasures or cares would tempt us from Thy side.
Our faithful hearts will keep Thy Lent again,
And we shall clasp Thy feet at Easter-tide.
Santa Monica. Mrs. J. D. H. BROWNE.

EVERY MAN OWES a duty to the world through his profession or business, whatever the occupation may be. There is no honorable profession which is not of service to the country. There is no professional service to the country that is not greater if it is conducted with high sentiment and with a noble spirit of professional morality; and the question of how high and how noble the professional morality shall be depends upon the members of the profession, and, in the main, on those members who have succeeded in forcing their way to the top.—A. Lawrence Lowell.

The Religious Position and Movement in America, Especially Among Students

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

IV.—CHURCH STUDENTS AND UNIVERSITY RELIGION

IN the importance of providing some further organization of Church students and Church life at the universities, I suppose all Churchmen will agree. I want now to say something as to the relation of such organizations to other students, and especially to other religious associations. This is a question about which people are not so likely to agree. It is a very difficult question to decide in any case, and the circumstances of each case are so different that I do not think there can be a single answer.

I personally am not sufficiently familiar with the conditions of this kind of work, nor of course with the special conditions in America, to attempt to supply anyone with an answer. Perhaps I may, however, be allowed to point out what I believe to be the main principles on which an answer should be based, for the principles are the same in England as in America.

There are then two questions to be considered: (a) Our relationship to the university, and (b) our relation to other religious activities, notably the "Student Y. M. C. A.," which in England we call the "Student Christian Movement." I will deal here only with the first, leaving the next to another paper.

The position of a university, which, finding itself a secular body, spontaneously desires to be religious, and, so far as it can, to be Christian, is to an English visitor a new and delightful phenomenon. How are we to meet it? The university is a family. Religiously it is much divided, but at least it will have family prayers, necessarily of a somewhat undenominational type. It is a great pity we cannot have a fuller and more real religious practice, but so far it would seem to me that we ought to be ready to help it as much as we can in "building up the things that remain."

I must here emphasize that it is almost useless our discussing a policy, unless we have provided an organization which can carry it out steadily. Without that, we may influence a few students personally, but in a few years it will all be forgotten, and even for the time we shall not influence the university in general at all.

Supposing, however, that we have some effective organization; to my mind I think we ought to let the authorities understand that we would willingly join with the university in its family prayers, provided, first, that they were reverently and properly conducted, and, secondly, that the university did not try to constitute itself as a "Church," or to administer the sacraments. If the members of the Protestant denominations choose to have "sacraments," separately or together, we have no right to prevent them, but those must be understood as a separate thing—given to the denominations—and we should not take, and must not be asked to take, any part in them.

The Sunday services are a somewhat different matter. So long as the university is not trying to act as a Church, there does not seem to be any adequate reason why students should not go to the university sermons, if there was anything worth listening to. We can only regard them as addresses on religious topics by various eminent people. Probably many of them will be more or less heretical, but there are heresies everywhere, in the newspapers and magazines. It is useless to try to keep young minds in a band-box, and it is very mischievous to let them think we are afraid. Certainly the Church cannot leave the instruction of her children to an undenominational university. She ought to provide her own courses of sermons. Here is the Church's opportunity. Fear, jealousy, defensive measures, a merely negative attitude and criticism, are all fatal. Let her show that she has a faith, more complete, more consistent, more helpful, and men will learn from her.

I know many Churchmen will strongly differ with my proposal of even a modified and conditional coöperation, and hold that our only safety lies in absolute aloofness. It is very important we should be quite clear whether this view is advanced as a question of principle or of policy.

I am approaching the matter as a Catholic. I admit that there are matters, such as a common administration of the Communion, which are an absolute violation of our principles, and no ingenuity of policy can cover up the surrender of a

principle. We cannot hold the doctrine of the Church, and allow that a university can constitute itself a Church at its will. If, however, the university meets for family prayers, acknowledging its divisions and trying to make the best of them, do we make our principles understood best by joining in or by standing aloof? I cannot see that that is more than a matter of policy.

The primary difficulty is that while the university does certain things, it does not declare its meaning. We may call these "family prayers," but others take them as a whole religion, and our action is misunderstood. Quite so; under the primary difficulty lies this central difficulty that we have never yet succeeded in making people understand our position, and in consequence they have never understood their own. We look on at these great undenominational movements. In their effect they are fatal to all Catholic principle, and in the end, as I have tried to show in a preceding paper they are drifting away from Christianity itself. We imagine that they are anti-Catholic in motive, but that is not true. They are not, for the most part, anti-Catholic, but only ignorant. They know vaguely that we High Churchmen believe ourselves to be in the right, and everybody else wrong. Still more vaguely they may be aware that we have some strange "quasi-magical" beliefs about sacraments. To them it is just "superstition," because they have no idea what we mean by it all.

Here I may appeal to my own experience. I, and many of our Kelham students, have during the last six years come into very close touch with members of different Protestant bodies, especially theological students. We had our own views, and we assumed they had theirs. It seemed to us almost incredible, that after all the controversies that had gone on, they had no idea what we really meant or thought; the subjects were so new to them that they had never really considered them; in short, they had no views. We had all been living in water-tight compartments. Now if this is the case in even a small island like England, where we all lie squeezed up against each other, and where furious storms over "Establishment" at least ought to ventilate our cabins, how much more must it be the case in America!

We may blame the Protestants for their perverse stupidity; I have heard teachers talk that way of their pupils only too often. Others may blame us for teaching badly; I have heard parents talk that way of schoolmasters very often. The one clear thing is that we have not succeeded in getting people to understand what we really mean. We may have told them often enough, and they may have heard it said, but we have not got them to see it, or to realize what we think to be its importance. That is what we must set about, patiently and good-temperedly, for we cannot expect the world to swallow new ideas at a gulp.

Supposing we go to the university, explain that we are willing to help it as far as we can, in its family prayers, but that there are other things we cannot do; will the authorities be ready to meet us? I can only say that in England, in one case where we did that with the Student Christian Movement, we have been met in the most generous spirit, and everything possible has been done. In one university in America, I believe I am justified in saying that the same spirit has prevailed. Then the Church can do a great deal to prevent undenominationalism becoming anti-Church, and in the end un-Christian.

There may be, I have no doubt that at first there will be, places which will refuse to meet us. There the Church would rightly stand aloof, and refuse to coöperate. But I do not think these places will be many, or their refusal long-lived. No university would care to be known as the one which had a standing quarrel with its Church students, least of all, if it is known that the Church has the support of a certain number of the headmasters of good schools. But whichever way the result goes, we get a chance of making ourselves understood, and that is our first duty.

If, on the other hand, the Church should declare a policy of aloofness in all cases alike, what can the universities do? What do we want them to do? Do we want them to drop their efforts

to be Christian as far as they can? Do we want them to establish Catholic Episcopalianism? I do not think we have any right or desire to ask either. If we refuse all assistance, the university can only leave us on one side. Undenominationalism goes its own way.

So far I have only been considering the question as it affects the university authorities and other students. The real seriousness of the problem becomes more evident if we consider its effect on our own men. It is no practical use merely trying to save our own souls by insisting on a policy which nobody will carry out. What are the facts with which as Churchmen we have actually to deal!

In the first place we are dealing with university men. The strength of the family feeling, the sense of being a body, is very strong among them. If we follow a policy of separation, we must in any case work at a great disadvantage, from the mere fact that we have that feeling against us. We shall have many difficulties to contend with, and it is not wise to incur more disadvantages than we can help.

In the second place, we are dealing with our own men. If our Church students were all men of very definite and clear convictions, if the body of the Church itself were clear and resolute, well-disciplined, and so forth, we might get our students to follow our advice of having nothing to do with university religion. But I know that that is not the case in England, and my friends have urged on me very strongly that it is still less so in America. Personally I am a little sceptical about the words "still less"; I should have said "about equally." However, the relative proportions are of no moment.

It is admitted on all hands that the Churchmanship of most of our students is a prejudice or bias of habit rather than a settled conviction. Need we wonder that the Protestant bodies do not understand us, if our own boys do not understand? Let us not despair, or find fault. The one sign of a team which has not only been defeated, but thoroughly beaten, is that everyone begins blaming somebody else. What we have to do is to ask how we can do better, how we can best get people to understand.

Now our students being in this vast, unsatisfactory position, if we simply say to them, "As Churchmen you should have nothing to do with the university religion," what should we expect would happen? I do not think we should expect them to understand us at all. To the majority, the university is more of a unity than the Church. They would go with their fellows. A few, who had very definite convictions, would stand out, and attach themselves to some parish church, with the views or ritual to which they were accustomed. They would only be a small and peculiar set, and they would have very little influence on the university. That, I say, is what we should expect. It is exactly what happens in England. I think I have seen signs of it in America. My friends tell me it is just what happens.

Supposing, however, we have an organization which gets in touch with all Church students, at least sufficiently to know which they are; supposing we say to them, "We do not want to take you away from the religious life of the university, and we should like you to attend prayers. But after all, you are Churchmen, and you have your witness to bear, which is indeed very necessary to this university and to America. As a Church we must have our own Communion, and we will arrange courses of sermons for you." Or, if we had to say, "The university prayers are so irreverent that we cannot advise you to go till we can get something better done," once more, what might we expect?

Among the mass there is a lowest religious stratum which cares for nothing, and will drift just the same along the line of least resistance. That we cannot help. Above that, there will be a stratum which will at least see that the Church has principles, has reasons for doing certain things and not doing others. A good many will be keen to see what the principles and reasons are. We have got a position that invites intelligence, and declares itself intelligible. And that is the beginning of teaching. Not merely the few who start as convinced Churchmen, but all who care to think at all, feel that they have a message, a ground to maintain. In the one case there is no "Church" witness at all, for that has been split, and we have gained only the aloofness of a small party, a clique of "extremists." In the other case, we rally to our side every bit of real Church feeling which exists, even in a feeble state. Once we have got it together, we ought to be able to build it up.

At the conclusion of this argument, it is just as well to make clear what I am arguing for. A university begins to

realize the importance of religion. In our present state of division, anything it tries to do cannot be more than undenominational. In the first place then, I am not defending undenominationalism, but I would point out that there are two conceivable forms. It may acknowledge its limitations, and say, "I cannot go farther than this, but I go as far as I can, and I shall be very glad to see those who have wider and more definite convictions making use of them." It would then be possible to use it as a beginning. On the other hand, it may proclaim itself a sufficient, a superior and enlightened, religion. Then of course we cannot do anything with it.

In the second place, I am not making any definite proposal as to the course which ought to be followed. I only suggest that since this undenominationalism is inevitable, if we can only use our influence to make it an undenominationalism of the first kind, and keep it out of the second path, we shall have done a real service to the cause of religion in America. We shall have gained for the Church a clear basis on which a constructive teaching can be built.

In the third place I would urge very strongly that any policy we adopt ought to be calculated as a "Church" policy, ought to be such as can be understood by, and therefore will influence, the whole Church group. We must not split the Church influence into sections, with sectional policies.

The principles I have discussed seem to me of the very highest importance. The proposals I make are only suggestions, which I do not mean to press, partly because the applications must be very diverse, and partly because I doubt whether this question of a relationship to the university is of primary importance. Sometimes it is; sometimes the official university has no religious movement of its own. But the question I want to discuss next is far more pressing and central.

(To be continued.)

"WELCOME, DEAR FEAST OF LENT"

BY ZOAR

ONCE more Lent is here; once more the privilege of keeping this holy season is given to us. The Master calleth; let us rise and follow Him in the wilderness, there to learn of Him the true meaning of His words: "If any man will come after Me, let him renounce himself, take up his cross, and follow Me."

In this age of luxury, of intense pride in what mankind has accomplished, age of self-culture, self-glorifying, self-seeking, how obscure these words have become; yes, even to those who call themselves Christians, i.e., followers of Him who is meek and lowly in heart. For the many, "sacrifice" is but an obsolete word in the dictionary of the Church language. Oh, the pity of it! the shame of it! that our love should have grown so cold, that we should care so little for holy things as to make the prayer, "Thy Kingdom come" a mere lip-prayer. How glibly we repeat the words, yet how little we understand their true meaning! Have we ever stopped to ask ourselves the heart-searching question: "What have I done, what am I doing to bring God's Kingdom on earth?"

Let us look into our own heart, let us dare to probe it, dare to question ourselves as we will be questioned when we shall stand to render an account of our actions to our Creator. How vague and shadowy the awful scene seems now! How far away in the ages to come, and yet, how surely the day will come when we shall stand before Him and hear His voice asking us what we have done with the innumerable gifts He bestowed upon us—life, health, mind, time, friends, the knowledge of His love, so great that it did not stop at the awful Sacrifice on Calvary.

Oh, let us then indeed "welcome Lent" as a wonderful opportunity given to us to redeem the time, to do something definite for our Lord's Kingdom on earth. We dare not throw away what may be our last opportunity. How do we know that we shall see another Lent?

Our holy Church, in her wisdom, has set apart these special days even as her Master taught her; days in which she gathers her children around her to tell them anew the wonderful story of the cross, to give them a deeper understanding of the awfulness of sin, and of the depths of the love of God in the redemption of the world by our Lord Jesus Christ.

Let us then dispose our heart to learn anew the great lessons of Lent, Love and Sacrifice; and truly, we shall learn that as there is no true sacrifice without love, even so there is no true love without sacrifice.

Why Should the Church be Termed "Catholic"?

A REVIEW OF "PRAYER BOOK PAPERS NO. 7"

BY THE REV. H. H. OBERLY, D.D.

IT has been reported in the Church papers that the Catholic Clerical Union of New York City has offered a prize of \$100 for the best essay on the change of name of the Church. In my opinion the prize should be awarded to Mr. Francis A. Lewis of Philadelphia, for his paper "Shall the Name be Changed? The Practical Question." This paper is printed in pamphlet form as No. 7 of the Prayer Book Papers.

Mr. Lewis says, "It is quite true that a number of members of our beloved Church delight in calling themselves Catholics," and that they are trying to "restore" certain doctrines and practices which "the Church itself repudiates," and then to change the name of the Church to justify these restorations.

On page 4 Mr. Lewis says, "To those who desire to restore the Sacrifice of the Mass, Eucharistic Adoration, the Reservation of the Elements, Confession, and the like, it must be dreadfully annoying to have the word Protestant staring one in the face on the title page of the Prayer Book, because it is perfectly clear to the dullest mind, that, whatever individuals may choose to think and say, the Church itself repudiates them; for whoever heard of a Protestant Church standing for such things?"

Taking the last clause of the sentence first, we reply that we have heard of such a thing, for the Lutherans, especially those in Scandinavian countries, have crucifixes and lighted candles on their altars, and wear chasubles, and teach the doctrine of consubstantiation in the Eucharist, a doctrine but slightly removed from the Roman belief of transubstantiation, only less logical, and more mysterious.

These "Catholic gentlemen" are not trying to "restore" anything. The Church has never repudiated the doctrines and practices in question. She has always held them, and because she has always held them the "Catholic gentlemen" are contending that the name of the Church should express her character, and correspond to her constitution. It is not a question of restoration, but of honest nomenclature.

In the pamphlet before us there are nine things mentioned, which the Church is supposed to have repudiated.

1. Fasting Communion. There is no denial that this has been practised by every branch of the Catholic Church through all the centuries, and is practised to-day by thousands of communicants in our own Church. With us it is not a restoration but a continuation. Some years ago, an aged lady told the present writer that her grandfather, who had been an aide to General Washington, taught her fasting communion, and he had been taught by Washington. Mrs. Burton Harrison, in her "Recollections Grave and Gay," says that her mother, living in Maryland in the early half of the last century, always communicated fasting. An old Irish woman, a member of my parish, who died a few years ago at the age of ninety, always communicated fasting, and told me that she had done so all her life.

2. Confession. (Of course this means auricular confession to a priest.) At the bottom of page 316 of the Prayer Book, we read, "Then shall the minister examine (the criminal) whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned." On the top of the next page we read, "After his confession, the priest shall declare to him the pardoning mercy of God, in the form which is used in the Communion Service." If there is benefit in confession for a condemned criminal, there is benefit for any sinner. The Church urges confession to the criminal because he is known to have sinned; she recommends it to all others, especially those in mortal sin. (See Prayer Book, page 241, at bottom, and on next page. The English Book says, "receive absolution.")

3. The honor due to the Blessed Virgin. Who ever heard of a Christian, of any name or affiliation, who did not honor the *Theotokos*, the Mother of the Redeemer of the world, the purest and holiest of women, the one whom God selected to be the Mother of the Son of God and Man, whose womb the Son of God did not abhor? To say that the Church repudiated the honor due to St. Mary is to brand the Church as un-Christian.

4. The Use of Ritual. By this I suppose is meant ceremonial, for it is impossible to use the Prayer Book, or admin-

ister a sacrament, without ritual. And it is equally impossible to conduct public worship without a ceremonial. The Protestant minister who walks up the pulpit stair in his every-day attire, and seats himself on the ministerial sofa, and then rises and prays standing with closed eyes, uses ceremonial. So does the Friend who sits in the meeting house wearing his hat, and waiting for the Holy Spirit to move him. So does the Evangelical minister who wears a surplice and black scarf, and reads the prayers facing the people. It is merely a question as to what the ceremonial shall be, that which is in harmony with Catholic tradition, or that which is individual.

5. The Sacrifice of the Mass. First, let us clear away two misapprehensions. (a) The name Mass is a harmless word, only, unfortunately, in the popular mind it is associated with what are called "the errors of Rome." When prejudice is removed, it will be seen that the word is comprehensive and short, and so may be useful. It includes liturgy, or the form of words and gestures used in celebrating the Sacrament of the Altar, Eucharist or thanksgiving, Holy Communion, the Sacrifice, the Lord's Supper. (b) What is meant by the "Sacrifice of the Mass"? It is sometimes thought that it is condemned by Article XXXI. of the Articles of Religion which says: "Wherefore the sacrifices of Masses in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits." The error which the reformers condemned, in language not too strong, was popular in the latter part of the fifteenth century, and in the sixteenth century. Observe, the article says, "sacrifices of Masses." The plural form exactly expresses the error. It was believed that at every Eucharist the priest offered Christ as a new sacrifice—a horrible belief. Every Catholic condemns such blasphemy. It is not the doctrine of Eucharistic Sacrifice.

It is not necessary here to explain the latter doctrine, nor to trace its history before the Reformation, but only to show that this Church has not "repudiated" it, but has taught it continuously, and teaches it now. A few quotations will suffice.

Bishop Jewel, in his *Defense of the Apology*, published in 1507, says, "We have abandoned neither the priesthood nor the sacrifice that Christ appointed" (*The Works of John Jewel*, Portion iii., p. 320, ed. Parker Society).

Bilson, Bishop of Winchester, replying to a Roman Catholic adversary, said: "The Fathers with one consent call not your private Mass, that they never knew, but the Lord's Supper, a sacrifice; which we both willingly grant, and openly teach" (*The True Difference*, etc., p. 688, ed. 1585, Oxford).

Bishop Andrewes, in answer to Cardinal Du Perron, said: "The Eucharist ever was, and by us is considered, both as a sacrament, and as a sacrifice" (*Minor Works*, p. 19, ed. 1854, Oxford).

In 1606 Richard Field, Canon of Windsor, published his great treatise, *Of the Church*. In it the following passage occurs: "Christ offereth Himself and His Body once crucified daily in heaven . . . in that He setteth it before the eyes of God His Father, representing it unto Him, and so offering it to His view, to obtain grace and mercy for us. And in this sort we also offer Him daily on the altar" (Appendix to Book iii., vol. ii., pp. 61, 62, ed. 1849).

At the General Convention of the American Church in 1815 a petition was presented to the House of Bishops asking for a ruling on the question, whether the celebrant of the Eucharist should stand or kneel when communicating himself. The Bishops replied that he should stand, as that posture was more consistent with the sacrificial character of the service.

The following quotation is made from pp. 18-19 of Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII. on English Ordinations (English translation), London, 1897, Longmans, Green & Co.: "But we answer as regards the passages quoted by the Pope, that we make provision with the greatest reverence for the consecration of the Holy Eucharist, and commit it only to properly ordained priests, and to no other ministers of the Church. Further we truly teach the doctrine of Eucharistic sacrifice and do not believe it to be a "nude commemoration of the Sacrifice of the Cross," an opinion

which seems to be attributed to us by the quotation made from that council. ("*Eucharistiae etiam sacrificium vere docemus, nec sacrifici crucis, 'nudam esse commemorationem' credimus, ut Concilio illo citato nobis videtur imputari.*") But we think it sufficient in the liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, who is our Advocate with the Father, and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic sacrifice."

This document was signed by the two Archbishops, Frederick W. Temple and William Dalrymple MacLagan.

6. Eucharistic Adoration. The year 1874 was a time of great agitation in the Church over what were called ritual practices. The General Convention assembled in New York in October, in a state of unrest. Dr. De Koven was practically put on trial by the Convention, and in a wonderful speech he boldly stated his position, using the words of the Rev. W. J. E. Bennett, of Froome Selwood, England: "I adore, and teach my people to adore, Christ present in the Sacrament under the forms of bread and wine." In a panic, the Convention passed a canon intended to forbid Eucharistic Adoration. That canon remained on the statute book for thirty years, but it was a dead law. It made no difference in the practice of Eucharistical Adoration, which continued to increase and spread. No one was prosecuted, or even threatened for disobeying the canon. The Convention of 1904, in Boston, repealed the canon by a unanimous vote, and every deputy by that vote removed whatever ban there was against Eucharistical Adoration.

The schism of the Reformed Episcopal Church under Bishop Cummins occurred on the ground that the Prayer Book contained "Romanizing germs."

7. The Mixed Chalice. It is hardly necessary to say anything on this point, for even the English courts, the most rigid in the world, have decided that it is lawful, provided that the mixing be not done ceremonially. The provision is meaningless, for it could not be done otherwise.

8. Reservation of the Blessed Sacrament. That the English Church never abolished reservation for the sick, is certain, from a rubric in the Latin Prayer Book, issued in 1660, and which has to-day the same legal status that the English book has. The rubric reads as follows:

"Quod in contigat eodem die Coenam Domini in ecclesia celebrari, tunc sacerdos in coena tantum Sacramenti servabit quantum sufficit aegrato," etc. The same book contains commemorations of the dead, and collect, epistle, and gospel for Requiem Eucharists.

9. Incense. A little more than a decade ago, the Archbishops of Canterbury and York gave an "Opinion" on the use of incense and processional lights. In forming their judgment they considered what the civil law allows, not what the ecclesiastical law requires. They decided that incense might be used before and after service, but not during the service, on the ground that it is not specifically mentioned. They say: "It must be remembered that the Church has never spoken of incense as an evil thing." And "We are far from saying that incense, in itself, is an unsuitable or undesirable accompaniment to divine worship. The injunction for its use by divine authority in the Jewish Church alone forbids such a conclusion."

The Church has never condemned incense; it has been used universally in the Church for nearly two thousand years; it was commanded by Almighty God under the old covenant, and has been continued by all parts of the Catholic Church under the new covenant; it is neither a novelty nor a corruption; the English Reformers retained it, and it is the law of the Church to-day.

The "practical question" with Mr. Lewis is, whether or not as much money will be given for missions if the name of the

Church be changed. Following these remarks, he says: "However, putting all these considerations aside, it may still be said, and truly said, that if this Church, in its doctrine, discipline, and worship does stand for all the things these Catholic gentlemen think and say that it does, the name ought to be changed to American Catholic—for the name on moral grounds should correspond with the thing."

If the case has been proved, Mr. Lewis ought to have the prize.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

THE CITY MANAGER PLAN OF MUNICIPAL GOVERNMENT

NUMEROUS attempts have been made to develop and improve the commission form of government. The latest of these is the Sumter Plan of City Government as adopted June 11, 1912, which is a combination of some of the best features of the commission form with the city manager idea. In the last session of the legislature of South Carolina a general act was passed granting to the cities of the state the right to vote upon the commission form of government. This act provides for cities of various classes, as in the New Jersey Act. For cities of less than ten thousand inhabitants the act provided for three commissioners, at salaries of \$1,200 for the mayor and \$1,000 for each of the two councilmen. They are to hold office for four years. Of the two councilmen elected the one receiving the highest number of votes holds office for four years and the next highest for two years, so that there shall be an election every two years thereafter. Provisions for the initiative, referendum, and recall are included. The "Columbia bill" embodying the general features of the Des Moines act was amended to provide for a special plan for Sumter. This amendment requires the commission to engage a city manager, providing that the commission shall employ a person (male) of sound discretion and of good moral character not of their number at such salary and upon such terms as they may decide, who shall be subject to such rules and regulations as may be provided by said councilmen. It also further provides that under this form the mayor shall be paid an annual salary of only \$300 and the councilmen \$200 each. This Act, with the city manager form, was adopted at a special election on June 11, 1912, and the commissioners provided for thereunder were elected August 13th.

The Act was proposed and supported by the Chamber of Commerce, which includes in its membership practically every business in the city. It was drawn by a special committee of that body. The salaries of the commission were purposely made small, the intention being to copy the usual system employed by business corporations. The commission under this form is the usual board of directors of a corporation and they are given full discretion in the employment of the manager or superintendent. He is made responsible to them only, and thus is taken out of politics. It will be his duty to see that the orders and ordinances of the city are carried out. He will have his various city foremen.

Norwood, Mass., purposes to employ a town manager. He will have charge of the many business affairs of the town and will handle the expenditure of a large sum of money, subject to the directions of the Board of Selectmen. He will be town engineer and superintendent of public works, look after the roads, water supply, lighting system, etc., and supervise all town employees.

Lansdowne, Pa., has made a similar arrangement by which one man will serve as commissioner of highways, borough engineer, building and sewer inspector, all of which offices are abolished. The new official is to be the business manager of the town, somewhat along the lines of Staunton, Va.

At the Los Angeles meeting of the National Municipal League the idea of an expert business manager or commissioned mayor was strongly urged and found many advocates.

The same idea is being agitated in Pittsburgh, Pa. Sentiment in this direction, which is called by some the burgomeister plan, is gradually forming.

AID TO TRAVELERS

The leading feature of the Tenth Annual Report of the Travelers' Aid Society of Philadelphia, which is of significance and interest to Churchmen, is the money contributed to the society by branches in several of our parishes. While the Episcopal Church makes a larger showing than any others (in fact there are only two other bodies represented in the list), the showing should be much bigger than it is, for there is no work more direct and practical than that of affording first aid and guidance to the stranger within the gate. The little report to which I refer shows beyond any question the need of careful Christian guidance, especially of young girls entering the city for the first time. Many go astray through ignorance, others through mistake, and the help of a Christian woman, with a strong organization at her back, is of the greatest value. For one I do not think that the services of this organization should be confined to the women and girls. Young men and boys are just as much in need of proper oversight as their sisters.

NATURE'S FATIGUE

A tired person is literally and actually a poisoned person—poisoned by his own waste products. But so marvelously is the body constructed that like a running stream it purifies itself, and during repose the cast-off impurities are normally burned up by the oxygen brought by the blood, excreted by the kidneys, destroyed in the liver, or eliminated from the body through the lungs. So rest repairs fatigue. This balance, according to Miss Josephine Goldmark of the Consumers' League, is kept true, and fatigue is repaired just as long as it remains within physiological limits; that is, as long as activity is balanced by repose, the obnoxious products of activity are more quickly eliminated, and tissue is rebuilt. The physiological normal phenomenon of fatigue becomes pathological or abnormal exhaustion, as soon as the balance between rest and fatigue is destroyed.

FIELD SECRETARY AT WORK

The Field Secretary of the General Commission on Social Service is making a tour of the South. He has preached at Grace Church, and in the Cathedral, Memphis, conferred with the Mississippi Diocesan Social Service Commission at Jackson, and addressed the Missionary Council of the Seventh Department at Austin, Texas, and the Men's Club at the dedication of the parish house, St. Mark's Church, San Antonio. He is also scheduled to address the Theological School at Topoka, Kansas; the Nebraska Diocesan Commission at Omaha; the Iowa Diocesan Commission at Des Moines; the Church students at the University of Chicago; the Springfield Diocesan Commission at Springfield, Ill., the Indianapolis Diocesan Commission at Indianapolis; and the Pittsburgh Diocesan Commission.

A PRAYER FOR A LEGISLATURE

HERE IS a prayer which Bishop Darlington has authorized for use by the clergy of the diocese of Harrisburg during the session of the legislature:

"O God, the Fountain of Wisdom, whose will is the law of happiness for States as for persons, we beg Thy guidance and blessing for the legislative Assembly of the Commonwealth of Pennsylvania; Grant that truth and justice may rule in the deliberations of our Senators and Representatives, and that their decisions may promote Thy glory and the general welfare of all citizens, both in body and soul; through Jesus Christ, Thy Son, our Lord. Amen."

\$2.50 PER BOY PER YEAR

By \$2.50 per boy per year is meant that it has cost approximately this amount in the past year per boy enrolled to maintain the movement without which organization The Boy Scouts of Philadelphia would cease to exist.

FATHER CURRAN, at the National Housing Association meeting in Philadelphia, said that the life of the people had as much to do with bad health as bad housing. To use his own words: "It cannot be denied that we are living in an age in which the home life is neglected. The bad examples of fathers of families have only been too faithfully followed by the children. A fatherless home while the father is in the saloon or at the club makes a childless home where the children are

in the street or in unguarded places of amusement. To these social conditions the failure of the health of the child can be principally attributed rather than to any sanitary conditions which may prevail in the home."

NOTHING can break the impulse, writes Ernest Dimmet in the *Atlantic*, which the Syndicalist movement has now taken, and nobody with a sense of fairness can be sorry for it. "There will be more and more syndicates, and it is inevitable that their development will in time largely modify the economic and—to a certain extent—the present political conditions. But the Syndicates, growing in an atmosphere very different from that in which they were born, will also be different. They will forget the mythical and at present violent aspect of their creed; they will strive after immediate improvement; they will be peace-loving and matter-of-fact."

F. JOHN ROMANES has been appointed superintendent of the Boys' Club of the Church Club in Philadelphia. In his first monthly report Mr. Romanes said: "There is only one way of keeping the boy—any boy—out of mischief, and that is to give him reasonable mischief. There is a whole lot written about the boy problem, but the problem is not so much the boy as his leader. Every boy has a leader at some time in his life, though he does not always realize this fact."

MAYOR ROLPH of San Francisco, a well-known Churchman, is making a commendable record, concerning which the *Pacific Churchman* has this to say:

"Mayor Rolph has proved himself a hard-working executive. He seems to have his hand upon the throttle every minute, and while some may be prone to criticize a motive here or there, it must be remembered that there was and is much to be done in the reconstructed metropolis of the Pacific coast."

THE PARISH COMMITTEE of Trinity Church, Mount Vernon, N. Y., has compiled a list of such books on social problems as are to be found in the public library. Copies of this list were distributed to the congregation at the conclusion of a series of three practical and stimulating social service sermons by the rector, the Rev. W. H. Owen, Jr.

A CIVIC TOUR of Europe, under the auspices of the American Civic Association, will be one of the features of next year. Invitations have been extended by the Association not only to its own members, but to all who are interested in the development of American cities.

PONTIAC, Mich., has enacted an ordinance which makes it unlawful for a "posted" man to enter a saloon or other place where liquor is sold, under heavy penalties. A posted man, I might say in passing, is one who has been guilty of a misuse of liquor in the past.

THE BOY SCOUTS OF AMERICA in Mexico City are planning to translate into Spanish the entire manual of that order. Every Scout, before he can obtain a merit badge for interpreting, will be required to translate a page or more of the handbook into Spanish.

THREE unsuccessful attempts were made in 1912 to repeal commission government charters: Hutchinson, Kans., Spokane, Wash., and Baker, Ore. There was a substantial majority in each place in favor of the new form.

"CRIME AND THE CRIMINAL" is the topic of the December number of the *Gospel of the Kingdom* (Bible House, Astor Place, New York). The same number also contains an index to Volume V.

THE REPORT of the Commission on Church and Social Service to the Federal Council of the Church of Christ in America has been published in pamphlet form and can be had on application to the offices of the Council, 1611 Clarendon Building, New York City.

PRESIDENT-ELECT WILSON hit the nail on the head in a recent address in New York when he said: "There is a vast deal to do and it can best be done by forgetting that we are partisans in anything except the honor and prosperity of the nation itself."

CORRESPONDENCE

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

THE WORLD CONFERENCE ON FAITH AND ORDER

To the Editor of *The Living Church*:

IF I may judge from the form of Mr. Schuyler's criticism of the World Conference undertaking, he appears to misapprehend its purpose. Much of his letter is really non-pertinent. The proposed conference will not have for its purpose to discover any working basis of agreement acceptable to all Christians. No such basis exists which is sufficient to reunite Christendom in spite of the differences which cause its divisions.

The purpose of the conference is to discuss differences, as well as agreements, and to cultivate better mutual understanding, with reference to *future growth* towards the mind of Jesus Christ. It is not authorized to negotiate reunion, but to help on the development of conditions which will some day make such negotiations otherwise than abortive. I am sure Mr. Schuyler is wrong in his estimate of the difficulties felt by Protestants and how to make themselves understood by Protestants. The whole notion that some sort of surrender of Christian convictions by somebody is involved is simply contrary to the explicit terms under which our commission is authorized to act. The report the adoption of which led to the appointment of the commission says, "It is our conviction that such a conference for the purpose of study and discussion, *without power to legislate or to adopt resolutions*, is the next step toward unity." [Italics mine.] The phrase, "with loyalty to the truth as we see it," is also employed in defining our attitude. This language is printed and distributed broadcast among the leaders of other bodies.

What Mr. Schuyler and others should realize, and rejoice in realizing, is that instead of being another attempt to force relations which cannot be forced without betrayal of trust—another "lickering expedient"—this undertaking represents the one safe method of laboring for unity. It is a method that comprises no convictions, but enlightens all. It is an educational movement. It brings no embarrassing problems of dubious legislation, but simply facilitates the growth of conditions favorable to a unity which will preserve rather than obscure the Catholic Faith and Order. It is just the kind of a movement which, if rightly understood, is calculated to secure Mr. Schuyler's joyful support.

FRANCIS J. HALL.

Chicago, January 20, 1913.

A PORTABLE ALTAR

To the Editor of *The Living Church*:

FREQUENTLY it happens that clergy who are compelled to have services in their houses or in rooms which must be used, except on Sundays, for other purposes, find great difficulty in providing a proper altar or in disposing of it when not in use. The problem has been solved by R. Geissler, 56 West Eighth street, New York City, who now furnishes a very beautiful portable altar, light and comparatively inexpensive, with three gradines, which can be taken down in less than a minute and folded so as to be but three inches in thickness. In case of moving from place to place, this altar is easily transported, and will prove invaluable to Army chaplains and missionaries.

HERBERT STANLEY SMITH,
Chaplain, Third Infantry.

Madison Barracks, New York, January 20, 1913.

SACRAMENTS AND GRACE

To the Editor of *The Living Church*:

COMMENTING on the article by the Bishop of Marquette on "A New Condition in Home Missions," the Rev. Upton H. Gibbs, in a letter in your issue of January 18th, would apparently grant the validity of "Presbyterian sacraments" while denying the validity of Presbyterian orders, at least so far as the conferring of sacramental grace is concerned, because "the evidence that the sacraments of those bodies which have discredited the historic episcopate do confer grace is too pronounced to think otherwise."

This evidence according to Mr. Gibbs is to be found in the inward experience of the recipients and in the fact that many of those who do not receive sacraments at the hands of a priest show regenerating effects in their lives.

The fact that God has been pleased to bless the service of those without sacraments administered by a priest is not an evidence of grace conferred through the medium of sacraments. It may be con-

ceded that it is an evidence of grace, but of grace conferred extra-sacramentally. The fact that God does give grace to many without the medium of His own ordained means can hardly be doubted. There are instances of such in the word of God and we see the evidence of such in the world to-day. A striking evidence of this is to be found in the lives of Quakers who have no sacraments and do not claim to have. It can hardly be argued that they receive "sacramental grace," for they have nothing approaching sacraments, and yet they show grace by their works and claim to have the "inward experience" and no one can prove that they are lacking in either.

Again, the Protestant position just as surely destroys the nature of a sacrament as the Roman does. The Roman position destroys the nature of a sacrament, i.e., the Sacrament of the Altar, in the claim that the outward and visible part of the sacrament (bread and wine) is destroyed; the Protestant position on the contrary just as surely destroys the nature of a sacrament by not recognizing the inward and spiritual part of the sacrament.

We can hardly grant to any system that which is not claimed by the system itself. Now the Protestant theory is that grace is received entirely apart from the sacrament itself. It may be indeed received at the time the sacrament is received, but the medium of grace is not in the sacrament but in the faith of the receiver, if there be any grace at all. While this may not be the exact position in regard to Baptism it is undoubtedly the position in regard to the Lord's Supper. Now we may without the abandonment of any principle concede that there is reception of grace by faith either with or without connection with the supposed sacrament, and there is abundant proof of the reception of such grace being received by the faithful believer; whether it coincides exactly in time with a devout reception of bread and wine may indeed be doubted and cannot be proven for either view of the question.

The fact is there can be no celebration of the Sacrament of the Altar where there is no intent to celebrate the sacrament. The Protestant definition of this sacrament is sufficient proof that there is no intent to celebrate in our sense of the term "sacrament," and we of the Church must view the use of this word from our own standpoint as to what the word means and not from the standpoint of the more modern definitions. Now our definition includes "the outward and visible sign (or form)" and "the inward and spiritual grace." It can hardly be conceded that a rite devoutly performed measures up to this standard when those who are performing the rite not only do not claim that there is any "inward and spiritual grace" in the sacrament but deny that such is the case and claim that all the grace is in the recipient by faith.

The Catholic belief is that this sacrament consists of the outward and visible (bread and wine) and the inward and spiritual (the Body and Blood of Christ) and that it is through these media, that is the Body and Blood of Christ, that grace is given and received. This is all repudiated by Protestants.

Now as regards "sacraments apart from the question of the orders of those administering them." It is quite true as Mr. Gibbs says that "they are God's gifts . . . ordained by Christ Himself, not by the Church." It is equally true that they are God's gifts to the Church and through the Church to the individual. Christ gave authority only to the Apostles to minister the sacraments, but he also gave them authority to extend this authority to others; hence the ministration of sacraments is a part of the priestly office, having been given over to that office by the Apostles or their successors.

This view does not seem to "impugn the sacraments of Presbyterians and Methodists" and it has the added advantage of not granting them any more than they themselves claim. I am perfectly willing to concede that the "sacrament" as administered by them is what they claim for it, if I understand correctly their claim—that it is a memorial and nothing more. It is, of course, a memorial, for it is a service held with that intent, just as any other rite would be a memorial if it were used with intent, but it is not a sacrament in our sense of the word and there is no claim for it as such.

Again, the sacrificial idea of the Sacrament of the Altar is one that cannot be overlooked in this connection. This is too big a subject to be gone into here. Suffice it to say that Protestantism has repudiated a priesthood and along with it, of necessity, all idea of a great Christian Sacrifice except as to the sacrifice of the Cross in the actual death of Christ, and some repudiate this also. Now the Catholic doctrine is that the Sacrament of the Altar is a sacrifice and the eternal principle of the necessity of a priest to offer sacrifice is held as a part of the sacrificial system. Our priesthood is in Christ and not apart from Him, and so the Holy Sacrifice is in the Sacrifice once offered by Christ and not apart from it, but the

priesthood is no less but more of a priesthood from that fact, and the Sacrifice of the Altar is much more of a sacrifice than if it were conceived of as apart from the Sacrifice of Christ upon the Cross.

The sacraments of Protestantism fail in every Catholic test, both of doctrine and practice, yet the spiritual life of adherents of the Protestant systems reveals the wonderful mercy of God and the flexibility of the whole system of grace.

Faithfully yours in the Church,
Greenwood, S. C., Jan. 18, 1913. C. H. JORDAN.

CLERGY RELIEF AND THE DIOCESE OF PITTSBURGH

To the Editor of *The Living Church*:

OF COURSE I am sorry if I in the least misstated facts and figures, especially as regards the offerings for the General Clergy Relief Fund from the diocese of Pittsburgh; and I thank the Rev. Dr. McIlvaine for setting the diocese right on the record; more especially as his statement of the abundant increase in such offerings from this diocese since 1906, so strikingly substantiates my contention in a former communication, that the work and methods of the Five Million Dollar Commission have stirred up an interest in the whole subject of Clergy Pension and Relief which was sadly deficient before the appointment of the Commission. For which increased interest and consequent increase in offerings (as far, certainly, as this diocese is concerned) the cause is indebted to the personal leadership and eloquence of my honored presbyter himself. May the noble example thus set be imitated all through the Church!

Then would the General Clergy Relief Fund and the Five Million Dollar Pension Fund both alike flourish.

St. Paul's Day, 1913. CORTLANDT WHITEHEAD,
President of the Commission.

To the Editor of *The Living Church*:

IN a letter regarding the Clergy Relief Fund published in your issue of last week, Dr. McIlvaine shows the splendid advance in contributions to this fund from the diocese of Pittsburgh from an average of \$1,956 to one of \$5,309, comparing the last three years with the four previous ones. But he fails to mention the chief source of this advance, which was his own work for it. Nothing could have been more stirring or effective than Dr. McIlvaine's several appeals to the people of Calvary Church on behalf of this fund. And the responses were worthy even of this generous congregation. These large contributions from Calvary Church have stimulated the diocese of Pittsburgh generally to more interest and greater contributions.

THEODORE DILLER,
Communicant of Calvary parish.

Pittsburgh, January 25, 1913.
Feast of the Conversion of St. Paul.

WORK AMONG NEGROES IN THE DEPARTMENT OF THE SOUTHWEST

To the Editor of *The Living Church*:

ALL sincere and true friends of the negro must have read with unusual pleasure the action of the Missionary Department of the Southwest, with respect to aggressive work of Church extension among Afro-Americans in that department. When it is considered the character of the Bishops of that department, and their enthusiasm for such a plan as promises results, the next General Convention should readily and most heartily respond to the memorial. It is argued by some that a constitutional change will be requisite to accomplish the desired end. Whether such be true or not, the plan as proposed by the Sixth Missionary Department can be made practically effective immediately following the close of the General Convention to be held in New York, when a new missionary district, consisting of a single county in either the present missionary districts of Salina, Eastern Oklahoma, Oklahoma, or North Texas, could be constituted, and an Afro-American priest elected and consecrated as Missionary Bishop for the same. All of the Bishops in this department being in favor of the plan, they would readily impart the necessary faculty to the new Bishop to operate in their several jurisdictions. I most sincerely believe that the result of three years of effort along this line would almost convert all the present opposers of the plan, and that in 1916 the proposed change in the constitution would be carried almost unanimously.

Within the Department of the Southwest there are at present 1,124 colored communicants, 18 colored congregations, and 8 colored clergymen at work, with several vacancies existing. Missouri has one congregation with 450 communicants; Kansas City, 2 congregations and 165 communicants; Oklahoma 2 congregations and 58 communicants; Eastern Oklahoma, 1 congregation and 15 communicants; Arkansas, 5 congregations and 172 communicants; Texas, 2 congregations and 66 communicants; West Texas, 1 congregation and 45 communicants. There is no organized work in Salina, Dallas, North Texas, and New Mexico. In San Antonio there is a very respectable beginning made in an educational effort, with a well equipped brick building, and two or more teachers. In Kansas City, under the Rev. Mr. Willett, assisted by the Rev. Mr. King, a good

and effective work is being carried on in the direction of social settlement and industrial work. In all the large cities of the districts there should be works properly founded, which, in time, would prove to the respective communities what All Saints', St. Louis, has proven to that city, in leadership, in advancing the life of the race, whether in or out of the Church.

Something would be done if the Church would take this work seriously, and not as a joke.

GEORGE F. BRAGG, JR.
Baltimore, Md., January 25, 1913.

THE ASCENT TO CATHOLICITY

To the Editor of *The Living Church*:

AS I read the correspondence in your paper on the change of title week by week, it seems to me we are going around in a circle, and while argument is necessary, the real thing after all is just *experience*. Most Catholics have come through the Low Church with nothing to unlearn, but when a light such as shone on St. Paul has come upon them, revealing the full Catholic faith, it has brought a joy unspeakable. We hear repeatedly of people accepting that faith, but do we hear of any returning to Protestant ideas? Some have been suddenly turned while "yet breathing out threatenings" and doing what they could to persecute those who love the full faith. I pray that those who are opposed to the true name of the Church may journey to-day with St. Paul on the road to Damascus and be filled with the light "which lighteth every man that cometh into the world."

Yours very truly,
Brooklyn, St. Paul's Day. CARRIE F. KELLOGG.

THE "COMMONLY CALLED" PROPOSITION

To the Editor of *The Living Church*:

THE Rev. Dr. McKim's letter in your issue of to-day (a letter that is a literary treat as to style and logical lucidity) is only an argument against retention of "Protestant Episcopal," and in no wise an argument against prefixing "American Catholic" to our present style, so as to have it read "American Catholic Church, commonly called the Protestant Episcopal Church." Let the strong men of the Catholic party (and by that term I do not mean merely the Neo-Catholic party, so called by Dr. McKim) get together to push "American Catholic Church, commonly called the Protestant Episcopal Church" through the next General Convention, and they will do it. The time seems ripe for that. I think they might even get Dr. McKim to help them do that, or at least not to resist them—for I see nothing in his position against that idea. I think he can easily be made to see that "American Catholic" means only the American part of the Catholic Church and is not "to affirm that the part is the whole"; and also that the other Catholic Churches in the land are not American Churches, and therefore that we are the sole American Catholic Church. But let anybody fight Dr. McKim in the next Convention to substitute "American Catholic" for an eliminated "Protestant Episcopal," and the reverend Doctor will beat them handsomely, I predict. Cannot Catholics see their great opportunity? Let them unite on "The American Catholic Church, commonly called the Protestant Episcopal Church," and then with "a long pull, a strong pull, and a pull all together," they can carry it through the next Convention.

CUSTIS P. JONES.
Baltimore, January 25, 1913.

THE NEED FOR CHURCH HISTORY

[CONDENSED.]

To the Editor of *The Living Church*:

IAM a constant reader of *THE LIVING CHURCH*, and often find it difficult to refrain from writing you and expressing my woman's ideas upon the live subjects under discussion. My beliefs and convictions are all of riper years and of my own adoption and intuition rather than inheritance and training, and I feel deeply upon nearly all subjects pertaining to the Church.

The subject of change of name we all recognize as of great importance, and is ably discussed in your columns by learned, thinking men, and many views and reasons and suggestions have been presented. One cannot fail to concur, at least in part, with all the letters printed so far. The Church is great and glorious, and I am ambitious that it should be even more so.

Why do we not make preparation for so important a thing as the change of name of Holy Church? I find our people extremely lacking in knowledge of our Church history, the meaning of *Catholic*, difference between *Catholic* and *Roman Catholic*, and Church lore, generally, and have often heard people say that they carefully avoid being drawn into a discussion on religion or Church. Why?

Because they dare not—they cannot! This is lamentable, and should be remedied as far as possible, although I admit that it is difficult to interest our adults with an address on Church history. They seem to think that that is part of the preparation for Confirmation, and that once having been confirmed into the Body of Christ's holy Church, they have nothing more to do than attend church and partake of the holy sacrament.

If you ask the average Churchwoman if she has read a certain article or been to church when the subject was to be Church history,

she will say, "No, I read or heard that as a child, and don't care to hear it again"; and when asked anything at all about it, the answer invariably is vague, evasive, or absolutely foolish; mostly that "I knew once but have forgotten just that part you ask." They never enter into a discussion where the Church is the subject, and, "Oh, what matters it who was right or wrong? I believe in broad-mindedness"; and then they crawl out of what they have ample opportunity to learn all about and ought to be prepared to discuss intelligently in order to enlighten those in error, inform those seeking the truth, and keep their own memories fresh.

People, especially women, will devour historical romances and romantic histories and yet pass by the most beautiful, entrancing, romantic, and thrilling history of them all, the History of the Church, to which I hope we will some day add that of the Holy Catholic Church in America. We need to know more Church history, and since the people will not go to hear it, they should have it served in small portions in all sermons wherever it is possible to interpolate it.

SOPHIE M. W. RAND.

Summit, N. J., January 23, 1913.

THE WORD "PROTESTANT" AT THE FEDERATION OF CHURCHES

To the Editor of *The Living Church*:

HERE was some action taken at the recent Federal Council of Churches in Chicago which may interest lovers of "the Protestant name." A writer in *The Pacific*, a Congregational paper published in San Francisco (December 25) says:

"I had opportunity to learn in Chicago that eighteen million Christians, comprising more than thirty denominations, were represented in the quadrennial meeting of the Federation of Churches. For a week this silent body of brethren worshipped, conferred, debated, and prayed that the waste of sectarianism might be stayed and the people of God massed as a mighty army to withstand the forces of evil. *Aud, praised be God, they voted unanimously to put the word Protestant out of their constitution.*"

The *Boston Transcript* says, with reference to this meeting: "Protestant is a divisive word; not a unifying word," said one of the delegates during the discussion."

I am unable personally to verify these statements, but give them on the authority of *The Pacific*. If true, it seems strange that no one has brought this reported action into the "Change of Name" discussion before. The first item seems almost incredible, and both are commended to those earnest Churchmen who fear that the elimination of the word "Protestant" from "our present legal title" will wound the feelings of "our separated brethren" and hinder the cause of unity. If a denominationalist can say "Praised be God" when he speaks of the elimination of the word "Protestant" from the constitution of the "Federal Council of Churches," then perhaps some of the "Protestant Episcopal" brethren are unduly apprehensive.

The same issue of *The Pacific* also publishes the following paragraph, evidently with reference to some proposed denominational legislation unknown to me:

"If the United Brethren and Methodist Protestant Churches come together they may take the following name: 'The United Protestant Church—composed of the United Brethren in Christ and the Methodist Protestant Church.' The first part of it sounds well; and they could not reasonably have that without the qualifying and explanatory words. What a grand thing it would be for this country if we could have it 'The United Protestant Church,' without qualifications!"

Perhaps we ought to take the title of "The United Protestant Church (commonly called Episcopal)!" Faithfully yours,

Santa Cruz, Cal.

E. H. McCOLLISTER.

ONLY ONE AMERICAN CATHOLIC CHURCH

To the Editor of *The Living Church*:

WILL you kindly allow me space to reply to Dr. William Frederic Faber's argument appearing in the correspondence columns of *THE LIVING CHURCH* of January 18th? Mr. Faber's words would imply that he had for the moment forgotten that Roman Catholics are not American Catholics for the reason that "Roman Catholic Church" is no misnomer. The words quoted mean what they denote, and apply to the organized Roman Church having its head in matters ecclesiastical as well as spiritual in the city of Rome, Italy. Roman Catholics in America are not American Catholics; they are Roman Catholics living in America. In a loose sense in common parlance Roman Catholics sometimes call themselves American Catholics, but in no ecclesiastical sense may they do so (except to distinguish themselves from Roman Catholics living in other countries), as the very claims of Rome, which we all know too well for reiteration here, make that impossible.

In this matter of change of name let us not lose sight of our ideal of the national Church and its autocephalous character. In having our thoughts concentrated upon the expediency of changing the word "Protestant" to "Catholic," are not some of us unconsciously overemphasizing the word "Catholic" in the proposed name.

"American Catholic Church," thereby losing the significance of the word "American"?

By stressing "American" when sounding the proposed name, there is immediately suggested the autonomy of that branch of the Catholic Church to which we belong. To quote from Sir Walter Y. F. Phillimore in Canon Law: Anglican, *The New Britannica*, v. 5, p. 203:

"*The Protestant Episcopal Church in the United States is the organization of the Anglican or English Communion in the American colonies before the separation. This communion was subject to "all the laws of the Church of England applicable to its situation" (Murray Hoffman's, A Treatise on the Law of the Protestant Episcopal Church, New York, 1850, p. 17). . . . In 1789 a General Convention . . . assumed for itself and provided for its successive supreme legislative power.*"

It is through this "supreme legislative power" in America that we may technically call ourselves the American Catholic Church. We could conceive of another "American Catholic Church" only when another autonomous body of Catholics legislated ecclesiastically exclusively in the United States of America; e.g., if the Roman Catholics now living in America should repudiate the Papacy and organize independently, they would then become in the technical sense of the words, American Catholics.

And in this connection may I reply to those of our number who desire to retain the word Protestant. (And that they do so in loyal devotion to high principles cannot be doubted.) The very name "American Catholic Church" is the most potent protest possible against the Roman Church with its mixture of truth and falsity, for the reason that an affirmative is always stronger than a negative. "God is Truth" is a stronger and more powerful proposition than "God is a protesting force against evil." So the name "American Catholic Church," by reason of its truth-inspiring terms, protests vehemently against any foreign Catholic Church with non-Catholic errors, usurping ecclesiastical and spiritual authority within the territory of the American Catholic Church.

ELIZABETH MABEL BRYAN.

Ossining, N. Y., Septuagesima.

To the Editor of *The Living Church*:

I WISH to protest to Fr. Faber's letter of January 18th. There is only one American Catholic Church. The Romish Church in this country is Roman Catholic. The Greek and Oriental Churches are Greek Catholic, not American. The American Church in Rome is not the Roman Catholic Church; heaven forbid! The American Church in Paris is not the French Catholic Church. . . . The Roman and Greek Catholic Churches in this country are merely here to accommodate the Roman and Greek Catholics who happen to reside here; and the only Catholic Church which is really and genuinely American is the one which is unfortunately misnamed the "Protestant Episcopal Church." Sincerely yours,

WILLIAM DUDLEY FOULKE HUGHES.

Trinity Rectory, Newport, R. I., Septuagesima, 1913.

AMERICAN, NOT ANGLO CATHOLIC

To the Editor of *The Living Church*:

ONE of the writers on the name of the Church has suggested that Anglo-Catholic would be preferable to American Catholic. I ask, would not Anglo-Catholic include the English Church, whereas American Catholic distinguishes our branch of the Church from that, as well as from the Greek Catholic, the Roman Catholic, the Russian Church, and others.

It is not a party proposition, for all must agree that we are Catholic. And as for the name Protestant, I will ask the readers of this article, to turn to your Christmas number, page 263, and read an account of the Federal Council by the eminent and conservative Bishop of Bethlehem, and ask if the many Christian bodies are so ready, with enthusiasm, to discard the name Protestant, why are any of us, clerical or lay, wedded to this name? Why can we not join hands with them in this respect, and thus pave the way for the corporate union that we so much desire, and earnestly pray for?

GEORGE BUCK.

Milldale, Conn.

BIOLOGY teaches us that in a tiny cell so minute that the most powerful microscope cannot detect it, there is contained, in embryo, all the parts of a perfect human body, with all the resident forces that afterward develop into mental and moral manhood. With a great and holy reverence think of this marvellous fact. In that tiny, microscopic life-cell lies the soul of a Moses, the brain of a Shakespeare, the genius of a Raphael. Who, but an infinite God, could create such a mystery of life creation. In the presence of that tiny, biological life-cell angels might well veil their faces in a holy and divine wonderment. How true it is that "the small becomes the dreadful and the immense." Well might the Psalmist exclaim, "I am fearfully and wonderfully made. Thine eyes did see my unformed substance, and in Thy book they were all written."

—J. B. Silcox.

LITERARY

SOCIAL PROBLEMS

Christianizing the Social Order. By Walter Rauschenbusch. New York: The Macmillan Co.

Walter Rauschenbusch by his first book on *Christianity and the Social Order*, won instant popular recognition as a leader in the modern movement for Christian Social Service, although those who have been privileged to call him friend for the past generation have known him as a keen and brilliant thinker on the problems of the time and a thoughtful student of current difficulties. His new volume will strengthen his position and his influence and help on that social awakening of a nation which as he describes it has "set in like an equinoctial gale in March."

His new book seeks to answer these questions, "What must we do?" "What must we undo?" "What methods can we safely use in realizing it?" One cannot describe this suggestive, helpful contribution in a paragraph, but one may set down briefly the fundamental demands of a Christian economical order as Rauschenbusch lays them down: Justice, collective property rights, democracy, approximate equality and coöperation, no one of which, as he points out with force and learning, are new-fangled. For he realizes, as few writers outside our own communion have, that the Church has been the regenerating social force in all ages: "This I hold to be a true consent of the saints of God, that faith of the Kingdom of God which has always and everywhere and by all true souls been held in spite of suffering and death, the *quod semper, quod ubique, quod ab omnibus*, of the Church Catholic. The blood of the martyr surely attests it. . . . The pride and exploration that were a matter of course in secular life were at least felt to be a shame and a degradation in monastic life, and the Christian spirit was incessantly striving to rescue its own peculiar community life. In spite of all complaints, these fraternal democracies were the haven of all idealistic spirits, and the fountain heads of all nobler spiritual and social impulses for centuries. The Roman Catholic Church still points to these communistic settlements as the flower of its spiritual life."

"Salvation is always a social process. It comes by human contact. The word must become the flesh it is to serve. When a lost soul is enfolded in a new soul, a true humanity, then there is a chance of salvation, no matter what set of opinions they hold, such men and women have been one of the most precious assets of our American life, and a social theorist who scoffs at them is blind with dogmatic prejudice" (pages 114-115).

This is the kernel of the Rauschenbusch programme.

CLINTON ROGERS WOODRUFF.

Studies in the Psychology of Sex. By Havelock Ellis. Philadelphia: F. A. Davis Co. \$3.00.

For thirty years Havelock Ellis has been giving unremitting study to the problems of sex, the results of which he has embodied in six volumes, the concluding one of which discusses the sexual impulse in its relation "to third persons and to the community at large with all its anciently established traditions."

It is impossible in a single notice, even of considerable extent, to do justice to the scholarship and insight, the philosophy and psychology, which characterize every page. A careful survey of the book justifies the opinion expressed by Judge Lindsey of Denver that it "would be a mighty good thing if every sane, sensible parent in this country could also interest themselves in this volume." And he might with entire propriety have added, every priest and social worker, for there is need, crying need, for a clear setting forth "not only what people actually feel and do but what . . . they are tending to feel and do."

While at all times maintaining as nearly as possible an objective attitude, Ellis does not hesitate to express an opinion (always carefully indicated as such), which has great value because of his long consideration of the whole subject in all of its many phases. For instance in his chapter on "The Conquest of the Venereal Diseases" he declares:

"It is not for the physician to complicate and confuse his own task by mixing it up with considerations which belong to the spiritual sphere. But in carrying out impartially his own special work of enlightenment he will always do well to remember that there is in the adolescent mind . . . a spontaneous force working on the side of sexual hygiene. Those who believe that the adolescent mind is merely bent on sensual indulgence are not less false and mischievous in their influence than are those who think it possible and desirable for adolescents to be preserved in sheer sexual ignorance" (page 359).

In his preface Mr. Ellis intimates that he has been criticised for having laid too great a stress on the influence of Christianity in moulding sexual ideas and establishing sexual instruction. This he believes to be error, because "we cannot escape from our traditions. There never has been, and never can be, any 'age of reason.' The most ardent so-called 'free thinker' who cast aside, as he

imagines, the authority of the Christian past, is still held by that past. If its traditions are not absolutely in his blood, they are ingrained in the texture of all the social institutions into which he was born, and they affect even his modes of thinking."

It is an interesting and suggestive fact that the secretary of the Church's Sunday School Commission in the diocese of New York has arranged for the exhibition of the Ellis books in connection with its regular work.

CLINTON ROGERS WOODRUFF.

MISCELLANEOUS

A MONOGRAPH entitled *The Numerical Strength of the Confederate Army: an Examination of the Argument of the Hon. Charles Francis Adams and others*, is written by the Rev. Randolph H. McKim, D.D., LL.D., who, previous to the beginning of his ministry, had served as first lieutenant and A. D. C. in the Army of Northern Virginia. Dr. McKim believes that the total strength of the Confederate army was considerably smaller than it has been estimated by Mr. Adams and other writers. His researches and comparisons with those of other authorities show an exceedingly wide variation, and unfortunately there seem to be no available records that can determine the question. Dr. McKim's study of the subject is a luminous one, and if, at the conclusion, one deems that the actual facts have not been established, it yet appears probable that the number of actual participants on the southern side is commonly much over-estimated. [Neale Publishing Co., New York.]

TWO ATTRACTIVELY MADE quartos sing to us the songs of the birds, when, in our northern states, not many are left to sing in stern musical reality. *About Robins*, by Lady Lindsay, is a collection of "facts, songs, and legends" that endear the red-breasted singer to all those who watch eagerly for his return in the spring. Stories and legends come first, then poetical selections appropriate to the subject, and finally the collection of nursery rhymes in which Cock Robin plays a leading part. The illustrations including several colored plates, are very satisfactory. [Frederick Warne & Co., \$1.00.]

Lilt o' the Birds, by Emile Pickhardt, is a book of excellent original poems on subjects connected with the common birds of America, and in this also the illustrations are very good. The book would be an attractive gift for a lover of birds. [Sherman, French & Co., Boston, \$1.25; by mail \$1.35.]

SEVERAL YEARS ago there was issued by Mr. Ernest Douglas, organist of St. Paul's Pro-Cathedral, Los Angeles, a *Plainsong Service Book* that did much to bring the old-time music of the Church to the attention of musicians. The same book has now been reissued in a revised and enlarged form. The daily offices, an arrangement of Merbecke's Communion office, newly added music for the *Missa de Angelis* and the *Missa pro Defunctis*, the occasional anthems of the Prayer Book, and a couple of processions, comprise the contents, thus making the book complete for the Plainsong rendering of music of the Church except for the psalter. We believe many Church musicians will be glad to secure the book in its new and convenient form and that it will help materially in the proper rendering of Plainsong music. [Boston Music Co.]

KING ARTHUR, his Knights, and their fair ladies live again in a handsome volume, *The Legends of King Arthur and his Knights*, compiled and arranged by Sir James Knowles. The narrative, in prose, is well told, and the illustrations, plain and in colors, are most admirable. The book is a reprint in modern guise of a work first published some thirty-five years ago, of which the compiler wrote that "it is little else than an abridgment of Sir Thomas Malory's version" of the legends, and that his own work began for him "a long and intimate acquaintance with Lord Tennyson." The literary work is exceptionally well done, and in its present guise, so well illustrated, makes a handsome volume. [Frederick Warne & Co., \$2.00.]

STORIES of the hymns of Christendom are not over-plentiful, and a little book by one of our own clergy, the Rev. Henry Martyn Kieffer, entitled *Short Stories of the Hymns*, will therefore find a good welcome. The anecdotes are short, simple, and to the point. The author has included in his little book the full text of "O Mother dear Jerusalem" and of Dr. Neale's rendering of the "Celestial Country," which enhance its value. [Steinman & Foltz, Lancaster, Pa.]

IN A REVIEW of the new book by the Rev. J. G. H. Barry, D.D., *Meditations on the Apostles' Creed*, which was recently printed in this department, the price was incoorrectly noted as \$1.50; it should be \$2.00; by mail \$2.14. Mr. Edwin S. Gorham is the publisher.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

IT was our privilege recently to listen to an address by one of the state missionaries of the American Sunday School Union and what he said of rural conditions and rural methods is very suggestive.

This Sunday School Union is one of the oldest organizations for promoting Sunday school work in the world. Its origin lies in the movement which marks the decade beginning with the close of the War of 1812. Then the various Sunday school societies scattered through the eastern states felt the necessity for closer organization. One of the first steps toward such a larger society was the founding of the Sunday and Adult Society in Philadelphia in 1817, of which Samuel J. Robbins, a communicant of St. Paul's Church, was president. Soon this body found itself overlapping the district reached by the similar bodies in New York and New England, and as a result in 1824 the American Sunday School Union was formed, with headquarters in Philadelphia.

This union, as is well known, has been a great missionary force in the newer parts of the country, going into districts that are virtually without any religious teaching and building up Sunday schools wherever a body of people could be gathered together, and, without any denominational bias, doing all that they could to favor the establishing of some religious body in such districts.

OUR SPEAKER told us of conditions in the rural districts of southern Indiana, which he assured us are not at all unique. It is to be remembered that the major part of these particular districts are settled not by foreigners but by American emigrants from the older sections of the country. It were invidious to name places, and so we must speak in general terms of what he told his hearers in particulars. At the outset it had been represented to him that the whole territory was thoroughly organized and completely covered with Sunday school workers. And yet he found, for instance, in one county three contiguous townships having in them about one thousand children of school age, in which at least eight hundred were wholly and entirely outside the influence of the Gospel. In more than one place he was told "There is not a Christian person in this neighborhood," or, "I have lived here for years and I have never heard of anyone who professed to be a Christian." From one of the district schools in this territory it was possible to drive sixteen miles without coming into sight or reach of a single religious building of any sort whatever. The general impression made by this address is that over no small stretch of country, apart from the larger towns, *i. e.*, out on the farms and in the little hamlets, there is absolutely nothing being done for the religious training of the people whether young or old. We should change the word "is" to was, in this particular section, for the American Sunday School Union has been working faithfully over the territory and has established a number of Sunday schools in the district and in many cases has furthered the establishing of religious organizations, such as the general desire of the community demanded.

THE METHOD of the union's missionary is worthy of record. Upon reaching a new territory he first goes to the county seat, sees the superintendent of education, and from him learns something of the condition and location of the country districts, and, if possible, secures consent to the use of the district schools for such meetings as he may wish to hold. This done, he sets forth, sometimes in a wagon, commonly on foot, and goes from house to house, learning all he can about the religious conditions of the neighborhood, who in it is capable of teaching Sunday school, and such other information as will help. Meanwhile he will have seen first of all, where he can, the school trustee and get his personal permission for the use of the school house for this meeting. Finally at a given time he gathers the people of the district together some evening, or it may be on Sunday, and by preaching to them and teaching

them, leads on to the establishing of a Sunday school, under a superintendent whom he appoints from those that he has found capable. Very often this is the one man or woman out of the whole number who professes some definite belief in Jesus Christ and is willing to undertake the work. The school is supplied with the American Sunday School Union lesson papers and whatever helps for teachers are available. Bibles are sold at a nominal sum; or, where people are too poor to buy, they are given to them. The missionary then goes on to the next school district, and repeats the process. Meanwhile he keeps in touch with the schools that have been organized, and by regular and as frequent as possible visiting helps them in every way that he can.

THE ROUTINE of these schools is the ordinary routine. The opening music and prayers and Bible reading, the lesson taught from the regular papers that are carefully edited; the final review by the superintendent, and the closing prayers. There is no attempt to form more than a Sunday school. If the missionary happens to be a minister and people want baptism he may baptize them, but the functions that normally belong to organized Christianity, *i. e.*, to the "churches," he does not attempt to fulfil; rather he seeks to bring the neighboring ministers into that relation to the newly organized school that will ensure its having such ministrations.

THESE ARE but inadequate and quite insufficient words to describe what this non-denominational body, governed by a board of laymen of whom twelve, a half, live in Philadelphia, are doing throughout this country. But they do make us pause and ask ourselves the question what can we Churchmen do that is at all commensurate, according to our ability, with this work? We all know that many and many a parish to-day is in its present condition, under God, because in the past some faithful man, or more often woman, "kept the Sunday school going." The words of Bishop Atwill quoted by Bishop Knickerbocker in 1892 have not lost their force: "Have a Sunday school if there is only one teacher and one scholar. Put your whole heart into that Sunday school, pray over it, study for it, and you and the scholar will not be long alone."

Two fields stand out before us, as we write, in which we American Churchmen ought to be actively at work through the Sunday school in some form or other. The one is the mission in the small town. There are many villages and small towns, certainly east of the Mississippi, in which the Church has but a slight hold. There are a few communicants. Now and again a missionary visits the place and has a service. The older people, trained in better Church conditions, have learned to love her, and this isolation, while it deadens, does not quite kill that love. The old Church is still dear to them. But, as Bishop Atwill said, "Other Sunday schools are big, they study to entertain, and so our people lose heart; they send their children to the biggest or to the nearest Sunday school regardless of the certain loss of love for the Church and her teachings." The picture is quite familiar to those who have been in such towns. It were surely the part of wisdom for the Church to deal with this situation as it exists and at once. Is it impossible for the General Board to present to the Church a practicable plan for the instruction and superintendence of such schools and for the inspiration of their teachers; such as not only will ensure our holding the children of Church parentage, but will also draw in others and form in this way, through the regular if but occasional visits of the priest, a nucleus of Churchmen who will in time develop into a parish?

THE SECOND CONDITION is just this which the American Sunday School Union is meeting. There are to-day rural districts within reach, even if the vehicle be horse and not automobile, where we could do just what is being done by the non-denominational body; and where, under a judicious teach-

ing and careful ministrations of those things which the Church could not withhold, a deeper and more lasting impression could be made. No one who has seen the results that the Holy Cross fathers and Sisters of St. Mary have accomplished in the neighborhood of Sewanee need to be told the sort of work, nor the results, that can certainly be expected. It may be that such work would have to be done after careful study of conditions. But that is no more than is true of any work. The question is rather the simple one: does the American Church—call it by whatever name you will—ever mean to reach, not the favored classes but the great masses of the people outside the large towns and cities? One agency in doing this must unquestionably be the careful training of the young people and children both in the smaller towns and over the countryside. We commend this matter not only to the diocesan Sunday school authorities but to the General Board of Religious Education. And if the question of expense comes in, as come it must, cannot some Churchmen be found who will do for this what laymen in the outside bodies do for the American Sunday School Union, either endow an organizing missionary or support such a man?

Old Testament History: From the Creation to the Time of Christ. By the Rev. A. R. Witham, M.A., Principal of Culham Training College. London: Rivingtons. Price, \$1.80.

This book is an attempt to tell again in a simple and, it is trusted, an interesting manner, from the Christian standpoint, the fascinating story of the Old Testament. The attitude of the author toward the positions taken by critical scholars is shown in his own words: "He has not attempted to reconstruct the history and has followed the general order of the Old Testament as the Church has received it. He believes that this ancient order is in the main historically correct and that the reaction already begun against the revolutionary methods of a few years ago is likely to continue. A still more important reason for preserving the ancient sequence and one which time cannot overthrow, is that this order, whether historically accurate or not, is spiritually and religiously true." He does not hesitate, however, when need arises to point out cases where some changes in this order seem required. The book is a very useful compendium and help for those who are teaching the Old Testament. Its arrangement is excellent and its notes are clear and useful. There is a series of good maps in it. The emphasis on the prophets is rather more than usual and is a distinct advance over similar books that neglect this.

Crown of the North and South and Other Stories. By Clarice Cresswell. With eight illustrations in colors by the author. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, \$1.40.

We have here a series of interesting and well told stories of Egypt, Greece, Persia, Rome, and of Christian Europe. The characters are in most cases well known historical personages. The book is a most interesting and instructive historical story book suitable for children over twelve years of age.

LINDISFARNE OR HOLY ISLAND

By S. H. WOODCOCK

RECENTLY there appeared an article in the *London Mirror*, of a quaint custom which has been observed by the humble dwellers of this far-off island (situated three miles from Northumbria, in the North sea, or German ocean), from time immemorial. While spending a week at Lindisfarne, some few years ago, I witnessed a marriage ceremony of the same kind. After the marriage in the church the bridal party repaired to the so-called "Petting Stone" which is at the east end of the church, and immediately in front of the ruins of the old priory church. Here the bride is released from the arm of the groom, and two sailors, one on either side, conduct her to the "stone," which is the unearthed socket of an old St. Cuthbert's cross, then with a hand each they assist the bride to make the leap, always facing the north.

The stone stands about two feet six inches high, so that for the bride in her dress it is no small matter. The bride, whom it was my privilege to witness perform the feat, was somewhat lame, but true to the tradition of these humble dwellers of this northern isle, she acquitted herself nicely to the great delight of her kinsfolk. A rush is then made for the bride's home, and on arriving a plate is thrown over her head (for more luck). If the plate on striking the ground breaks, all is well, if not, the reverse.

The parish church in which the marriages are performed was built between A. D. 1120 and 1145; save for the antiquity of its walls the exterior is not prepossessing, but immediately

on entering, the massive circular arches of the north side catch the eye with their alternate red and white stone. There are three of these beautiful spans, and the fourth, the one at the west end, has probably been a half span originally, and when the south aisle, which is of the early decorated, or geometrical period (1189-1307), was added, this half span was connected into an entire arch after the same style. The north aisle is known as the "Haggerston Aisle"; several generations of that family lie buried here.

Before the Church was restored (1860) there were two steps from the nave into the chancel, these were removed and all is now on a level, lowering and destroying the beauty of the chancel arch, and hiding the bases of the octagonal piers in the south aisle. The chancel is forty-six feet long and seventeen feet wide. The altar is made from the pillars of an earlier stone altar, but the mensa is of wood. The eucharistic vessels date from 1575.

One day while passing with the vicar through the churchyard of the ancient parish church he turned to me and said, "Somewhere in this ancient spot lie the head of St. Oswald, and the body of St. Aidan." My mind at once reverted to the early days of the Celtic Church when SS. Aidan, Cuthbert, and a host of others fought so valiantly for the true Catholic faith. St. Aidan became the first Bishop of the See of Lindisfarne, A. D. 635, and it remained an independent diocese until about the year 854, when the seat of the Bishop was removed to Chester-Lee-Street. During the 219 years Lindisfarne was an independent diocese, it numbered sixteen Bishops, the last being Eardulf. St. Cuthbert, the sixth Bishop, died on the farm island in 687, and was buried on the right side of the altar in the old priory church. Here the sacred dust of this illustrious saint reposed until the Danes began their work of plunder, driving these humble Christian folk from their peaceful homes, and in their flight they took the remains of their Bishop with them. After their flight from Lindisfarne it is said that Norham, Melrose, and Tilmouth, each gave sanctuary to the bones of St. Cuthbert. Again the body rested at Lindisfarne until in 1070 it was finally sepulchred within the walls of old Durham Cathedral, and not far from the vault containing the remains of the Venerable Bede, who died on the eve of the Ascension, 735.

Many records of marriages, baptisms, and burials are preserved in a parchment volume which bears the following title: "An abstract of the Register booke of Holie Island Church, as yt hath bene kept untill the daie of the Annunciation of our Ladie, Ann. Dom., 1600." On the back of the title page is written: "Times prohibiting marriage—Marriage comes in on ye 13th day of January and by Septuagesima Sunday it is out again untill Lowsunday, at quich tyme it comes in again, and goes no mor out till ragaone-Sunday, from thence it is unforbidden till Advent Sunday, bot then it goes out and comes not in again untill ye 13th day of January next after. V. R. Js. Venie Minister."

IF I CAN BEAR HIS CROSS

I.

If I can bear His Cross,
What matters scorn of men, my grief and loss,
Ambition's failure, all that I have sought,
Except what I in love for Christ have wrought?

II.

If I can see His face,
By faith a vision of His beauty trace,
What matter if my path be thorny now?
I see the radiant light upon His brow.

III.

If I can hear His voice,
My throbbing heart though wounded shall rejoice.
What though I wander through bewild'ring ways?
My soul shall evermore my Saviour praise.

IV.

If I can feel His hand
That guides me onward to the better land,
What though my tears must fall? I see a light
Through mists of sorrow ever shining bright.

V.

Dear Lord, I turn to Thee,
My hope in life, through death, eternity,
My cross is radiant now with flowers fair,
Oh, make my life through love a living prayer!
Asbury Park, N. J. MARTHA A. KIDDER.

QUINQUAGESIMA SUNDAY

The tongues of angels and of men are vain,
Vain faith, the knowledge of all mysteries,
The gift of all in lavish largesses,
The prophet's vision, and the martyr's pain,
If charity be lacking, with her train
Of modest, kindly, patient qualities:
Imperfect are tongues, knowledge, prophecies;
They, when the perfect comes, may not remain.

But ever, Lord, we live by faith in Thee;
The blessed hope can never fade, that we
Some fuller vision, richer good, may find;
Nor charity can cease each heart to bind
To other hearts and God; abide these three;
But greatest of them all is charity.

JOHN POWER.

Church Calendar



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. A. H. BARRINGTON, formerly rector of Grace Church, Everett, Mass., is now rector of St. John's Church, Bangor, Me.

THE REV. EUGENE F. BIGLER, who retired from work in Mexico City, Mexico, last summer on account of political disturbances, entered upon his duties as rector of the Church of the Redeemer, Lorain, Ohio, and priest in charge of St. David's Church, South Lorain, on Sexagesima Sunday.

THE REV. DR. CYRUS TOWNSEND BRADY, rector of St. George's Church, Kansas City, Mo., has accepted a call to the rectorship of the Church of the Ascension, Mount Vernon, N. Y.

THE REV. JAMES W. COMFORT, in charge of St. Paul's Church, Columbus, Ind. (diocese of Indianapolis), has accepted a call to the rectorship of St. James' Church, Vincennes, Ind. (in the same diocese), where he will enter on his duties on the first Sunday in February.

THE VEN. J. H. DENNIS, Archdeacon of Western Colorado, and president of the Council of Advice, may hereafter be addressed at Montrose, Colo.

THE REV. J. DEQ. DONEHOO has resigned the charge of the missions at Inverness, Belzoni, and other points in the Delta of the Mississippi, and is now in residence as rector of the Church of the Holy Communion, Plaquemine, La.

OWING to a severe attack of the grippe and consequent laryngitis, which would not yield to ordinary treatment, the Rev. HENRY C. DYER, rector of the Church of the Redeemer, New York City, has been ordered away by his physician for a stay of several weeks in the mountains. During his absence the parish will be in charge of the Rev. G. R. Underhill.

THE REV. HENRY HALE GIFFORD, Ph.D., rector of Grace Church, Elizabeth, N. J., has not resigned his parish and is not ill, as has been reported. He announced to his vestry and parishioners that he would give up his work there at the close of twenty-five years of service as rector next December, owing to throat troubles from which he is entirely free in a dryer climate.

THE REV. A. R. B. HEGEMAN has not accepted the call to the rectorship of St. Paul's Church, Des Moines, Iowa, but remains rector of Trinity Church, Binghamton, N. Y. (diocese of Central New York).

THE REV. WILLIAM H. HEIGHAM, formerly rector of Grace Church, Waycross, Ga., has accepted the rectorship of St. Paul's parish, Fairlee, Md. (diocese of Easton).

THE REV. FREDERICK K. HOWARD, formerly in charge of Trinity Church, Hoquiam, Wash. (diocese of Olympia), is now chaplain of the Good Samaritan Hospital, Portland, Ore. Mr. Howard also has charge of the work among the "down and outs" of the city of Portland.

THE REV. DONALD K. JOHNSTON, who has been engaged in missionary work in Utah for the past six years, has accepted a call to become curate in All Saints' Church, Worcester, Mass., of which the Rev. Lewis Gouverneur Morris is rector.

THE REV. NEVILLE JOYNER, missionary in charge of the Agency District, Pine Ridge Mission (missionary district of South Dakota), has been seriously ill, due to overwork and exposure in the cold. Mr. Joyner was unconscious for several days, but his physician now pronounces him out of danger.

THE REV. JEROME KATES has resigned the rectorship of St. Philip's Church, Belmont, N. Y. (diocese of Western New York), and has accepted a call to Emmanuel Church, Winchester, Ky., with the charge of the Church of the Ascension, Mt. Sterling, Ky. (diocese of Lexington).

THE REV. DR. JAMES G. LEWIS has resigned his position at the Church of the Transfiguration, New York City, and has accepted a call to become secretary to the Bishop of Toronto, Can., which position he occupied under the late Archbishop Sweetman. He will also be special preacher at St. Jude's.

THE REV. A. A. MCCALLUM has resigned the charge of St. Timothy's mission, Minneapolis, Minn., to accept a call to St. Thomas' Church, Rawlins, Wyo. The mission has been placed under the charge of the Rev. C. Edgar Haupt, rector of St. Matthew's Church, St. Paul, Minn.

THE REV. JOHN MITCHEL PAGE, for the past sixteen years rector of St. Luke's Church, Lebanon, Pa. (diocese of Bethlehem), has entered upon his duties as chaplain of the Chapel of St. John the Divine at the University of Illinois. In connection with this work he also has charge of St. Paul's Church, Kaintoul, and the work at Arcola, Ill. (diocese of Springfield).

THE REV. HARRY EUGENE PIKE has resigned the rectorship of St. Augustine's Church, Ilion, N. Y. (diocese of Albany), and assumed the rectorship of St. Mark's Church, Hoosick Falls, N. Y. (in the same diocese), where he should now be addressed.

THE REV. W. R. POWELL, formerly chaplain of the Good Samaritan Hospital, Portland, Ore., is now in charge of St. John's Memorial Church in the same city.

THE REV. CHARLES J. MILLAR has been appointed priest missionary in the deanery of Litchfield (diocese of Springfield), and will have charge of Trinity Church, Carrollton, Christ Church, Waverly, and several other places in the deanery. His headquarters will be in Litchfield, Ill.

THE address of the Rev. GEORGE B. PRATT, of the diocese of Chicago, is now 1946 Lawrence avenue, Chicago, Ill.

THE REV. JAMES J. H. REEDY is at present *locum tenens* in Trinity parish, Tulsa, Okla. His permanent address is 19 East Archer street, Tulsa.

THE REV. CHARLES W. ROBINSON, rector of St. Paul's Church, Oregon City, Ore., has been placed in charge of St. John's mission, Milwaukee, Ore.

THE REV. E. V. SHAYLER, rector of St. Mark's Church, Seattle, Wash., has just been removed to his home from the Seattle General Hospital, where he was a patient for more than three weeks following a severe surgical operation. He is now rapidly recuperating and hopes to assume full charge of his parish by about the middle of Lent.

THE REV. THOMAS SNELLING has resigned the rectorship of Emmanuel Church, West Roxbury, Mass., and on February 1st will take charge of St. Paul's Church, Nantucket, R. I., during the absence of the rector, the Rev. Edward L. Eustis, who is going to Florida.

THE REV. A. O. SYKES, D.D., who recently resigned the rectorship of Grace Church, Lyons, N. Y., to become a chaplain at the State Industrial School at Industry, N. Y., has been elected assistant superintendent of that institution to succeed the present superintendent, promoted.

THE REV. MALCOLM S. TAYLOR, in charge of the Chapel of Rest, Yadkin Valley, N. C. (missionary district of Asheville), has accepted a call to the rectorship of Grace Church, Everett, Mass.

THE REV. HENRY RAWLE WADLEIGH, and not the Rev. FRANCIS G. BURGESS, is rector of St. James' Church, Florence, Italy. Communications intended for the American rector in Florence, should therefore be addressed to Mr. Wadleigh.

THE REV. JOHN C. WHITE, priest missionary of the diocese of Springfield, is in charge of Trinity parish, Lincoln, Ill., for the present.

THE REV. J. G. WIDDIEFIELD, curate of the Church of St. Mary the Virgin, Toronto, Can., has accepted the rectorship of St. John's Church, Midland, Mich., where he will begin work in March.

THE REV. WITTSIRE WINFIELD WILLIAMS has resigned the rectorship of Trinity Church, Athens, Pa. (diocese of Bethlehem), and has accepted a call to the rectorship of St. Paul's Church, Key West, Fla., where he will assume his duties on February 16th.

THE REV. CHARLES W. REESE has resigned the rectorship of Trinity parish, Pine Bluff, Ark., and has accepted a call to the rectorship of Grace Church, Ellensburg, Wash. (missionary district of Spokane), where he should now be addressed.

ORDINATIONS

DEACONS

PENNSYLVANIA.—At the Church of the Advocate, Philadelphia, Pa., on St. Paul's Day, Mr. ARTHUR D. JONES was ordained deacon by the Suffragan Bishop. Mr. Jones becomes assistant at the Church of St. Jude and the Nativity, Philadelphia.

PRIESTS

KANSAS.—In the Church of St. Simon the Cyrenian for colored people, Topeka, Kans., on Septuagesima Sunday, January 19th, the Rev. GEORGE GILBERT WALKER, deacon in charge, was advanced to the priesthood by Bishop Millsbaugh. The Rev. Canon Pritchley of the Cathedral presented the candidate and preached the sermon. The Rev. A. P. Mack of the Church of the Good Shepherd acted as the Bishop's chaplain and assisted in the service. The Rev. Mr. Walker was graduated from the General Theological Seminary last June.

BORN

MARTIN.—Born, January 24, 1913, to the wife of the Rev. Wallace Martin, rector of Calvary Church, Tamaqua, Pa., a son.

DIED

BARKDULL.—The Rev. THOMAS NELSON BARKDULL, general missionary of the diocese of Ohio, at Toledo, on Thursday, January 16th, aged seventy-six years, of hardening of the arteries. He was the father of Miss Etta Mae Barkdull of Toledo, Mrs. M. E. Turner of Cleveland, W. R. Barkdull of Higginsville, Mo., and the Rev. E. S. Barkdull, rector of the Church of the Redeemer, Superior, Wis. The burial services were conducted in St. Mark's church, Toledo, Ohio, on Monday, January 20th, by the rector, the Rev. Robert L. Harris, assisted by the Rev. J. L. P. Clark, rector of St. Mary's Church, Cleveland, and the Rev. George Gunnell, rector of Trinity Church, Toledo. Burial was in Woodlawn Cemetery.

*Lux perpetua eo luceat.
Requiescat in pace.*

BLACKLOCK.—AMELIA ELIZA BLACKLOCK, wife of the Rev. Joseph H. Blacklock, rector of St. Michael and All Angels' Church, Anniston, Ala., died at the rectory on December 28, 1912, aged eighty years.

"For all the saints who from their labors rest. Alleluia."

BLACKLOCK.—The Rev. JOSEPH HAYTON BLACKLOCK, for fourteen years rector of the parish of St. Michael and All Angels, Anniston, Ala., died at the rectory on January 2, 1913, aged seventy-nine years.

"I have fought a good fight, I have finished my course, I have kept the faith."

HOLES.—At his home in Wilson, N. C., very suddenly, on January 5, 1913, in the fiftieth year of his age, JACOB CECIL HOLES, sometime junior warden of St. Timothy's Church.

"In the communion of the Catholic Church, and in perfect charity with the world."

JONES.—Entered into Life Eternal, Miss GRACE P. JONES, January 18, 1913. Buried on the eighty-fifth anniversary of her birth.

"He giveth His beloved sleep."

MILLS.—JULIA HARRIET of Detroit, Mich., wife of the late Wildman MILLS, and daughter of the late Truman Moss, at Atlantic City, N. J., January 19, 1913.

ROWLEY.—Entered into rest on January 13, 1913, at her late residence, 36 Second avenue, Ottawa, Canada, MIRIAM, third daughter of the late Alexander Walsh of Lansingburgh, N. Y., and relict of the late Lt. Col. John William Horsley ROWLEY, of Yarmouth, Nova Scotia, in the seventy-eighth year of her age.

Requiescat in pace.

SMITH.—Entered into Life on January 17, 1913, after a week of terrible suffering, patiently borne, the Rev. ALLEN KENDALL SMITH, rector of St. John's Church, Butte, Mont., aged forty-three.

"Be thou faithful unto death and I will give thee a crown of life."

MEMORIALS

RT. REV. THOMAS A. JAGGAR, D.D.

The Standing Committee of the diocese of Southern Ohio has heard with much sorrow of the news of the death of the Rt. Rev. THOMAS A. JAGGAR, D.D., who died at Cannes, France, on December 13, 1912. When the old diocese of Ohio was divided, he was chosen as the first Bishop of the portion constituting the present diocese of Southern Ohio, and readily won the support and affection of all the clerical and lay members of the Church under his jurisdiction. The regret was general and sincere, when his failing health compelled the surrender of active duties and later the final relinquishment of his jurisdiction. While the same support and affection has been accorded to his successor, the present Bishop, he never lost the warm regard of those who first welcomed his coming as their chief shepherd. As a preacher, he delivered his message with unusual eloquence and convincing power. As the head of the diocese his administration was wise and considerate. When his health was sufficiently restored he again put on the harness in another field, and wearing it passed from earthly cares and duties. Years have gone since Southern Ohio claimed him as its leader, but with his old associates and followers who knew him well, his memory will long continue in appreciative love. The members of the Standing Committee, as well as the whole diocese share with his immediate family the sense of great loss, but have an abiding faith that for him the passing from things temporal means a triumphant entrance into joys eternal. The secretary of the Standing Committee is instructed to enter this minute in its records and transmit a copy to the family of Bishop Jaggar.

REV. THEODORE I. REESE,
REV. PAUL MATTHEWS,
REV. CHARLES E. BYRER,
CAPT. E. MORGAN WOOD,
WM. COOPER PROCTOR,
WM. M. ALLEN,
Standing Committee,
Diocese of Southern Ohio.

St. Paul's Cathedral House,
Cincinnati, Ohio, December 7, 1912.

IDA LYON POLK

On November 7, 1912, at her home, 7 East 36th street, New York City, in her sixty-seventh year, IDA LYON POLK, wife of Dr. William M. Polk, and daughter of the Hon. Francis Strother Lyon of Demopolis, Alabama.

In 1870 she made this city her home and here she lived and worked until her death. The closing years of her life were years of constant suffering; throughout which the patience and resolution which had always possessed her in the many and severe trials of her life were grown to higher perfection. She was associated with the charities of Trinity parish and with some of the work connected with the Cathedral of St. John, but she gave her deepest interest to works for the relief of children. To this end she connected herself with the Church Orphan Asylum, with St. Mary's Hospital, the Wayside Day Nursery, contributing where she could to other associations given to child welfare work. Full of cheerful faith she valued the world as a place in which to work out life's problems along lines which led not to despondency but to a calm reliance upon the goodness of God, and upon his readiness to accept and aid all honest effort. Her conspicuous trait was the just appreciation of the events of life and of the people with whom she lived and moved and had her daily being.

REV. W. A. STIRLING

The rector, wardens, and vestry of St. John's Church, Mt. Morris, N. Y., assembled at a regular meeting on Thursday, January 2, 1913, desired that a fitting tribute be paid to the memory of the Reverend WILLIAM A. STIRLING, late of Vineland, N. J., and for fourteen years rector of St. John's Church in this village, who entered into rest December 4, 1912. It was resolved that there should be enrolled on the minutes of this meeting a testimonial of him who during his long rectorship here proved faithful to his trust, conscientious in the performance of his duties, untiring in his efforts to do all in his power towards deepening the spiritual life of the people, and building up the parish as a living monument of all that the Church stands for. Among his many excellent qualities was his loyalty and entire devotion to that Church and people whom he so dearly loved. He has served his time in the service of the Master, which service he has ever endeavored faithfully to perform; his task is o'er, his rest is won. This expression of the vestry is adopted in confidence that it represents the feeling of the whole parish, and has been by vote of the vestry directed to be spread upon the parish records, published in the Church papers, and also conveyed to the wife and family of the Rev. Mr. Stirling with the assurance of sympathy in their great sorrow

Signed,
GEORGE A. HARVEY, Rector,
JOHN M. PROPHET, Warden,
ARTHUR SAWYER, Warden.

MRS. JANE RENWICK SMEDBERG WILKES

Entered into Rest in Charlotte, N. C., January 19, 1913. Mrs. JANE RENWICK SMEDBERG WILKES, in the eighty-sixth year of her age, wife of the late John Wilkes of St. Peter's Church, Charlotte. Like-minded in devotion to all good works, unwearied in well-doing, faithful in all things to the Church, yet knowing no limitations or distinctions in loving service to all; husband and wife for more than half a century walked and worked together. Now, having tarried behind for a little while, occupied in the same loving service for the Church and for all, she is called away, that they may again be one in the rest that remaineth for the people of God.

J. B. C.

RETREATS

ST. PAUL'S CHURCH, BROOKLYN, N. Y.

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.

HOLY CROSS MISSION, NEW YORK CITY

A day's retreat for women will be given in Lent at Holy Cross Mission, Avenue C and Fourth street, New York City, on Saturday, March 15th. The subject of the meditations will be "The Religious Life." Conductor, the Rev. Father Mayo, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East 17th street, New York City.

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

At St. Barnabas' Hospital, Newark, N. J., a day's retreat will be given on Saturday, February 15th, for the Associates of St. Margaret's and other ladies. Conductor, the Rev. W. K. Damuth. Apply to the SISTER IN CHARGE.

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

CALVARY CHURCH, Louisiana, Mo., with a membership of about fifty, desires a young, unmarried clergyman, American born, to take charge on or before Palm Sunday. Have a live Sunday school and guild. Salary \$1,000 per year. Write at once, addressing Mr. F. E. MURRAY, secretary of the vestry.

POSITIONS WANTED—CLERICAL

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 "SUPPLY," care LIVING CHURCH, Milwaukee, Wis.

SINGLE PRIEST, ten years' Catholic experience, conservative, excellent record, capable organizer and preacher, solicits correspondence with parish seeking rector or curate. Address "DEGREE," 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 OFFERED—MISCELLANEOUS

CHURCHWOMAN wanted as housekeeper for widower with two sons. Servant kept. Address "W. J.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

SITUATION wanted as Choirmaster and Organist. Churchman; married; disciplinarian; expert voice builder; good organizer. Best references. State salary and facilities for work. Address "R. C.," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED general office man, pianist, also organ pupil, wishes engagement. Would exchange musical service gratis for position. Other work considered. Address "A. 1.," care LIVING CHURCH, Milwaukee, Wis.

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

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

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.

MATRON OR HOUSEMANAGER for orphanage, school, hospital, or private family, by capable, middle-aged widow. Mrs. DRUMMOND, 1401 Elmwood avenue, Evanston, Ill.

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

PARISH AND CHURCH

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

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

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

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

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

NEEDY PARISH, having lost pipe organ and much more by fire, would gratefully accept offer of portable organ. Address Mr. FORD, Church Club, Detroit, Mich.

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

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

EPISCOPAL CLERICAL REGISTRY INTERNATIONAL CHOIR EXCHANGE;

PARISHES provided with Rectors, Assistants, and Organists and Choirmasters. Address New York office, 147 East 15th street.

PHOTOGRAPHS WANTED

PHOTOS of former rectors of St. Andrew's Church, Elyria, Ohio, as follows: Rev. Hugh Kelly, '41-'42; Rev. Francis Granger, '53-'57; Rev. William Hyde, '76-'77. Will return same. Information of relatives appreciated. Address, N. D. BIGELOW, rector, Elyria, Ohio.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; home-like. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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 Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
 Thos. Whittaker, 2 Bible House.
 E. S. Gorham, 37 East 28th St.
 R. W. Crothers, 122 East 19th St.
 M. J. Whaley, 430 Fifth Ave.
 Brentano's, Fifth Ave. above Madison Sq.
- BROOKLYN:**
 Church of the Ascension.
- BOSTON:**
 Old Corner Bookstore, 27 Bromfield St.
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- PROVIDENCE, R. I.:**
 T. J. Hayden, 82 Weybosset St.
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 Wm. Ballantyne & Sons, 1409 F St., N. W.
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- ROCHESTER:**
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- BUFFALO, N. Y.:**
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 Otto Ulbrich, 386 Main St.
- CHICAGO:**
 LIVING CHURCH branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.)

- The Cathedral, 117 N. Peoria St.
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 The Young Churchman Co., 484 Milwaukee St.
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- SAN FRANCISCO:**
 Thos. Crowhurst, 215 Market St.
- LONDON, ENGLAND:**
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- KINGSTON, JAMAICA:**
 Jamaica Public Supply Stores.
- AUCKLAND, NEW ZEALAND:**
 R. C. Hawkins.

BOOKS RECEIVED

- [All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]
- A. R. MOWBRAY & CO. London.**
 (The YOUNG CHURCHMAN CO., Milwaukee, American Agents.)
Everyman's History of the Prayer Book. By Percy Dearmer, D.D. With 99 Illustrations. Price, 60 cents net; postpaid 70 cents.
- E. P. DUTTON & CO. New York.**
Sunshine on Life's Way. Being Selections from the Writings of the Rev. Floyd W. Tomkins, D.D., LL.D., author of "Following Christ," "Faith and Life of a Christian," etc. Collected by Mrs. Winthrop Curtis Knowles. Price, \$1.25 net.
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THE CHURCH AT WORK

MEMORIALS AND OTHER GIFTS

AT THE early celebration of the Holy Communion in St. John's church, Mount Morris, N. Y. (the Rev. George Harvey, rector), two very beautiful memorials were blest, one in memory of Mrs. Harvey, which was an exquisitely embroidered white silk altar frontal, with ecclesiastical symbols embroidered in old gold. The silk is the very finest obtainable, and was purchased from a large firm in Oxford, England, for the purpose. The embroidery was done by loving hands of "Daughters of the King," a Church organization started by Mrs. Harvey more than two years ago in St. John's. The memorial was made and presented by the members of this order. The second memorial was given by Mr. E. C. Seymour in memory of his dear departed. It consists of a solid brass triptych which stands on the altar at the base of the altar cross, and inside the two beautifully carved Gothic doors of which are contained the "Prayers of Consecration of the Blessed Sacrament." So far as the writer knows there are only two such in the diocese of Western New York, the other being in St. Michael's church, Geneseo. An inscription is engraved on the lower portion of the outside of each of the doors, short, simple, but beautiful and expressive.

THERE HAVE recently been placed in St. David's church, Roland Park, Baltimore county, Md. (the Rev. Theodore C. Foote, Ph.D., rector), a number of very beautiful lamps. They were presented by several members of the church, and are unique in design, corresponding with the architecture of the church itself which is Romanesque in character. The lamps are of beaten brass overlaid with dull gold leaf, and set with mellow amber glass, and are suspended by large brass chains. They are twenty-two in number,

a sanctuary lamp, eight large lamps in the nave, six side aisle lamps, one in the vestry room, three in the lobby, two in front of the church, and a very handsome one over the font.

AT ST. PAUL'S CHURCH, Montrose, Pa. (the Rev. Ernest W. Wood, rector), there was recently dedicated by Bishop Talbot a beautiful organ, "To the Glory of God and in Loving Memory of the Reverend Edward Augustus Warriner." Mr. Warriner was rector of St. Paul's Church for forty years. The organ, which cost about \$4,000, is the gift of many friends of the late rector. The fund was started ten years ago by two ladies of the parish, who lived to see their work completed.

RECENTLY the east window in the new St. Paul's church, Kittanning, Pa., was unveiled by the rector of the parish, the Rev. W. E. H. Neiler. The subject is "The Redeemer of the World," and the window is to commemorate the members of the family of Mr. George S. Rohrer, the donor.

THE Church of the Advent, Pittsburgh, Pa., has lately received a pair of handsome brass altar vases, the gift of Mrs. R. R. Harris, as a memorial of her mother, Mrs. M. C. Bowlby, late of Brantford, Ontario.

WILKESBARRE, PA., RECTORY DEDICATED

ON SUNDAY, January 19th, after the morning service, the choir and congregation of St. Clement's Church, Wilkesbarre, Pa. (the Rev. John Talbot Ward, rector), proceeded into the new rectory, where a service of benediction was read. The new house which replaces the former frame rectory is in keeping with the architecture of the church. It might be termed Tudor, though it is post-Elizabethan. Its lines are irregular in respect to windows

and entrances. The interior was the first consideration of the architecture. After the rooms were laid out, fireplaces and other interior parts plotted, windows and doors were taken under consideration. Hence the main entrance is not in the centre of the east side, nor are the windows placed with geometrical exactness. The exterior is finished in stucco, the plaster being of an enduring concrete mixture. The roof is of Vermont variegated slate, the tones blending into a softened green. The interior arrangement is such as should be responsive to the needs of a rector and his family, there being provision for the entertainment of visiting clergy as well as for meeting the members of the parish. The house has been built through the efforts of the congregation, assisted by a gift from Bishop Talbot.

SPIRITUAL DESTITUTION

THE REV. EDMUND A. NEVILLE, rector of Christ Church, Mexico City, Mexico, recently paid a visit to Vera Cruz and found a population of 50,000, four Roman Catholic churches, six Roman priests, a Mexican Presbyterian congregation of 200 members, and an English speaking colony of about 50 persons. No services in English had been held in the city for several years past. Vera Cruz is an important point in the Republic and the Church greatly needs and should have a priest stationed there.

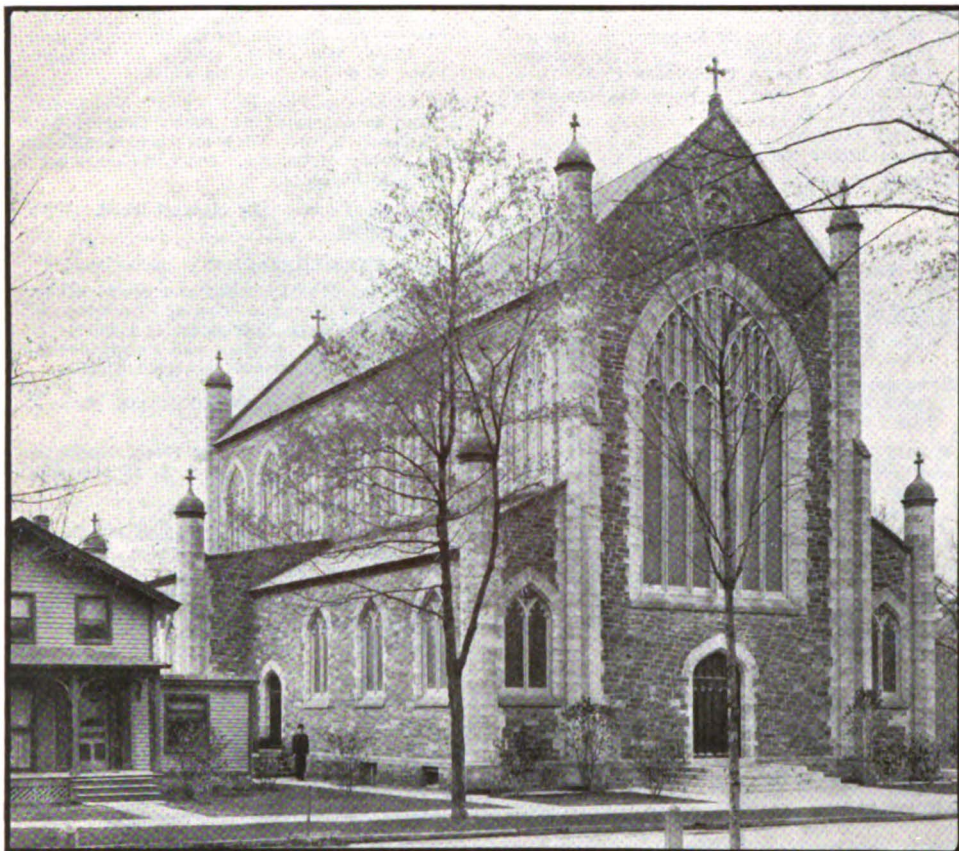
THE CHARGE OF THE EUROPEAN CONGREGATIONS

THE PRESIDING BISHOP, the Rt. Rev. Daniel S. Tuttle, D.D., has assigned and commissioned the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, to the charge of the congregations of this Church in Europe.

ELMIRA RECTOR'S ANNIVERSARY

ON SUNDAY, January 18th, the tenth anniversary of the installing of the Rev. Arthur B. Rudd as rector was celebrated with festal services at Grace church, Elmira, N. Y. An historical address was given covering the work of the last ten years. The chief activities centered about the building and consecrating of a new church, valued at \$70,000, and one of the most beautiful in America. On

services and sacraments to the faithful bands of Church folk. Two services were held in the cable station at Salina Cruz, the congregation being mostly men. The hearty singing and response were most inspiring. At Rincon Antonio, the headquarters of the railway, three services were held on Sunday, January 12th. The Tehuantepec club house was fitted up with an altar, and at evensong was filled with a most enthusiastic congregation gathered from all parts of the civilized world.



GRACE CHURCH, ELMIRA, N. Y.

the Tuesday evening following a reception was given to the rector and Mrs. Rudd at which time the Rev. H. L. Hannah, rector of Trinity Church, presented Mr. Rudd with a purse of gold on behalf of the men of the congregation. Mr. Rudd succeeded the Rev. Dr. W. H. van Allen, who went to the Church of the Advent, Boston.

A MISSIONARY TRIP TO THE ISTHMUS OF TEHUANTEPEC

THE ISTHMUS of Panama with its wonderful canal has attracted such world-wide attention that most people are apt to forget that there is another important isthmus on the American continent, the Isthmus of Tehuantepec. The national railway of Tehuantepec, which extends from the Pacific ocean on one side, to the Atlantic on the other, a distance of 200 miles, is the most progressive and about the best paying proposition in the Republic of Mexico. Most of the freight between Europe and the west coast of South America goes over this railway. Last year the profits of the road were over one million dollars.

For several years past the Church has maintained missions at several points on the railway for English speaking people. But owing to the disturbed political conditions of the country the congregations have decreased greatly, and for over a year there have been no regular ministrations. Through the kindness of Bishop Aves in taking service on Sunday, January 12th, at Christ church, Mexico City, the rector, the Rev. Edmund A. Neville, was able to make a missionary trip to the Isthmus and to give

The way the men joined in the old familiar hymns and chants was good to hear, and showed their keen appreciation of the Church.

MANY MEMORIALS IN SOUTHERN VIRGINIA CHURCH

ON SUNDAY MORNING, January 12th, Bishop Randolph held the opening service in the remodelled St. Paul's church, "Berkeley," Norfolk, Va. (the Rev. James D. Gibson, rector). The service was in memory of the late and beloved rector of the church, the Rev. Robert Gatewood, D.D., who had served the church for thirty-seven years. The church has been practically rebuilt, thirty feet in length having been added, of this twenty-two feet are included in the choir and sanctuary. The funds for it were largely provided by the former friends and pupils of Dr. Gatewood. Many of these were present at the service. Bishop Randolph spoke affectionately of Dr. Gatewood, whom he had known since he was a student under him at William and Mary College. A great many handsome memorials have been placed in the new church by members of the congregation and other friends. The chancel is a memorial to Dr. Gatewood, erected by his former pupils. The other memorials are: Chancel window, the design being "The Good Shepherd," in memory of Dr. Gatewood, given by the Young Ladies' Guild; brass eagle lectern, in memory of Dr. Gatewood, by his widow and children; brass and walnut pulpit, in memory of Margaret O. Colonna, given by her husband and son, C. J. and C. D. Colonna; altar, in memory of Ella Graves Dashiell, by her husband and chil-

dren; marble font, in memory of Paul Garrett, Jr., by his parents; prayer desk and stall, in memory of Miss Buery Carnes, by the Rector's Aid; communion rail, in memory of the former members of the Ladies' Aid, by the society; brass vases, in memory of Thomas J. Dashiell, by the Sunday school; hymn board, in memory of Fannie Meade Simpson, by her daughters; hymn board, in memory of Indie V. Etheredge, by her son and daughters. Bishop Randolph returns to St. Paul's during Lent for the consecration service.

At the same church, from January 16th to 23rd, the Rev. Daniel G. MacKinnon, D.D., of St. Bartholomew's Church, Philadelphia, Pa., conducted a mission. Two services were held daily; the Holy Communion was celebrated each morning with an average attendance for the week of 28, and the mission service and sermon at 8 each evening. All these services were largely attended and several times the church was taxed to capacity. A special service for men only was held on Sunday afternoon. Dr. MacKinnon made a lasting impression for good on the people who were fortunate enough to hear him.

MEETINGS OF THE WOMAN'S AUXILIARY

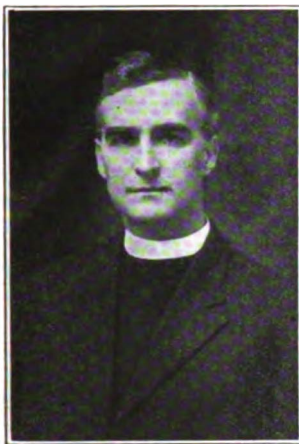
ABOUT 175 women gathered in Grace Church parish house, Buffalo, N. Y., on Tuesday afternoon of last week for a meeting of the Buffalo section of the Woman's Auxiliary. Mrs. W. Bowen Moore, presiding. After a few words of welcome from the rector of Grace Church, the Rev. John C. Ward, and the usual business, plans were announced for a joint box to be packed after Lent for St. Paul's School, Lawrenceville, Va. In speaking of the school Mrs. Holloway, the box directress of the Buffalo district, stated that not long ago the German government sent for three graduates of our colored industrial school to come to Africa in order to teach cotton-growing to the natives, and recently they have sent for three more graduates. This in itself should be a great argument in favor of the Church's industrial work in the South. Miss Arnold, the corresponding secretary of the diocese, gave an interesting talk on parish meetings, urging the plan of a programme meeting once a month in order to interest the "non-sewing women" and to arouse an interest in missions among all. Miss Mary E. Wood of the Boone University Library was the special speaker of the afternoon. Miss Wood went out to Wuchang from Batavia of this diocese about thirteen years ago and was in the midst of the Revolution. In addition to the library which now has some 6,000 standard English books Miss Wood is desirous of securing an extension department which shall circulate the best Chinese books in the Chinese language as well, and she is pleading for financial aid to carry on the work during the next five years, the transition period of the new republic.

THE WINTER SESSION of the Woman's Auxiliary of the Archdeaconry of Scranton was held at Christ church, Towanda, Pa. (the Rev. Edwin A. Gernant, rector), on January 16th and 17th. At evening prayer on Thursday the Rev. William N. Weir, rector of the Church of the Redeemer, Sayre, welcomed the delegates, owing to the illness of the rector of the parish. Bishop Talbot spoke of his work among the Shoshone and Arapahoe Indians while Missionary Bishop of Wyoming and Idaho. Mrs. B. S. Cooper, of Philadelphia, formerly organizing secretary of the Auxiliary in the diocese of Bethlehem, and later a missionary on the Shoshone and Arapahoe reservation, told of the religion, the life and the needs of the Indians, and of the effort to erect a much-desired church and industrial school on the reservation. After the service Mrs. Cooper exhibited specimens of Indian

workmanship and souvenirs. On Friday morning at 10 o'clock Bishop Talbot celebrated the Holy Communion, assisted by the Rev. W. N. Weir. Bishop Talbot made a brief address on the Epistle and Gospel of the day. After the Bishop had opened the business session with prayer, Mrs. A. E. Ketcham, organizing secretary of the archdeaconry, took the chair. The meeting closed after the discussion of the topics: "What Should be the Responsibility of Each Member for the Success of her Parish Branch?" "What Should be the Relationship Between the Woman's Auxiliary and the Other Organizations of the Parish?" About thirty-five delegates attended the session.

NEWARK, N. J., CHURCH FOUNDED SIXTY YEARS AGO

THE SIXTIETH ANNIVERSARY of the founding of St. Paul's Church, Newark, N. J. (the Rev. Henry H. Hadley, rector), was celebrated on the eve of St. Paul's Day. There



REV. HENRY H. HADLEY

was a festival service in the Church at 8 o'clock when special music was sung and the Rev. Mercer G. Johnston preached a sermon on "The Duty of Encouraging Others." A number of city and other clergy were present in the chancel and a large congregation taxed the seating capacity of the nave and transepts. Bishop Lines made an address, bringing the congratulations of the diocese to the rector and his people. An informal reception was held in the parish house after the service.

DEATH OF REV. T. J. DANNER

ON WEDNESDAY, January 22nd, the Rev. Thomas Jefferson Danner, rector of St. John's Church, Pittsburgh, and secretary of the diocesan convention of the diocese of Pittsburgh, entered into rest at the Hospital of the Good Samaritan, Los Angeles, Calif., in the seventy-fourth year of his age. The Rev. Mr. Danner had gone to California in November for the benefit of his health, and had apparently been much benefited, when pneumonia set in, and in less than a week proved fatal. Brief funeral services were held in Los Angeles by Bishop Johnson, and the body was brought to Pittsburgh by two of Mr. Danner's sons, who had gone to Los Angeles immediately upon receiving word of their father's illness. The funeral services were held in St. John's church on Tuesday morning, January 28th, by Bishop Whitehead, assisted by the Rev. Dr. Yates, who was in charge of the parish during the rector's absence, and the Rev. Messrs. Wightman, Cole, and Benton, intimate friends of Mr. Danner. Eight of the older clergy of the diocese were honorary pallbearers. Interment was in Allegheny cemetery. The Rev. Mr. Danner is survived by his widow, one daughter, and three sons.

Mr. Danner was born in Lancaster, Pa., and when quite a young man enlisted in the First Pennsylvania Reserve Volunteer Corps.

Shortly after the close of the Civil War, he entered the Theological Seminary at Alexandria, Virginia, whence he was graduated in 1869, in which year he was admitted deacon and advanced to the priesthood by Bishop Odenheimer of New Jersey. His early ministry was spent in Delaware and New Jersey. In 1885 he came to the diocese of Pittsburgh, and had charge of St. Luke's Church, Georgetown; Christ Church, New Brighton; and Trinity Church, Rochester. On February 1, 1892, he became rector of St. John's Church, Pittsburgh, where he has been in continuous service ever since, during the years 1909 and 1910 as rector emeritus, on account of throat trouble. This being largely overcome by the rest, upon the parish falling vacant early in 1911 he became once more its rector. In less than a fortnight's time he would have completed twenty-one years of ministry in the parish. He has been secretary of the convention since 1894, and is one of the best known and most beloved of the priests of the diocese. His name was sixth on the clergy list of the diocese.

DEATH OF THE REV. HENRY L. ANDERSON

THE REV. HENRY L. ANDERSON, late of the missionary district of Salina, entered into rest on January 1, 1913, after about a year's illness. Mr. Anderson has done loyal and faithful missionary work in the dioceses of Missouri and Iowa, as well as the missionary district of Salina, his last charge being at Wa-Keeney, Kansas. He was in his sixty-first year. His funeral was held from Christ Church Cathedral chapel, St. Louis, Bishop Tuttle and Dean Carroll M. Davis of the Cathedral officiating.

PRO-CATHEDRAL FOR DIOCESE OF IOWA

AS ANNOUNCED some time since plans were tentatively prepared for the making into a Pro-Cathedral of St. Paul's Church, Des Moines, Iowa. Recently formal action has been taken looking to that end. A meeting of the congregation has been held, accepting a set of resolutions, inviting the Bishops of Iowa to make St. Paul's a Pro-Cathedral, and the vote was unanimous requesting the vestry to adopt the resolutions, and send a formal invitation to both Bishops. The resolutions, as adopted, will allow the Suffragan Bishop to name three of the members of the vestry, and the remainder of the vestry will be elected, three for one year, three for two years, and two for three years. This new arrangement for creating a vestry cannot be placed in operation unless the diocesan convention shall pass a canon permitting such action by the parish. Such canon will be introduced at the next meeting of the diocesan convention. A suit has been instituted against the city for damages done the church property by lowering the street grade. It is quite likely that the offering of St. Paul's as a Pro-Cathedral may stand in abeyance until the suit is decided.

CORNERSTONE OF CHURCH LAID AT ST. LOUIS, MO.

THE CORNERSTONE of the Church of St. Michael and All Angels, St. Louis, Mo., was laid by Bishop Tuttle on Wednesday, January 22nd. This was the second date appointed for the service, postponement being compelled the first time by a storm of sleet. On this occasion the stone was laid during a rainstorm, but the congregation adjourned to the nearby residence of Mr. T. K. Skinker, a vestryman, for the rest of the service. Bishop Tuttle was assisted by the Bishop Coadjutor, by the Rev. George E. Norton, rector of the parish, and

by Dean C. M. Davis and Canon J. P. Brown of the Cathedral, the Rev. B. T. Kemerer of St. George's, the Rev. Arthur Brittain of St. John's, and the Rev. G. F. Taylor of Grace-Holy Cross. The stone contains an unusual item along with the customary historical sketch of the parish, newspapers, etc. The item is a secret known only to the Bishop, being a record of the name of the person who gave the \$50,000 necessary for the purchase of the lot and the building of the church. Even the rector does not know which of his parishioners, if any of them, is so great a benefactor of the people who will be blessed by this new provision for Christian worship and work. The Bishop in his address emphasized the fact that this church is erected in the midst of a district of homes, and should be an inspiration to the highest ideals of home life, and the producer of ambitions for the really great in life. The building is expected to be ready for use in the fall.

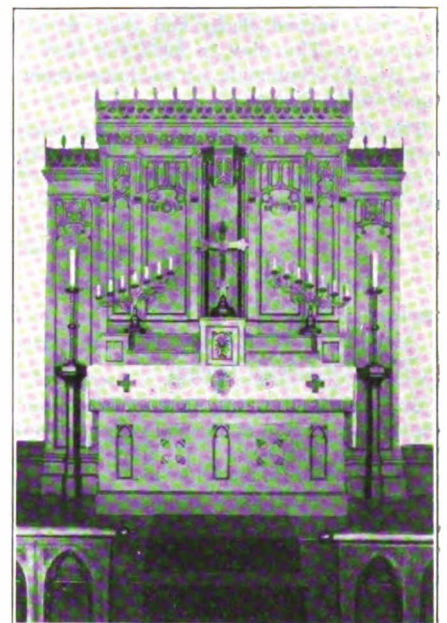
BISHOP NILES RECOVERING FROM SERIOUS ILLNESS

THE FRIENDS of Bishop Niles are rejoicing at the fact that he is recovering from an attack of pneumonia which has been the cause of much anxiety for the past month. The Bishop is slowly regaining his strength and it is expected that he will be restored to his customary health in a few weeks.

"ALL SAINTS' MEMORIAL," EAST BOSTON, MASS.

"ALL SAINTS' MEMORIAL" altar and reredos has just been installed at St. Mary's Free Church for Sailors, East Boston, Mass. The new altar was dedicated and used for the first time on the Second Sunday after Christmas. There was a short service of dedication at 7:30 A. M., at which there was a surprisingly large attendance for so early an hour. Then at 8 A. M. followed a celebration of the Holy Eucharist. At 11 A. M. there was a choral Eucharist with a memorial sermon by the vicar of the church, the Rev. Kenneth Ripley Forbes.

The whole conception and enterprise



NEW ALTAR, ST. MARY'S CHURCH, EAST BOSTON

which resulted in the very beautiful new altar and reredos was a unique and beautiful one. One week before All Saints' Day a letter was sent to every family in the parish stating that the executive committee of the mission had an opportunity to secure a very beautiful new altar and reredos, and suggesting that every family subscribe toward it as a great common parish memorial to the blessed de-

parted. Each subscriber might then feel that the new altar was his own personal memorial to some dear friend or relative, while the parish as a whole regarded it also as a great corporate memorial to the little army of "faithful soldiers and servants" of the parish already gone to their reward.

The spontaneous enthusiasm with which the people took up the matter was a revelation. People of every sort and age and condition came at once and eagerly with their subscriptions. There is not a wealthy person in the entire mission, and the majority of the families are distinctly poor in this world's goods. The cost of the new altar was \$550, but in two months from the time the letter was mailed the entire sum was assured from the personal gifts of families and individuals. So that it was a solemnly happy congregation that gathered at the memorial Eucharist on the day of the altar's dedication to offer their intercessions and thanksgiving for the lives of many loved ones who had passed from the ranks of the Church Militant. The names of those in whose memory the altar was given were inscribed on parchment and sealed in a copper box, which was placed inside the altar before it was installed.

ATLANTA

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

Death of Mrs. H. C. White—Bishop Entertains his Clergy—Lenten Services in Atlanta

THE SUDDEN DEATH of Mrs. Harry C. White, wife of Dr. H. C. White of the University of Georgia, on January 13th, was a great shock and sorrow throughout the diocese. Mrs. White has been president of the Woman's Auxiliary of the diocese, and prominent in its conventions for many years. She has been a leader in various forms of Church work in her home parish, Emmanuel Church, Athens, and has given generously of means and personal service. She was at her post of duty as state president of the Federation of Woman's Clubs when stricken. She was one of Georgia's social leaders, fitted by a beautiful personality, wide culture and broad sympathies for her influential sphere.

BISHOP and Mrs. Nelson entertained the city and suburban clergy and their wives at a supper on Thursday to meet the Rev. and Mrs. H. F. Saumenig, who have recently come into the diocese.

THE Grand Opera House has been secured for a two week's series of Lenten services at noon, beginning on February 17th. The Rev. Percy Webber will be the preacher.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Completes a Rectorship of Twenty Years at St. Mark's, Denver—Engaged in Sunday School Work for Quarter Century

ST. MARK'S CHURCH, Denver, has recently seen the completion of twenty years of service of its rector, the Rev. J. H. Houghton, D.D., only Dean Hart in all the diocese exceeding this record. The *Rocky Mountain News* gave some statistics worth pondering over when lately it said that baptisms in this church have averaged 65 a year or 1,306 in all; confirmations 57 or 1,148; marriages 34 or 685; burials 28 or 567. The rector has not lost a dozen services in the twenty years, although the yearly average is over 600, and he has had twelve months' vacation in all this time. He started with 125 communicants and last year reported 800 to the diocesan council. He was instrumental in reviving St. Stephen's, and put St. Peter's, St. Barnabas, and Emmanuel Churches on their feet in early discouraging days. During his rectorship St. Mark's has paid off \$85,000 indebtedness and yearly contributed from \$8,000 to \$12,000 for expenses or charity.

THE CHRISTMAS tree and entertainment at Trinity Memorial church was graced by the presence of the Bishop of the diocese who in a few well-chosen words presented Mr. F. Heckendorf with a handsome watch-fob, on behalf of the Sunday school, in recognition of twenty-five years of service.

CONNECTICUT

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

The Winter Meeting of the Hartford Archdeaconry

THE WINTER MEETING of the Hartford archdeaconry was held in St. James' church, Hartford on Thursday, January 23rd. The meeting was opened with a celebration of the Holy Communion at which the Archdeacon was celebrant, assisted by the Rev. Edmund C. Thomas, rector of the church, following which there was a brief business session. The programme of the day consisted of two addresses, the one on "The Need of a Provincial System," by the Rev. E. deF. Miel, rector of Trinity Church, Hartford, and the other on "The Name of the Church," by the Rev. Henry Swinton Harte, rector of Trinity Church, Wethersfield.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Meeting of the Southern Convocation at Salisbury—Winter Meeting of the Middle Convocation

THE SOUTHERN CONVOCATION met in St. Peter's church, Salisbury, Md. (the Rev. David Howard, rector), on Tuesday and Wednesday, January 14th and 15th. The general subject before the convocation was, "The Church of the Living God." On Tuesday, after Evening Prayer, the Rev. W. F. Allen and the Bishop of the diocese made addresses on the first division of the subject, "The Church Militant." At the eleven o'clock service on Wednesday, the Bishop of the diocese being celebrant, the sermon was preached by the Rev. J. Vernon Ashworth. At the afternoon conference, led by the Rev. L. L. Williams, there was a free discussion of "In Parochia," the Bishop and the Rev. J. Gibson Gantt, Dean of the Middle convocation, joining in the debate. At night the second and third divisions of the subject were considered, the Rev. S. A. Potter of Berlin speaking of "The Church Expectant," and the Rev. L. L. Williams of "The Church Triumphant."

THE WINTER MEETINGS of the Middle convocation were held in Christ church, Easton (the Rev. Henry Davies, Ph.D., rector), on January 16th and 17th. Regular services were held on both days, with a business meeting Thursday afternoon, and a clericus, and conference of parish organizations on Friday. Thursday evening a supper was given for the men of the two congregations, who gathered to the number of forty, and listened to an admirable address from the Rev. Dr. Fiske of Baltimore on "The Duties and Responsibilities of Laymen." The convocation closed on Friday evening with an organ recital and a missionary meeting. There were eight clergymen present, and the Bishop of the diocese presided at all meetings.

GEORGIA

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

Building Lots Purchased at Blakely and Dublin

TOWN LOTS have recently been acquired by purchase, at Blakely for a chapel, and at Dublin for a rectory.

HARRISBURG

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

Convocation of Northern Deanery Meets at Tioga

THE CONVOCATION of the Northern deanery met at St. Andrew's church, Tioga, on January 21st and 22nd. The Rev. Mr. Boardman,

rector of Emmanuel Church, Elmira, N. Y., preached the sermon. The Rev. Dr. John Miller of Coudersport, Pa., read an interesting paper on "The Office of the Sick." The Rev. R. W. Nickle, rector of Mansfield and Tioga, was elected secretary-treasurer of the deanery.

KENTUCKY

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

Woman's Auxiliary Missionary Meetings in Louisville—Lenten Noon-day Services and Speakers—Improvements at Emmanuel, Oakdale

IN ACCORDANCE with a custom of some years standing, a united service will be held on the Friday afternoons during Lent at six of the larger Louisville parishes which will be preceded by united meetings of the Woman's Auxiliary, held at the several churches in rotation. At these meetings this year a very interesting course of missionary study has been arranged by the Educational Secretary, Miss L. L. Robinson, the general topic of which is "The Progress of the Kingdom in the Foreign Field." The full programme and list of speakers is as follows: "Missions—In This Thy Day," Miss L. L. Robinson; "China, the Land of Opportunity" (Stereopticon Lecture), Miss Mildred Buchanan; "Japan, Its Day of Opportunity," Mrs. Harry S. Musson; "Africa, a Light that Shineth in a Dark Place," Miss Nannie Hite Winston; "Cuba, Looking unto the Perfect Law of Liberty," Mrs. Thomas Underwood Dudley; "Brazil and Mexico, Light under the Southern Cross," Mrs. Muscoe Burnet.

THE SPEAKERS for the noon-day Lenten services to be held at the Casino Theatre this year under the auspices of the Laymen's League are: February 6th to 8th, Bishop Woodcock; February 10th to 15th, the Rev. Francis R. Godolphin, rector of Grace Church, Grand Rapids, Mich.; February 17th to 22nd, the Very Rev. Samuel S. Marquis, D.D., Dean of St. Paul's Cathedral, Detroit, Mich.; February 24th to March 1st, the Rev. James M. Maxon, rector of St. John's Church, Versailles, Ky.; March 3rd to 8th, Bishop Fawcett; and March 10th to 15th, Bishop Woodcock.

EMMANUEL CHAPEL, Oakdale, a mission of St. Andrew's Church, Louisville, has been recently improved by the substitution of art glass windows of suitable coloring and design in place of the plain glass ones; these new windows are the gift of the Ladies Guild. The Rev. E. W. Hallock who has recently accepted an appointment as assistant at St. Andrew's will have charge of this mission.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Conference of the Diocesan Sunday School Commission—Meeting of the Archdeaconry of Brooklyn

A CONFERENCE of the Sunday School Commission of the diocese of Long Island, of which the Rev. Walter De Forest Johnson is president, was held in St. Ann's church, on the Heights, Brooklyn, on Tuesday, January 21st. Addresses were made in the afternoon by the Rev. Frederick B. Bartlett, vicar of Christ Chapel, Brooklyn; the Rev. Edmund J. Cleveland, rector of St. John's Church, West Hoboken, N. J.; and Miss Ellen Yale Stevens, principal of the Brooklyn Heights Seminary. After discussion a resolution was adopted that a committee be appointed to look into the matter of teacher training for the Sunday schools. There were two addresses at the evening session, the Rt. Rev. Dr. Courtney, rector of St. James' Church, Manhattan, contrasted the Sunday schools of fifty years ago in England, with those of to-day in this country; the Rev. J. Clarence Jones, rector of St. Mary's Church, Brook-

lyn, spoke of the subject, "Imparting the Faith." Between the afternoon and evening session a supper was served by the ladies of St. Ann's parish.

THE ARCHDEACONRY of Brooklyn held its quarterly meeting at the Diocesan House, Brooklyn, on January 21st. Archdeacon Webb presided. The report of the treasurer showed that greater interest was being taken in local missions this year than in any former year, judged by the contributions of churches and Sunday schools. A resolution was adopted requesting the archdeacon, with the aid of the rectors of the parishes, to form an auxiliary to the archdeaconry, composed of representative women in each church, similar to the auxiliaries in Queens and Nassau. By invitation of Archdeacon Webb the Rev. Dr. Anthony of St. Augustine's Chapel, Manhattan, told of the work he was doing on the lower East Side.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

New Pipe Organ Dedicated at Trinity Church, Houghton, Mich.

ON SUNDAY, January 19th, a new pipe organ was formally opened and dedicated in Trinity church, Houghton, the dedication ceremony being conducted by the rector, the Rev. W. R. Cross, at the celebration of the Holy Communion in the morning, at which time the organ was played by Mr. Edwin Arthur Kraft, organist and choirmaster of Trinity Cathedral, Cleveland, Ohio. At evening in the afternoon Mr. Kraft gave a recital which fully demonstrated the capacity and possibilities of the new organ. The organ was built by the Austin Organ Company and is located in an alcove on the Gospel side of the chancel in the rear of the Lady Chapel, the openings of the arches being enclosed by oaken grill work of churchly design which completely hides the organ from view. The instrument has been pronounced by competent authorities to be one of the most notable instruments in the state of Michigan, as to tone, power, and orchestral color values.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Cathedral Foundation Forms Plans for Work—Teacher Training Classes in Baltimore—Notes of Interest

THE TRUSTEES of the Cathedral Foundation of the diocese, at their last meeting, on January 6th, selected the firm of Cram, Goodhue & Ferguson, of New York and Boston, as architects of the proposed Cathedral of the Incarnation. At this meeting tentative drawings of the group of buildings in their entirety were submitted and while the plans were not then accepted, it is probable that the general idea, as embodied in the sketch of the architects, will be followed, but undoubtedly with material modifications. The first building to be erected will be Synod Hall, of which the undercroft is now built and in use as the place of worship for the congregation of the Pro-Cathedral.

TWENTY PARISHES are represented in the teachers' training classes now being conducted by Miss Jane Millikin, a graduate of the Hartford School of Pedagogy, under the direction of Bishop Murray. With the approach of Lent the enrolment and attendance is expected to be largely increased. Classes are being held once a week at the Memorial church, St. Michael and All Angels, and the Church of the Ascension, Baltimore, and twice a month other classes are held at St. Andrew's church and All Saints', Baltimore, and at St. Mark's-on-the-Hill, Pikesville, and Trinity church, Towson, Baltimore county.

A DINNER for the men of the congregation of Old St. Paul's Church, Baltimore (the

Rev. A. B. Kinsolving, D.D., rector), was given under the auspices of the Men's Club of the parish on Tuesday night, January 21st, in the parish house. Mr. C. I. T. Gould was chairman, and the principal speakers were Thomas Nelson Page of Washington, and Governor P. L. Goldsborough of Maryland, both distinguished Churchmen.

THE REV. G. MOSLEY MURRAY, rector of St. Bartholomew's Church, Baltimore, has arranged a "children's Eucharist," with a view of training the children of the Sunday school to take their part in the service of the Holy Communion, and to receive special instruction in its meaning and benefits. The service will be held three times a year, when such children as have been confirmed may make their Communion, and the others learn to take part in the service and have its great privileges held up before them.

THE ANNUAL DINNER of the Men's Club of Grace and St. Peter's Church, Baltimore (the Rev. A. C. Powell, D.D., and the Rev. R. F. Humphries, associate rectors), was held on Wednesday evening, January 22nd, at the University Club. The principal speakers of the evening were Judge T. J. C. Williams of the Juvenile Court, and Mr. George R. Gaither, who discussed the subject of "The Relation of the Pulpit to Civic and Social Questions," and the Rev. William M. Dame, D.D., rector of the Memorial Church, who spoke on "The Place of the Laity in the Affairs of the Church."

MASSACHUSETTS

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

Work at St. Paul's Cathedral for the Past Year—Presentation Made to Rev. T. S. Cline—Notes

STATISTICS of services and attendance at St. Paul's Cathedral for the three months ending January 1, 1913, are interesting: Four hundred and eighteen services were held. The worshippers, counted and recorded, numbered 35,967. During the corresponding period of the preceding year 159 services were held at which 15,670 persons were present. The increase in services is 259; in attendance, a little over twenty thousand. The services, for convenience, can be divided into (1) the regular and (2) the special services, such as noonday services, half hours of silence, class in personal religion, quiet days, services under the auspices of organizations—such as the missionary meeting of the Sunday School Union, mass missionary meeting arranged by the Laymen's Missionary Committee, etc. The number of regular services is 300; of special services 118. There have been 130 celebrations of the Holy Communion with 3,373 communicants. During the corresponding period under the parochial administration there were 38 celebrations with 1,764 communicants.

THE REV. THOMAS S. CLINE, who is resigning from the clerical staff of St. Stephen's Church to accept the call to the Philadelphia parish early next month, was given a testimonial reception on the afternoon of January 23rd. During the reception, which was largely attended, Mr. Cline, who shared the honors of the reception with his wife, was presented with a purse, the presentation being made by R. Clipston Sturgis.

THE CAROL SINGERS who went through the streets of Beacon Hill and parts of the Back Bay on Christmas Eve formed the choir at the old North Church, Christ Church in the diocese, on the afternoon of January 26th. The choir which is composed of men and women singers, sang a number of old classical vocal numbers and some of the Christmas carols.

ON THE AFTERNOON of Tuesday, January 28th there was a memorial service for the Rev. Dr. Henry S. Nash at St. John's chapel,

Cambridge. The sermon was preached by the Rev. Dr. E. S. Drown of the faculty.

ON TUESDAY EVENING, January 28th, the alumni of the Episcopal Theological School had their annual dinner at the University Club, Boston. On Wednesday following there was a quiet day observed at the chapel at the school, with the special preacher the Rt. Rev. William Boyd-Carpenter, canon of Westminster.

BISHOP BOYD-CARPENTER was the preacher at the evening service at St. Paul's Cathedral on Sexagesima Sunday. He also was the preacher at three of the noon services at the Cathedral the following week.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Bishop Williams Returns from Harvard University

BISHOP WILLIAMS returned home on January 19th, from Harvard, where he has been in residence delivering the University course of lectures, and reaching on Sunday morning.

MILWAUKEE

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

Lenten Preachers at St. Paul's, Milwaukee—Meeting of La Crosse Convocation—Presentation to Beloit Rector

LENTE PREACHERS at St. Paul's Church, Milwaukee, during Wednesday evenings in Lent include the Rev. John M. McGann, rector of Trinity Church, Chicago; the Rev. Frederick Ingley, rector of St. Matthew's Church, Kenosha; the Rev. Evan J. Evans, rector of St. Paul's Church, Beloit; the Rev. Canon Howard B. St. George, professor of Ecclesiastical History and Liturgics, Nashotah House; and the Rev. Frederick S. Penfold, rector of St. Luke's Church, Racine.

THE LA CROSSE CONVOCATION had a session last week at Christ church, La Crosse (the Rev. W. Everett Johnson, rector). The principal meeting was on Tuesday evening when the Rev. Irving P. Johnson of Minneapolis, Archdeacon Chase, and Bishop Webb were the speakers, and the sessions concluded on Wednesday evening with a delightful dinner at the La Crosse Club.

OVER one hundred and twenty-five members of the congregation of St. Paul's Church, Beloit, Wis., surprised their rector, the Rev. E. J. Evans, on his recent birthday anniversary, and after a pleasant social evening presented the rector and Mrs. Evans with a solid set of silver, as a remembrance of the occasion.

MINNESOTA

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

FRANK A. MCELWAIN, D.D., Bp. Suff.

St. Paul Church Extension Society Meets—Elected Associate Rector of Shattuck School—Notes

A QUARTERLY MEETING of the Church Extension Society of St. Paul was held in Christ church parish house on Monday, January 20th, the Rev. A. G. Pinkham, vice-president, in the chair. Bishop Edsall was also present. The secretary, Mr. George Bell, presented a very full report of the proceedings of the society and the treasurer, Mr. A. M. Eddy, made his report showing that the available assets for the current year were \$669.17. It was resolved that the principal works of the year should be the building of a rectory for St. Philip's (colored) mission, for which \$500 was in hand. The president in consultation with the Bishop was directed to appoint a committee of laymen to augment the income of the society and secure sufficient funds for the building of the proposed rectory, estimated at \$2,000. The Rev. Mr. Haupt presented the needs of St. Matthew's Church.

St. Anthony Park, in close proximity to the State Farm School. The committee to arrange for the holding of daily services at noon during Lent reported the following programme. Ash Wednesday to Saturday, "Keeping Lent"; first week, "The Lord's Prayer"; second week, "Elements of Religion"; third week, "The Kingdom of God"; fourth week, the "Ten Commandments"; fifth week, "The Beatitudes"; sixth week, "Events of Holy Week." The place of holding the meetings will be announced later.

THE TRUSTEES of Shattuck School, Fairbault, Minn., have elected the Rev. Edward T. Mathison, rector of Grace Church, Oak Park, Ill., as associate rector of the school, to assume his duties at the beginning of the school year of 1913-14. His appointment does not materially affect the organization, only to increase its efficiency. Dr. Dobbin has no thought of retiring. It was however thought to be expedient and a wise precaution against future contingencies, that after an incumbency of forty-six years, and in view of the great success and growth of the school, he should be measurably relieved of the responsibility in administration in the way this provides for. It will also be in the interest of a systematic effort to secure an ample endowment, and additional buildings. This is of vital importance to the ideal of Bishop Whipple in providing for its establishment, as the foundation of one of the permanent institutions of the state and diocese for the benefit of posterity, and for its administration when a change becomes necessary.

THE CHURCH EXTENSION SOCIETY of the city of Minneapolis held its annual meeting on Tuesday, January 21st, the Bishop presiding. The treasurer reported a balance from last year of \$2,737.30, receipts for the year \$3,129.43, total resources \$5,866.73, disbursements \$5,561.71, balance on hand \$305.56. The large receipts for the year were due in part to money borrowed on mortgage of certain properties of the society. The election of officers resulted in the selection of the Rev. C. Edgar Haupt, vice-president; George W. Strong, secretary; Louis H. Joss, treasurer. The Rev. Mr. Haupt reported on a neighborhood meeting held in the Lynnhurst district for the purpose of securing a permanent location for a Sunday school. Reports were made of the arrangements for the noon services during Lent and Mr. George A. Ainsworth was elected special treasurer of the funds for this purpose. The secretary reported that a sale of the vacant property held in the name of St. Mary's mission had been consummated for the sum of \$1,000.

PRELIMINARY arrangements have been made under the auspices of the Church Extension Society of Minneapolis for the holding of daily services at noon during Lent at the Unique Theatre. The management has very kindly tendered the use of the auditorium, and speakers have been selected as follows: Ash Wednesday to February 8th, the Rev. I. P. Johnson, D.D.; February 10th to 15th, the Rev. E. B. Woodruff; February 17th to 22nd, the Rev. J. E. Freeman; February 24th to March 1st, the Rev. J. A. Schaad; March 3rd to 5th, Bishop McElwain; March 6th to 8th, the Rev. W. S. Howard; March 10th to 15th, the Rev. William P. Remington; March 17th, 18th, and 21st, Bishop Edsall; March 19th, 20th, and 22nd, the Rev. C. Edgar Haupt.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Memorial Services at Biloxi in Honor of the Late Rev. R. H. Hinsdale

IMPRESSIVE memorial services in honor of the late Rev. Robert H. Hinsdale, D.D., rector of the Church of the Redeemer, Biloxi, Miss., from 1883 to 1889, were held at the

church on the morning of January 9th by the Rev. C. B. Crawford, rector of the church, assisted by the Rev. H. H. Sneed, rector of St. Peter's Church, Gulfport, Miss. Before his death Dr. Hinsdale expressed the wish that a larger and more beautiful church might be built on a more favorable site, and through the instrumentality of Harry T. Howard, the present edifice was erected as a memorial to him.

OREGON

CHARLES SCADDING, D.D., Bishop

Priest Secured to Work Among Portland "Down and Outs"—Death of James Laidlaw—Bishop Paddock in Residence at Agricultural College

THERE has been a movement on foot for two years past to do something in the city of Portland for the "down-and-out" class. Many ways have been suggested to finance such a work, but at last the Rev. Frederick K. Howard, lately of the diocese of Olympia, has been secured to take up the work and also to act as chaplain of the Good Samaritan Hospital, a diocesan institution. It is hoped that in time the city mission work will develop to such an extent that the priest can give his full time to the work.

TRINITY CHURCH, Portland, and the diocese have lost a most valuable worker in the death of Mr. James Laidlaw, the British vice-consul of this district. Mr. Laidlaw was a very active Churchman, junior warden of Trinity Church, director of the local chapter of the Brotherhood of St. Andrew, and a member of several of the important boards and committees of the diocese. He will be greatly missed.

THE BISHOP of the diocese spent a week in residence at the Oregon Agricultural College. The purpose was to get closer to the students and their life. He also did the same at the State University some months since.

NEWARK

EDWIN S. LINES, D.D., Bishop

Men's Club of Grace Church, Union—Joint Meeting of Two Archdeacons—Meeting of Archdeaconry of Jersey City

NEARLY one hundred men were present at a dinner and meeting of the Men's Club of Grace Church, town of Union (the Rev. G. M. Foxwell, rector), on Wednesday evening, January 22nd. The occasion was made a notable one by the presence of a large number of men prominent in the business, professional, and political life of Hudson County and the state of New Jersey. Mr. George W. Bond presided and acted as toastmaster, the speakers were Congressman-elect John J. Egan of Weehawken, the Hon. Weller H. Noyes of Tenally, president of the New Jersey Inter-State Bridge and Tunnel Commission; the Rev. Augustine Elmendorf, secretary of the Newark Diocesan Social Service Commission, and the Hon. Harry J. Untereiner of the Hudson County Board of Freeholders. The speakers all dwelt impressively upon the new spirit which has entered our politics, the awakening of the public conscience, and the imperative need of Christian principles and applied Christianity in our business, social, and political life.

A JOINT MEETING of the archdeacons of Newark and Morristown was held on Tuesday, January 21st, in St. Mark's church, Newark. At the afternoon session two questions were discussed: "How can the Minister Develop personal piety in the congregation outside the pulpit"; speakers, the Rev. John Keller, and the Rev. Douglas Matthews; "The Duplex Envelope. Is it the best Method?" speakers, the Rev. Edmund J. Cleveland, and the Rev. Robert J. Thomson. At the evening meeting the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, New York City,

made an address on "Religion made Interesting for Men"; the Rev. Wilson R. Stearly, rector of St. Luke's Church, Montclair, spoke on "The Religious Value of Sports"; and the Rev. Harold S. Brewster of Holy Trinity Chapel, New York, had for his subject "The Training of the Young for Social Service." Archdeacon Carter presided at the afternoon session. The speakers at the evening meeting were introduced by Archdeacon McCleary.

THE MID-WINTER MEETING of the archdeaconry of Jersey City was held in Trinity church (Totowa), Paterson, on January 13th. The speakers at the afternoon session were the Rev. Douglas Matthews, rector of Grace Church, Nutley, and the Rev. Malcolm A. Shipley of Trinity Church, Hoboken, on the subject, "How to get people to read their Bibles"; also the Rev. D. Stuart Hamilton, rector of St. Paul's Church, Patterson, and the Rev. Gilbert M. Foxwell spoke on the topic, "How to make the Church better understood." A discussion followed the addresses. At the evening session a sermon was preached, by the Rev. Wilson R. Stearly rector of St. Luke's Church, Montclair. Reports were made by missionaries.

NEW JERSEY

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

Convocation of Burlington Meets at Maple Shade

THE REGULAR MEETING of the convocation of Burlington occurred on January 20th and 21st in St. John's church, Maple Shade (Rev. Harold Morse, rector, in connection with his rectorship of Grace Church, Merchantville). There was a missionary service on Monday evening at which the Bishop was present, and addresses were made by the Archdeacon and the Rev. Messrs. Cooder and Stockett of Camden. On Tuesday morning the Bishop celebrated the Holy Communion assisted by the Archdeacon and others. The preacher was the Rev. Robert J. Johnston, rector of the Church of the Saviour, Philadelphia. Important amendments of convocation by-laws were adopted, pending final adoption at the next meeting, which will radically change the routine of meetings, to make them a larger missionary opportunity. Action was taken, looking to the appointment of a clergyman to take charge of immigrants arriving at the new immigrant station at Gloucester. The Board of Missions presented a plan for having one treasurer for the various missionary funds, instead of three as there are now. The board was authorized to draft a canon to this effect, to be presented for action of the next diocesan convention. The Rev. Louis R. F. Davis of Clarksboro read an essay on "Missions: Do they pay?" which was followed by discussion.

OHIO

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

The Cleveland Sunday School Institute—Field Secretary of B. S. A. Visits the Diocese—Notes

A WELL-ATTENDED MEETING of the Cleveland (West Side) Sunday school institute was held at the Church of the Ascension, Lakewood, on January 23rd, at which instructive addresses were made on "A System of Marking Lessons," "The Standard Curriculum of Lessons," and "The Sulpician Method of Catechizing."

MR. SHELBY, field secretary of the Brotherhood of St. Andrew, at present visiting the various chapters in Cleveland, and endeavoring to infuse greater enthusiasm into the work of the Brotherhood, placed a prospective chapter upon probation at the Church of the Good Shepherd on Thursday, January 23rd.

ALL SAINTS' church and rectory, Cleveland, Ohio, are about to undergo a thorough renovation. A gentleman, not a member of

the parish, but connected with it through his family for many years, is desirous of renovating and beautifying the property at his personal expense.

TRINITY CHURCH, Bellefontaine (the Rev. J. Stuart Banks, rector), has had a year of successful effort. The nave of the new church has been completed, and the debt cancelled, a pipe organ has been erected, and the church will be formally opened and blessed by the Bishop on February 6th.

THE BISHOP has invited the clergy of the diocese to spend a Quiet Day with him at Trinity Cathedral, Cleveland, in preparation for the duties of Lent. The day appointed is February 3rd; the address and meditations will be given by the Bishop.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Annual Meeting of Laymen's Missionary League—
Bishop Whitehead Celebrates Thirty-first
Anniversary—Pittsburgh Clerical Union Meets

THE ANNUAL MEETING of the Laymen's Missionary League took place on Tuesday evening at the chapel and parish house of the Church of the Ascension. After Evening Prayer, supper was served, followed by the business meeting. Bishop Whitehead was present, and made a short address. He appointed the Rev. T. J. Bigham, chaplain, and Mr. N. P. Hyndman, president. Officers elected were: Vice-President, Mr. Edwin Logan; Recording Secretary, Mr. Thomas C. Ham; Corresponding Secretary, Mr. A. G. Loyd; Treasurer, Mr. H. H. Smith. These officers, with Messrs. W. W. McCandless, J. H. B. Phillips, J. C. Roberts, and W. P. Cheney constitute the executive committee. A committee was appointed to suggest some sort of badge that will enable people to distinguish between the lay readers and members of the choir.

AT TRINITY CHURCH, Pittsburgh, on the morning of St. Paul's Day, Bishop Whitehead celebrated the thirty-first anniversary of his consecration. About thirty of the diocesan clergy were present, and the Church Club was represented by a delegation of ten. The Bishop made an address, advocating the extension of the work to include services for foreigners, notably amongst the Italians, who are very numerous in Pittsburgh.

ON MONDAY, January 20th, the Rev. H. B. Marks of the Church of the Advent, read a paper at a meeting of the Pittsburgh Clerical Union at St. Peter's parish house, his subject being "English Hymn Writers and Hymn Tunes."

SOUTHERN FLORIDA

WM. CRANE GRAY, D.D., Miss. Bp.

Farm for Seminole Indians is Assured and Work Shortly to Begin

AS A RESULT of the appeal for funds for a farm in southern Florida for the Seminole Indians, an excellent situation of sufficient area has been procured and work on it will shortly begin. The Bishop of the diocese spent Christmas at Glade Cross in the Everglades, with the missionary, the Rev. W. J. Godden. An Indian, Ho-tul-ca-hat-see by name, who was baptized some three years ago, made a long canoe trip to meet the Bishop and was confirmed on Christmas night.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Meeting of Cincinnati Clericus—Plead Cause of National Cathedral—Notes

"RELIGIOUS EDUCATION" was the theme of the meeting of the Cincinnati clericus on Monday, January 27th, when the Rev. W. E. Gardner, general secretary of the General

Board of Education was the guest of honor. The Sunday before Mr. Gardner preached at three of the more important city churches. After the clericus meeting Mr. Gardner went to Dayton and at Christ church, in company with Bishop Van Buren and other clergy, spoke at a meeting on behalf of Sunday school work, leaving that same night to attend the Sunday School Convention of the Fifth Department at Trinity church, Toledo.

BISHOP HARDING of Washington was in Cincinnati on the 22nd and 23rd inst. accompanied by the Rev. Dr. Bratenahl. They were the guests of Mrs. Herman J. Groesbeck and Mrs. Horace Gray, officers of the local chapter of the National Cathedral Association. The Bishop had the opportunity to plead the cause of the national Cathedral twice before influential gatherings, ably seconded by Canon Bratenahl, and certainly presented the project, so successfully started, in a way that appealed to the best sentiments of American Churchmen.

THE GOOD PEOPLE of Ascension Mission, Wyoming, gave a reception recently to Canon and Mrs. Reade, attended by many of the people of the village and the ministers of the Presbyterian, Methodist, and Baptist congregations. The mission has been under the care of Canon Reade for about a year and is showing healthy growth, although the duties of the incumbent as superintendent of the City Mission Society permit him to give only a small portion of his time to the village.

THE CHURCHES of Cincinnati gave liberally to the relief of the flood sufferers during the recent inundations, the Rev. H. Boyd Edwards of Christ Church being their representative on the relief committee. Emmanuel church in the East End just escaped the flood by a few inches, the cellar being filled but the floor and furniture remaining untouched.

BISHOP VINCENT on St. Paul's Day, on the twenty-fourth anniversary of his consecration, after celebrating the Holy Communion and preaching a sermon on "The Kingdom of God," entertained twenty-five of his clergy to luncheon at the Cathedral House and then spent a quiet hour with them in the Cathedral chapel in a series of meditations upon the priestly office.

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SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

St. Paul's, Springfield, Nears Completion—Speaks on Work of the Woman's Auxiliary—Notes

THE NEW St. Paul's church is almost done on the outside and there is little doubt now that the building will be ready for occupancy at Easter. Ground for the new rectory was broken recently and it is expected that the building will be ready in May. This building will complete the entire plant for St. Paul's and will be by far the best in the diocese.

MISS EMERY, general secretary of the Woman's Auxiliary, with an associate, made a visit to Springfield on Septuagesima Sunday, and addressed the Sunday schools of St. Paul's and Christ Church in the morning and a goodly number of the women of the various local branches of the Auxiliary at a united service in Christ church in the afternoon. On Monday morning following she held a conference of the diocesan officers.

THE BUILDING and lot of the Orphanage of the Holy Child, Springfield, has been sold for a good sum, and a new site near the new St. Paul's church has been purchased and plans are being made for a new building which the orphanage expects to occupy in the fall.

THE BISHOP of the diocese has left for his annual vacation, the most of which he will spend in southern California. He will return to the diocese about the first of April.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Annual Lenten Lectures of Churchmen's League—Clergyman and Wife Suffer Extraordinary Accident—Notes

THE ANNUAL SERIES of Lenten lectures, under the auspices of the Churchmen's League, will be given on Tuesday evenings during Lent, at 8 P. M., in the Church of the Epiphany, as follows: February 11th, "Socialism and the Gospel," by the Rev. J. Howard Melish, Holy Trinity, Brooklyn, N. Y.; February 18th, "The New Democracy," the Rev. Walter R. Bowie, St. Paul's, Richmond; February 23rd, "The Name of the Church," the Rev. Elliot White, Grace, Newark, N. J.; March 11th, "The Name of the Church," the Rev. Richard W. Hogue, Ascension, Baltimore, Md. As usual, these lectures are open to the public, and the Churchman's League extends a cordial invitation to all to attend.

A FEW WEEKS ago the wife of the Rev. Thomas Duncan, D.D., one of the oldest clergymen in the city, fell and broke her hip. She has been confined to her home ever since. Now comes the sad news that Dr. Duncan himself, being in the country Thursday, near Bethesda, also fell and broke his hip. Much sympathy will naturally be felt for Dr. and Mrs. Duncan, fellow-sufferers, under such an extraordinary combination of circumstances.

THERE WAS a missionary meeting on January 26th in St. Thomas' church, when addresses were given by the Rev. Dr. G. C. F. Bratenahl, D.D., secretary of the Third Missionary Department, who spoke on "The Church and the Immigrant," and by the Rev. J. Neilson Barry of the diocese of Eastern Oregon, who spoke on work in that jurisdiction.

AN UNUSUALLY large gathering of clergy met at Bishop Harding's residence on January 21st, the occasion being the meeting of the Clericus. The speaker was the Rev. Dr. Arthur Chilton Powell, rector of Grace and St. Peter's, Baltimore, Md. The Rev. Dr. Powell, who traveled extensively in the East about a couple of years ago, took for his subject "The Children of Israel in Egypt."

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Seek to Erect Church Building at Southbridge—Duplex Envelopes Prove Satisfactory at Holyoke—Notes

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\$2,020 has been raised and put in the banks drawing interest. A lot fronting on the main thoroughfare of the town costing \$2,000 has been bought and paid for. The plans are already drawn for a building to cost \$6,000 and effort is now being made by the diocese to raise enough money to ensure the erection of a church. For seven years the congregation has been worshipping in a hall.

ST. PAUL'S CHURCH, Holyoke, has just completed its first years' use of the duplex system of weekly offering envelopes. It has proved so satisfactory that at the beginning of 1913 the beginners duplex envelopes are to be introduced in the Sunday school. By means of a recent every woman canvass over one hundred names were added to the St. Paul's branch of the Woman's Auxiliary, making a present total of 160.

THE ANNUAL united Church Sunday School service will be held in All Saints' church, Worcester, the afternoon of Quinquagesima Sunday at 3 P.M. Five Sunday schools, numbering over one thousand children, will be present.

GRACE CHURCH, Chicopee, is making good progress. Improvements costing over \$300 are now being completed on the rectory, thereby increasing the value of the property.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAVATT, Bp. Coadj.

Meeting of the Wheeling Clericus

THE WHEELING CLERICUS met in St. Matthew's church (the Rev. L. W. S. Stryker, rector), on January 20th. The Rev. Jacob Brittingham, D.D., read the essay on "Johns Hopkins, the Man, the University, and the Hospital." The Rev. W. M. Sidener was elected president and all other officers were reelected. No further meetings will be held until after Easter.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Bishop and Mrs. Walker Give Annual Reception

ACCORDING to their usual custom, the Bishop and Mrs. Walker gave their annual receptions on the last two Mondays in January, at the See House, to the clergy, and their parishioners of the diocese.

CANADA

Diocesan News of the Dominion

Diocese of Ontario

THE DEATH of the Rev. Canon Cooke, Kingston, has left the position of chaplain to the penitentiary vacant. Canon Cooke was chaplain since 1904, previous to which he had held other charges in the diocese. He is survived by his wife, four daughters, and two sons, one of whom is the Rev. Alfred Cooke, rector of St. Mark's, Barriefield.—THE NEW BELL recently placed in St. George's Cathedral, Kingston, was used for the first time on January 12th. The tone is good and it has given much satisfaction.

Diocese of Toronto

THE PRINCIPAL speakers at the session of the Missionary Sunday School Institute, which opened in St. Ann's parish hall, Toronto, on January 20th, were Miss Mendenhall of New York, and the Rev. G. H. Trull. A reception was tendered to them by the eight hundred delegates present.—THE VESTRY of St. Clements' parish, North Toronto, decided to call for plans for a new church at the meeting held on January 20th. The accommodation in the present church is now quite inadequate. The new one is to cost about \$50,000.—THE SUBJECT discussed at the January meeting of the Theological So-

A NEW VOLUME BY DR. BARRY

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"A few more books like this and the reproach of intellectual sterility can no longer be cast at the American Church."—From extended Review by the Very Rev. Selden P. Delany, Dean of Milwaukee, in THE LIVING CHURCH of January 18, 1913.

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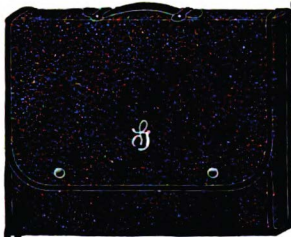
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ciety of Trinity College, was "The Cathedral System in Canada."—BISHOP SWEENEY preached on the subject of the Epiphany appeal for foreign missions on January 19th.

Diocese of Quebec

THE REV. DR. J. HENNING NELMS and Mrs. Nelms of Washington, were the guests of the Bishop of Quebec and Mrs. Hunter Dunn, at Bishopsthorpe, Quebec, the third week in January.—THE FIRST rural dean of the newly made Deanery of St. Maurice is the rector of Portneuf, the Rev. A. Buckland. He was unanimously elected.—THE SESSION of the Committee on Prayer Book Revision of the General Synod, which met in Quebec on January 8th, finished the sitting on the 15th. The next meeting will be held in Ottawa in April.

Diocese of Ottawa

AT THE meeting of the branch of the Laymen's Missionary Movement in connection with St. John's Church, Ottawa, on January 16th, it was decided to use the duplex envelope.—AT THE MEETING of the diocesan synod in Ottawa, which opened on January 14th, a motion petitioning the General Synod to the effect that no change be introduced into the Revised Prayer Book or the Canons of the General Synod, which should authorize the admission of ministers of other pulpits and the reception of the Holy Communion by those who have not been confirmed, was put to the synod by Archbishop Hamilton. It was carried with only two votes against it.—CANON KITTSON, a good friend of the Woman's Auxiliary gave a lecture on behalf of the Traveling Expense fund of the society, on "The Arctic Regions." It was very well illustrated and much appreciated.—AN EXPERIMENT was tried for the first time on the second Monday in January of holding a board meeting of the girl's branch of the Woman's Auxiliary in the evening. This has been tried because so many members of the girl's branches are engaged during the day.

Diocese of Calgary

IT IS STATED that the invitation to be rector of Christ Church, Edmonton, sent to Archdeacon McKim, of Kenora, will be accepted by him.

Diocese of Rupert's Land

ARCHBISHOP MATHESON consecrated the new church of St. Stephen's at East Kildonan, on the 12th, and preached, referring to his boyhood, which was passed in that part of the country, where at that time his family was the only one belonging to the Anglican Church.

Diocese of Saskatchewan

BISHOP NEWNHAM dedicated the pulpit, reading desk, lectern, and font in the little church at Wilkie on January 11th. They were given by the Woman's Auxiliary.—THE CATHEDRAL CHAPTER of St. Alban's, Prince Albert, is to be revived. The Bishop has appointed two canons only at present. The chapter formerly consisted of the Bishop as Dean and six or eight canons. These are either dead or have left the diocese.—THE CONGREGATION at Hughenden hope to build a church next summer. There is a great need of clergy in the diocese, some promising missions have to be closed in consequence.

Educational

IT IS ANNOUNCED that two important seminaries for young women in the city of Nashville, Tenn., are to be merged into one. These are Ward Seminary and Belmont College. After June 1st the consolidated school will be known as Ward-Belmont. The Rev. Ira Landrith, D.D., the president of Ward Seminary, and Dr. J. D. Blanton, vice-president, are to hold the same offices in the united school. Dr. Landrith was for eight years president of Belmont, and Dr. Blanton

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was president of Ward for twenty years. Both are widely and favorably known. They have associated with themselves several Nashville financiers and they are said to have at their disposal unlimited funds. Nine of the wealthiest men in Nashville are backing the enterprise. Leading educators are also members of the Board of Directors. The property and equipment of both institutions go into Ward-Belmont, which will open in the buildings of Belmont College, September 18, 1913, the 49th year of Ward and the 24th of Belmont. Already work has been begun on two very handsome new buildings on Belmont campus, recognized as the best and most beautiful boarding school location in Nashville. It is the site of a great ante-bellum mansion and contains nearly twenty magnolia shaded acres. One of these buildings is a residence hall, which will increase the boarding capacity to nearly 500. It is to be done in Colonial style, its entrance reproducing that of Mt. Vernon, all its floors and finishings are hardwood, and every room is connected with private bath. The other building, the handsomest single structure on the park will be an Administration and Academic Hall, costing more than a hundred thousand dollars. Miss Ida E. Hood and Miss Susan L. Heron, founders and principals of Belmont College, will retire June 1st, for rest and travel, but they will lend cordial and constant support to Ward-Belmont.

HARMONY SPOILED BY A TRIFLE

A CURIOUS FACT of special interest to musical people is reported on the authority of Sir Charles Stanford, who states that Messrs. Breitkopf and Hartel, of Leipzig, have given directions for the correction of a misprinted metronome in the score of Beethoven's "Ninth Symphony" which has disastrously affected the modern reading of the second movement by the conductors who have been unaware of the facts. On the first engraved score one of the characters in the trio was engraved so close to the edge of the plate that nearly all the tail of the "minim" was cut off. Some careless engraver thereafter turned this character into one entirely without any tail, and that blunder has been repeated in every edition since. Thus through an engraver's trifling mistake have come about the misreading and distraction of one of the most wonderful movements in musical literature.

So a little blunder or misunderstanding or inaccuracy of speech or harshness of action in life at large will introduce discord into the social life and mislead others in their pursuit of the beautiful. The foibles and blunders of great men repeated generation after generation, to the discouragement or scandal of good people in every age, are of this kind. Such a moral mistake is like the cutting off of the tail of the minim—so distorting truth or misreading history for posterity. Beware of the trifles, for so they may seem at the time, which will tend in future years to spoil the harmony and peace of mankind.—*Zion's Herald.*

ODDITIES OF CHINESE ETIQUETTE

MISSIONARIES in China, if they would secure and retain the good opinion of the people, find it necessary to have careful regard for the Chinese idea of propriety. For instance, a woman must not think of offering to shake hands with a Chinese man, nor recognize him by even a nod on the street. Thin waists, elbow sleeves and closely fitted tailor-made gowns are considered extremely immodest and can only be worn within the walls of the mission compound. And the missionary, if he happens to have blue eyes, has to overcome a feeling of suspicion and dread with which he is regarded, since the Chinese believe that blue eyes possess the power to see through everything, even down into the earth.—*Selected.*

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