



# The Living Church

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	539
The Administration of the Chalice—Evolution and Theology.	
ANSWERS TO CORRESPONDENTS	541
SEEN AND UNSEEN. R. de O.	541
BLUE MONDAY MUSINGS. Presbyter Ignotus	542
VERSAILLES AT THE ELECTION OF A PRESIDENT. European Letter.	
I. S. Wolf	543
LATE EVENTS IN ENGLAND. London Letter. John G. Hall	544
LENT IN NEW YORK. New York Letter. [Illustrated]	545
FIRE LOSS IN ALASKA	546
LARGE ASH WEDNESDAY CONGREGATIONS IN PHILADELPHIA. Phila-	
delphia Notes	546
SOUTHERN FLORIDA MISSIONARY CONVOCATION	547
MOVEMENT TOWARD MARRIAGE REFORM IN CHICAGO. Chicago Letter.	
Tertius	547
A GREAT OPPORTUNITY IN THE CANAL ZONE. Rev. Randolph H.	
McKim, D.D.	548
SUNDAY SCHOOL CONVENTION OF THE FIFTH DEPARTMENT	549
A MEDITATION. R. M. H.	550
TWO OBJECTS OF LENTEN ENDEAVOR. The Bishop of Lexington	550
THE RELIGIOUS POSITION AND MOVEMENT IN AMERICA, ESPECIALLY	
AMONG STUDENTS. VI. Rev. Herbert Kelly	551
CHRIST AND BERGSON. Rev. Canon George William Douglas, D.D.	552
STARTLING RESULTS OF A COLLEGE EXAMINATION	554
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	554
CORRESPONDENCE:	556
Ad Clerum (G. M. Brewin)—Books for the Clergy (Rev. Warren	
Randolph Yeakel)—Opportunities of Study for Churchwomen	
(Mrs. J. H. McClintic)—Against American Catholic (The	
Retired Bishop of Porto Rico)—Wishes the Church to be	
"Anglo-Catholic" (C. N. Vroom)—Catholicity or Individual-	
ism (Rev. Bernard Iddings Bell)—The Argument from Possi-	
ble Secession (Rev. Henry Leverett Chase)—Building on	
Other Centuries (Wm. H. Bruce).	
LITERARY	558
SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor	559
LEARN TO WAIT. Ralph Erskine Gentle	560
PERSONAL MENTION, ETC.	561
THE CHURCH AT WORK	564



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## EDITORIALS AND COMMENTS

### The Administration of the Chalice

**A** SERIOUS practical question has arisen in Colorado through an order from the Board of Health of the city of Colorado Springs to the clergy of that city forbidding them to administer Holy Communion from a common chalice. A question, therefore, that has heretofore been academic and of which one's sense of reverence makes discussion unpleasant, is thrust upon the Church in such manner as to require immediate answer.

At the outset we shall admit that the particular necessities resulting from local conditions in Colorado Springs must be determined by those who know the conditions at first hand. That a community of which tuberculous patients form a large part presents different phases from those of American cities generally, is quite probable. We should attribute great weight to the view of the local health authorities. It is undoubtedly their duty to safeguard the health of the city wherever they deem especial danger to exist. But it does not follow that a health commissioner is really good authority on the immediate necessities within a church. For an intelligent view we have turned rather to a devout Churchman who is also a distinguished bacteriologist and who knows Colorado Springs intimately. His view must, no doubt, cover both the scientific and the religious side of the difficulty, and is, therefore, a view that is based on possession of all the facts. It is reassuring to learn that this authority, from whom we have requested an opinion, deems the action of the local authorities entirely uncalled for. In part he says:

"I know of no case of any zymotic disease having been traced to a contaminated chalice, nor has any physician ever told me of any such case. If it were common, our priests who consume what remains in the chalice would naturally be the most exposed, especially when it is borne in mind that frequently they are debilitated by hard work, long hours, much confining labor, and often not the best of food. I do not know however that tuberculosis is markedly a disease of the clergy.

"Again, although Colorado Springs is a Mecca for tuberculous people, a church is the last place to which the local physicians allow their few religiously inclined patients to go. In the case of those who go to church and receive, the disease has been arrested. Those who have active trouble are not allowed by their physicians to go to church, but they can and do receive the Holy Communion at home. Moreover, even when pulmonary tuberculosis is active, the vehicle is the sputum, not, or to a very slight degree, the saliva, which itself possesses antiseptic qualities. Secondly, the effect on the minds of communicants of having a suspicion of danger from the chalice thrust upon them is distinctly bad both physically and spiritually. . . .

"In conclusion, and speaking purely as a scientist, I venture to say that even in a tuberculous community there is far less danger of contamination from the chalice of the Holy Communion than in countless acts which we all perform every hour of the day with equanimity and, I may add, with impunity. One of the surest ways of contracting disease is to focus the mind on the possibility."

It is undoubtedly true that the danger of infection from the chalice is often greatly exaggerated. We shall not argue here the great probability that Almighty God protects His children in using the sacrament that His Son ordained, so that "if they take up any deadly thing it shall not hurt them." We shall confine ourselves rather to considerations that are

purely natural. According to Anglican practice, the priest consumes all that remains in the chalice after communicating the people, and thus has the sum of all the possible risk; yet the clergy are conspicuously long-lived. This "risk" is one that reaches its maximum among, if it be not altogether confined to, the Anglican clergy; Roman Catholics do not administer the chalice to the laity, and sectarians, for the most part, do not require their ministers to consume "that which remains"; or, where that custom prevails among them, the infrequency of administration among the Protestant bodies greatly reduces the risk. Our clergy alone are constantly administering the sacrament to the people and invariably consuming what remains at the close. Thus, if there really were any danger in the use of the chalice (except as there is danger at every moment of one's life, in any avocation in which he may be engaged), our clergy must of necessity be engaged in an extra-hazardous occupation—as our friends of the insurance fraternity would say. What, then, are the facts as to their average of mortality?

We may assume 27 as the average age of ordination. This, in a sense, is an arbitrary assumption, based on the recollection that there are ordinations, not a few, fairly late in life, which tend to fix the average age later than it would be if we took the average from the age of graduation at the seminaries. Referring to the actuary's table of mortality used in the insurance offices, we learn that the average expectancy of life at the age of 27 is 36 years. That is to say, excluding from consideration all who have died before the age of 27, the average man aged 27 lives to be  $27+36=63$ .

What, then, is the average age of our clergy at their death? In the table of necrology printed in the *LIVING CHURCH ANNUAL* for 1913, the age at death is noted in 68 cases, and the average of these proves to be  $67\frac{3}{4}$  years. Thus in place of showing an extra hazard to the clergy who, of all Christian ministers, alone have the combined risk of all the infection from the chalice that may be latent in it from all the communicants, we find the average age is considerably in excess of the average for men generally as shown in insurance statistics. Of these 68 clergy whose age at death is shown, two had passed the age of ninety, ten were in their eighties, twenty-five in their seventies, nineteen in their sixties. Surely this does not indicate that among the "good," the clergy die young! We have no reason, however, to suppose the year just passed was other than an average year in this particular. Indeed it may be said to be notorious that the average age of the clergy at death considerably exceeds the general average. Moreover the table includes foreign missionaries, many of them in unhealthy places and among primitive conditions of living, as well as the clergy in our own country.

Yet though this proves that the risk of infection from the chalice is so small as to be negligible to the clergy, it is even less to the lay communicants. These each receive in their turn; the priest consumes that which remains at the conclusion.

BUT WE HAVE commenced with the admission that conditions in Colorado Springs may be exceptional. It is an invalids' resort. The ratio of tuberculous people in the congregations no

doubt much exceeds the normal ratio in the country at large.

And we shall not take the ground that the Board of Health has exceeded its authority in issuing the order. If the celebration of Holy Communion, or the use of wine in it, for instance, were forbidden by any local authority, the clergy would have no option but to disobey the law and accept such degree of martyrdom as might be visited upon them. But to hold that our particular Anglican manner of celebration, or the rubrics of the Book of Common Prayer, are such essential features of the celebration of the sacrament as to justify resistance to the constituted authority of the state is hardly tenable. If we are to hold that Christian Scientists, for example, are to be compelled to obey laws requiring vaccination or isolation of contagious cases, we cannot take the position that a Board of Health shall not be obeyed in requiring us to conform to particular directions as to the manner of administering the sacrament, such directions not being directed against the use of the sacrament itself.

It should be remembered that in nothing has there been, historically, or is there now, greater divergence in the Catholic Church than in the manner of administering Holy Communion. The manner differs materially in the three great sections of the Church. The Roman practice of withholding the chalice from the laity removes Roman Catholics altogether from the difficulties that we are now discussing. According to the Greek practice, the priest holds the chalice with both the wine and the particles of consecrated bread in it. He "places both kinds together in the communicants' mouths with the spoon, the deacon standing by and holding one end of the silk Purificator beneath each communicant's chin, and afterwards wiping the communicant's mouth with the other end." (*Prayer Book Dictionary*, art. Communion, Manner of.) The present Anglican practice of administering the two species separately to all communicants appears to go back to earliest Christian centuries. The "individual Communion cup" used among various Protestant Christians, which has also been introduced to a very limited extent into our churches in places where conditions similar to those in Colorado Springs prevail, has no precedent in Catholic usage.

Remembering that in any *modus operandi* that may be suggested, necessity must be here assumed to be paramount to our rubrics, or else Holy Communion could not be administered in Colorado Springs at all, let us inquire what are the possibilities in the case, and then, which of these possibilities seems least objectionable.

I. There is, first, the modern Roman practice of administering only the sacrament of the Body to the laity. Few theologians question the doctrine that the whole Christ is given in connection with every particle of either species; hence one makes a valid communion by that method. The practice can be traced to occasional instances in the twelfth century, and had become general throughout the West, including England, by the fifteenth century, when it was declared to be the law by the Council of Constance. But it is a practice against which very much is to be said. It at least seems to be contrary to the plain words of our Lord—"Drink ye all of it." It mutilates the gift which our Lord had commanded to be given as enshrining His sacred Presence. Its rise in the Catholic Church after more than a thousand years of contrary practice, and in an age of many theological abuses, is very much against it. It would be difficult to adopt it as an emergency measure, under such conditions as those which prevail in Colorado Springs, without seeming to retreat from one of the most important of the reforms of the Reformation age. Moreover, the practice is one of only a very few that are directly and explicitly condemned and prohibited in the Thirty-nine Articles. Communion in one kind is not enumerated among those practices which are guardedly said (Art. XXVIII.) not to be "by Christ's ordinance"; rather does Art. XXX. plainly declare:

"The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."

Thus we believe that the modern Roman practice, even as an emergency measure, is to be rejected from consideration.

II. There is, second, the modern Greek practice, known as Intinction, which we have stated above. The fact that the Greek Church uses only leavened bread does not mean that the common wheat bread of our dinner tables is used. The bread used is a leavened wafer, hard, and susceptible of breaking, like an unleavened wafer, into particles, and into the filled chalice. Administered by a spoon, therefore, the communicant receives,

for the "outward and visible sign," a particle of a wafer impregnated with the wine. This practice is much older than the present Roman method, and probably prevailed generally in the West for several centuries, until the chalice was finally withheld from the laity altogether. It is evident, however, that the use of the spoon, alike to all communicants, would tend rather to increase than to lessen any supposed risk of infection. We cannot feel that this practice can be suggested as a solution of the difficulty.

III. There was an earlier practice, quite prevalent in at least the West, in the eighth and ninth centuries, whereby communion from the chalice was administered by a reed or metal tube. If a common tube for all were now to be introduced, according to this precedent, there would be the same objection as to the spoon; while the introduction of individual tubes, whether of straw or of other material, seems so suggestive of irreverence that we cannot believe that, even in an emergency, it could be seriously considered.

IV. There is the very modern and Protestant use of the individual Communion cup. Against this is to be said that those which are commercially available are so obviously adapted to conceptions of the sacrament that are foreign to the historic doctrine of the Church that it would be at least difficult to adapt them satisfactorily to our purposes. We do not refer to the lost symbolism of the one Cup, for the importance of that symbolism may be much over-rated, but to the practical difficulties involved. The individual cups must almost inevitably hold too large an amount of the sacred species; and when the priest is bound to consume that which remains, the danger of finding too large an amount for reverent consuming is a serious one. To cleanse them reverently and properly at the altar is almost, if not quite, impossible. As a matter of spiritual psychology we doubt whether it would be possible for the devout communicant to receive in this manner without a violent wrench to his devotions. On the other hand, children trained to this manner would be repelled from the more usual manner of receiving from the chalice when they might have removed to another community. It is possible that some thoroughly reverent, well-instructed Churchman might be able to invent some adaptation of this use that would obviate its unfitness; but taking the commercial article prepared for the purpose as it stands, and not forgetting that it is actually used in some few of our churches in places where conditions analogous to those in Colorado Springs exist, we believe that it also must be rejected.

V. We can think of one further possibility; and in our judgment there is less to be said against it than against any of the methods that we have already discussed. The priest, carrying the chalice, a server attending him with the wafers, could take the latter, one by one for each communicant, dip the lower half into the chalice, protect it carefully from dripping, and so convey it to the mouth of the communicant. To do so conveniently would require a wafer somewhat thicker than that commonly used, which it would not be difficult to supply; and the dipping should be very carefully done lest the softened wafer break or become unmanageable. The upper portion, grasped within the priest's fingers, would, of course, remain dry; and remembering that the merest drop of the species from the chalice is sufficient for the purpose, the priest should seek to moisten as small a proportion of the wafer as possible, in order that its administration be facilitated. Though no direct precedent may, perhaps, be cited for such a mode of administration, it is, in effect, the Greek method without the use of the spoon; and we believe no one would dispute the desirability of the elimination of the spoon. Whether the Greek leavened wafer would adapt itself more readily to the purpose than a somewhat thickened form of the Western unleavened wafer may perhaps be a question; either would be entirely suitable.

We do not maintain that administration after this manner would literally conform to the rubrics of the Book of Common Prayer. No administration other than that which has been forbidden in Colorado Springs will do that. Neither do we allow that there are sufficient grounds for the prohibition. If, however, the latter be officially insisted upon, it is obvious that our clergy in that city must choose between three possible courses. They may hold that the law of the national Church is paramount to the regulation of a city Board of Health, defy the latter, and take the consequences. They may refuse to celebrate Holy Communion altogether. They may adopt such a system as this that is, indeed, contrary to the letter of the Church's law, but which does no violence to its

spirit and which certainly appears to be justified in an emergency that could not possibly have been contemplated by those who framed the rubrics of the Book of Common Prayer.

After all, our Prayer Book order is a living rite, and must therefore be susceptible of adaptation to meet the changing necessities of different ages.

### EVOLUTION AND THEOLOGY

THE question is being put by the *Biblical World* (Chicago) to a number of scientists: "Does modern science still believe in Evolution?" In an editorial preamble to the first series of replies, the editor, Dr. Shailer Mathews, says:

"Many earnest Christians are afraid of evolution as something which will destroy their faith in God and Jesus Christ. Indeed, no thoughtful person can fail to perceive the dangers to religious faith implied in certain philosophies which are based upon evolution. But such apprehensions are sometimes expressed unfortunately. The public, for instance, has been widely assured that 'evolution has collapsed.' Such an affirmation involves a question of fact. If evolution has collapsed, scientists, particularly astronomers, geologists, and biologists, would be the first to know."

Accordingly the question has been submitted to a number of these. Of course they have all answered in the affirmative. Among them are Dr. Patten, professor of biology and zoology at Dartmouth; Professor Loeb of the Rockefeller Institute, New York; Dr. Ray Moulton, professor of astronomy in the University of Chicago; Dr. E. G. Conklin, professor of biology at Princeton, etc. Differing as these various replies naturally do, their substance may be said to have been expressed by Professor Mall of Johns Hopkins: "As far as I am aware, scientists accept fully the theory of evolution. Really it is not questioned."

Now we hope that the *Biblical World* will not stop at this, but will go further and show that the best theologians, of orthodox as well as of speculative schools, accept the same hypothesis. The limitation placed by Roman authority upon Roman Catholic clergy may perhaps make of these at least an apparent exception; but in the main there is no longer a contest between science and theology on the subject; scholars are generally agreed.

But though this means a great change in the presentation of theology in the generation that has elapsed since Darwin's death, it does not mean that there has been a modification of the old-time Catholic Faith. Theology must very largely be expressed always in the language of philosophy and of biology; but neither philosophy nor biology are, of themselves, parts of theology. In so far as it is a science—and it yet remains the queen of sciences—theology is fallible and subject to development and change. That means only that theology is not identical with the Faith but is the statement of the Faith in the terms of current thought. When Copernican astronomy succeeded to the science of earlier days, the language of theology was necessarily changed; when mediæval philosophy gave way to a more accurate system, theological statements of sacramental truth that were founded on a distinction between substance and accidents necessarily gave way to a statement of the doctrine of the Real Presence that was more accurate philosophically. And when science gave the world the knowledge of evolution, theology was bound to take cognizance of the fact and adjust, not the Faith but the theological statement of the Faith, to the new teaching. So may we anticipate that in future years new knowledge will afford new light upon the eternal facts of the Christian Faith, and so require further modifications of theological explanations.

That theologians are slow to accept the new postulates of science is not to their discredit. It is not within their province to be specialists in natural science as well, and new doctrines of science do not spring fully developed and with perfect accuracy into birth. The prevailing doctrine of evolution differs materially from the Darwinian hypothesis, and scientists to-day are far more ready to admit at least the possibility of a divine guidance in the process of evolution than were they a generation ago. Natural selection is quite generally seen to require some additional factor to account for the facts of biology. Professor Francis J. Hall would seem to be quite justified, as a natural scientist as well as a theologian, in saying of the limits of evolution:

"We maintain that the origin of life, of animal intelligence and instinct, and of man's distinctive mental, moral, and religious faculties, constitute superphysical changes which no theory of purely physical evolution can account for or explain. In particular, the

differences between human and brute intelligence are differences in kind, and constitute a gap which, from the nature of things, cannot be crossed by purely natural evolution." (*Evolution and the Fall*, p. 102.)

We need hardly say that in holding to this position he is by no means disputing the fundamental truth of the evolutionary hypothesis.

It is unfortunate that in a front-page article based on the *Biblical World* papers, the *Chicago Tribune* should so misunderstand those papers as to set forth in display type: "MAN CAME FROM APE, SCIENTISTS TELL CHRISTIANS." No scientist of whom we are aware holds anything of the sort, and there is no trace of such a belief in the thirteen replies of scientists to the question of the *Biblical World*. All of which indicates that it is not "Christians" who need to be taught by scientists, but newspaper writers and the "man-in-the-street."

### ANSWERS TO CORRESPONDENTS

A. N. K.—Which way the priest faces in reading Epistle and Gospel is of little importance and no fixed rule obtains. If he faces the altar, it is in the realization that he is not reading to the people primarily for instruction but rather as leading their meditation and thus acting as their mouthpiece. In these he is reading *for* the people; in the lessons he is reading *to* them.

A. B. C.—The expression in the General Confession, "There is no health in us," refers to spiritual and not to physical soundness. Compare Romans 7:18. Blunt expresses the belief that this entire series of confessions is founded on that chapter.

### SEEN AND UNSEEN

FOR THE SECOND SUNDAY IN LENT

SOCIETY condemns the evident and the obvious sin, and it is natural and right that she should; her duty is so clearly apparent when sin or the results of sin are plainly seen. But society judges more by the immediate result than by any real estimate of the consequences of sin. She sees the effects upon the body rather than the effect upon the soul and spirit. She is concerned with this life, not the other life.

Drunkenness and gluttony and lust mark face and form to a degree that calls forth notice and rebuke. Murder and theft and adultery mar her peace and security, and demand the exercise of her duty to protect the community. But there are other sins quite as destructive to the individual and to society, that gain no notice or rebuke simply because they are not evident and obvious. They are the unseen sins.

Selfishness is the *great* sin, from which all other manifestation of unrighteousness springs. Pride, prejudice, lying, malice, evil speaking, envyings, hatreds, covetousness, and wrath, all find their root in the love of self. And such sins are more or less easily concealed from the world that we call society. But who can commit murder, or theft, or adultery, or become drunken, unless selfish?

Now because society sees only the outward and seeming, society fails, and always has failed, to develop morality. She restrains and prevents many a transgression through fear of consequences—punishment or the loss of reputation; but she cannot create character, which is, alone, the seat of moral conduct and thought. Only religion can develop character.

That which is not seen is the interest and solicitude of religion. "Faith," we are taught, "is the substance of things hoped for, the evidence of things not seen"; and morality is that unseen quality of the spirit which is expressed outwardly in right-doing. The *result* of this quality is not merely negative, but positive; not so much the refraining from evil as the doing of good. Society does not murmur as long as the proprieties are observed; but religion urges men on to *action* with vehement insistence, and this action must arise from the burial of self.

Baptism, Confirmation, and the Holy Eucharist all stress this truth.

And so, on the Second Sunday in Lent, we are recalled to our Baptismal and Confirmation pledges to renounce self; and we pray, in the awe-full realization of the struggle before us:

"Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen."

"For the things which are seen are temporal; but the things which are not seen are eternal!" R. DE O.

## Blue Monday Musings

**H**OW people differ! I heard a young woman complaining the other day about the tedium of life: nothing is worth while. Receptions and teas and dinner-parties and dances and the opera are all bores; people are tiresome things; "abroad" is almost as bad as home! It was an aggravated case of spiritual indigestion, following a surfeit: quite as vulgarly disgusting a malady as if it had come from gluttony at the table—indeed, that very likely had something to do with it!

She is to be pitied, of course, but I have no sympathy to waste on her. When will folk learn that happiness is bound up with self-forgetfulness? To be making one's own pleasure one's chief occupation is to be certain of no pleasure. Perhaps you know that exquisite quatrain of William Watson, "Byron the Voluptuary":

"Too avid of earth's bliss, he was of those  
Whom Delight flies because they give her chase.  
Only the odor of her wild hair blows  
Back in their faces, hungering for her face."

In some lands "the leisure classes" are those whose freedom from the necessary task of earning a living by gainful activity enables them to devote themselves to unpaid public service. We have very few such here; our "leisure class" is for the most part given over to ennui and to desperate follies in the hope of banishing it. No wonder they are "bored to extinction!" Let it be borne in mind always, however, that he who complains of being bored, writes himself down a bore. Whoever, voyaging through infinity upon this whirling spheroid covered with living men and women, fails to find abundant, inexhaustible, thrilling interest, is stupid.

SIDE BY SIDE with the unhappy victim of *taedium vitae* whom I quoted at the beginning, let me sketch another by way of contrast. She is young, childlike almost in bearing; born in luxury, delicately nurtured, the heiress presumptive to an ample fortune; well educated, and indubitably charming in every good sense of that word. Yet, having tasted of "society," travel, and the other legitimate pleasures of youth, she is now working absorbedly at the study of medicine, that she may give herself in Christ's Name to medical missions in China. It is a contrast, isn't it? A wasted life, that is, a life kept for self; and a life freely offered to God, and so really saved: it is the Evangelical Paradox.

I doubt whether my little Presbyterian medical student will ever read this; Church literature, alas! is not in her line. But if by any chance it falls into her hands, she may know (if she recognizes herself) how much inspiration her light-hearted courage has been to others, as she sets out on the great adventure of self-realization.

I CAN NOT forbear a lighter touch. It was she that told me, the other day, of a class-mate who confided in her: "Yes, I was an Episcopalian always till I got converted, and now I'm a Pentecostal Nazarene!"

IN SUMMIT, N. J., our modern, liberal, progressive Unitarian friends are in the throes of discussion over a very important issue: Shall they have pews? One of their number writes a column *apologia* for pews, in a local paper, from which I quote a few choice bits:

"Church pews are rather high and square, paneled inclosures, raised a little above the level of the aisles, and fitted with pew doors which are closed during the services, and secured by little brass or wooden thumb-buttons on the inside. Engraved, silver plates bearing the family name, are usually affixed to the doors. The interior of the pews are cushioned, and frequently upholstered in silk or cotton damask according to the family means, depending upon the sunlight and gentle hand of time together to subdue and tone the different colors into a most harmonious and satisfying color scheme, the bright crimsons till they have become old rose, vivid greens, pale olives, and the intense blues, a varied assortment of soft drabs and grays. Then the pews are furnished according to the different ideas of comfort and convenience which prevail in the different families. There are hassocks, pillows, and fans, a patriarch's armchair and grandma's rocker, even racks for the liturgies."

The abolition of these delightful domains of rest and family exclusiveness is traced to "commercialism," "to economize space and make one seat as good as another." This was

associated with "revivalism"; but that being happily over for ever, he thinks we may go back to pews once more:

"Let us realize, first of all, that you can establish the necessary vitalizing atmosphere, only through the dramatic note of religion. And this, in turn, depending upon the significance of the environment, the amount of religious home-feeling that is expressed, can be established only with the aid of the big, square, generous yet private family pews."

Pews as furnishing a dramatic note: here, surely, is the New Pew-ritarianism!

HERE IS AN ECHO from a recent Church Club dinner. A Missionary Bishop, dictating an answer to a request for a special sermon, said, "Until February 15th my time belongs to the Board," etc. But the letter, as presented for signature, read, "Until February 15th my time belongs to the Lord; you must therefore apply to John W. Wood, secretary."

APROPOS of dinners, a priest came up to me the other night at such a festivity, and said, "You've hit me pretty hard lately in that LIVING CHURCH page of yours!" I protested innocence, but he broke in: "O, I don't mean you meant me personally; but every word you have said about priests' smoking has cut me; it's all true, and I want to tell you I'm giving it up after thirty years!" *Laus Deo!* The air will be sweeter in one chance!

ONE OF THE SAD consequences of expatriation is the change that comes to one's fundamental postulates. I have just been reading George W. Smalley's *Anglo-American Memories*, and the tragedy is in the predominance of "Anglo" over "American!" All the absurd old epithets, laughed out of use a generation ago, are here revived: the peers whom Mr. Smalley admires are "patrician"; Democracy is scoffed at as "levelling"; and Mr. Lloyd-George is pilloried as a profane person who has laid rough hands on the Ark of the Covenant, in that he proposes to alter the present system of land-tenure. The late Duke of Devonshire is lauded beyond limits, though never a word is said about his intolerable ill-manners during our Civil War, when, as Marquess of Hartington, he sought to be presented to President Lincoln after having most offensively expressed his anti-union sympathies, and was delicately yet crushingly rebuked by the President, who called him "Mr. Partington" throughout the interview. Mr. Smalley gives, as an example of nobility, the statement of the same great landlord that in a few years he had expended £30,000 more on his Irish estates than he had received in rents! It would be difficult to demonstrate more clearly the insane wastefulness of landlordism; and the popular chorus of the Battle-hymn of the new Crusade resounds more cheerily in consequence:

"God gave the land to the people."

Naturally, Mr. Smalley is an Imperialist, admires Chamberlain and Cecil Rhodes as the great statesmen of their day, abhors the Boer passion for freedom and all "Little Englanders," and has a very poor opinion of Gladstone and a high opinion of William Waldorf Astor. Eating too often at the tables of princes and plutocrats, one is forced to conclude, gives an appetite for toads. There is more American spirit in any page of Belloc or Chesterton than in all this painful volume. Mr. Smalley disproves the proverb: he changed his *animus* as well as his sky when he crossed seas. How the great editor of the *Tribune* would have reviewed this book, so unworthy of a sometime *Tribune* correspondent! Greeley hated snobbery with a righteous hatred: *ergo*—but I forbear!

AS A WRITER, Chesterton has one great fault: it is almost impossible to write on the themes he has touched, after having read him, without seeming to plagiarize. Take Imperialism, for instance, with Rhodes and Chamberlain as its prophets. I have just finished *A Miscellany of Men*, and it says perfectly what I should have liked it to say. The impression of Rhodes, dull, dogged, obsessed with a fanatic and childish desire to paint the world-map red, believing in fate as the justification for his own ambition, quite as "manifest destiny" has cloaked much evil among us: how vivid and convincing it is! And how grateful we must be, who love the true England, that there are men like Chesterton to interpret her!

PRESBYTER IGNOTUS.



**VERSAILLES AT THE ELECTION OF A PRESIDENT**

**How M. Poincaré was Raised from Premier to President of France**

**CONDITION OF FRENCH CHURCH IS IMPROVING**

**Italian Diocese is Under Interdict**

**ANGLICAN WORK IN PARIS**

PARIS, January 21, 1913.

**J**ANUARY 17th was a memorable day here in France. The historic town of Versailles, usually so quiet and calm and dignified, a little *triste*, as the French say, recalling the events of past ages, was gay and animated. Its old-world streets and stately avenues were crowded with men and women of society, soldiers in bright and varied uniforms, persons of note, smart motor-cars side by side with some few fine older-fashioned "turn-outs." The weather was dry and sunny; all Paris went to Versailles for the election of the new President. The restaurants, smartened to their utmost, were spread with festive luncheons. The Pope had sent a dispensation in respect of the Friday's abstinence. The fact of the election being a hotly contested one, gave an added zest and excitement to the occasion.

When the final result was made known, the enthusiasm was unbounded. M. Poincaré, during the period of his Premiership, has won the approval and respect of all classes of the population. The Church has special reason to be grateful to him for his wide views and comprehensive attitude. It is under his ministry that the system of proportional representation has been adopted, a system which gives particular satisfaction to the clerical party because it recognizes the rights and takes account of the views of the minority. It is feared by many that as President of the Republic he may have less influence than as Prime-Minister. But the contrary may come about. Poincaré, in the prime of his life, energetic, far-seeing, just, with a full sense of the responsibilities of his position, may perhaps embark upon a more vigorous line of action than his predecessors. The position of the President of the French Republic as usually conceived was accurately, if a little dogmatically, described after the election by the Comte de Mun:

"Where you now stand, Monsieur le President, you are no longer the representative of a party; you are not even, as it is the custom to say, the arbitrator among differing parties. You are something far higher and greater. You are the Head of the State. It is of France, of France only, that your thoughts must be full henceforward. When you receive the heads of different empires, when you cross the frontiers of your own land to visit distant kings and peoples, it is not by one party or another that you will be escorted but by France herself. When to the sounds of our National Anthem you pass before the long lines of troops drawn up under arms, when you see the banners bend, the swords lowered, it is not the statesman who is saluted thus, it is the representative of France."

In old days elections of this sort did not take place without previous prayers and fasting—prayer and fasting officially commanded. In early Christian times three days of abstinence by the electors was obligatory. Those were the days when Bishops were also secular governors and when electors were limited in number and status. But until more modern times a longer or shorter period of abstinence or even fasting was commanded by the Church before any important public election, and this rule was generally adhered to by the secular powers.

Referring to a recently passed law, a measure of justice long ago recognized in all Christian countries save France,

**A Just Law Recently Passed**

that known as "*la recherche de la paternité*" in virtue of which the father of an illegitimate child is no longer entirely

irresponsible, the Comte de Houssonville, writing in one of the French reviews says:

"For me this law has the merit of being in conformity with canonical law. The more the Republic concerns herself with the laws we agree to call social laws, the nearer she draws to the Church, the more closely she follows canonical laws. It is thus that a recent law simplifying the formalities of marriage, dispensing in certain cases with the consent of parents, draws distinctly nearer to ecclesiastical legislation on marriage. It is thus also that the proposed laws which the 'Chambre' is considering and which will probably be voted on the subject of a minimum wage, would seem to have been suggested by Pope Leo XIII. in his memorable *Encyclique*. . . . Can it be that the Republic is becoming clerical unawares? . . ."

The Pope has lately repeated and emphasized his affec-

tionate approval and satisfaction in regard to the attitude of the French clergy. To Cardinal Amette he said: Their conduct in these times of difficulty, their fidelity to the Holy See, have roused the admiration of everyone and might well serve as a model for Bishops and priests of other nations. To the Archbishop of St. Claude the Pope said similar words and declared his resolution to further to the utmost the material as well as the spiritual interests of France.

The Church in France is certainly growing stronger daily. During the past five years twenty-five new churches and chapels have been built or planned in the single diocese of Versailles, all on private property and thus inviolable; the parish priest rents the church and the cure from the owner.

A French Roman Catholic has made a donation of 1,250,000 francs to the Archbishop of Westminster, Cardinal Bourne, for the Roman Church in England, where she sees reason to believe the money will be able to be used for the Church on a firmer basis than in France.

On the other hand, Lady Beauchamp, a French Anglican, has given her magnificent country house at Coigny, at a short distance from Paris, and 25,000 francs for the expenses of moving in, to become a seminary. It is given on a long lease because under present conditions the Church in France can neither possess nor acquire property.

In Italy ecclesiastical affairs are in a very strained condition. Tension is strong between Church and State. Disapproval is expressed at Rome in regard to Cardinal Rampolla and Cardinal Merry del Val, who are blamed in certain circles as exercising an undue influence upon the Pope. It sounds like middle-age history to read of Papal interdiction. The diocese of Genoa, however, has recently been laid under partial interdiction. The solemn celebration of the Mass, the confirmation of children, the ordination of priests, is forbidden there. For the Pope had appointed a new Archbishop, Mgr. Caron, to whom the state, which has full power over the temporal possessions of the archbishopric, has refused the *exequatur*.

We have had occasion more than once to refer to the good work carried on in the heart of the Latin Quarter here in Paris by the vicar of the American chapel, St. Luke's. By his unflagging energy, Mr. Van Winkle has now brought about the erection of new and spacious premises to replace the cosy but rather cramped rooms of the Young Men's Reading Room and Club. The new hall was opened to-day by the American Ambassador, who gave an interesting, inspiring address. The walls of the hall were hung with pictures, the work of members of the club, much of which was excellent and full of promise.

St. George's Men's Reading-room was also opened at the beginning of the year in large and comfortable quarters in the *sous-sol* of the church, Rue Auguste-Vacquerie.

The work done by the Actors' Church Union in France and throughout the whole world, the aim of its chaplains, cannot be more aptly told than in the words of the chaplain for Paris in his address given at the Christmas gathering, now, by request, printed as a booklet. Referring to these chaplains as representing "The Church" in the lives of the youthful actors and actresses, Mr. Cardew says:

**The Actors' Church Union**

"I am earnestly anxious that you should have some one whom you can regard as your own special chaplain and as your friend to whom you can turn in the time of trouble and necessity. . . . I want you also to include in the circle of your friends those who help me in my work for your sake, who visit you in your hotels and take so affectionate an interest in your welfare. We are all members of 'The Actors' Church Union,' which has some 400 chaplains like myself. We are trying to draw the Church and stage a little closer together; trying lovingly and sympathetically to understand the special circumstances of your life and work. It is often asserted that to be associated with the stage is to abandon your God and forsake your religion. Let me say emphatically that I do not and cannot believe this to be true; I want you to prove to the world that it need not be so and that with you it is not so. There are a large number of the members of our Actors' Church Union who are earnest, devoted, God-fearing men and women, who are honestly trying to uphold the honor and purity of their profession. I hope you will always feel the extraordinary importance of the stage as a profession. Consider the enormous crowds who flock to the theatre night after night; far, far more than ever enter the doors of the church, and you will understand what an immense power for good or for evil it may become"

I. S. WOLFF.



## LATE EVENTS IN ENGLAND

## Gregorian Association Shows Musical Advance

CATHEDRAL SERVICE TO BE INTERPRETED  
IN LINCOLN

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

THE report of the committee of the Gregorian Association for the year 1912 has been laid before the members of the association by the Hon. Secretary and Treasurer, Mr. E. P. Tilly of the Bank of England.

The report states that the object of the association has been more fully carried into effect and has made greater strides than had been possible in previous years. Enquiries have been received for information and for the music publications of the association from many quarters, including South Africa and Australia. The Priests' choir which was formed in connection with the association at the end of last year has been making steady progress during the last twelve months. "The need for such an organization will be realized when it is stated that on no less than seven occasions this year the Priests' Choir has provided the whole of the music for the following festivals, anniversaries, and commemorations," including the opening of the new approach to Southwark Cathedral by the Lord Mayor of London, and the Anniversary Mass of the Anglican and Eastern Orthodox Churches Union at St. Barnabas', Pimlico. The usefulness of such a choir for sung services on week-day mornings has moved the clergy of Brighton to form a similar choir of their own, the preliminary rehearsals of which were conducted at St. Paul's, Brighton, by Mr. Francis Burgess, musical director of the association. The two lectures which Mr. Burgess delivered on "The Teaching and Accompaniment of Plainsong" at the Royal College of Organists, London, in March last, has since been published and may be obtained from Messrs. Novello & Co., Ltd. Mr. Tilly concludes the report by saying that the association has done much good work during the year, but there is still much to be done. The committee plead earnestly for more personal interest to be taken in spreading the object of the association, that of upholding the traditional music of the Church, and one very necessary way is for all individual members to do their best in enlarging the roll of membership.

The annual meeting of the members and friends of the Gregorian Association was held (by kind permission of the Dean and Chapter of St. Paul's) in the Chapter House in St. Paul's churchyard on January 14th, the President, the Rev. Canon Rhodes Bristow of Southwark Cathedral in the chair. Among the resolutions was one that in the interest of congregational worship "a modestly low note should always be used in the recitation of the office." Mr. S. Royle Shore, Hon. Birmingham Instructor in Plain Chant and Hon. Lecturer in Ecclesiastical Music at Birmingham Cathedral, delivered a lecture (which was quite fully reported in last week's *Church Times*) on "The Old Harmonized Chants of the Church of England (1547-1649)," corresponding to the sixteenth century "Falsibordoni" of Continental Church Music.

There has appeared the first number of the *Minster Gazette*, a small publication which is to be issued monthly for the benefit of the regular worshippers in Lincoln Minster, under the sanction of the Dean and chapter. It is edited by the precentor, Canon Wakeford, who says:

"A Cathedral ought to offer to the churches of the whole diocese a standard and model of worship, and, therefore, of accurate and complete conformity with the Prayer Book. But seventy or eighty years of slovenliness and disregard of the principles of liturgical order have bred amongst us generally a false conception of Divine worship, and now it has become necessary to explain at every step what is signified by the terms and forms which comprise our public devotions. The *Gazette* will, therefore, contain papers and articles on liturgy and Church music, and will be always answering the natural and just question, 'What mean ye by this Service?' In short, it is hoped that we may be able to stimulate and encourage sympathy and coöperation, that we may also supplement the teachings of the Cathedral pulpit, and establish amongst our people kindlier and closer terms of friendship."

The polling took place last week for the election of a member of Parliament for the Flint District of Boroughs in North Wales, and the result was a reduction in the Liberal majority of 298. With reference to the predominance of the Welsh Disestablishment and Spoliation question, the *Times'* special correspondent at Flint writes:

"It is clear that there can have been very few abstentions among Liberal Churchmen, but the turnover of votes must be at-

tributed to the predominance of the Church question. Unionists are well pleased with the result, the significance of which is shown by the fact that the majority is the smallest recorded in the history of the constituency since 1895. The success of the Unionist campaign has exceeded general expectation, the constituency having been always consistently Liberal, and the local party leaders are satisfied with the soundness of their decision to fight explicitly on the Church question."

In the "Call to Solemn Prayer" forming the preface to the intercession service authorized by the four Welsh Bishops for use on Ember Wednesday, February 12th, the faithful in Wales are reminded that it has ever been the custom of Christian people in times of unusual distress and difficulty to give themselves to united prayer for God's guidance and help, "so that they may be the more ready to understand His will and be better able to accomplish it under the continual direction of His Holy Spirit." They have come to a time of no common stress and danger in the history of the Church in this land. Church people are to remember the mighty power of prayer and they must use that power for the glory of God and the greater good of His people. They must humble themselves by the recollection of the "many ways in which our fathers and we have failed in our duty to God and to our neighbors." They must think with Christian charity of those who are the Church's adversaries. "We must pray for them and for their well-being; and we must strive so to order our behavior towards them in the present controversy that those who oppose us may be left in no doubt as to the purity of our intentions, and may so learn to respect our aims that the day may soon come when they and we shall be of one heart and mind, and shall once again be openly united in fervent devotion to the service of Christ and His Church."

The Bishop of London, speaking at a general meeting of the Girls' Realm Guild of Service and Good Fellowship, held at Bridgewater House the other day under the presidency of Lady Evelyn Scott, referred to the value of personal service, and related a number of instances of work among the poor which had come to his notice. A governor of the Bank of England, now passed to his rest, once came to him and said: "I am tired of simply writing cheques; I want to do something else. I want personally to serve and tell others the good news I love so much." The Bishop gave him a number of addresses, and time after time, after bank hours, he went down to the East End, no one knowing who he was, and visited the homes of invalids and read to them and in other ways rendered personal service.

I am glad to be able to record that the protest by the vicar of Chiswick and other parish priests immediately concerned against the proposed University Boat Race in Holy Week has led to a change of date. It is now officially stated that the boat race will be rowed on Thursday, March 13th, that is, a week earlier than was previously arranged.

J. G. HALL.

## KEEPING LENT

WE KEEP IT when we gather and hold fast its blessings. Not by keeping close to a custom, but by drawing nigh to our Lord of glory in holy custom we learn the closeness of His presence, the nearness of His love. Our sins are His thorns; He wears them in His blood-stained crown. Does He make our barriers into bonds? While we study repentance, we look on redemption. There is night, but there are stars in it. Do we turn from the theme of the Lord's passion? We turn from the theme of heaven's highest song, "to the Lamb that was slain." We dread the night, it shuts us in with its darkness; but do we not know that it opens all the unnumbered worlds revealed in its shade that are hidden by the white veil of day? We see more of God's love and help and glory on Calvary than we do on the mount of Transfiguration. The path to heaven lies by the way of sorrows that the Saviour takes. Sorrows glorified by God's love show more of God than of sorrow, more of peace than of pain. We study repentance, but it is in the light of God's perfect pardon, and the sorrow for sin is lost in the blessedness of faith that hears the voice, "Let not your heart be troubled; casting all your care upon the Lord."—F. A. K., in the *Lutheran*.

DEEP WITHIN our being another and grander miracle has its growth from small beginnings. The seeds of heavenly character may exist in soft, inward promptings, too weak for words, too obscure for conscious thought. The noblest sentiments may be born as faint thrills of feeling which pass unnoticed.—*Charles Gordon Ames*.

**LENT IN NEW YORK**

**Several Distinguished English Clergy Among the Preachers**

**NOTABLE WORK AT ST. JAMES' CHURCH**

Branch Office of The Living Church }  
416 Lafayette St.  
New York, February 11, 1913 }

THE man who says, "The Church isn't what it used to be," is right. The man who assumes that Church activities are stagnant, is wrong. A cursory glance at the daily press will amply show that there is more advertising of Sunday and special Lent services, more opportunities for public worship on Sundays and work-days, and more cordial invitations to strangers and visitors to come and worship than ever before in the churches of New York and vicinity. It would be impossible on the pages of THE LIVING CHURCH to enumerate these places, hours, and special preachers. Special Lent folders are published by churches and chapels and widely distributed in all sections of the metropolis, in addition to the press notices appearing week by week. Almost without exception three Sunday services and daily prayers are scheduled; in some instances, five, six, and seven times on each Sunday there is a service of some kind. For business people in the down-town, central, and upper districts of New York City many noon-day services are provided. The night workers are not forgotten, for services at Old St. Paul's chapel are held in the very early hours of Sunday morning to meet their needs. Let the sceptical man compare the preparations for Lent devotions made in our Churches, say twenty-five years ago, with the preparations made this year, and consider the ever-increasing number of churches open all the week for private devotions, and he must be quickly convinced that Church life was never before so intense.

The Church in New York will have the help of two members of the community of the Resurrection who have come from Mirfield, England, and a distinguished orator of the

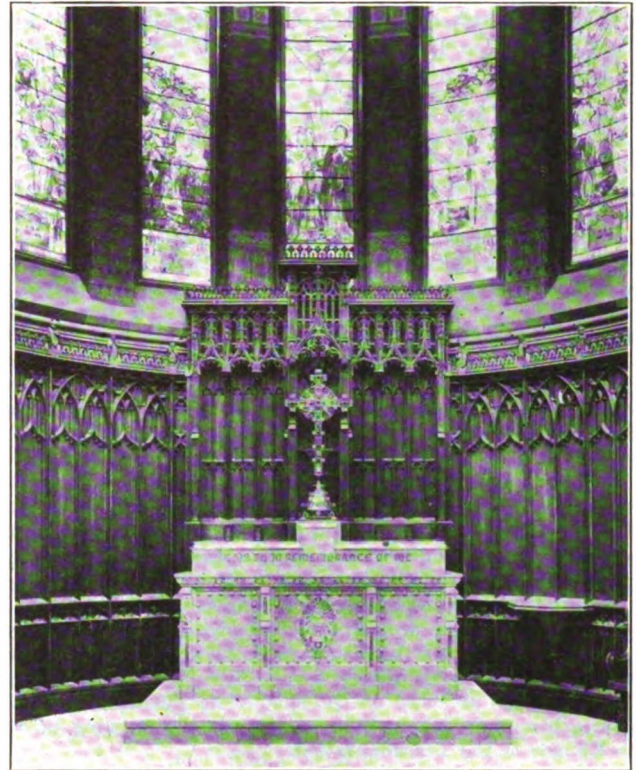
make the noon-day addresses in the Church of the Transfiguration, Twenty-ninth street near Fifth avenue, Manhattan, on February, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15; and March 10, 11, 12, 13. Father Seyzinger, besides giving his course of lectures in New York, and preaching elsewhere, will be the preacher in St. Paul's, Brooklyn, on Sunday, March 9th, at eleven and four o'clock. On the first and second Sunday mornings in Lent he will preach in St. James' church, Madison avenue, New York. He will make the addresses at the noon-day services in old Trinity church, New York, Holy Week, March 17th to 20th inclusive; and conduct the Three Hours service on Good Friday. Father Figgis will preach at the noon-day services in old Trinity, March 10 to 14; he preaches elsewhere during the season in New York and vicinity.

A day of devotion will be held at St. James' church, Madison



REV. ARNOLD PINCHARD

Anglican Church, the Rev. Arnold Pinchard, vicar of St. Jude's, Birmingham. He will preach in St. Paul's church, Clinton and Carroll streets, Brooklyn, every Sunday during Lent at 11 A. M. and 4 P. M., every Friday at 8 P. M., and every week-night from March 14th to Easter at the same hour. He will conduct a mission beginning Friday, March 14th, with a retreat for the women of the diocese of Long Island, from 10 A. M. to 4 P. M. The same night there will be a rally for men at eight o'clock. He will also preach on Palm Sunday at the eleven and four o'clock services; the Three Hours service on Good Friday; and at eleven o'clock on Easter Day. Father Pinchard will also



MEMORIAL ALTAR AND REREDOS  
St. James' Church, New York

avenue and Seventy-first street, next Monday, for the City Mission altar guild and their friends, to be conducted by the Rev. S. C. Hughson, O.H.C. The day begins with Holy Communion at 9:30 and there will be meditations at 10, 12, and 3 o'clock. A general invitation is extended.

The year book of the parish of St. James has just appeared. It is an attractive publication containing many matters of interesting information about St. James' Church, Madison avenue and Seventy-first street, and the Church of the Holy Trinity on East Eighty-eighth street. In these two churches 181 persons were confirmed in the last twelve months; 110 persons were baptized; there were 64 marriages; 91 burials. In this large parish the communicants number 1,500; Sunday school pupils, 1,350; Girls' Friendly Society (members and candidates), 200; there are two sewing schools attended by 300 pupils; 30 clubs and societies and five choirs. At the summer home 855 weeks' board were freely given. St. James' Church gave over \$38,000 for parochial and extra parochial objects, and the congregation at Holy Trinity over \$8,000. The children of the Sunday school gave for missions over \$800. More than fifty different objects outside of the parish—religious, philanthropic, civic, missionary, educational, charitable, etc.—were aided to the extent of \$20,000. For the greater efficiency of the work at St. James' there is needed in the proposed improvements in the parish house: (1) a choir room, (2) a chapel for daily and occasional services and addresses, (3) better facilities for the organizations.

The "Rector's Greeting," the "Vicar's Report," and the "Report of the Choirmaster of St. James' Church" (Walter Henry Hall) are particularly interesting features of the book. Chiefest among the items of material progress is the record of the dedication of the new altar and reredos on All Saints' Day—the design and workmanship being singularly satisfactory. These adornments were erected as a memorial to the late Mrs. Ebenezer Scofield, being the gift of her four daughters. The altar is of Vicenza marble,



of what may be called a rosy-yellowish color. The reredos is of dark oak, the upper portion consisting of richly carved pinnacles and overhanging canopies, with carved Gothic figures of monks and priests. The sides, of simple design, have several carved figures along the top. Mr. William F. Dominick, architect, furnished the designs for all these new structures.

The clergy of the parish are: The Rt. Rev. Dr. Frederick Courtney, rector; the Rev. Dr. Cornelius B. Smith, *rector emeritus*; the Rev. Neilson P. Coe, assistant minister; the Rev. F. E. Lund, missionary at Wu Hu, China; the Rev. James V. Chalmers, vicar of Holy Trinity Church; the Rev. Harold S. Brewster and the Rev. William Schroeder, assistant ministers.

Another large and very fine organ to be added to the remarkable family of Church organs in New York is to be erected by the Austin Organ Co., for the Chapel of the Intercession, Trinity parish, and is to be ready by September 1st. It will comprise four manuals and sixty-seven stops, and will be divided on both sides of the chancel and on the triforium and clerestory levels.

#### Large Organ Installed

The ninth annual dinner for the men of the chapel of the Intercession, Trinity parish, was held on Saturday evening, February 1st, at the St. Denis Hotel. More than one hundred and fifty were at the tables. These dinners were instituted by the Rev. Dr. Milo

#### A Notable Annual Dinner

H. Gates when he first came to the chapel. At the initial gathering only thirty men were present. The attendance has grown steadily year by year. The vicar presided at the 1913 dinner and gracefully introduced the speakers. Bishop Burch made an excellent address, pointing out the great service such a body of laymen could do in forwarding the Church in the upper part of Manhattan. Mr. Reginald Pelham Bolton, secretary of the Washington Heights Taxpayers' Association, gave an interesting address, full of civic interest and most informing in the matter of local history. A speech, which thrilled all by its force and eloquence was made by the Rev. Frederick Edwards, who appealed for a more masculine note in Church life. Other speakers were the Rev. Frederick A. Peters (a former priest of the parish) and the Hon. George F. Parker. Letters of regret were received from Bishop Greer, the Rev. Dr. Manning, and others. A message of congratulation was sent to the rector and men of Zion and St. Timothy parish, who were celebrating the twenty-fifth anniversary of Dr. Lubeck's rectorship.

During Dr. Gates' ministry at the Chapel of the Intercession there has been a great growth in numbers and interest both in the congregation and in the Sunday school. Many opportunities have been seized by the vicar and his staff of workers to make the Church a power for good to the people of the neighborhood. Dr. Gates was one of the delegation of the Tax-payers' Association at the recent great Subway hearing at Albany.

Dean Robbins preached on Quinquagesima Sunday for the first time since his recent severe illness. He was the morning preacher at the Church of the Transfiguration.

Bishop Biller was the afternoon preacher in the Cathedral.

### FIRE LOSS IN ALASKA

THE following telegram from Bishop Rowe, dated February 10th, is received just as we go to press:

"Just received tidings from Fort Yukon, Alaska, of total loss by fire, December 29th, of Cheney Hall, including contents and winter supplies. No lives lost. Building just finished, occupied but few days. Loss, \$7,000. Food, clothing, and supplies have been rushed to the place, chargeable to Bishop Rowe. Please publish."

This means undoubtedly that Bishop Rowe has felt that the grave necessity for sending supplies to the distant outpost beyond the Arctic Circle has made it necessary for him to buy at the nearest points and ship with the greatest speed, assuming upon himself the responsibility of payment. The Church must of course reimburse him for the amount, whatever it be, and must also rebuild the structure that has been destroyed. Indeed it may be feared that serious suffering will result in the mission by reason of the loss of the stores before others can be provided. Archdeacon Stuck is personally in charge and in residence at this point, and is assisted by a medical missionary, Dr. Burke.

WHAT prevents us from persevering? Laziness: we are unwilling to put forth the necessary effort, mental, physical, spiritual. Selfishness: we think of our own desires and pleasures more than of the service of Christ and the welfare of others. Discouragement: we expect results too soon and are unwilling to wait for the natural processes of growth. Disloyalty: we deliberately do what we know to be wrong and this unnerves the arm, stills the tongue, and paralyzes effort.—*Selected.*

BEFORE I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but, when I have committed it, it often seems so deep that I cannot escape without drowning.—*Thomas Fuller.*

## LARGE ASH WEDNESDAY CONGREGATIONS IN PHILADELPHIA

### Four Series of Noonday Services Opened Downtown

#### THE BISHOP'S PRE-LENTEEN ADDRESSES TO THE CLERGY

The Living Church News Bureau }  
Philadelphia, February 11, 1913 }

THE first day of Lent receives every year more outward and visible attention, whether or not there be an increased depth of devotion to correspond. Ash Wednesday was marked in Philadelphia by the renewal of the four mid-day services in the business district, which of late years have come to be so conspicuous a feature of Lenten observance. Bishop Rhineland spoke at the Garrick Theatre and Bishop Talbot at St. Paul's, under the auspices of the Local Assembly of the Brotherhood of St. Andrew. Bishop Garland was the preacher at St. Stephen's, where the local chapter of the Brotherhood maintains the services; and at old Christ Church, the rector, the Rev. Dr. Louis C. Washburn, began the series. Parochial programmes that have come to hand do not differ materially from those of former years. Special courses of sermons are to be preached in almost all the parishes, many of them by visiting clergy. One interesting feature of this season of many confirmations is the growing effort to follow up newly confirmed persons. In several parishes associations of "Confirmation Alumni" have been formed, whose purpose is to make the new communicants feel themselves definitely a part of the parochial life; and in other places a plan is being tried of stated times when each class makes a corporate communion, often with a service of preparation preceding it.

Much regret is felt that Bishop Anderson has been obliged to cancel his appointments in Philadelphia. He was to have preached at the Garrick Theatre on the 13th, 14th, and 15th of this month; and also had undertaken three conferences for the students of the university. The Rev. E. Seyzinger, C.R., Bishop Rhineland, and the Rev. George Lynde Richardson are to supply the vacant dates at the noon-day services.

#### Bishop Anderson Unable to Visit City

Bishop Rhineland, at the pre-Lenten service of the clergy, February 3rd, in the Church House, spoke of the revised schedule of confirmation appointments, in which the visitations are grouped by convocations, and an effort is made to give a full day to each parish once in three years. He thought the plan promised economy of time and effort, and thanked the clergy for their coöperation in it, at the cost of surrendering some of the traditional dates for confirmation in several places. He also announced the further division of episcopal duties, by which he is to have the care of routine business connected with the convocations of North and South Philadelphia and Germantown, while the Bishop Suffragan is to have similar oversight of West Philadelphia, Chester, and Norristown. There is also a division made of the institutions of the diocese.

On Monday evening, February 3rd, the first general gathering ever attempted of the Church students at the University of Pennsylvania was held at The Roosevelt, and was most successful. About 175 men sat down to supper together, including students from

#### University Church Students Meet

all departments, a number of the professors and trustees, and a few of the clergy of parishes which are attempting to do work for the students. Speeches were made after the supper by Bishop Rhineland, Dean William Pepper of the Medical department, Professor W. R. Newbold of the department of Philosophy, and Mr. George Wharton Pepper. Mr. A. J. Griffith of the senior class presided. During Lent a special celebration of the Holy Communion for the students is held every Wednesday morning at 7:45, in St. Mary's church, which is in the immediate neighborhood of the university.

The visitation of Bishop Rhineland to St. Clement's parish on the Feast of the Purification was made especially joyful by the fact that the rector, the Rev. Charles S. Hutchinson, was able to announce that the entire cost of the recent repairs and improvements had been met by the generous gifts of the parishioners. An office of blessing was said by the Bishop, and a large class was confirmed.

#### St. Clement's Parish

The Feast of the Purification was the twenty-sixth parish day of the Church of St. Simeon (the Rev. George J. Walenta, rector), and special services marked the occasion. The men of the parish held a very successful dinner on the eve, February 1st, and the keynote of the speeches of the Rev. Urban C. Gutelius, Professor Calvin O. Althouse, and Frederick L. Smith, Esq., were for a unity and coöperation exceeding the past. On Sunday morning at both the 8 o'clock and 10:30 o'clock celebrations of the Holy Communion large numbers of the parishioners received, the wardens and vestry re-

#### Anniversary of Parish is Kept

ceiving as a corporation. At the latter service an office for the Admission of Choristers, compiled by the late Rev. Edgar Cope, was used. This was the second time in the parish, as but three of the original members remained. The organist, Samuel J. Riegel, M.B., gave recitals before the services, and the sermons were both historic, dealing with the past and future of the work. The reports read by Mr. William Carey, head of the guilds, showed gains in all the organizations, particularly the Sunday school. The financial report of the wardens was the best in many years.

The Bishop of the diocese preaches every Thursday evening at St. Simeon's at 8 o'clock a series of Neighborhood Conferences on "Foundations of the Faith."

The Girls' Friendly Society of the diocese held a special missionary service in old St. Paul's church on the evening of the First Sunday in Lent, at which addresses were made by the Rev. Shirley C. Hughson, O.H.C., the Rev. Jules Prevost, and the Rev. Herman L. Duhring, D.D. A Quiet Day for Associates of the Society and other women is to be held at St. Clement's church on Tuesday, the 11th. The conductor will be the Bishop of the diocese.

**Special Service  
Held by G. F. S.**

Two parishes, both of which bear the name of St. George, are planning enlargement of their equipment. St. George's, Richmond, of which the Rev. A. J. Arkin is rector, is filled with enthusiasm over the prospect of a new church and rectory, both urgently needed, and both earned by conspicuously wide and useful service in the mill district of Philadelphia. St. George's, West Philadelphia (the Rev. G. LaPla Smith, rector), has a more modest improvement under consideration, the beginning of a guild house, which will necessitate moving the rectory from its present site. A brick addition to be used as a kitchen is to be built on the rectory. The guild house which is planned is essential to the work of this growing parish in a growing neighborhood.

**Improvements In  
Two Parishes**

**SOUTHERN FLORIDA MISSIONARY CON-  
VOCATION**

**A**T the convocation of the missionary district of Southern Florida, held at Holy Innocents' church, Key West, on January 29th, the most notable action taken was a memorial to General Convention to drop the *Filioque* phrase from the form of the Nicene Creed published in the Prayer Book. The Missionary Bishop, Dr. William Crane Gray, stated his intention to resign his jurisdiction at the coming General Convention. He will then be in the seventy-ninth year of his age, in the fifty-ninth of his ministry, and, in his own words, "will almost have rounded up twenty-one years in the episcopate."

Bishop Gray was accompanied by the Bishop of Florida and the Bishop of Cuba, with nineteen of the clergy of the district, in the procession at the opening service. The sermon was preached by the Rev. W. W. De Hart of Tampa. The Bishop's address was given after organization, and he took the opportunity to sum up some of the progress of the twenty years of his episcopate. At the beginning of that time there were within the district twenty clergy where now there are forty-six. The less than 2,000 communicants have now multiplied to nearly 5,000. The value of property has increased from \$150,000 to \$500,000. Five parishes in 1893 have increased to twelve parishes with two self-supporting missions in addition. He stated the needs of the Indians in the Everglade district and the large opportunities arising from the opening of new sections of the state through the building of railroads, particularly on the east coast.

There were elected as delegates to General Convention the Rev. Campbell Gray of Key West and Mr. F. H. Rand of Sanford; alternates, the Ven. J. H. Weddell and Colonel Horace Alleman.

At other services connected with the convocation and with the accompanying meetings of the Woman's Auxiliary there were sermons by the Very Rev. Dean Spencer of Orlando and the Rev. A. E. Cornish of Tampa. Speakers at an evening missionary meeting were the Bishop, the Rev. S. F. Reade, and the Rev. R. W. Patton, department secretary.

OF ALL the hygienic measures to counteract disturbed sleep, depression of spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. . . . Let there but be a nightly communion, not as a mendicant nor repeater of words more adapted to the tongue of a sage, but as an humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to us.—*Dr. Murray Hyslop.*

**MOVEMENT TOWARD MARRIAGE REFORM  
IN CHICAGO**

**Commission has Prepared a Bill for Additional Protection  
to the Family**

**DEATH OF REV. W. J. PETRIE**

**Zero Weather on Ash Wednesday**

**OTHER CHURCH NEWS OF THE CITY**

*The Living Church News Bureau  
Chicago, February 11, 1913*

**I**N our letter of last week, mention was made of the new Commission on Divorce, of which Bishop Anderson, the Rev. Dr. W. O. Waters, Judge Jesse Holdom, and Mrs. George Bass, president of the Chicago Woman's Club, and connected with the Church of the Redeemer, are members belonging to the Church. There are twenty-one members of this commission, Judge Marcus Cavanaugh being the chairman. The commission was formed during the recent meeting of the Federation of Churches, in Chicago, largely as the result of the efforts of the Rev. Francis Moody of Los Angeles, and is one of a large number of similar divorce commissions being formed all over the United States. It is called "The Illinois State Commission on Divorce Reform," and is holding frequent meetings in Chicago, together with members from the state legislature, and with other citizens of influence. The matter directly in hand, towards which rapid progress seems to be under way, is the passage of a bill through the new legislature now in session at Springfield. The Chicago papers have just published the following points as a synopsis of the proposed bill which will quite probably be under early discussion at Springfield:

The proposed bill is to provide:

That a marriage contracted in another state to avoid prohibitions of the Illinois statutes shall be void in this state.

That a marriage contracted in this state to avoid prohibition of statutes of other states shall be void.

That both parties to the marriage must make affidavit to names, ages, birthplaces, relationship, and previous marriages before a license shall be granted.

That an interval of fifteen days must elapse between the application for and the granting of a marriage license.

That the state's attorney be made a party to every divorce action with powers to make investigation with a view to discovering evidence of collusion or fraud.

Great interest is being manifested by the Chicago papers in the activities of this important Commission, and its members feel that at last something really worth while is being undertaken, in the direction of this most vitally necessary reform.

The Rev. William Jacob Petrie, of this diocese, died on February 1st, in San Antonio, Texas. His burial took place from the Church of Our Saviour, Chicago, on the afternoon of Thursday, February 6th, the interment being at Graceland cemetery. The deceased was one of the non-parochial priests of this diocese, and one of the oldest in seniority. He was a former rector of the Church of Our Saviour, having come to this diocese in 1875. Under his leadership the present church and parish house were erected. He had not been in active service for some years, and had of late years been residing principally at Benton Harbor, Mich., in the diocese of Western Michigan. Mr. Petrie was a priest of wide reading and of ability, and was also possessed of some private means. He leaves a widow and two children. Chicago has seen but little of him in recent years, though he would occasionally attend some gatherings of the Round Table, with the clergy. While it is more than seventeen years since he resigned the rectorship of his Chicago parish, his memory was cherished by a large number of the older people still connected with the diocese. Many of them were present at the service of burial on February 6th.

**Death of  
Rev. W. J. Petrie**

Ash Wednesday, in Chicago, was again marked by severe weather. A year ago the worst blizzard of the season came on Ash Wednesday, and made church-going so difficult that some services were given up altogether, and even the great department stores down-town closed in the early afternoon, because of the heavy storm. This year the severity was that of temperature only, the thermometer ranging near the zero mark during most of the day, so that people could get out if they were willing to brave the cold. The attendance was good, as a rule, in test cases approaching if not exceeding that of two years ago, when the weather conditions were favorable. The noon-day service at the Chicago Opera House was addressed by Bishop Anderson, the attendance being very large, completely filling the lower part of the house, and a large part also of the balcony. Bishop Anderson continued to address these noon-day meetings on Thursday and Friday, Bishop Toll taking the Saturday meeting, in the first half-week of Lent.

**The Opening  
of Lent**

The days and evenings immediately preceding Ash Wednesday

were well occupied throughout the diocese, not only in many parishes by gatherings of a social nature, but also by the mid-winter meetings of two of the Sunday School Institutes of the city and suburbs, and by the Local Assembly of the Daughters of the King. The West Side and West Suburban Sunday School Institute held a large meeting, with 175 in attendance, at St. Martin's church, Austin, the main address of the evening being given by the Rev. W. E. Gardner, secretary of the G. B. R. E., who spoke at length on many phases of Sunday school work, especially emphasizing the devotional side of the children's life. One of the most important points made was that of teaching the children how to use the Prayer Book in their private devotions, as, for instance, when they are ill, or are convalescent, the prayers in the Office for the Visitation of the Sick being suggested for their use. At the business meeting the following officers were elected: President, the Rev. R. H. F. Gairdner, rector of St. Martin's, Austin; Vice-President, the Rev. Arthur S. Morrison, of the Cathedral; Secretary and Treasurer, Mr. M. A. King, of the Church of the Holy Communion, Maywood. The North Shore Sunday School Institute held its mid-winter meeting on the following evening, Shrove Tuesday, at St. Luke's, Evanston, also with a good attendance.

#### Pre-Lenten Gatherings

The Daughters of the King met for the forty-seventh Local Assembly meeting of the diocesan branch, at St. Peter's church, Chicago, on Shrove Tuesday, the Holy Communion being celebrated at 11 A. M., at which service the sermon was preached by the Rev. Dr. W. O. Waters, rector of Grace Church. After the luncheon and the business meeting, a "Quiet Hour" was conducted by the Rev. E. H. Merriman, rector of Grace Church, Hinsdale. The offering of the day was applied to the purchase of a private Communion set for a missionary priest in the diocese of Alabama. Announcement was also made of the holding of a Quiet Day for Churchwomen, under the auspices of the diocesan branch of the Daughters of the King, on Saturday, March 1st, at the Church of the Epiphany, the meditations to be given by the Very Rev. Paul Matthews, of the diocese of Southern Ohio.

#### The Daughters of the King

The regular fortnightly Round Table meeting of the clergy was held on Monday, February 3rd, at the Church Club rooms, the speaker of the morning being the Rev. Herbert W. Prince, assistant at St. Paul's church, Kenwood, whose theme was "Modern Missions in Southern India." The speaker was at one time a missionary in India, and his address was of special interest accordingly.

#### Meeting of the Round Table

The long-needed chapel in connection with St. Thomas' church (the Rev. J. B. Massiah, rector) is at last a reality. The baptistery and the room formerly used as the rector's study have lately been thrown together, and have been fitted up as a chapel capable of accommodating some 40 persons. This new addition to the plant of St. Thomas' congregation will be used chiefly for week-day services, and occasionally for early celebrations on Sundays, when the weather is too cold to warrant the heating of the large church so early in the morning. The room is not yet furnished with chairs, and the rector has asked that forty families unite in purchasing one chair apiece, for this purpose. The Rev. J. B. Massiah is now occupying the new rectory building five doors south from the church, which enables him to release his former study as part of this new chapel. Several members of the Confirmation class of 1910 have recently furnished the church with new kneeling stools, which were very much needed.

#### Chapel Opened at St. Thomas'

Thursday, February 6th, was "Bishop's Day" at the monthly meeting of the Chicago branch of the Woman's Auxiliary. The attendance was a record breaker, numbering 195, from 51 parish branches. Bishop Anderson has for some years addressed this February meeting of the delegates from the Auxiliary's local branches, and this time his theme was "The Relationship Between Missions and Social Service." The especial point brought out was that both are out-growths of the spirit of Personal Religion, which is personal devotion to our Lord. The offering of the morning was nearly \$50, and was contributed to the "Bishop's Purse," for his personal distribution. One of the next events in the work of the Auxiliary will be the third annual "officers' conference," which will meet at the Church Club rooms on February 20th. This is a new departure in the administration of the Chicago Auxiliary, and was introduced by Mrs. Frederick Greeley, early in her tenure of office as diocesan president of the Auxiliary.

#### "Bishop's Day" at W. A. Meeting

During the latter part of January, in 500 different congregations of various kinds all through Chicago, the weekly classes for training the army of volunteer "Stewards" for "The World in Chicago" began their sessions. Of these 500, there are about 35 congregations belonging to the Church, and in all of these there are now from one to several weekly classes apiece meeting to study the various textbooks assigned to their respective parts of the city and suburbs. For instance, the "North Shore" is studying China, and the South Side, in Hyde Park and Kenwood, is studying the various religions of the non-Christian world, to be explained in "The Hall of Religions" during the great exposition in May. There are about 6,000

#### "The World in Chicago"

persons already enrolled as these "Stewards," being an average of some ten persons in each of these 500 congregations. Many more Stewards are needed, however, at once. In St. Paul's church, Kenwood, there are eight of these weekly classes now at study.

Christ Church, Winnetka, one of the most beautiful churches in the diocese, has lately received additional adornment in the shape of a beautifully-worded memorial tablet presented by the family of the late Frederick Greeley of that parish. The text of the tablet is as follows: "Thanking God for the dear memory of Frederick Greeley, sometime vestryman of this Church, whose unflinching courage and kindly cheer enriched the life of this parish and made lighter the common burden. He was born March 13, 1856. Entered into Life Eternal, January 21, 1912."

#### Memorial Tablet at Winnetka

The service of unveiling, which took place on one of the Sundays in January, was impressively conducted by the Rev. F. G. Budlong, rector, and included selections from Holy Scriptures, as well as prayers for the departed, for absent members of the family, and for our touch with Paradise.

TERTIUS.

## A GREAT OPPORTUNITY IN THE CANAL ZONE

BY THE REV. RANDOLPH H. MCKIM, D.D., LL.D.

YOUR readers may be interested in my impressions of a remarkable service which I attended in St. Paul's church, Panama, on Sunday evening last. It is not the least of many wonders to be seen down here. The little church, seating 300, was crowded to the doors—the people all black. The Rev. Mr. Carson is the faithful and effective priest in charge, but much of the service was rendered by a layreader, a black man, in a rich, sonorous voice, and with excellent emphasis. The service was choral and the people joined in it most heartily and reverently. Everyone had a Prayer Book; everyone sang; everyone responded; no one's eyes seemed to wander a moment from his book; the Psalter was sung as I never heard it sung by a congregation before. What made it the more impressive was the musical quality of the voices of these Jamaican blacks. I do not know that I ever saw so reverent a congregation or one so entirely absorbed in the service they were rendering.

But the church edifice is wholly insufficient for the congregation. Mr. Carson tells me a building seating 800 would be filled at once. These people are devout members of the Anglican Church, and have been well trained in Jamaica and other English islands. They have now made the Canal Zone their home. Ought we not to provide for them? to shepherd them?

It is surely a great opportunity for some generous Churchmen to give these people a church building large enough to accommodate them.

Chaplain Brown, whom we all know and valued in Washington, is in charge of the 13 stations in the Zone. He has 2 white priests, 2 negro priests, and 12 lay readers. And the work is most encouraging. If anyone doubts the adaptability of the Prayer Book for the devotions of the blacks, let him come to the Canal Zone, and he will see it used by that race in a way to put our white congregations to the blush.

St. Paul's has a large lot, and I am told that \$12,000 would build a church large enough for their needs.

## A SEDUCTIVE WORLD

SIN is becoming more insistent. The more highly society is organized so much the more allurements increase. Every new invention, comfort, necessity, luxury, becomes a new tempter. The more good things there are to desire the greater the temptation to covet, or obtain them unlawfully. It is the same with burdens, trials, griefs. When we become able to bear them, heavier ones are laid upon us. Our temptations, too, change as we progress. The temptations of youth are supplanted by those of each stage in life. It is so with the world as a whole. But it is a cheering sign. We have to endure more because we are increasingly able to endure more. As social life grows more complex the temptations and burdens of life will increase. There is no help for it. The good significance of it all is that it is a curriculum. It is revealing more and more clearly the hand of a master mind, a schoolmaster who is training and educating humanity for some future high end. Let us be glad of our educational privileges. We may have to pay dearly for our tuition, but it is worth all it costs. The best things cost most.—Rev. William S. Sayres, D.D.

JUST TO BE GOOD—to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—Edward Howard Griggs.



## Sunday School Convention of the Fifth Department

THE second Sunday School Convention of the Fifth Department was held in Toledo on Tuesday and Wednesday, January 28th and 29th. The opening service, the Holy Communion, at which Bishop Leonard was the celebrant, and the sessions of Tuesday, were at Trinity church; those of Wednesday, the closing service, at which Bishop Anderson and the Rev. W. E. Gardner, the General Secretary of the General Board of Religious Education, spoke, were held at St. Mark's church.

The convention was called to order by its president, Bishop McCormick, whereupon Bishop Leonard welcomed the convention to Toledo and the diocese of Ohio. The reports of the secretary and treasurer called for no special action and were followed by the report of the Rev. Franklyn Cole Sherman, the department secretary, which was listened to with interest. After its presentation a vote of thanks and appreciation of Mr. Sherman's work for the convention was unanimously passed. Other matters of business were determined upon during the convention. The recommendation of the General Board in the matter of finance, after a brief discussion, was unanimously adopted and the committee of the department was instructed to apportion the amount asked for, together with a further sum needed for department work, to the dioceses at the rate of 1 6-10 per cent. of the amount of the apportionment in the several dioceses for general missions. The convention also voted that the Bishop and the secretary of each diocese should be notified.

The matter of a model canon for a diocesan board of religious education was reported from the committee on organization and the canon approved by the executive committee of the General Board, with certain minor changes needed for efficiency in the department, was adopted. This, too, is to be certified to the Bishops and secretaries of council throughout the department for final enactment in each diocese. The proposed canon is as follows:

"1. There shall be a Diocesan Board of Religious Education, subject to the convention, the duty of which shall be to promote religious and moral education in this diocese.

"2. The members of the Board shall be the Bishop of the diocese, the Bishop Coadjutor, and the Suffragan (if there be such), *ex-officio*; three persons to be appointed annually by the Bishop; and three clergymen and three laymen to be elected by the convention.

"3. The Board shall hold at least four meetings each year. At its first meeting it shall select from its members one clergyman and one layman to serve for one year, one clergyman and one layman to serve for two years, and one clergyman and one layman to serve for three years. Each convention thereafter shall elect one clergyman and one layman to serve for three years to take the place of those whose terms of office shall have expired. The Board shall elect annually a chairman, secretary, and treasurer.

"4. The Board shall have power to adopt such measures as shall be necessary for promoting the objects for which it is created, and for cooperating with the General Board of Religious Education.

"5. The Board shall annually present to the diocesan convention an estimate of the amount needed for the work of the Board during the ensuing year. The diocesan convention shall determine how this amount, or such an amount as the convention may approve, shall be provided.

"6. The Board shall report annually to the diocesan convention."

Another important vote was that on the function of the standing committee of the department convention. Most of them have done but little work, because they are awaiting the action of similar committees of the General Board. It was voted that the standing committees cooperate with similar committees of the General Board and further their work in every way possible.

In harmony with this action was the decision of the convention in the matter of the standard curriculum. The following resolution was carried:

"The Department convention recommends to the clergy of the dioceses within the Department the standard curriculum set forth by the General Board of Religious Education, and urges:

"1. That they send for a copy of the same from the general office of the Board, 281 Fourth avenue, New York City.

"2. That they carefully study the same, and discuss it with their teachers so as to understand its underlying principles.

"3. That they adopt the same as generally as possible as the curriculum for use in their schools.

"4. That if in any place they find difficulty in adapting it to

their own needs, they enter into communication with the general secretary or the chairman of the Curriculum committee either of the Department or of the General Board."

The election of officers resulted as follows:

President, the Rt. Rev. John N. McCormick, D.D.; Vice-President, the Rev. C. H. Young; Recording Secretary, the Rev. H. H. H. Fox, Pontiac, Mich.; Treasurer, Mr. D. P. Sullivan, Detroit. Chairmen of Committees: Finance, Mr. D. P. Sullivan; Organization, the Rev. F. Ingley, Kenosha, Wis.; Curriculum, Dean Lewis, Indianapolis, Ind.; Professor J. C. Ames, Jacksonville; Worship, Music, and Art, the Rev. C. H. Young, Chicago, Ill.; Mission Study and Activities, Canon C. G. Reade, Cincinnati, Ohio; Primary and Sunday Schools, the Rev. W. Burrows, Bloomington, Ind.; Press and Publicity, Canon H. E. Cooke, Cleveland, Ohio.

The convention voted to cooperate with the Missionary Council of the Department for a joint session in 1914.

This represents the business side of the convention. Running parallel with it was the institute side, where matters of vital interest were presented by experts and discussed.

The first of these discussions was on "The Church Organized for Religious Education." The work of the General Board was presented by the Rev. C. H. Young of Chicago, a member of the Board. He outlined clearly the organization of the Board and its aims and purpose. The need for such a body the speaker brought out by reminding his hearers of the growth of individualism, and of the relatively small number of the Sunday school scholars in comparison with the communicants to-day as over against fifteen years ago. He urged upon the members of the convention that they go home filled with enthusiasm and a determined purpose to support the work of the Board and further its aim, with loyalty as men to their leaders. At this point the Rev. Mr. Gardner was formally introduced, and, in reply, urged the need of deeper prayerfulness and more intimate intercession.

The Rev. F. C. Sherman discussed the question from the standpoint of the Department, stressing what was said at the Missionary Council at Cleveland of the need of further development of the Department until it really becomes a province, and in example pointed out the inefficiency under the present canon of the Department Sunday school convention, which cannot legislate, and so is not a legislative body, and because of its small size is not properly an institute. He advocated the diocese as the centre for the institute, and for the Department a faithful carrying out of the policy of the General Board.

The Rev. S. A. Huston of Detroit discussed the diocesan side of the question, and urged first a change of name for such diocesan commissions as now exist so as to give the matter suitable dignity and secure for the diocesan Board of Religious Education men of ability rather than "curates and Sunday school teachers." Mr. Huston advocated diocesan institutes, but also local, and even parochial institutes, securing for these latter two or three efficient teachers. A further recommendation was for an educational secretary for the diocese. The aim of the Board should be education, not instruction; reaching secular schools, and dealing with social hygiene and social problems.

On Tuesday afternoon Dean Lewis presented the subject of the standard curriculum, developing the principles underlying it and the methods by which it seeks to train the children, rather than merely instruct them. He then suggested ways in which it could be adapted to local conditions, to which Mr. Gardner added further suggestions.

The discussions on Wednesday began with that on the Problem of the Small School. The opening paper, on "Attendance," by Mr. W. G. Lane of Warren, Ohio, was read, in his absence, by Mr. Frohout. He laid emphasis on the importance of the superintendent's knowing, personally, every child in the school, and of his keeping close watch on the attendance. Increased attendance could be fostered through locality groups of the pupils.

Dean White's paper on "Teachers," was one of the best things of the convention. The problem of all schools is the teaching force, the mere getting teachers for most small schools. The child-nature of to-day is the same as ever, but the home, social, and religious conditions have changed. The problem, on another side, is that we do not "land the children anywhere in Bible knowledge, and in rounding out of character." The first thing is to get a teacher, and then to get one trained, and then reliable, zealous, sanctified. He advocated teacher-training classes with a trained teacher at the head of each, and for each class teacher a personal substitute.

The Rev. H. H. H. Fox summarized the problem of the school, and reaffirmed the need of grading along public school lines.

The transition to training teachers was easily made, and in the afternoon the Rev. W. S. Rogers of Detroit set forth clearly the aims and methods for securing this. The aim for the teacher is making character, needing for it to inform the child, to lead it to

perform, *i.e.*, to Christian virtues; to conform to the worship and doctrine of the Church; to transform its character into the ideals of Jesus Christ. He suggested the training class, on lines similar to the normal classes, the rector's lecture class, a superintendent's or teacher's camp-fire, and the parochial institute. The Rev. H. B. Edwards followed, laying stress on the importance of making this a practical work and not theoretical. The Rev. Mr. Gardner called attention to the teacher-training courses under the Board and to the correspondence course, which at present is largely taken by rectors who in turn are training the teachers.

Mrs. W. A. Atkinson of Detroit presented the subject of Hand-work in a most interesting way, illustrating it by examples of things made by children. The work needs to be graded: for the younger children, book work and table work; for older ones, concrete work, note-books, maps, sand table. She advocated the formation of a museum in each Sunday school, and for the older children the making of models for this. The advantages of the stereopticon, and of dramatic presentations, were also pointed out.

Miss Margaret A. Kehoe of Christ Church, Chicago, closed these discussions with a paper on "Primary Methods." There are three aims for the work: information, inspiration, and expression. The important thing, a point which Mr. Gardner also emphasized, is the child to be taught, rather than the method matter. The importance of the surroundings was pointed out, and the great value of the story. Expression work, something to do at home, leading on to the children's services as one of the largest fields of expression, was the last point in a most helpful paper.

The social side of the convention included delightful lunches, at the Commerce Club on Tuesday, and at St. Mark's on Wednesday, with dinner at Trinity on Tuesday and at St. Mark's on Wednesday. After the speeches at the Tuesday dinner, the Art Museum was opened for a private view of the beautiful paintings on exhibition. Bishop McCormick opened these speeches with a delightful address on "Child Culture." He was followed by the Rev. Mr. Herman on the "Neglected Factor in Religious Education," which, he assured his hearers, was the home life and consequent history of the child. The closing speech, which won great approval, was by the Rev. Mr. Gardner, who, after complimentary words on what the Fifth Department has done for the Board, urged the study of the child and pleaded for a reevaluation of the child. At the dinner on Wednesday, Bishop Williams of Michigan connected the Sunday school work with the social revival, and dwelt on the rights of children, first to be born, then to be well-born, then the right to play, and the right to the development of their immortal souls. This calls for the Christianization of our industrial system, and the reformation of society.

The closing service was a mass meeting in St. Mark's. Bishop Anderson pointed out that the problem of the child goes back of his birth to the problem of marriage, the only sacrament for which there are no prefatory requirements. He pointed out the new rule of the Chicago Cathedral. Then he dwelt on the danger of the attitude of parents of to-day who think of what pleases the child rather than of teaching the child to do what pleases the parent.

The Rev. Mr. Gardner brought the meeting to a close in a stirring speech, in which he told what an inspiration the convention had been, and as a final word, suggested that the ideal of the teacher and all concerned in Sunday school work is not what I can get out of it, but what I can put into it.

### A MEDITATION

**W**E often think of that which we would do if we had our life to live over again. Ah, but in what life are there not "might have beens?" It is impossible to enumerate them. We might as well attempt to count the rain-drops or the snow-flakes as they fall, or weigh the sea foam, as to waste time and energy in recalling the past. "The mill will never grind with the water that is past."

An otherwise happy life may be blighted by a very small mistake, unconsciously made. How necessary it is that we be careful in all we say and do. An angry word once uttered can never be recalled, while "a word fitly spoken is like apples of gold in pictures of silver."

We should give up our selfish desires and attain daily to a higher and sane plane of living.

We should not expect a perfect and continued prosperity and happiness on earth. While we remain in the flesh there will be room for moral and spiritual growth. If all had a desire for spiritual improvement, daily, how soon much of the sorrow and pain of life would be unknown.

In our hours of meditation the Bible should be our mirror, then we could truly understand the following quotation: "Follow peace with all men, without which no man can see the Lord."

R. M. H.

I LET THE willing winter bring his jeweled buds of frost and snow.—*Edwards Francis Burns.*

## TWO OBJECTS OF LENTEN ENDEAVOR

FROM THE LENTEN PASTORAL OF THE

RT. REV. LEWIS W. BURTON, D.D.,

*Bishop of Lexington*

**T**SET before you these two objects of special Lenten endeavor:

First, that we seek by self-examination and self-restraint to stem, at least in our selves and in our households, the strong tide that in our times is setting toward a manner of living that may be fairly termed luxury, when it is compared with the narrow circumstances under which the majority of God's children, even within this prosperous nation, are compelled to content themselves. In my lack of space in such a pastoral as this, I cannot advance any other arguments than those that are personal.

A life of free self-indulgence, in even those things that are innocent in nature and effect, lowers the tone of character, softens moral fibre, and weakens the will. Susceptibility to temptation and loss in ability to stand up under the trials of life are inevitable results.

The other object of Lenten endeavor which I am setting before you, as your father in God, is the very reverse of that personal and household luxuriousness against which I have been warning you. Attention to it will tend to counteract the prevalent disposition toward petting one's self by self-indulgence.

I refer to the fact that each one of us is his brother's keeper, and is bound by the fundamental principles of the law and the gospel to love his neighbor as himself.

Whether the indictment is just or is unwarranted, the membership and the officers of the Church have been put on trial by the awakening of thinking people, the civilized world over, to a sense of responsibility for the lack of opportunity and for the conditions of oppression, penury, and vice, to which multitudes of their fellows of the human race are subjected.

If we in the Church who contribute by our opinions and actions to its contemporaneous character would judge ourselves in the matter of our practical relationship to suffering or needy humanity, the Church might less be condemned by the world; and we might hope to escape that terribly severer judgment of the All-knowing and the Almighty, which is sure to begin, as St. Peter has warned us, at the house of God.

I urge the clergy to dwell upon these themes in their Lenten addresses; and the people in their reading to consult the highest authorities upon missions and social service. Abstinence from worldliness will afford the time which is necessary for a particular study of local conditions and problems along these lines, with a practical view to the sympathetic support of the measures of amelioration and reform that may be wisely proposed in our respective communities. In short, there is no more vital and timely aspect of religion under present general critical consideration than this: What is the responsibility of the individual Christian, and what is the responsibility of organized Christianity, for the existence, relief, and cure of the conditions prevailing throughout the world, and especially at our gates, in the masses of humanity?

### THE NEW VISION

THE STORY of Lent is the story of man's progress, through constant struggle to ultimate perfection. Temptation, crucifixion, death, resurrection, ascension, these are stages in the career of each, and of humanity as a whole. The vision grows more clear each year. Through love of each for each and all for all humanity must advance toward heaven. There must be growth in all that affects human welfare and happiness. Soul, spirit and body must all be raised to the increasing life. Science, art, sanitation, health, and the beauty and joy of living are the outward marks of the growth toward the divine. All human interests are included and concerned. Not the alleviation of disease but its destruction, not the relief of poverty but its abolition. Not the punishment of crime but the extinction of all motive for crime.

But this advance toward the vision must be a corporate, not an individual advance. No one can achieve happiness until all achieve it. None can enter heaven alone. It would be no heaven. No one can be perfect until all are perfect. No one can enter either the temporal or the celestial heaven who is willing to let others remain outside.—*Rev. William S. Sayres, D.D.*

THE ELIXIR OF LIFE is not a physical compound; it is a spiritual possession. There was an old apostle who said something about "the power of an endless life." That, through Jesus Christ, every man may have.—*Christian Advocate*

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

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

## VI.—CHURCH STUDENTS AND STUDENT ACTIVITIES

I HAVE spoken of the general principles of student work as it actually exists. I promised to say something, thirdly, of the practical opportunities of that work which are open to us. If the university authorities establish university services they must be in effect undenominational. If however we take up a friendly attitude, we can probably persuade them to leave a good deal of room for interdenominationalism; that is for distinctively Church services.

The action of the students among themselves is, however, to my mind a far more important question. Can our men work with the Y. M. C. A.? Is there any advantage in their doing so? It must be remembered here that I am talking *exclusively* of the *Student* Y. M. C. A., which in England we call the Student Christian Movement. It is a quite different body from the *City* Y. M. C. A., about which I know very little, and shall say nothing.

I must in the first instance emphasize that I have the very highest authority from the very highest leaders of the Student Y. M. C. A. for saying that they most earnestly desire the coöperation of Churchmen, on a genuinely interdenominational basis. They desire us to come in as Churchmen. They want us not only to go on holding convictions for ourselves, but to do all we can to explain them, to show what we mean by them, what help we believe we have to give to the Christian life.

I say this very deliberately. We are all so accustomed to this confusion of an interdenominational undenominationalism that I took great pains to explain to the Y. M. C. A. authorities what Church "coöperation" meant, and the more clearly I and my companion expressed our points, the more enthusiastically they asked for that coöperation. I do not want this to be taken too far. I speak of the leaders, and the leaders spoke in their turn of the aims and formal principles of the Student Y. M. C. A. But the Y. M. C. A. is a very big body. The local leaders in many places I suspect, and in some places, I know, look at things very differently. They may be, or are, positively anti-denominational, very much inclined to resent the intrusion of Church principles. This is only natural. We are only at the beginning of things, and the old confusions are not yet cleared away. We must be patient while we make ourselves understood, but in so doing we can appeal to the formal principles of the Student Y. M. C. A., and to the influence of headquarters.

The work of the Student Y. M. C. A. (or Student Christian Movement) lies in two directions: (a) there is the work done throughout the year in the universities themselves, and (b) there are the great Summer Conferences. I will take these separately.

(a) *University Work.* I take this first, though, I must own, I know very little about it. In each case I will give our English experience. I am assured by my American Church friends that this is hardly available for their guidance owing to the much greater power and prestige of the Church in England. I must reply, first, that the facts are not altogether as they think, and that where they are, they do not have the effect they think.

In our English universities there are two quite different situations. At Oxford and Cambridge, the Church holds a very dominant position. Where that is the case, there is no coöperation. There are generally Church societies, sometimes more than one, and there is a Nonconformist Union, but there is very little intercourse indeed between them. The Student Christian Movement is relatively of less importance.

At the new universities, on the other hand, the majority of students do not belong to the Church, and there the bodies do coöperate. In the university I know best, the Church was quite a minority, and, I may add, it was of a markedly Low Church, or Protestant type. The Bishop wanted the Church organization entirely independent, but the Church secretary, a very able student friend of mine, of distinctly Low Church views, refused. He said the Church had its message to all, and he organized it with a Church sub-committee of the general Student Movement committee. The results were quite remarkable. The Churchmen not only maintained their position,

had their own corporate Communion, organized their own work; in doing so they won a most remarkable influence over the whole movement, and their own Churchmanship gained incredibly in definiteness of conviction.

The actual work done by these associations is the part of the subject with which I am least familiar. So far as I know, it branches out in four directions. One very active Y. M. C. A. I saw in America scheduled all its freshmen, found out their religious persuasion, and gave copies of the lists to the authorities of each body, beginning with the Romans at one end and the Jews at the other. I venture to say that was a perfectly honest and right proceeding.

Next, I believe, the committee and others divided up the names among them, and called on the new men, so that every freshman had a chance, at this critical time, of getting to know at least one religiously minded man among the seniors who was ready to be his friend, and to help him to keep straight. A delicate step, no doubt, calling for much tact, but a very Christian act.

This evangelistic work is of very great importance. At Oxford and Cambridge the definitely Denominational societies do an excellent work in maintaining the religious spirit among members of their own bodies, but they do not give much help to that large mass of men who come up without any religious ideas at all. I am now going a little outside my personal experience, but my belief is that in work of this kind, done in a purely personal way, the opening comes somewhat more easily from one who is not ostensibly forcing a "sectional" issue. When a man has once begun to take an interest in religion, and to see its vital importance, he will soon begin to enquire what is implied in it. We must remember that the students are essentially an inquiring people. They must be allowed to find their own way at their own time, for it is worse than useless trying to dictate to them. Have we any motive for wishing it otherwise, or for being afraid of the general results? It will be entirely our own fault if the interdenominational principle is not kept, if there is no Churchman accessible to suggest to men who have once begun asking how much this growing belief in God implies.

Thirdly, the main form of the work consists in the organizing of Bible Study Circles. I fancy these tend to be undenominational. There is no theoretical reason why they should be, for the circles are made for discussion rather than instruction, but secular students in particular probably know too little to discuss varieties of interpretation effectively. It is easier to stop with the most obviously pious meanings. For this reason I doubt their being very satisfactory. There are also circles for the study of missions and social problems.

Lastly, work is often undertaken in the city in the form of boys' clubs, and the like. If all join, again by the universal law I have given, the activity tends to become of necessity undenominational. In the English instance I have referred to, the Church committee simply pointed out that as Churchmen they could only work on a Church basis; they therefore organized their own activities. Their position was readily and at once understood; and there was no unpleasantness at all. I fancy that the Church members did not go much to the Bible Study Circles.

In practice therefore, while the combined activities do tend to undenominational form, the personal intercourse was very close and honestly interdenominational. I can discuss the effects better when I speak of the Summer Conferences.

(b) *Summer Conferences.* All that is done at any other time of the year is gathered up, focussed, and prepared in the Summer Conferences, which in the spiritual life of the undergraduate take much the same place as his week's "retreat" fills in the life of the priest. The form differs widely because the conditions differ widely. The priest is a grown man, professionally taught in his subject; he goes to silence, to meditation, that he may grapple with the spiritual reality of his work. Undergraduates are little more than boys; most of them are

secular students. They must be taught as well as inspired. They must be allowed to play and to talk to one another freely. Yet the end is the same. For a week the boy sees Christianity, lives in Christian atmosphere where everybody is thinking of Christ, talking Christ, where Christ is no longer a secret private possession, but the true Ruler of every man's life. For a week the boy lives in a boys' monastery.

The power and effect of these conferences is such that, I have no hesitation in saying, the greatest results can be achieved merely by attendance at them alone. Many of us, myself for one, and perhaps most Oxford and Cambridge Churchmen, hardly know the Student Movement in any other way.

Till about five or six years ago, these gatherings in England were of a somewhat undenominational character, attended mainly by Nonconformists and Evangelicals or "Low Churchmen." The executives were, however, most anxious that the Church should be adequately represented, and they used the very strongest pressure to get "High Church" men to come. We went, and a very short experience convinced us of the opportunity before us.

A large part of the day is taken up by "programme" meetings, addressed by eminent religious leaders of all denominations, Churchmen among the number in full proportion. Once more I am bound to admit that these "big tent" meetings are in fact, though not in intention, undenominational in type. There is a tremendous earnestness, but a vague doctrinal basis, and I am bound to say, unsatisfactory. The earnestness and the enthusiasm are really helpful in their way, for to the young many things are new, but to many Churchmen I confess they are somewhat platitudinous and pietistic—especially to us older men. This is the weakest side; but I will return to that presently.

The real charm and wonder of the conferences lay, the real work was done, not in the tents, but on the grass, and in informal meetings held at odd times. The intercourse was amazingly free and frank. "Hullo! Where do you come from?" was enough introduction from anybody. "I wanted to ask you—" might be an opening for anything.

"But what do men talk about?" If I may quote the experience of my own students, men talk about everything young men will talk about. Sometimes about the weather and the games, or the addresses in tent. Often enough, very often, men went straight for the very deepest problems. "Why should a

man say his prayers? Have we any real knowledge of God? Does the doctrine of the Incarnation make any difference? Can we believe in miracles? What do you Church people mean by a Church? What do you believe about the sacraments?" There is no doubt or perplexity ventilated, scoffed over, or argued about in any magazine which those young souls are not grappling with, sometimes playing with, but in a far larger number of instances earnestly struggling with, in the hope of finding a way through. And if it is believed that any one in camp is worth talking to and will help them, he will be besieged.

"And what do we talk about on our side?" Just what anybody wants to talk about. There are heresies by the cartload and theories by the acre, but we do not hunt for them. If a man is a schismatic and five sorts of heretic, that is no business of ours. If a man is content with his beliefs we have no calling to attack them. There are a multitude of people who do not want to be helped, and probably cannot be helped, and we let them alone. There are a few, very few, who like arguing, and we keep out of their way. There are plenty of people genuinely anxious to learn all about the Church position; if they ask, we explain to them. There are plenty also in perplexity; if they ask our help we give it gladly to the best of our power, as God enables us. I think I should be right in saying that of really serious conversations, two out of every three at least are concerned over the nature of Christian beliefs and life rather than over ecclesiastical differences. Sacramental faith proved its value to us, not through the arguments we allege for it, but through the need we found for it in the Christian life.

In consequence we never attempt to "proselytize." That is a difficult thing to say. Some think we ought to, but let me make my meaning plain. If any man asks us point-blank whether he ought to leave his own body and join the Church, we would answer this question as frankly as we would answer any other. Personally I should not say "yes"; I should say, "You must do what God bids you do." He is responsible to God, and to God's guidance I would leave him. We do not go to persuade men to this, and argue them into that. I would do all in my power to help men to see what is at stake, what is the meaning and value of each thing, opinion, and action, and to clear away confusions and difficulties; but when all this is done one must draw aside and leave the soul to make its own way. What is to be seen a man must see for himself; great changes of intellectual outlook are often a matter of years.

(To be continued.)

## Christ and Bergson

A Sermon Preached by the Rev. Canon George William Douglas, D.D., S.T.D., in the Cathedral of St. John the Divine, New York, on Quinquagesima, February 2, 1913

*In Him was life; and the life was the light of men.—St. John 1:4. Jesus said, he that followeth Me shall not walk in darkness, but shall have the light of life.—St. John 8:12.*

THROUGHOUT our modern world there is coming to the fore a consciousness of the value of each person's life. When our Saviour presented Himself to the world, it was as One in whom this sense was keen. He felt it in Himself; and He inspired His disciples to feel it. But in the practice of the majority it was a new idea. Small value was put by most men on the life of individuals, or even of whole tribes, if only the few, who were for the moment strong, could grip the weaker and force them to the wall; and slavery was in the background almost everywhere.

Into the maelstrom of such brutality came Jesus Christ. He set a high value on His own life, and on the lives of all; and in His character He manifested what would follow from His conception of human life—what it would produce in mankind. His view commended itself steadily. But, just because the process was vital, it has taken a long time. After nineteen centuries of Christianity, contempt for human life is evident in our midst, in the frequency of homicide; of infanticide; in the appalling rate of infant mortality; in the ruthless conditions of many of our manufactories; in heedless habits of society at large, and of private homes. We boast that we are far from the gladiatorial shows of ancient Rome—and so we are, thank God—but now and then even we slip back towards the disregard of life of which the Coliseum is a monument; as when lately an aviator, on account of the condition of his machine, hesitated to make the ascent which a crowd had paid to see; and the people, with angry clamor, insisted that the aviator *must* go up, until he yielded to their taunts, and perished.

Nevertheless in our better moments, under the influence of Jesus, we repudiate such brutality towards others; and in every sort

of business men and women are rising from the weariness of daily toil and sin, and are trying to fill the vacant spaces of their existence with imaginative visions of a better being for each one. The man who, after a hard day's work, takes refuge in a novel, or a bit of music, or a wholesome play at the theatre—the man who, on a Sunday morning, comes to this Cathedral hardly knowing why—witnesses to an imperious demand of his own soul. In spite of the vexations and the monotony of our occupations, there is a common feeling that each life, on this revolving planet in the spaces of the stars, is not only wonderful but well worth while, if only we can learn the secret, the purpose of it; if we might make fewer mistakes, and might cope with the uncertainty of it all. With this feeling in their hearts some people are gazing all about them, trying to read the signs of the times, peering into the distance, hoping to catch sight of the form of life that will console and satisfy them, and stay. Others are snatching time to look within themselves, wistfully conjecturing that that satisfying form of the better personal life is, after all, within us; hidden away in the chambers of silence, and only waiting, waiting, for our personal attention and a more consistent will.

Thus the growing sense of the value of life arouses increasing disquietude. How can I get at the real thing, and do the right thing, and save my life, before I go hence and am no more seen?

This virus of disquietude has penetrated from West to East. Japan and China have it, and the Balkans nearer home. Wherever the modern industrial system makes way, there is the same unrest that spoke in Broadway two weeks ago on the banner of the garment workers: "We strike for a better life." It is getting on the nerves of earnest people everywhere; and as for the politicians, it confuses their calculations; they don't see how to trim their sails. So "without are fightings, within are fears." Yet fear is a bad



atmosphere in which to live. How shall we exercise our fears? How meet the evidence of impending change, political and social and individual?

Just now Columbia University is giving us the great privilege of lectures on this general subject by a distinguished French philosopher. Professor Henri Bergson is invited tell us what he has come to know of the philosophy of life and liberty. His productions hitherto, his whole view of things, and his coming to our shores at Columbia's request, are typical of the times. Some claim him as an ally of Christianity. Others think that Syndicalism and the International Workers of the World, who troubled us at Lawrence and are now troubling us in New York with their rampant anarchism and desire to upset everything, careless of what may happen, some find in these a practical application of Bergson's philosophy. He has a marvellous intellect, a fascinating style. He handles the themes of metaphysics with luminous precision, bringing them near to our ordinary lives. With apt illustrations from our daily doings, he throws light on the difficult abstractions which he has been pondering in his heart and brain. His vivid pen makes his ideas sparkle as they pass; so that, when we lay down his books, we take the applications home. We had not thought of life quite so, but so it seems to be.

Professor Bergson's book, *Creative Evolution*, has attracted wide attention throughout Europe and America; especially his conception of free-will and personality, and his insistence that the merely intellectual, mathematical, scientific treatment of matter and mind and the universe has been overdone. He urges that the method and the tools of natural science are more limited in their proper application than most scientists of the nineteenth century supposed; that the *whole* of the life-process eludes them; that the limits of science are fixed by the limitations of the intellect; that the life-process as an entirety transcends and escapes our reason, both in theory and practice, and compels us to make room for intuition, which gets closer to life itself and to the secret of life.

As he exercises his faculty of intuition, Professor Bergson discovers in himself a stream-like flow of consciousness, in which there are no breaks, but a ceaseless interpenetration of past and present. Duration is the essence of the life-process, which is a perpetual accumulation and flux of experiences, and a perpetual creation of new forms and new contents, creative evolution. When life is *lived*—not merely reflected on by the reason—our life is this process of the constant force which we term personality, individuality, coping with like individuals in the world around, and with other elemental forces which somehow are thrown up to us and seem to be impersonal. No individual can foretell the result of this process—the outcome of the interaction which constitutes life—and there is no use worrying about it. Such is life. The individual can but seize his opportunity to exercise his best choice, and let it go at that, holding himself ready to choose again and act again, from emergency to emergency, practising his creative possibilities. "Act, act in the living present": exert yourself in detail all the time, and go on, no matter what happens to you, that is life.

And Bergson seems to think—he is enough Stoical for that—he seems to think that his view of individual life, and of the individual's value in the whole of things, will avail to exercise our fears: that the changes and chances of our lives ought not to disquiet us, or render us unhappy, for the simple reason that they are not an accidental feature of life, but belong to the very substance of it. They are the waves of the sea. They are not a sign that we are in danger of our life; for what we look upon as danger is part and parcel of the very thing, such is life. Hence it is quite as silly to look forward to a Golden Age, and fear that these changes and chances may rob us of it, as it is to look back and imagine that the golden age once was. Such as it is, this is the golden age. Every age is the golden age; and our life will always be thus hazardous. We are not dying, or deteriorating, because we are in danger. To live at all is to be in danger, if you choose to call it such. To pass from change to change, to be in a sort of moving picture of dissolving views and consequential acts, such is life, and there is no other. The individual will always be obliged to cope with change: that is his part in the creative evolution, the process of life.

Nevertheless, after describing in this thrilling way the general character of human life, is not Professor Bergson throwing out into the contemporary camp an idea which might leave us worse confounded than before? Has he done much to allay our disquietude, our dread of impending change? For remember, our dislike of utter uncertainty is part of the very thing which is presented to our faculty of intuition. We *do* dislike uncertainty. We cannot pretend that both the fact and our feeling about it are not as genuine as the rest of the problem of our life. We are so made that we suffer when we are on the brink of losing what we love. And the trouble is, that Bergson, after opening up wide vistas for creative evolution, and after insisting on the abiding value of the individual's creative ability, will not allow that the individual has any particular assurance of an end to accomplish—of a plan to follow. A plan, he claims, would close the future, and rob us of our freedom. A plan would tie us, as the carpenter is tied to his architect's design. For my part, I've never met a carpenter who felt half so free as when he had in his hands a good architect's design

to work out; whereas Bergson maintains that we are only free to try our hand at being, and cannot foresee at all what we are creating, nor what predicament our acts will bring us to. All we can do is to exercise a sort of perpetual presence of mind—an intuition—whereby the will keeps wide awake to the possibilities of the moment, so that there and then the individual realizes himself. And in that momentary act of breaking through the portals of the future, which are always open, the individual becomes the creator that he is; and therewith he ought to be content.

I hope that Professor Bergson will apply his brilliant mind and sympathetic heart directly to the life and influence of Jesus Christ; for Christ pre-eminently laid stress on man's freedom; and none so much as Christ has enabled men to be fearless of change, and even of death. Christ too, like Bergson, delivers us from the crush of necessity all round, and appeals to each man's persistent energy. But what does Jesus Christ do for me that, so far, Bergson does not do? Christ, like Bergson, presents Himself to my intuition: He is a fact to be reckoned with: His message must be considered. As to the details of my future, Christ is in a way as vague, as indeterminate, as Bergson. Nevertheless to my faculty of intuition (or faith, as He may call it) Christ presents certain principles of action which, in a general way, if I accept them, will control and guarantee my future; such as the Golden Rule, and the Beatitudes, and the Sacrificial life, with assurance of personal immortality because underneath me are the Everlasting Arms and, for Christ's sake, God forgives. Besides Christ does more than to present me these principles; He embodies in Himself the type of life which springs from these principles, and He says, "Behold Me. Follow Me. Once thou art awake to My likeness, thou shalt be satisfied with it." If, of my free choice, I adopt His principles, Christ promises that I shall grow into His likeness.

Beyond that, Jesus left His disciples unhampered. Considering how clear, and beautiful, and definite in outline and tone and feature, He Himself was, as the New Testament portrays Him, it is wonderful how He gives the reins to those who bear His Name, rich or poor; Jew or Gentile; barbarian, Scythian, bond, or free. When they ask Him for more directions, He bids them wait till His Spirit comes to guide. When Peter is inquisitive about John, "Lord, what shall this man do?" Christ answers, "What is that to thee?" He will not tie men to a hard and fast programme that describes all cases in advance. In a moment of confidence He even admits that He Himself does not forestall the future. Not only is it not for them to know the times and the seasons, but of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Some of the early Christians did indeed make bold to draw imaginative pictures of the Kingdom of God and the New Jerusalem coming down out of heaven; but Jesus is reticent. Eye hath not seen it; ear hath not heard it; neither hath it entered into the heart of man to conceive. In that sense Christ does not cramp us with a plan. Nay more, when He presents Himself to our faculty of intuition He too uses strange words, which indicate that "Duration" is the essence of His life-process: "Before Abraham was, I Am. He that hath seen Me hath seen the Father. I and My Father are One." Whereupon He turns round, and counsels His disciples: "Take therefore no anxious thought of the morrow. For the morrow shall take thought for the things of itself. He that followeth Me shall not walk in darkness, but shall have the light of life."

Thus then in the kaleidoscope, the panorama, of human history, our own creative will, our intuition (or, as the Bible calls it, our faith) addresses itself to life according to the principles of Jesus Christ. This is life eternal, to know Him, to act and think and desire in each emergency, as nearly as we can, like Christ. Every great religion but the Christian has decayed, as the panorama turned and turned and dissolved away; but the religion of Jesus, wherever and whenever it has been carried out in the lives of men, has been equal to every emergency. The Beatitudes, and the Golden Rule, and the assurance of immortality and forgiveness, and the sacrificial life, these suffice. These equip us for any field: enable us to adjust ourselves to any circumstances. "Such trust have we through Christ toward God." We are content to be alive: to achieve the Christlike character. As to what that character may bring me to in unforeseen contingencies, what it may exact of me, what I shall be like, and my wife like, and my children and friends like, in the world to come, or even a year hence, I have seen Jesus. And, wonderful to tell, the Christian's own personal experience, in many ways and divers manners, as little by little, better and better, we act as Christ acted, enables us to understand what Paul meant when he said, "Christ in you the hope of glory." This is not merely an anticipation: it is a present act—creative evolution.

"Such trust have we through Christ to Godward." So Paul spoke nineteen hundred years ago, at the outset of the era when the birth of Jesus was renewing the energies of a discouraged world. Has anything happened since to undermine such confidence? "Lord, to whom shall we go? Thou hast the words of eternal life." Pessimists are asking whether after all there is such a thing as human progress; whether the pendulum is not forever swinging back and forth; whether the last development, democracy, can keep going much longer; whether the Syndicalists, the International Workers of the World, are not sounding the knell of democracy,



ushering in anarchy once more. But the fact is, democracy is proving that we cannot get on in it without the character of Jesus Christ. So there is a great wave of desire to be thorough with the principles of Christ; really to enact them over against our political and industrial and spiritual unrest. Hard-headed, empty-handed toilers cheer when Christ is mentioned, and take Him for their Friend; though at the same time they are suspicious of professing Christians. Why? Because more and more association has come to be the aim and the condition of civilization. It is the note of democracy; and no other principles than Christ's can cope with the problems of association and enable men to dwell together in unity; and the multitude can see that in the new problems of our time, Christians generally are not living up to the principles of Christ, so as to be able to associate with all sorts and conditions of men. We Christians go at our tasks of business and politics and society blindly, beating the air, using up energy in makeshift experiments, when yonder is Jesus with His Golden Rule, and His Beatitudes, and His sacrificial life, all ready for us to apply. Really applied, they have never failed. This is eternal life.

Brothers, am I generalizing? For God's sake, then, let us go into particulars. There is nothing else in life for you and me but personal conduct in particulars. If you and I—this congregation of more than a thousand souls—would act like Christ in particulars on the spur of the moment—and there is no other spur—in our homes, in our business, in our recreations, whatever betide us, or this town, or this whole land, we should be laying hold on eternal life. Lent is here. Let us go into particulars. Put away lying. Let no corrupt communication proceed out of your mouth. Let all bitterness and wrath and evil speaking and malice be put away from you: and be ye kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you. There is no emergency which that life will not fit. And the Peace of God, which passeth all understanding, shall keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ. We all, beholding as in a mirror the glory of the Lord, are changed into the same image. Seeing we have this ministry, we faint not.

### STARTLING RESULTS OF A COLLEGE EXAMINATION

**P**ROFESSOR VERNON P. SQUIRES, professor of English in the University of North Dakota, being struck with the ignorance of the Bible displayed from time to time in his English classes, determined on a written test of freshmen. This was optional, but 139 students participated in it. In *The Journal of Education* the professor describes the results. The questions were as follows:

1. What is the Pentateuch?
2. Name ten books in the Old Testament.
3. Name ten books in the New Testament.
4. Into what groups or divisions is the Old Testament divided?
5. Who was (1) "The apostle to the Gentiles?" (2) "The beloved disciple?" (3) "The wisest of men?" (4) "The strongest man?" (5) "The first murderer?"
6. What idea is suggested to your mind by each of the following proper nouns: (1) Apollos? (2) Cana? (3) Carmel? (4) Esther? (5) Hezekiah? (6) Ishmaelites? (7) Jephthah? (8) Jezebel? (9) Saul? (10) Sinai?
7. Briefly explain the allusion in each of the following passages:
  - (a) "When Lazarus left his charnel cave."—*Tennyson*.
  - (b) "And so the Word had breath and wrought with human hands the creed of creeds."—*Tennyson*.
  - (c) "A hungry impostor practising for a mess of pottage."—*Carlyle*.
  - (d) "The two St. Johns are the great instances of the angelic life."—*Newman*.
  - (e) "He changes the self-satisfied Pharisee into the broken-hearted Publican."—*Newman*.
  - (f) "The man of Uz."—*Browning*.
  - (g) "You stand stiff as Lot's wife."—*Tennyson*.
  - (h) "A clamor grew as of a new-world Babel."—*Tennyson*.
  - (i) "Jonah's gourd."—*Tennyson*.
  - (j) "Except they meant to bathe in reeking wounds or memorize another Golgotha."—*Shakespeare*.
8. Where did you learn what you know of the Bible—at home, school, church, Sunday school, or elsewhere.

If we regard 75 per cent. as the passing mark, writes Professor Squires, twelve, or 8½ per cent. of the whole number, passed this test. Ninety-one—65 per cent.—received less than 50 per cent.; seventy-one—50 per cent.—received less than 40 per cent. The average standing of the entire group was about 40 per cent.

THE DIFFERENCE between a life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier, and the other is growing fuller.—*Charles Cuthbert Hall*.

## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

### PRISON REFORM IN MASSACHUSETTS

**T**HERE is a general agreement in Massachusetts that the existing prison buildings at Charlestown are not suitable for their population, which consists of all sorts of felons who have committed the graver offences. Among them are many men who are serving life sentences.

The state prison was built when the old theories about crime and criminals prevailed. It was assumed that men who committed crimes constituted a class by themselves, of exceptionally bad men. The state had but one thought as to their treatment, that they must be punished, and as they were supposed to be dangerous, it was thought necessary to keep them in cells of thick and solid masonry, with heavily grated door and window, lest they escape.

The system of discipline fitted those theories. It was directed at the prisoner's one past act. It asked no questions as to his future. It was not supposed that he could reform, and no attempt was made to reform him. It was believed that punishment would deter him from repeating his crime, and that others would be deterred by making an example of him. There was no discrimination between prisoners. All were supposed to be bad, and to need the same treatment. Therefore practically all the cells were alike; adapted to the worst men. The state depended solely upon force.

This form of prison was almost universal. For two or three generations, as Secretary Spalding, of the Massachusetts Prison Society, has pointed out, we have been merely making copies of the main features of the early prisons—a strong cell for each man, and severe punishment for a past act. This ended with a discharge, at the end of a term fixed beforehand, regardless of his fitness to be at large. This form of prison construction necessitated a discipline devised to fit the worst men. The men who did not need it were not considered. The fundamental mistake was that we fitted the prisoners to the buildings and to the system, instead of devising buildings and a system to fit the different classes of prisoners. We thought we were dealing with "criminals" and forgot that they were men.

It is now recognized by Mr. Spalding and the students of the problem that there are men who must be ruled by force; who cannot be trusted. Strong masonry must be used. The proportion of men of this class is uncertain, but it is smaller than is generally supposed. There are many others who can be housed safely in buildings far less costly, built upon an entirely different plan. Many recent experiments have shown that prisoners can be trusted far more than anyone a few years ago supposed.

The essential thing is that the prison should provide for grading and classification, but mere "grading," in which men work their way from one grade to another by behavior, industry, etc., is not sufficient. When a man passes from one grade to another, his physical surroundings should be changed. His attention should be turned to the future; not to the past. It is more important to teach him that you expect him to become a good citizen, than it is to keep his thoughts fixed upon his badness; and whenever he shows that he has made progress it should be recognized.

The essential thing, Mr. Spalding declares, is that a prisoner's release shall be gradual, and that he shall secure improved treatment and final release by his own efforts. Better surroundings and better conditions set before him to be attained, rather than obtained, change the whole atmosphere of a prison. The old penitentiary system merely tested a man's powers of endurance. The new develops him. It is specially necessary that in the grade from which a man is to be released he should have a large measure of liberty. If he cannot be trusted with it when he is serving his last six months, he will

not be fit to go out at the end of that time. In commenting on these suggestions Mr. Spalding says:

"From what I have said, you will see that I think the first thing to be done is to plan a new, sensible *system*, before *buildings* are planned; that we should first study the different classes of prisoners, and decide what should be done to make them good citizens, and then construct buildings which will make it possible to carry out the purpose of the state. If it wishes to continue merely to punish men, the old style prison may be well enough.

"But the taxpayer has an interest in a new system. The old one has utterly failed. He has had little return for his money excepting a temporary protection from the criminal while he is confined.

"Here in Massachusetts we are anxious to get rid of the evils of our existing state prison buildings, but we should consider it unpardonable to make any plans for new buildings until every detail about the prisoners and their treatment has been studied exhaustively, no matter how long the study may take. The question is not one for architects, but rather for experts in penology and criminology. A blunder made now will be irreparable. It would have been excusable, twenty years ago, to build a great congregate prison, but now it would be unpardonable. If your state is not fully committed to that kind of a building, it might be possible for Pennsylvania and Massachusetts, together, to work out a system which would set the country a new example."

#### OPPORTUNITIES IN MINNESOTA

In commenting upon conditions in the diocese of Minnesota, the field secretary of the Social Service Commission pointed out a difficulty with which the diocesan commission will have to contend in the shape of the reluctance on the part of the large Lutheran element in the diocese and the state even to countenance anything in the nature of recreation. "The Lutheran theology still looks upon diversion of any kind as a work of the devil. Here is an opportunity for education on the part of the Minnesota Social Service Commission. The need of an adequate social survey of Minneapolis and St. Paul needs to be emphasized. Rampant vice and bad housing are just as conspicuous in the Twin Cities as in other large centres of America." Incidental allusion was also made to the desirability of educating the press and its agents, not only in Minneapolis but in other cities, to the significance of the modern social movement and to the various efforts toward its solution on the part of religious and secular agencies. This, perhaps, is one of the most pressing problems in the whole field of publicity. Even if the modern reporter, as was stated to the field secretary in Chicago, is eager to give social news as it should be presented, "he has difficulty, as the secretary's Chicago informant told him, of 'getting it by' the city editor, whose eye is focused on the field of politics, sensation, and scandal. It would be a great boon if the newspaper world could be really brought to see not only that an accurate reporting of social effort is a service to society, but also that it would actually pay. In other words, the modern daily newspaper has yet to learn the lesson that has been learned by the weekly and monthly magazines, which now devote so large a portion of their space to the consideration of subjects of social, economic, and religious import."

#### CHARITY SUPPORT IN CLEVELAND

Cleveland has another group plan which bids fair to be as important as its contribution to the development of civic centres. The new group plan has been put forward, as was the other one, by the Chamber of Commerce, and its base is the "coöperative collection of charitable support." It is really a new method of underwriting the support of a city's charities and is the outcome of five years of careful study by the Chamber's committee on benevolent associations. The Cleveland Federation for Charity and Philanthropy is composed of thirty trustees, ten selected by philanthropic organizations, ten by donors who care to contribute to the funds through the Federation, and ten to be appointed by the president of the Chamber of Commerce. In the words of C. W. Williams, assistant to the president of Oberlin College, this new plan means for the institution "a larger life, because of more money, without that money being purchased at the cost of the time of the superintendent; for the donor it should mean larger satisfaction without the pleasure of one gift being spoiled by the unhappiness of ten refusals; for the citizen it should mean a better Cleveland, the first city to organize itself for becoming a city of good will."

#### SOCIAL WORK AT ELKHART, IND.

The Church in Elkhart, Ind., is making a definite and persistent effort to get in effective touch with the wage-earners of the city. Numerous services have been held in the parish church (St. John's), and recently a smoker was held, at which there were between fifty and seventy-five men present. In commenting on this meeting, one of the local papers said: "One thing is certain: a number of craftsmen now realize that the Church, and especially the Episcopal Church would welcome them within the fold; that the church was not built for any class of men, but for all mankind, and that the membership of any church is ever ready to coöperate with and assist the workmen in every way. On the other hand, Churchmen now appreciate that some wage earners have possessed a misconception as to the Church's methods, that therefore its interests have not been regarded as mutual, and that both the unions and the Church were at fault in letting petty differences interfere with their mutual missions and sympathies."

"If THE GOOD PEOPLE were as watchful as the bad, we could save some fifty thousand women who disappear and drop out of existence each year." So declares Dr. Gilbert in the February Bulletin of the New York Social Service Commission. In his judgment many of these are girls and women who have traveled alone. He calls attention to the fact that there is a card in the station at Fishkill Landing that indicates one way to help. It tells where traveling women and girls can find a friend if they are in trouble. The Girls' Friendly of St. Andrew's parish put the card there. Mr. Gilbert asks the various parishes to see that such are in the stations nearest to them.

THE AMERICAN Association for Labor Legislation (1 Madison avenue, New York) is issuing a series of leaflets in support of its legislative programme. It has just issued one dealing with "One Day of Rest in Seven," showing the extent of seven-day labor and the inadequacy of the present law. It has also issued pamphlets dealing with "Uniform Reporting of Industrial Accidents and Occupational Diseases."

LARGE NUMBERS of the social workers of Cleveland were present at the service at Trinity Cathedral on the feast of the Purification, when Dean Du Moulin preached on the subject "Modern Eugenics in the Light of the Ancient Feast of the Purification." A Quiet Morning for social workers has been planned to be held at the Cathedral at Mid-Lent, a most desirable innovation.

"RELIGION IN SOCIAL ACTION" is the title of a pamphlet recently issued by William B. Patterson, secretary of the commission on Social Service of the Inter-Church Federation of Philadelphia. It sets forth clearly the "faith of the churches expressed in social terms" as disclosed by the recent activities of such organizations as that of which he is secretary.

INSURANCE COMPANIES are actively engaged in an anti-tuberculous campaign. The Metropolitan Insurance Co. has opened a sanitarium at Mt. McGregor, N. Y., and is spending large sums every year in caring for its sick policy-holders. The Equitable, Prudential, Postal, and several others are carrying on active educational campaigns.

THE REV. HENRY D. PHILLIPS' report on Settlement work and Training Schools for Church Workers among the Cotton Mill Operatives in the South has been published in pamphlet form. It can be had of Mr. Phillips at his address: La Grange, Ga. A synopsis of the report has already appeared in THE LIVING CHURCH.

"THE NEW FUTURE ASSOCIATION" is the name of an organization recently established in Chicago to help girls who have gone astray. It is designed primarily to help girls who have been detained at the Chicago House of Correction.

MRS. FLORENCE KELLEY has written a very interesting article on the minimum wage laws, which has been published by the National Consumers' League (105 E. 22nd St., New York).

# 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.

## AD CLERUM

To the Editor of *The Living Church*:

**I** WAS much distressed to-day to receive a letter from a Church publishing firm in which it was stated that "we lose 10 per cent. of our income by clergy, Sunday schools, and parishes not paying their bills. There is probably no other business where the loss is so heavy from that cause as in our business."

This simply means that people order what they have not got funds to pay for, and instead of suffering for their poverty themselves, they try to make the publishers their scapegoat. I would humbly suggest that this is one of the things about which we might examine our consciences during Lent. We may plead a lack of business training, but if we have to transact business at all, we must train ourselves, and not pray complacently that we may be delivered from all sins and ignorances.

I have just inherited from my predecessor's regime sundry bills of nearly two years' standing, and we are making those our first charge. We cannot preach much to business men if we ourselves yield to the temptation to order goods which we have not the means to pay for. If the parish suffers from its lack of equipment, perhaps the people will wake up to their responsibilities. G. M. BREWIN.

Flint, Mich., February 7, 1913.

## BOOKS FOR THE CLERGY

To the Editor of *The Living Church*:

**R**ESPONSE has come because of a first letter to *THE LIVING CHURCH*. One has written: "I was much touched with the famine of books. . . . It is simply pitiable. A little system and interest on the part of some of our leaders would easily remedy such a crying wrong to poor priests." Obviously, most of our leaders are involved in "much serving" and the lonely sentinel for the Master is forgotten because of the social problems of the day which attract attention.

Were we not all illuminated when we received as a gracious gift that recent history of the Church from the facile pen of that modern saint, Bishop Grafton? Are we not constantly getting tracts on "The Change of Name," which may weary one if one is convinced? Suppose some generous soul should be able to bear the expense of sending to any diocese or district Dr. Barry's recent meditations on *The Apostles' Creed*, so wisely reviewed by Dean Delany, whose criticisms cause one to covet even so costly a set of books as *The Life of George Tyrrell*: suppose someone could send Chesterton's *Orthodoxy*, which might give a point of view so that the thought of the destructiveness of scientific investigation might be less disturbing; or suppose those three volumes of Froude's, *The Reign of Henry VIII.* in Everyman's Library might be read as a thorough, if biased, review of those troublous times; would not any clergyman be inspired mentally?

We need such stimulating books so that the quality of the clergy may be intellectually advanced, especially those who are faithful to the few sheep in the wilderness. WARREN RANDOLPH YEAKEL.

Burlington, Kansas, February 8, 1913.

## OPPORTUNITIES OF STUDY FOR CHURCHWOMEN

To the Editor of *The Living Church*:

**A** PROPOS of Miss Sophie M. H. Rand's pertinent article on The Need of Church History, I wonder if our Churchwomen all know of the splendid opportunity which the Society for the Home Study of Holy Scripture and Church History affords. It is exclusively for women. The yearly dues are very moderate, the text books not expensive; those that are high-priced may be borrowed from the very fine theological library which is owned by the society, which consists of some 4,000 or 5,000 volumes, which are freely loaned to students and graduates just for the cost of postage.

I have just completed the four-year course in Holy Scripture, and have begun my first year in the Church History course. I can only say that the collateral reading, aside from the text books, is most illuminating. The light thrown upon the single word *Catholic* would serve to eliminate a vast amount of the prejudice against our family name, and reconcile many to the change in our legal title.

In addition to the fine S. H. S. H. S. Library, I have been also much indebted to the Margaret Peabody Lending Library, in charge of the Sisters of the Holy Nativity, Fond du Lac, Wis. The books here are also loaned simply for the postage both ways. This library has recently been enriched by the bequest of Bishop Grafton of his entire library. Both libraries issue full catalogues. The address of the S. H. S. H. S. is 108 E. 22nd street, New York City.

I have seen notices of the society in *THE LIVING CHURCH* several times, and I know there is a strong band of alumni in Chicago; but if the women of our smaller towns and rural districts are reminded from time to time of this great opportunity for Church education, maybe more will avail themselves of it. I wish I could see our Churchwomen as eager to become qualified to take an intelligent interest in the living issues of the Church as they aspire to take in the affairs of State.

Yours truly,  
Monroe, Mo., Feb. 3rd.

MRS. J. H. McCLINTIC.

## AGAINST AMERICAN CATHOLIC

To the Editor of *The Living Church*:

**I** DO not think it possible for anyone to dislike the name, "Protestant Episcopal," with a more deep-seated, thorough-going, invincible dislike than that which I entertain. No one, I venture to say, would more gladly welcome a change, if it were for the better, and could rightly be brought about.

The name, "American Catholic Church," more clearly than any other I have seen suggested, satisfies the need for a change. And yet I could not vote for that name, for the following reasons:

1. It is etymologically awkward, to say the least. The word "Catholic" (in the Greek, *καθολικός*), means, "throughout the whole" (world). No local adjective, like Roman or American, is admissible or thinkable, in connection with it. The "American Unlimited," or the "American Universal" is manifestly a contradiction of terms, the same as Roman Catholic: an etymological impossibility.

2. It is doubtless plain to those who advocate "American Catholic," that its adoption would be taken to mean a definition of the words in the Creed: "the holy Catholic Church," which is one of the articles of our faith. But that article is itself defined by the apposition-clause, "the Communion of Saints." I do not think we are prepared to put that clause in apposition with the title, "American Catholic Church," so that we should in effect be saying that the company of Christian people who have been hitherto known as "The Protestant Episcopal Church" are the American Communion of Saints. It is one thing to say, "I believe in the holy Catholic Church," it is quite another thing to limit or define that article, and it seems incredible that we should seriously propose to say, "We are the holy Catholic Church, the Communion of Saints in America."

3. "American" is a word which has erred and strayed from its true signification. As used in the proposed title, "American Catholic," it refers not to Americans, as such, at all, but to inhabitants of a certain limited, though extensive, area of North America. A Patagonian has the same right that we have to call himself an American. So has a Mexican, a Porto Rican or a Canadian. The name of the Church is too serious and important to be drawn from that inaccurate, vernacular misuse of terms whereby the citizens of the United States quite unconsciously flatter themselves.

4. My most serious objection to voting for any change of name at the present time is that I think such a step would postpone the day when we shall have our true name. The name "Protestant Episcopal" is open to much criticism. It is a sore trial to have to bear it and square it with the Creed. But it is better to endure that affliction than, by seeming to usurp exclusive right to the name of the entire family, in America at least, to hinder the work of Him who is saying to-day as of old, "Other sheep I have which are not of this fold: them also I must bring, and there shall be one fold and one Shepherd."

With the dawn of the day of Christian Unity will come the time when the name of the Church shall be revealed. And in that day one name alone will be possible, His own name, "of whom the whole family in heaven and earth is named."

JAS. H. VAN BUREN,

Retired Bishop of Porto Rico.

## WISHES THE CHURCH TO BE "ANGLO-CATHOLIC"

To the Editor of *The Living Church*:

**I** DO not think your correspondent Mr. Bogert makes a good case against the term Anglo-Catholic as a name for our Church in America. He says that it would be a "perfectly proper title for the Church of England in Canada or in any of the English colonies, but we are not under the jurisdiction of the Church of England." Neither are the Churches in Canada or other of the British colonies. They are quite as independent as is the Church in America. The Church in Canada labors under the awkward appellation "The Church of England in Canada," and other Anglican Churches are equally burdened, and had not the feeling been so

strong against anything bearing the name of England at the time our Church was named, it would no doubt have been "The Church of England in America." To my mind the title Anglo-Catholic is by far the best title that has been proposed. It identifies us as a part of the Anglican branch of the holy Catholic Church, and the Anglo-Catholic Church in America would thus be easily distinguished from the Roman or the Greek Church here. While not under the jurisdiction of the Church of England, we are part and parcel with it, frequent interchanges of clergy being made from one portion of the Church to another. The Lambeth Conference gathers together Anglo-Catholics from all parts of the world, whether belonging to that body in England, America, Canada, Scotland, or Africa or the farthest outposts, and each has equal right and standing. We might also hope that the adoption of that name would lead to its universal adoption by our Church, so that eventually we would have the Anglo-Catholic Church in America, the Anglo-Catholic Church in Canada, in Africa, in Australia, and elsewhere. C. N. VROOM.

Calais, Me., February 6, 1913.

### CATHOLICITY OR INDIVIDUALISM

To the Editor of *The Living Church*:

IT seems a shame that after the excellent paper of Dr. Nash's, which one had to respect even while one disagreed with it, the next of the *Prayer Book Papers* series should be this paper of the Hon. Joseph Packard's.

There is, however, a significance that may be overlooked by many but which is plain to some of us, in the writer's sturdy statement of "states-rights" in the Church, and his veiled threat of secession. You noted it of course: "Suppose, however, that a new name were hit upon and adopted by the General Convention, but that the majority in a given diocese preferred to stand by the old name. What would be the position of the seceding majority, in regard to the property of the diocese," etc.

Of course the paper is written by a Baltimorean, who presumably is unaware that for the great majority of the nation the right of a state *politically* to secede was denied once for all in the sixties. To threaten secession if the name of the Church is changed is merely to exasperate the opponents of the honorable gentleman.

Another interesting thing to note about this is that the threat is one of spoliation of property. "Change the name," is the implied argument, "and we will do our best to walk off with the property." To what queer lengths our very Protestant friends seem to have to go to head off this portentous movement.

However, my purpose in writing this letter is merely to point out that love for "Protestantism" seems in these days to be confined rather much to those whose political and social ideas are contemporaneous with the ones implied in Mr. Packard's paper.

It seems to some of us that the old difference between "high" and "low" Churchmen is rather a dying thing. A new division line is rising, and new parties are integrating. The parties are divided more and more upon their attitude toward social problems, toward life. One may call them the "radical" and the "conservative," or better yet, the "individualistic" and the "socialistic" (using that phrase in its broader, not its more technical sense). The dividing line is the question as to whether the Church exists to save men, one by one, or whether it exists to save man, as a whole, and to save men only as incidental to this purpose; the question as to whether religion is a thing for the individual's benefit, or for the benefit of the whole race.

Now, in the history of religious thought, what does "Protestantism" connote? It connotes "individualism," the making of each soul its own judge as to what is the truth, the saving of souls, one by one, and independently of their fellows, as the end of religion. And what does Catholicism connote? Despite its mistakes, despite its cruelty, despite its defects—which, however, have been no greater than the mistakes, cruelty, defects, of the ages in which it has worked—despite these, Catholicism stands for a determined and reiterated protest throughout all the ages against individualism as a philosophy or a rule of morals. To the Catholic, not what one individual thinks true is true, even for that individual, but rather what all men, or the great majority of them, have thought true, everywhere, and in all the ages. To Catholicism an individual can only be saved by being absorbed into the great Church whose mission is to save the world. Catholicism is in essence democratic; Protestantism is in essence individualistic.

For that reason some of us are sure that to label the Church longer with a word which connotes the negation of all the new democracy which is sweeping the world is to make a grave blunder. And also for that reason, we are sure those who are least in touch and sympathy with the modern democratic movement are apt to be those who love Protestant individualism in religion the most and desire to see our Church called by the name it now bears.

To change the name will release from fetters a lot of us priests who can then better proclaim the negation of individualism as the essence of the Church's teachings, and enable us to touch more closely the growing democracy. I have found among my own friends in the radical movements, but not of the Church, a strong impression that Protestants are queer, old-fashioned people, with an "other-worldly" religion, and an individualistic philosophy. If to any great portion

of the world that is what "Protestant" connotes, then we must surely get rid of it, for the good of the Church, even if gentlemen of Mr. Packard's way of thinking have to secede, and take the property of the diocese of Maryland with them; which last, however, is a thing that other dioceses might not do as readily as Mr. Packard thinks.

Oak Park, Ill., February 7th.

BERNARD IDDINGS BELL.

### THE ARGUMENT FROM POSSIBLE SECESSION

To the Editor of *The Living Church*:

HERE have been lately discharged upon the Church "Prayer Book Papers" in rapid fire.

The latest, No. 9, is from the pen of a distinguished lawyer who has long represented the diocese of Maryland in General Convention, the Honorable Joseph Packard.

And what is the line of defense from this gifted son of the Church?

Mr. Packard initially admits, properly enough, that along with the Holy Scriptures the essential elements of the ancient Creed constitute certain fundamental things which no mere majority in two successive conventions can abrogate. This statement is a truism.

An essential element in the ancient Creeds is our belief in the Catholic Church, another truism.

By what trenchant argument does Mr. Packard oppose the placing of our birth-right name where it belongs in the title of our Church—*American* in its government, *Catholic* in its inherited faith?

The argument the distinguished deputy from Maryland advances is simply that the present misnomer, "Protestant Episcopal," being analogous to the Holy Scriptures and the ancient Creeds, is so fundamental an element in our union of dioceses that should a "mere majority in two successive conventions take away from them" the hallowed words "Protestant Episcopal," then certain dioceses would secede.

Secession is the theoretic argument based upon diocesan rights; but the practical appeal to the laity has to do chiefly with "property-rights" and the ecclesiastical pocket-book. It is not the first time in these Prayer Book Papers that the power of the purse looms ominously.

One half this Tract No. 9 deals with the peril of secession and the peril to vested interests of our proclaiming our faith in Christ's Church by publicly declaring ourselves *American* and *Catholic* instead of making ourselves as "Protestant" and "Episcopal," to placate Methodists, Baptists, and Romanists.

The second half of Tract No. 9 deals with the pitiful triumph of the "Wee Frees" in Scotland over the union of the Free Church and the United Presbyterian Church in 1900 under the name of the United Free Church of Scotland. Here was a case where 24 ministers out of 1,100 and a trifling following of laymen seceded, and by decision of final court took with them the ecclesiastical pocket-book; and what happened? Did the 1,076 ministers and the great majority of laity bow to the money-power? Not for a moment! With their flocks they worshipped on the hill-sides, while their kirk-houses were locked against them. Their vested-rights were withdrawn from them; but the Church is made up of beating hearts and burning loves, not of pocket-books and secession.

Supposing in this land of ours the "Wee P-E's" seceded, carrying with them the property of the "Corporation for the Relief of the Widows and Children of the Clergy of the Protestant Episcopal Church in Maryland." To quote Mr. Packard, "it would seem unwise in the highest degree to bring about in this Church such strife with all its uncertainties and risks."

What spiritual benefits accrued to the Wee Frees in Scotland?

HENRY LEVERETT CHASE.

### BUILDING ON OTHER CENTURIES

To the Editor of *The Living Church*:

IN the Rev. Randolph H. McKim's letter, published in your issue of January 25th, he says (of the "Neo-Catholic" party): "It seems to us to tie itself to mediæval ideas." As he also says, in the same letter, that "our twentieth century structure is built upon the work of the sixteenth century, as that is built upon the first century," why is it not equally logical to build upon the middle ages, in so far as they likewise are built upon the first century?

There is certainly nothing inherently objectionable in *all* mediæval ideas; they are indefensible only where they vary from primitive doctrines and practices. To assume, therefore, that the so-called "Neo-Catholics" cannot trace the origin of any "mediæval ideas" back to primitive times, is to beg the question. On the other hand, if the party represented by Dr. McKim (I will not call them "Neo-Protestants") cuts loose altogether from "mediævalism"—as attempted with its twin-bugaboo, "sacerdotalism"—that party thereby at once detaches itself from all the centuries prior to the sixteenth: for the middle ages naturally constitute a considerable part of the bridge connecting that century with the first, or, to use Dr. McKim's metaphor, they form a considerable part of the structure on which the sixteenth and succeeding centuries have been built.

Baltimore, February 4, 1913.

WM. H. BRUCE.



# LITERARY

## LIFE OF FREDERIC SHIELDS

*The Life and Letters of Frederic Shields.* Edited by Ernestine Mills. New York: Longmans, Green & Co. Price, \$3.00.

Frederic James Shields was born March 14, 1833, and died February 26, 1911. Inheriting a remarkable artistic instinct, he developed it under circumstances of bitter poverty by self-denial, study, and labor, which conquered opportunity. He would have been a great man in any case. He became a great artist.

Arthur Hughes said of his last magnificent achievement, the decoration of the chapel of the Ascension: "I think there never could have been a greater triumph of endurance and character in any date of art's history," and this saying certainly applies, as his biographer justly says, not only to this wonderful undertaking but to the whole life story of Frederic Shields. He hated with all the strength of his intense nature the modern jargon of "Art for art's sake." He devoutly believed in art as the handmaid of religion and held religion to be the only hope for a decadent and fast decaying world.

Horace Scudder has left a discriminating and appreciative criticism of the work of Shields. Not worthy to deal competently with his artistic ability, Mr. Scudder said: "It is in the interpretative function of art that Mr. Shields has shown his great power; and the interpretation is not of a historical tradition nor of an individual fancy but of a catholic and comprehensive conception of spiritual life." The critic must be understood to mean spiritual life as represented by the literal interpretation of the Bible, enriched with all the symbolism and allegory that one whose whole being was devoted to patient "searching the Scriptures" could discover or invent.

It is not strange to read that his friend, the Rev. Hugh Chapman, in his funeral sermon declared that he never met anyone who so knew and lived upon his Bible. In a youth of extreme penury and hardship, the daily Scripture reading is faithfully noted in his intimate diary, and the few opportunities of worldly pleasure that afforded themselves under such conditions were rigidly tested, and were usually avoided, by the standards of a rigid Calvinism. It is pitiful to read the details of a life shared with parents, a sister, and two brothers, who all succumbed, one after the other, to the insanitary conditions of extreme poverty, poorly clothed, under-fed, and hard-worked. It is probable that Frederic's life was saved only by the open-air wandering life of a sketcher, getting chance instruction here and there, selling his work as opportunity offered, almost from door to door, while doing a large share of the house-work at home and living on two scant meals a day—what he called dinner being nothing but bread and coffee. In course of time Shields came to be intimate with Rossetti, Madox Brown, Holman Hunt, and all the group of pre-Raphaelites, who were painting each other's portraits in luxurious ease while the starved and half-naked boy was fighting his early way. In May 1882, Lady Mount-Temple brought Mrs. Russell-Gurney to Shields' studio, a visit which led to the engagement made with Shields for the great opportunity of his life, mural decoration of the chapel of the Ascension, which Mrs. Russell-Gurney erected to the memory of her husband. This was to be Shields' *magnum opus*. The enormity of this undertaking is incredible until it is thoughtfully studied. Innumerable figures, innumerable designs, every one full of pregnant meaning, pathos, and beauty, compel at once wonder and admiration. There can be few more religious acts than the quiet hour spent, as was intended by the founder, within her chapel in contemplation of this tremendous and affecting work.

Here Frederic Shields finally achieved the fulness of the deep religious feeling of the pre-Raphaelites without a trace of their trivialities, presumptions, and affectations. Here indeed is a monument which stands alone in European art as the achievement of one man in conception and execution from beginning to end.

ERVING WINSLOW.

## OTHER BIOGRAPHY

*Bishop Gilbert.* By Francis Lesueur Palmer. Milwaukee: The Young Churchman Co. Price, \$1.50; by mail \$1.65.

This biography is its own evidence that the Life of Mahlon Norris Gilbert ought to have been written. Mr. Palmer writes with the warmth of admiration and devotion. He convinces us that Bishop Gilbert was a hero and that his life belongs among the great missionary biographies of our American Church. The material which Mr. Palmer has collected is a permanent enrichment of our knowledge of the pioneer days of the Church in Minnesota and Montana. The boyhood of Bishop Gilbert in the little town of Butternuts Valley in Western New York is charmingly told. The narrative of his first mission in Montana gives glimpses of our great and well beloved Bishop Tuttle, the life-long friend of Bishop Gilbert. Then

follows the great ministry in the diocese of Minnesota to which Gilbert lovingly gave his life. As we lay the story down, we can understand Bishop Potter's affection for his friend, expressed in a letter written after Bishop Gilbert's death: "Anyone more single, strenuous, and devoted in every best service, anyone more engaging and inspiring in all my contacts with him, I never knew. To have known him is an incomparable privilege; to have lost him is an immeasurable bereavement. In all our House of Bishops, he was to me the prince of manliness, honor, fearlessness, and Christian chivalry. Ah, rare and beautiful soul, what shall we do without you!"

Mr. Palmer has given us the picture of just such a "rare and beautiful soul." Laymen reading this life will feel a thrill of missionary zeal. Young men in our seminaries ought to read it that they may know how great is the joy of such consecration.

*Life of St. Francis of Assisi.* By Father Cuthbert, O.S.F.C. New York: Longmans, Green & Co.

*The Story of St. Francis of Assisi.* By Elizabeth W. Grierson. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$1.00; by mail \$1.10.

Two more lives of St. Francis, widely differing in character. Father Cuthbert's book is an attempt to give us the very last word on the subject of the saint of Assisi. It leaves the general outlines of his life as we have known it untouched, but professes to enter more deeply than any other heretofore published in English into the real spirit of Francis and the movement he inaugurated.

The second volume, by Elizabeth Grierson, is a simple account of St. Francis suited to the ordinary reader in search of a pious work for devotional reading. It is a sober book, free from the spirit which sees sanctity in miracles rather than in saintly living and work. It is well printed, and the clear pictures add to the interest. One of these is a picture of St. Francis to be seen in St. Bride's Abbey, and therefore, perhaps, from the brush of the gifted Dame Catharine Weeks.

A. P. C.

*Memories of a Sister of St. Saviour's Priory.* With a Preface by Father Stanton, St. Alban's, Holborn. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, 60 cents; by mail 69 cents.

This "Bundle of Memories," recently reprinted for the third time, is as full of fascination as most of the novels of which our day is so prolific. It is a tale of the mean streets of London and elsewhere that is true to life because it is real life, in which "truth is stranger than fiction." It is one of those books one cannot put by until it is finished. The reviewer began it on a Sunday after dinner, and it was "Blue Monday" before he could lay it down, and then only because it was finished.

We recommend it as a book of Lenten reading for women. There is nothing penitential about it. In spite of the mean streets and the poverty and sin of which it tells, it is bright with faith, love, and service. There is not a dull page in the book. One moves absorbed amidst scenes which were stirring, in times when history was made, and sees a self-sacrifice, a cheerful giving up of all for Christ, a love of souls and a humorous sense of the less serious side of life, from which we may learn much for our times. Great names appear on these pages: Neale, Mackonochie, Littledale, Dolling, and many others, and it gives one a heart-throb to see among them the name of Grafton, as one of those heroes of the faith who in the great London mission, or in the cholera hospitals, worked side by side with the men who, under God's guidance, have made the Church what she is to-day in England. The writer goes back to the "forties and fifties," and lets us see how far we have traveled since those days.

There is a delicate sense of humor, a vividness of description, an appreciation of nature, and an insight into human nature which give the book a literary charm quite apart from its intense interest to the Churchman.

A. P. C.

*Glimpses of the Past.* By Elizabeth Wordsworth. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$2.00; by mail \$2.12.

To the Churchman any book dealing with the past seventy years of Church life in England must be interesting, more especially when connected with the life of such a man as the famous Bishop Wordsworth of Lincoln. These glimpses are written by his daughter, who at 70 years of age wisely decided to put in print many of the scenes of her past life.

Bishop Wordsworth was one of England's greatest prelates, and his books have a world-wide reputation. As the nephew of the famous poet of the same name, and his literary executor, the Bishop



in his earlier life was constantly in the companionship of Coleridge, Crabbe, Southey, and other famous men of the beginning of the last century. The daughter must herself have heard much from her father of those days, and the course of her long life brought her in contact with events of the greatest importance. It is the recording of these and the reminiscences of the home life of the Bishop's family that make her book so intensely interesting. The ordinary biography portrays much of the private life of the subject, but this book yields a delightful store of incidents that throw much clear light on one whom the Church loves and admires as a great bishop and an eminent scholar and writer. J. R.

*The Autobiography of an Individualist.* By James O. Fagan. Boston and New York: Houghton, Mifflin Company. 1912. Price \$1.25 net.

Mr. Fagan is a new author who has made an excellent impression by his thoughtful articles in the *Atlantic*. Those articles created a desire for more, and for knowledge of the writer. *The Autobiography of an Individualist* meets both these desires; for in it we have an interesting account of many incidents in the author's life, and also much of his philosophy. His experiences in South America, in Africa, and in the United States have been of a varied character; and his impressions of countries and peoples are those of a thoughtful, interested actor. His work as a railroad man, telegrapher, signalman, gave him a wide knowledge of railway conditions in this country, and his ideas and suggestions are of real importance, and, if acted upon, would conduce to the safety and comfort of the traveling public, as well as of railway workers. Mr. Fagan's style is excellent, and his book should be of more than passing interest.

*St. Augustine the Preacher*, by W. J. Sparrow Simpson (S. P. C. K.), is a valuable addition to the publications of the society. The author gives, with a summary of the time and circumstances of Augustine's work, an excellent notion of his method with valuable generalizations on his merits and limitations. Sermons are discussed in classes as they deal with allied subjects and certain sermons on cardinal points are well summarized. An amazing amount of valuable matter is contained in the sixty pages of this little book. [Edwin S. Gorham, American agent, 20 cents.]

### CHRISTOLOGY

*Jesus.* By George Holley Gilbert, Ph.D., D.D. New York: The Macmillan Co., 1912.

In his preface the writer says: "A different view of the sources of our knowledge makes necessary a different story of his life. The decade and a half since my *Student's Life of Jesus* was published has witnessed a wide and important change among scholars in their estimate of the historical value of these various sources. In that change I have shared."

Examination of this volume shows that the change referred to includes "negative conclusions" on many subjects, in particular "on such subjects as the supernatural birth of Jesus and his material resurrection." The result is, from the historical Christian standpoint, most deplorable. Whatever value the book has as an exhibition of the reduced Christology which is now being exploited among negative critics—and we fully recognize its value here, for the book is skilfully and learnedly written—it has absolutely no value as a guide to the real results of modern enquiry touching the earthly life and the Person of Jesus Christ. It cannot be recommended, therefore, to those who have no previous acquaintance with recent criticism of the Gospels and seek to obtain a trustworthy account of Jesus Christ in terms of modern critical knowledge.

Broadly speaking, there are two kinds of critics. One kind assumes naturalistic presuppositions and determines all problems in the Gospels—of which there are many—in the direction of elimination, the repudiation of miracles, and a reduced Christology. The other kind of critics, including the majority, waits for sufficient evidence before rejecting the genuineness and credibility of the several narratives and reports of Christ's teaching which the Gospels contain. These critics concern themselves with evidences, refusing to determine historical questions by *a priori* presuppositions. They seek to get as near as possible to the original text of the Gospels, has been preserved in the Church. Then they endeavor to ascertain what the Gospels represent Christ to have done and said, and whether the different Gospels are sufficiently corroborative to furnish us with a coherent account of Christ's life and teaching. After all this is done, and only then, does the unbiased critic judge that he is in position to estimate intelligently the intrinsic credibility of the Gospel narratives, and to determine their bearing on the question, which they find to be in general and substantial accord with what "What think ye of Christ?" The result of such criticism has been to strengthen immensely our confidence in the general historical trustworthiness of the Gospels, and to fortify the traditional belief in Jesus Christ as exhibited in the Catholic Creeds.

The reduced Christology of the volume before us does not represent any genuine consensus among critical scholars. Its conclusions are such as the majority of Christian critics reject.

FRANCIS J. HALL.

## 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

THE Convention of the Fifth Department, of which an account is to be found in the news columns, was a most inspiring and suggestive series of meetings. In the first place there was evidence of great enthusiasm and widespread interest. Men came to its sessions who were not members of the convention, and that not one or two. There were no sessions at which some visitors were not present, and at the dinners and the mass meeting and when special topics of general interest were on the programme, the attendance was far beyond expectation. All this shows one very important value of the convention. Assumedly a meeting of those most interested in the problems involved in the several dioceses, it is a gathering of men more or less expert in the subject. From them there is certain to be suggestive discussion and the presentation of the best things in the several topics under discussion. When, in addition, a convention can have present at its sessions the General Secretary of the General Board of Religious Education, the advantage to all concerned is increased. Even, if we may accept his words, as we must, the General Secretary himself finds such a meeting an inspiration and help to him and so through him to the Board. Whatever modifications in legislation may be involved in the wider outlook that the Board is taking, these should not change materially the purpose and plan for these meetings. It is quite clear from this Toledo meeting that one part, and that not at all insignificant, which they can play in the development of the work of the Board, is the dissemination of information and inspiration, not by dry report and recorded votes, but by the personal addresses and the living discussions. The contention of the Department Secretary may be quite true that it is impossible to have these conventions serve as institutes, but it is not impossible to have them serve as conferences and clearing houses of the experts, or enthusiasts, of the department who come to them not merely from interest but as the formal representatives of their several dioceses. Anything that would detract from this feature of the conventions would be a distinct loss to the Sunday school movement.

THE FIFTH DEPARTMENT CONVENTION marked a further stage in the development of what the General Board is striving for. The policy of the Board is clearly defined to be to reach the dioceses through the conventions of the department. It seeks to create a distinct departmental consciousness and a recognition of departmental responsibility. Therefore when a convention bids its standing committees to study problems and to cooperate with the General Board's committees in this work, when it recommends to the clergy of the department the Standard Curriculum, when it advocates the adoption of the model canon in the different dioceses, and in matters financial distributes among the dioceses the burden or the privilege of helping forward the Master's work involved in His command to Teach, then the department convention is doing all in its power to further these very things. All through the Toledo convention it was quite clear that the Board was reaching down to the dioceses through the convention; and this down-reaching was not to be in a haphazard fashion but in a definite and orderly way through the official authorities of the diocese, its Bishop and its convention or council. The presence of certain of the Bishops and their deep interest argues favorably for the progress of the movement.

The one desideratum to make the Sunday school effort more widely effective is the wakening of the diocesan bodies to a sense of their responsibility. It is a serious outlook when the Department Secretary can point out that in various dioceses his communications are ignored or unanswered, a situation that is paralleled by the report of the General Secretary of the Board. Is the reason that suggested by Mr. Huston, of Detroit, that the first-rate men are not to be found on these commissions because the dioceses, both in the person of their

conventions and possibly in cases of the Bishop, have not felt the grave responsibility for this work? If the leaders are indifferent, it is hopeless for the followers to be inspired; or, if they are, to carry their inspiration very far afield. The religious outlook and the condition of ignorance of biblical knowledge and of Christian nurture among a vast majority of our children is grave enough to demand some more serious attention to the matter than appears under the conditions cited above. Fine as the convention of the Fifth Department was, it did emphasise by contrast the indifference of some of the dioceses. And what obtains here is by no means restricted to the Fifth Department. It is a situation that calls for earnest prayer and honest effort on the part of all those who are interested in the matter.

TWO OR THREE SUGGESTIONS for the adoption of the Standard Curriculum which was reviewed in these columns a month ago may find place here at this time. The curriculum will not bear a formal introduction and perfunctory following if it is to be successfully used. It is a statement of principles and a pointing out of the ways in which these principles can be put into practice. The detailed suggestions for many men will seem far too few. The first step that should be taken is a careful study by each rector of the course as outlined. This cannot be done by a superficial reading it over. It must be a hard, painstaking study of what is involved and the ways by which the end sought is developed. This done, the rector should take it up with his superintendent, if he have one, and imbue him with these same ideals. Then they two should make the teachers see what it involves. When this is done, and not till then, the first steps should be taken looking toward its formal introduction. Mr. Gardner told in Toledo of the personal study of this outline by rectors and teachers individually which had in more than one case resulted in their going upon their knees and asking God's guidance in the preparation of the children under it. When the course is mastered as to its principles and details, and the broader outlines of its use are grasped, then the question of text books will come up. Here the Board has done nothing to guide the teachers or rectors. For obvious reasons the Board at this time cannot commend any particular set of books. When a man grasps the principles involved, the matter of text books becomes of a secondary importance. He can find helps in a number of series for the particular years for which he is looking. In introducing the course, care should be taken to introduce the whole of it in any given department. There might be advantage in using a portion, but the advantage would be decidedly less than would follow acceptance of the whole reach of the principles involved. The extra-sessional suggestions are almost more valuable than those of the subject material and memoriter work.

THE MATTER OF TEXT BOOKS brings forward a striking difference between the English courses and the American. Almost all our courses begin with scholars' text books and follow with teachers' helps. This is true, we believe, of every American course; at any rate with all those which have come to our hands. We stress the weakness of the old leaflet systems and the old question and answer books, but we put into the children's hands newer books, more pedagogically worked out perhaps, but, by the very fact that they are indirectly question and answer books, still following obsolete methods. There is a woodenness in the work of this sort year after year. The source methods are an advance over the leaflet method with its printed text above the questions, but after all, apart from the advantage of familiarizing the children with the volume of Holy Scripture, what is the value of it, as it is so often adopted? There is the text of a story and a series of questions, involving generally nothing but the writing out of the passages or verses in the lesson text. There is no particular value in this. It is not really expression work. It involves no translation of the material into the child's life nor any giving it back in the child's own words. There is nothing constructive in the method.

There are some brilliant exceptions to the detail of this method; text books that really set the children to thinking. But they are the exceptions, and unfortunately are in non-denominational series that are so faulty in teaching that we cannot use them.

In contrast to this whole method is the series of English books that have been coming from the press, where we have nothing for the scholar but everything for the teacher. The scholar is given his Bible, his note-book, and the other illustrative helps, and the teach-

ers teach the lessons. They instil them into the children's minds, and that in such a way that the facts and the meaning are clearly inwrought and find expression in word and deed. Some time ago we commented on Lester's *Sunday School Teaching*, the handbook for teacher-training and the general guide for the new London Diocesan Sunday School Series. We have at hand, at last, the first set of the manuals. There are eight of these in preparation, of which four have come from the press. These four are: *God's Love and Care, Stories from the Old and New Testaments*, compiled by the Rev. S. Kirschbaum; *Catechism: Faith and Action*, by the Rev. H. A. Lester and the Rev. E. G. Wainwright; *Catechism: Prayer and Sacraments*, by Canon Moreley Stevenson; and *Our Lord and Saviour Jesus Christ*, by the Rev. Edwin Hobson. These are all published by Longmans, Green & Co., London and New York, and are listed at 50 cents net. Mr. Kirschbaum, honorary secretary of the Bishop of London's Council, is editor of the series, but each volume stands separately as the work of its own authors. These little volumes are well printed and bound in cloth, and to each the Bishop of London has written a brief commendatory note.

The first thing that strikes one is the excellent grading of the work. It is clearly fitted to the children for whom each volume is intended. The introductions are sufficient and useful but they are not spun out the least bit. The courses, save the one on Prayer and Sacraments, are arranged to fit the Christian Year; the English schools apparently begin their sessions with Advent. There is a distinct gain in this. Whether it could be done with our schools and the long summer break is an open question. Each lesson is arranged under three heads: Preparation, the establishing of what is often called the Point of Contact; Presentation, or the main part of the lesson; and the Application, or the correlating of the lesson to the personal life of the children. In Canon Stevenson's book this is not made a separate subdivision. With each lesson detailed expression work is suggested.

Space forbids a thorough examination of these several books. The primary grade, *God's Love and Care*, is intended for children of seven or eight years. It is very well done, though some of the lessons are rather advanced for our children who have not had any preliminary teaching. The two volumes on the Catechism are for the two grades that correspond probably to our sixth and eighth. The earlier one, *Faith and Action*, teaches the truths of the Catechism through biblical stories. The older one, *Prayer and Sacraments*, is a volume of simple dogmatic teaching. Both are very well done. The fourth volume, *Our Lord and Saviour Jesus Christ*, is suited to high school classes and is quite the best thing of its kind that we have seen. It is an orderly and careful study of the life and teaching of our Lord. We commend these books most cordially to Sunday school workers as suggestive in method and very valuable in actual material presentation. The fourth volume, that on the Life of our Lord, supplies a very great want. They are, it must be remembered, teachers' manuals, for preparation of the work of teaching the class in the several subjects.

## LEARN TO WAIT

BY RALPH ERSKINE GENTLE

WE are prone to be too hasty. We want to hurry our work along, emulating the spirit of the age in which we live. We forget that we must wait and see the web with its many colors woven out, if we would understand aright the reason of God's ways.

Naomi said, "The Almighty hath dealt very bitterly with me"; but in three short months those dark providences were suddenly to blossom into prosperity and joy, and that sorrowful woman was given another interpretation of her long exile in Moab. And one Gentile proselyte was thereby to be brought to the feet of Israel's God, who was not only to be the ancestress of Israel's illustrious line of kings, but of that Divine Seed in whom "all the nations of the earth were to be blessed."

When the night seems at the darkest we are often nearest the dawn. Begin to tune thy harp, O weeping saint and weary pilgrim. "The night is far spent, the day is at hand." Learn to wait. When the great drama of our earth's history is ended; when Christ's glorious redemptive work is seen in all its wondrous issues and ripened fruits; when order has evolved itself out of confusion, and light has come out of darkness, and the evil passions of wicked men and the malignant devices of evil spirits have been so overruled as to work out the sovereign will of God; when all the enemies of Christ have been put in subjection under His feet, and death itself has died—then shall the words spoken at the creation be repeated at the consummation of the higher work of the Church's redemption, and God will again pronounce all to be "very good."

How good it is that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents chance so that it seems quite like another tale, yet the real plot is spiritual and eternal.—*Maltbie D. Babcock.*

**THE SECOND SUNDAY IN LENT**

The brute may gorge himself on obscene meat,  
While gladly wallowing in the loathly mire;  
May, to the utmost, glut his fierce desire,  
And tread the residue with filthy feet:  
The godless man may turn, as morsel sweet,  
Iniquity beneath his tongue, aspire  
To naught, save what his appetites require,  
And find in sense his happiness complete:

But he who hath by God's good grace discerned  
The things of God, who of the Christ hath learned  
True manliness, shall ever wholesomely  
Live in strict honor and sweet chastity;  
For only so in him may be fulfilled  
The thing which God concerning him hath willed.  
JOHN POWER.

**Church Kalendar**



- Feb. 1—Saturday.
- " 2—Quinquagesima Sunday. Purification B. V. M.
- " 5—Ash Wednesday.
- " 9—First Sunday in Lent.
- " 12, 14, 15—Ember Days.
- " 16—Second 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.

**JAPAN**

**TOKYO:**

The Rev. J. C. Ambler of Tokyo.

**PORTO RICO**

The Rev. F. A. Warden of San Juan.

**SPOKANE**

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

**WORK AMONG THE NEGROES**

Mrs. A. B. Hunter of St. Augustine's School, Raleigh, N. C.

**Personal Mention**

THE REV. MIDDLETON S. BARNWELL, formerly rector of St. Andrew's Church, New Bedford, Mass., has entered upon his duties as rector of the Church of the Advent, Birmingham, Ala.

THE REV. A. H. BARRINGTON, formerly rector of Grace Church, Everett, Mass., is in charge of St. Saviour's Church, Bar Harbor, Me., and not rector of St. John's Church, Bangor, Me., of which the Rev. LEONARD WALTER LOTT is the rector.

THE REV. FRANKLIN W. BARTLETT has resigned the rectorship of St. Mary's Church, Rockport, Mass.

THE REV. FRANK M. BAUM, rector of the Church of the Good Samaritan, Corvallis, Ore., has resigned and on March 1st will become vicar of St. Andrew's mission, Portland, Ore.

THE REV. FREDERICK W. BEEKMAN, for more than five years rector of St. Peter's Church, Uniontown, Pa. (diocese of Pittsburgh), has accepted a call to the rectorship of the Pro-Cathedral of the Nativity, South Bethlehem, Pa. (diocese of Bethlehem), where he will enter on his work on May 15th.

THE REV. LESTER BRADNER will sail for Naples and Palestine on February 22nd, expecting to remain abroad until September. He may be addressed care of Brown, Shipley & Co., London, Eng.

THE REV. GEORGE W. DUNLAP, formerly in charge of the work at the Church of the Messiah, Las Animas, Colo., is now located at Garfield, Utah, where he has taken up work under Bishop Spalding.

The address of the Rev. HENRY E. EDENROG, formerly in charge of St. Ann's Church, Revere, Mass., is changed to 26 South School street, New Bedford, Mass., where he assumed charge of St. Andrew's Church on February 1st.

THE REV. LEFFERD M. A. HAUGHWOUT, rector of Christ Church, Meadville, Pa., and author of the booklet, "Who Founded the Church of England," was recently elected to membership in the "American Society of Church History."

The address of the Rev. WILLIAM HIRST HEIGHAM is not Fairlee, Md., as recently reported, but Salina, Kan.

THE REV. WILLIAM HEILMAN, for the past two years rector of Christ Church, Madison, Ind., has accepted a call to become rector of St. John's Church, Covington, Ky., where he will take charge of his new work on the first Sunday in March.

THE address of the Rev. A. GEORGE E. JENNER is 2 West Cottage street, Dorchester, Boston, and not 15 Wrentham street.

THE REV. CARL W. NAU, rector of St. Timothy's Church, Iola, Kan., has accepted a call to the rectorship of St. Andrew's Church, Emporia, Kan., where he will take up his new duties on the first Sunday in March.

THE REV. WILLIAM H. PETTUS, formerly rector of Preston parish, Saltville, Va., is now rector of St. John's Church, West Somerville, Mass.

THE address of the Rev. GEORGE PRATT is 1046 Lawrence avenue, Chicago, Ill.

THE REV. RICHARD ROWLEY, at one time rector of St. Paul's-by-the-Lake, Rogers Park, Ill., has accepted a call to the rectorship of St. Paul's Church, Kankakee, Ill. (diocese of Chicago).

THE REV. JOHN TILLEY has resigned the charge of St. Thomas' Church, Barnesboro, and Trinity mission, Patton, Pa. (diocese of Pittsburgh), and has removed to Northport, N. Y. (diocese of Long Island).

THE REV. SAMUEL N. WATSON, D.D., who recently resigned the rectorship of St. Paul's Church, Akron, Ohio, will become the rector of the Church of the Holy Trinity, Paris, France.

**ORDINATIONS**

**PRIESTS**

BETHLEHEM.—At Trinity church, Pottsville, Pa., on Sunday, February 2nd, the Feast of the Purification, the Rev. THEODORE JOHN DEWEES, missionary in charge of Christ Church, Susquehanna, and Grace Church, Oakland, was advanced to the priesthood by Bishop Talbot. The Rev. Howard Diller, rector of the parish, presented the candidate, who will continue in charge of his present work.

NEW YORK.—At the Cathedral of St. John the Divine, on Quinquagesima Sunday, the Rev. HAROLD SPENCER PERCIVAL was advanced to the priesthood.

**DIED**

KENNEDY.—The funeral of FREDERICK C. KENNEDY was held in Burlington, Vt., on January 19th. He died in his eighty-fourth year. He was prominent for many years in the business circles of Winooski and Burlington. He had been a representative and a senator in the Vermont Legislature. He was for some years a vestryman of St. Paul's church, Burlington.

MONTGOMERY.—Entered into rest suddenly on January 25, 1913, RICHARD ALAN MONTGOMERY of St. David's, Pa., in the fifty-third year of his age, son of the late Richard R. and Elizabeth Binney Montgomery.

"Grant him, O Lord, eternal rest and let light perpetual shine upon him."

NICHOLS.—Entered into rest on February 3rd at Racine, Wis., JOSEPHINE HARLESTON NICHOLS, daughter of the Rev. Joseph H. Nichols and Louise Rutledge Nichols, and granddaughter of the Rev. Edward Rutledge of Charleston, S. C., and Augusta Shaler Rutledge of Middletown, Conn.

PARKER.—On January 11, 1913, ELIZA BOWLEY, wife of Alexis duPont PARKER.

**MEMORIALS**

**MRS. H. C. WHITE**

The sudden death in Augusta, Georgia, on the afternoon of January 13th of Mrs. H. C. White, the wife of our senior warden, is an event of unusual sorrow and significance to this parish. Mrs. White, during the forty years of her married life in Athens, brought to the support and strengthening of the work of God and His Church an unflinching devotion and energy to which much of the successful achievement of the parish must be attributed. Not only in her official connection with the choir, the Woman's Auxiliary, and the guild, to which she brought a rare power of helpful inspiration, but in the countless private ways in which her potent womanly influence was constantly at work, she proved a tower of strength to the Church, the parish, and the community.

The vestry, keenly realizing their own loss, and in profound sympathy with the bereavement of their senior warden, order that this memorial be spread upon their minutes, and that copies be sent to Dr. White and to the appropriate Church papers.

(Signed) C. M. STRAHAN,  
J. H. T. MCPHERSON,  
J. C. BLOOMFIELD,  
Committee.

**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.

**ASSOCIATES OF THE SISTERS OF THE HOLY NATIVITY**

At the Mission House of the Church of St. Mary the Virgin, 133 West Forty-sixth street, New York City, a Lenten retreat will be given on Thursday, February 27th, for the Associates of the Sisters of the Holy Nativity and other women. Apply to the SISTER IN CHARGE.

**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**

SINGLE PRIEST, ten years' Catholic experience, conservative, excellent record, capable organizer and preacher, solicits correspondence with parish seeking rector or curate. Address "DEGRE," care LIVING CHURCH, Milwaukee, Wis.

PRIEST in southwestern city desires a change. The East preferred. Twenty years' experience; married; good Churchman. Address "Z," care OF THE LIVING CHURCH, Milwaukee, Wisconsin.

PRIEST, experienced and active, desires temporary service in charge of parish or as assistant. A 2, care of THE LIVING CHURCH, Milwaukee, Wis.

**POSITIONS OFFERED—MISCELLANEOUS**

WANTED. In a Church school that prepares for Barnard, Bryn Mawr, Radcliffe, Smith, Wellesley, and Vassar, a Church woman, graduate of one of these colleges, as instructor in History for next September. One with a year or two of experience in preparing girls for college required. A recent graduate preferred. Send full particulars and photograph to "E. P." care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted for church in the East. Choral Mass and Evensong. Salary \$800. Address with experience and references, "A. A.," care OF THE LIVING CHURCH, Milwaukee.

## POSITIONS WANTED—MISCELLANEOUS

**ORGANIST-CHOIRMASTER** desires change. Twenty years' experience. Brilliant voice trainer. Fine disciplinarian. Salary moderate. Good teaching field desired. Exceptional endorsements from present rector and vestry. Address **DOCTOR OF MUSIC, LIVING CHURCH, Milwaukee.**

**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.**

**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.**

**POSITION WANTED** as organist and choir-master. Reference as to character, qualifications, and experience. Address "CHURCHMAN," 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.**

**CATHOLIC CHURCHWOMAN,** experienced kindergarten, would consider Fall engagement. Address "K.," care **LIVING CHURCH, Milwaukee, Wis.**

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## PARISH AND CHURCH

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

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## NOTICES

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

To help piece out the living of over 500 sick, disabled, clergymen, their widows and orphans under the grants of the trustees and therefore the obligation of the whole Church because the trustees are the Church's agents; requires about \$30,000 per quarter. Divided up the amount is small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

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mental obligation and a prior claim upon the Church. Demands for other enterprises must not crowd this out.

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Great has been the record under the present administration of the last fifteen years in spite of short comings. From no dioceses merged to 67 consolidated with the national fund. From \$10,000 distributed per year to \$120,000. From 175 beneficiaries to about 550. From a permanent fund of \$90,000 to one of over \$400,000. From \$100,000 pledged and paid for Automatic Pensions at 64 before the appointment of the Five Million Commission to the about \$200,000 raised by the commission since the Richmond Convention. From a small percentage of growth to a record of the doubling of receipts every three years for present and current needs without any default in payments quarterly until last year is no mean record.

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## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

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*Why They Fail.* By the Rev. A. T. Robinson, M.A.

G. P. PUTNAM'S SONS. New York.

*Protestantism and Progress. A Historical Study of the Relation of Protestantism to the Modern World.* By Ernst Troeltsch, Dr. Theol., Phil. Jur. Professor of Theology in the University of Heidelberg. Translated by W. Montgomery, B.D. Price \$1.50 net; postpaid \$1.58.

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*The Bible for Home and School. The Book of Judges.* By Edward Lewis Curtis, Ph.D., D.D. Late Professor of the Hebrew Language and Literature, Yale University. Price 75 cents net; postpaid 82 cents.

**PAPER COVERED BOOKS**

GIRLS' FRIENDLY SOCIETY IN AMERICA. New York.

Girls' Friendly Society in America. Incorporated under Act of Congress, 1895. *The Official List for 1912.* Issued by the Publication Committee, G. F. S. A., 1912. Price 50 cents.

**PAMPHLETS**

CHURCH LITERATURE PRESS. New York.

*The "What" and "Why" of Confirmation.* Together with Confirmation Lesson Papers. By Rev. Charles L. Pardee, Rector of St. Michael's Church, Naugatuck, Conn.

**FROM THE AUTHOR.**

*The Episcopal Church: What it is and What it stands for.* A paper read before the Men's Club of the Church of the Heavenly Rest, Springfield, Ohio, Monday Evening, November 11, 1912. By the Rev. Maurice Clark, Rector of the Church.

*Retrospect and Prospect.* A Sermon preached in Saint Philip's Church in the Highlands, Garrison, N. Y., on Sunday Morning, January 19, 1913, by the Rev. Edward Clowes Chorley, B.D., Rector.

**THE CHURCH AT WORK**

**DEATHS OF THE CLERGY**

THE REV. JAMES BROWN CRAIGHILL died of heart failure on February 4th, at his home, 3062 Q street, Washington, D. C. Funeral services were held at St. Alban's church at 3 o'clock on Wednesday, February 5th, and burial took place at Eastville, Va., on the following day.

Mr. Craighill was born on July 28, 1838, in Charles Town, W. Va. He entered Virginia Theological Seminary in 1860, but left the seminary to enter the Confederate army in 1861, and served all through the Civil War, first in the Stonewall Brigade and later as ordnance officer of Nelson's Battery of Artillery, on the staff of General Pendleton. After the war he reentered the seminary and was ordained deacon in 1868 and priest in 1869, by Bishop Johns of Virginia. Mr. Craighill had been rector of parishes at Eastville, Va.; Maysville, Ky.; Suffolk, Va.; Bel Air, Md.; Dalton, Ga.; and Forestville, Md. He was appointed in 1903 by the late Bishop Satterlee Minor Canon of Washington Cathedral, with duties in St. Alban's parish. He was the brother of Brig. Gen. William P. Craighill, U. S. A.; Col. Robert T. Craighill, and

George P. Craighill, all deceased. He leaves his wife and three sons, the Rev. Francis H. Craighill of Wytheville, Va.; Mr. James Rutherford Craighill of Pittsburgh, Pa., and Mr. G. Bowdoin Craighill of Washington, and one daughter, Miss Susan R. Craighill, also of Washington. He also is survived by a brother, Dr. E. A. Craighill of Lynchburg, Va., and three sisters, Misses Ellen R. and Mary L. Craighill of Charles Town, W. Va., and Mrs. C. T. V. S. Butler of Shepherdstown, W. Va.

THE DEATH of the Rev. Orin St. J. Scott occurred on January 12th at the Good Samaritan Hospital, Los Angeles, Cal. Mr. Scott was graduated from Berkeley Divinity School in 1897. He was ordered deacon in 1900 by Bishop Brewster of Connecticut, and advanced to the priesthood in the following year by Bishop Satterlee of Washington. He was assistant at Emmanuel Church, Washington, D. C., from his ordination until 1902, when he went to the Pacific coast for his health, becoming rector of All Saints' Church, Redding, Cal. (diocese of Sacramento). The following year he accepted the rectorship of St. Peter's Church, Red Bluff, where he

served until 1904, accepting then a call to the rectorship of St. Andrew's Church, Oakland, Cal. Later he went south to the diocese of Los Angeles where he took work in several places, among them the Church of St. John the Baptist, Corona. His last work was the charge of the Church of the Holy Faith, Inglewood, Cal. Here his health, which had always been poor, completely gave way, and he was compelled to enter the Good Samaritan Hospital at Los Angeles, where he was cared for until the end.

THE DEATH of the Rev. Joseph H. Young, a priest technically of the diocese of Florida but resident in recent years in New York City, occurred last November at Stroud, Okla., and the information has only just come to hand. Mr. Young had been engaged for several years in the work of the Society of Free Cold Water Fountains in New York, in which he was efficient and untiring. Through his work there were a number of free fountains of ice water established in the congested parts of the city, and shortly before his death the fine fountain in Roosevelt Square, erected by Mrs. S. W. Bowen as a memorial to her husband, was presented to

the city. This in a sense was the culmination of Mr. Young's work. Shortly before this, however, he had sustained a slight stroke of paralysis, after which he was sent to a farm in Oklahoma for rest and in the hope of recovery. On the day of his death he had started for a walk, and while fording a shallow stream fell face downward into the water, apparently from a second stroke, and was drowned though the water was only fourteen inches deep. Funeral services were held in the village of Stroud.

#### RECENT PAROCHIAL MISSIONS

AT TRINITY CHURCH, Newport, R. I. (the Rev. Stanley C. Hughes, rector), a mission was held on Tuesday and Wednesday, February 11th and 12th, by the Bishop of the diocese of Rhode Island. On Tuesday, Evening Prayer was said and a sermon preached at 4:30 P. M., and in the evening at 7:45 there was an address to boys and men. On Wednesday the Holy Communion was celebrated and a sermon preached at 11 A. M., an address given to women and girls at 4:30 P. M., and the mission closed with Evening Prayer and sermon at 7:45 P. M. A prayer for the Bishop's mission was set forth as follows: "O Lord Jesus Christ, who didst charge Thine Apostles that they should preach the Gospel to every nation, bless, we beseech Thee, the mission now about to be undertaken in Thy Name by Thy servant, the Bishop and chief Pastor whom Thou hast set over Thy flock in this diocese; open the deaf ears of the wanderers that they may hear the words that belong unto salvation and grant that those whom Thou dost raise to newness of life may persevere unto the end, through Thy mercy who art with the Father and the Holy Ghost one God, world without end. Amen."

A SUCCESSFUL MISSION was held in the Church of the Atonement, Brooklyn, N. Y. (the Rev. Frederick H. Handsfield, rector), the last week in January. The Rev. William W. Davis of New York City conducted the mission and preached every night at 8 o'clock. There were large congregations and the missionary's impressive and illuminating instructions created in them a desire for more. This brief series of conferences was but an introduction and preparation for a longer mission of two or three weeks to be held a year hence when the Church of the Atonement will celebrate the fiftieth anniversary of her foundation.

MISSION SERVICES will be held in St. Andrew's church, Buffalo, N. Y. (the Rev. Houghton Fosbroke, rector), every night beginning with Ash-Wednesday and ending with the Second Sunday in Lent, and will be conducted by the Cowley Fathers.

#### APPOINTED CHAPLAINS OF WYOMING LEGISLATURE

IT IS SELDOM that an honor of a highly complimentary character is conferred by the same State upon two priests of the Church residing in the same city at the same time. Such an honor, however, was conferred last month when the Wyoming State Legislature appointed to the chaplaincy of the Senate the Rev. George C. Rafter (*emeritus*), and to the chaplaincy of the House the Rev. George Davidson, rector of St. Mark's Church, Cheyenne, Wyo.

#### MEMORIALS AND OTHER GIFTS

AT ST. JOHN'S CATHEDRAL, Denver, Colo., two stained glass windows in memory of Mrs. Hart and her two daughters are now in position in the aisle. The first represents the "Entrance of Sin," Eve receiving the forbidden fruit from the mouth of the dragon, the work of Mr. Edward Frampton of London. The second depicts "The First Sacrifice," and

is the work of Messrs. Meyer & Co., of Munich. Many other windows are in prospect. Stone steps also descending the whole breadth of the front of the Cathedral to the street, the generous gift of Mr. Harry James and his sister, Mrs. L. E. Lemen, are in process of construction and this will add greatly to the dignity of the façade. At an expense of \$1,000 the Chapter House has been converted into a parish house where a stage has been erected and basket ball and other forms of exercise and amusement may be had. At the same time six rooms have been partitioned off for committee meetings or classes and a chapel has been retained.

MR. ECKLEY B. COXE of Drifton, Pa., has given \$35,000 to St. Luke's Hospital, South Bethlehem, Pa., for an additional ward for women, and Mr. Coxe's mother has given an additional \$20,000 as an endowment for the ward.

#### NEEDS OF HOUSTON SCHOOL

A YEAR AGO Bishop Wells made an appeal for \$40,000 for a much needed building for Houston School, Spokane, Wash. He now states that he has received \$11,000 of this amount, but he still feels the need for the remaining \$29,000 to be a pressing one. Possibly some may feel able to render assistance to him in this work of Christian education.

#### MEETINGS OF THE WOMAN'S AUXILIARY

A MEETING of the Olean district of the Woman's Auxiliary of the diocese of Western New York was held at St. John's church, Dunkirk, N. Y. (the Rev. F. S. Metcalf, rector), on Thursday, January 30th. With the presence of the Archdeacon and four other clergymen the meeting was opened with a celebration of the Holy Communion at which seventy women attended. The Rev. L. W. Snell, rector of St. Luke's Church, Jamestown, gave the special address at this service, his theme being "The Obligation of Being a Missionary." After luncheon a normal study class was held, presided over by Mrs. Thomas B. Berry, the educational secretary of the diocese. Japan was the topic and women from various parishes in the district presented their subdivisions of the subject. A general discussion closed the meeting in which the clergy also participated, thereby adding much stimulus by their interest.

A SPECIAL MEETING of both the senior and junior branches of the Woman's Auxiliary of the diocese of Erie was held at St. Paul's church, Erie, Pa., Tuesday, January 29th, to meet with the general secretaries, Miss Emery and Miss Lindley of the Church Missions House, New York. In the morning conferences were had between the officers of the two branches and their respective secretaries. In the afternoon public addresses were made by both Miss Emery and Miss Lindley before a joint meeting of both branches, and at 4 o'clock a reception and heart-to-heart talk was held at the home of Miss Reed. In the evening a general missionary meeting was held in the church with addresses by Bishop Israel and the Rev. W. Strother Jones, D.D., rector of the parish.

A MID-WINTER BALLY of the diocesan branches of the Woman's Auxiliary was held at Emmanuel Church, Cleveland, Ohio (the Rev. W. R. Woodroffe, rector), on January 29th, attended by about two hundred women. The address, which received close attention and was most inspiring, was given by the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, the subject being "Women Helpers in the Church."

#### SPECIAL SERVICES AT THE CLEVELAND CATHEDRAL

A COMMENDABLE CUSTOM at Trinity Cathedral, Cleveland, Ohio, is the annual commemoration of Presidents Washington and Lincoln at a special service. This year the service will be held on Sunday, February 23rd, at four in the afternoon, and will be attended by representatives of national organizations. The music will be appropriate to the occasion, and a special preacher will be appointed. Also, special services that minister to the religious and patriotic consciousness of nine national groups are held annually. On Sunday afternoon, March 2nd, the Sunday nearest to St. David's day, there will be an appropriate service for the Welsh societies of Cleveland, and on the afternoon of Sunday, March 16th, the Sunday nearest to St. Patrick's day, a similar service for the Irish societies. There are also held each year services that are related to educational, musical, medical, benevolent, and diocesan organizations which are distinctly non-parochial in character.

#### WESTERN THEOLOGICAL SEMINARY NOTES

PLANS for an additional \$50,000 endowment fund for the Western Theological Seminary were made at a luncheon recently given by four prominent Chicago business men, Mr. A. A. Sprague, Mr. E. L. Ryerson, Mr. James A. Heyworth, and Mr. C. C. Conover. It was decided, after addresses had been made by Bishop Anderson, Bishop Toll, and Dean DeWitt, to secure a sustenance fund of \$5,000 a year for five years and then to increase the endowment by the sum named. Several substantial subscriptions were made at the luncheon and this week a Chicago layman sent his check to Bishop Anderson for the sum of \$4,000, of which \$1,000 was to be devoted to seminary purposes and the remainder divided among four other Chicago institutions.

DEAN WILLIAM C. DEWITT has gone east to consult with the Deans of the Philadelphia Divinity School and the General Theological Seminary with regard to the plan to correlate the work of the various theological seminaries of the Church. While in the East he will visit several of the colleges for the purpose of interesting college men in the work of the ministry.

#### NEW PARISH HOUSE AT PEEKSKILL, NEW YORK

THE Frost Memorial parish house, Peekskill, N. Y., was dedicated on Shrove Tuesday by Bishop Burch. Mr. Calvin Frost was for many years a prominent member of St. Peter's parish and gave very generously to its support. After his death his wife laid aside \$5,000 as a nucleus for a memorial. Mrs. Frost died about four years ago. Since then the daughter, Mrs. A. Frost Stout, with the assistance of her brother, Mr. Elihu Frost, has raised this nucleus to the sum of \$20,000. Work on the new parish house was commenced last year and all was ready for the dedication last Tuesday. The building is a substantial one of stone and concrete and presents a very attractive appearance. The interior wood finishing is of plain oiled oak which gives a warm and cheering effect to the rooms. Electric lights in elegant brass standards add to the general beauty of the building. The building consists of two stories, the lower one containing a large room with sliding doors for Sunday school purposes, a well appointed kitchen, and shower baths. The upper room forms a large hall with platform and stage and every convenience for lectures and entertainments. The building is connected with the church by a covered passageway, and the former Sunday school building

has become a part of the parish house and will be used for a gymnasium. Pianos for the rooms, the cooking range for the kitchen, a fine tall clock and other articles of furniture were given as memorials by members of the congregation. A fine bronze tablet near the door states that this is a memorial to Mr. and Mrs. Frost and their son, Clarence. The service at the dedication consisted of hymns loved by the Frost family and prayers arranged by Bishop Greer. An address touching on the necessity for such means as this for successful parish work was made by Bishop Burch. A number of the clergy of the diocese were present and all complimented the rector, the Rev. William Fisher Lewis, on the occasion. After the dedication the friends and visitors were entertained at lunch in the rectory, provided by Mrs. A. Frost Stout. In the evening there was a general parish reception.

**ASH WEDNESDAY IN BOSTON**

ASH WEDNESDAY in Boston was a bright, clear day, and all churches held good-sized congregations at most of the services. At St. Paul's Cathedral Dean Rousmaniere was to have preached at the 10:30 a. m. service, but a slight attack of the grip kept him at home, so the Rev. Edwin H. van Etten, curate at Trinity Church, was called upon to take the Dean's place. At the noon service, which the Dean also was to have had, the preacher was the Rev. Warner F. Gookin of the Theological School, Cambridge, Mass. At Trinity church the Rev. Dr. Mann was the preacher at the morning service and the church was well filled. The Rev. Dr. Worcester preached at Emmanuel church. There were many services at the Church of the Advent. The Rev. Dr. van Allen preached in the morning, and at the evening service, which included the Litany in procession, and the intoning of the *Miserere*, the sermon was preached by the Rev. Dr. Frank M. Clendenin of West Chester, N. Y. At St. Stephen's church Ash Wednesday was observed as a quiet day and many worshippers were present throughout the several hours. The vicar, the Rev. F. C. Lauderburn, had the assistance of the new member of the parochial staff, the Rev. Julius C. H. Sauber, who comes from Westboro, Mass.

**DID NOT MARRY AN AUNT TO HER NEPHEW**

A CURIOUS REPORT, published in the New York papers and elsewhere, to the effect that the rector of Trinity Church, Torrington, Conn., had performed a marriage at which an aunt was married to her nephew, is found to be absolutely unfounded. No such transaction occurred—as indeed might well have been assumed from the outset.

**SUDDEN DEATH OF MRS. EDSALL**

THE DIOCESE of Minnesota has been sadly bereaved in the sudden death of the Bishop's wife. Mrs. Edsall was in apparently good health and the Bishop had gone to Chicago. On the evening of Tuesday, February 4th, while speaking to her son James, she complained of a pain in the head and in a few minutes lapsed into unconsciousness, and fell asleep at twenty minutes after ten. The Bishop, who was returning, was met in St. Paul by the Rev. Jas. E. Freeman, who broke the news to him. The funeral was held in St. Mark's church, Minneapolis, on Friday, February 7th, at 2:30 p. m., with the vested choir, a profusion of flowers, and the splendid consolation of the Christian faith and hope. Twenty-five of the clergy of the diocese accompanied the choir into the chancel, besides those who took part of the service. The Rev. A. D. Stowe was appointed master of ceremonies, the Rev. I. P. Johnson, D.D., read the sentences, and the Rev. James E.

Freeman, the lesson, and Bishop F. A. McElwain read the prayers and pronounced the benediction. Ten of the clergy acted as pallbearers. The devotions at the house were conducted by the Rev. C. C. Rollit and the Rev. C. Edgar Haupt. The remains were taken to Dixon, Ill., and interred in the lot of the Edsall family there. Mrs. Edsall was but 52 years of age, having been born in Chicago, August 26, 1860. She was an honorary president of the Woman's Auxiliary of the diocese of Minnesota, sympathetic with all the Bishop's work and greatly beloved.

**CHILD WELFARE CONFERENCE IN HARRISBURG, PA.**

AT A CONFERENCE in the interest of Child Welfare, held at Harrisburg, Pa., under the auspices of the Pennsylvania Congress of Mothers, Bishop Darlington presided at one of the sessions and was a member of the local committee having the matter in charge.

**LEGACIES AND BEQUESTS**

ST. JOHN'S CHURCH (Lafayette square) Orphanage, Washington, D. C., is the beneficiary to the extent of \$2,000 under the will of Mrs. Mary Kerr Coffey. In the event of granddaughters dying without issue, St. John's Church, Washington, and Trinity Church, Pittsburgh, will become beneficiaries under the will.

THE CHURCH HOME for children at Jones-town, Pa., recently received a timely gift of \$1,000 from an unnamed donor, and also a bequest of \$500 by the will of the late Agnes L. Moore. The Rev. S. G. Morton Montgomery, chaplain, has resigned to take charge of a parish.

**CHURCH AND RECTORY DESTROYED BY FIRE**

EARLY on the morning of February 3rd, the Church of the Holy Communion, Plaquemine, La., together with its rectory, were totally destroyed by a fire which originated in a garage next door. Nothing was saved from the church, which with the rectory was valued at about \$7,000, upon which there was insurance of \$2,500. The rector, the Rev. J. deQ. Doneho, who with his family had just moved into the rectory, lost nearly all his household goods, even clothing, and all his valuable library, not yet unpacked, including many rare volumes used in the preparation of his book, *The Apocryphal and Legendary Life of Christ*, published by Macmillan. Having just moved in, he had no insurance. The vestry purpose to replace the property at once, but it will be a sore strain on the resources of this small congregation in the midst of one of the most strongly Roman Catholic communities in Louisiana. They would be grateful for any gifts of furniture or fittings for church or rectory. Plaquemine is one of the places in Louisiana where the Church, weak though it is, is the strongest non-Roman organization in the town.

**"THE PLACE OF MINISTERS' SONS"**

THE REV. ERNEST C. TUTHILL, rector of Christ Church, Newton, N. J., recently addressed a large company of men on "The Place of Ministers' Sons in the World." Basing his statistics on America's *Who's Who*, the speaker contended that ministers' sons led all others. In England ministers' sons outnumbered all others engaged in scientific pursuits.

**ALABAMA**

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

Daily Lenten Services Held in Montgomery by Church Club—Work Extended in Missions of the Diocese—Notes

UNDER THE AUSPICES of the Church Club of Montgomery daily services during Lent

are being held at the noon hour at the Empire Theatre in the heart of the business district. To a very large extent the speakers are clergymen of the diocese, which is to a certain extent an innovation, as heretofore the majority of the speakers have been from without the diocese. The list of speakers follows: Bishop Beckwith, the Rev. F. DuM. Devall, the Rev. W. N. Claybrook, the Rev. Wyatt H. Brown, Bishop Penick, Bishop Reese, the Rev. Stuart McQueen, the Rev. George E. Zachary, the Rev. Raimundo De Ovies, the Rev. R. R. Claiborne, the Rev. E. W. Gamble, the Rev. Z. B. T. Phillips, the Rev. A. G. Richards, the Rev. E. E. Cobbs. Another innovation of unusual interest, which is yet in an experimental stage, is worthy of attention. At the request of some of the leading negro laymen, services are being held daily in the Pekin Theatre, a moving picture show exclusively for negroes. The speaker goes immediately from the Empire and holds the second service. Although only two services have been held as this is written, the attendance so far justifies the effort. The singing is accompanied by piano and violin, both played by negro men.

SERVICES have just been re-established at Dothan, with the Rev. L. G. H. Williams, priest in charge. Mr. Williams' work is by no means confined to Dothan, as he will be in the position of a general missionary with work in five important counties in the southeastern part of the state. At Dothan a rectory has been purchased and already there is a completed church. Geneva also has a church building completely built and paid for and at Enterprise there is a lot although no building. The work which the Rev. Mr. Williams has done at Spring Hill and missions adjacent to Mobile leads to large expectations for his new field. The Bishop plans to add another man in this work as soon as there is sufficient development to justify a larger force.

THE MEETING of the Selma convocation, held at St. Stephen's church, Eutaw, from January 21st to 23rd inclusive, created large local interest. The rector of the parish, the Rev. H. G. Walden, aided the convocation in every possible way and contributed materially to its success. An interesting programme was carried out by the Rev. Dr. Cobbs of Greensboro, the Rev. Raimundo de Ovies of Greensboro, the Rev. H. W. Jones of Demopolis, the Rev. M. G. Cassell of Carlowville, and the Rev. Stewart McQueen of Montgomery convocation.

THE MEN'S CLUB of the Church of the Ascension, Montgomery, was entertained at its last meeting by Mr. and Mrs. Clayton Tullis. This club meets monthly at the homes of its members. The address by the Hon. W. H. Thomas was upon the general subject of "A Nation in the Making," being the same address which the Judge delivered before the faculty and students of the University of Missouri.

**ARKANSAS**

JAMES R. WINCHESTER, D.D., Bishop

Lenten Preaching Services Held in Little Rock for the First Time

A NEW FEATURE in Lenten observance in the diocese has been instituted at the mother parish church in Little Rock by the holding of popular Wednesday night preaching services. The list of invited clergy who are to preach at these services in Christ Church is a strong one, and includes Bishop Winchester, Bishop Thurston of Eastern Oklahoma, Bishop Brooke of Oklahoma, Bishop Johnson of Missouri, the Rev. H. P. Silver, secretary of the Department of the Southwest, the Rev. Charles C. Kramer of Marshall, Texas, and the Rev. William Postell Witsell of Waco, Texas.

## BETHLEHEM

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

Sunday School Institutes at Wilkes-Barre and Easton—Anniversaries Kept at Trinity Church, Pottsville—Notes

A SUNDAY SCHOOL INSTITUTE was held under the auspices of the diocesan Sunday School Commission at Calvary church, Wilkes-Barre (the Rev. Harry G. Hartman, vicar), on Monday, January 27th. At 2:30 P. M. the vicar welcomed the delegates, and the Rev. Robert P. Kreitler, rector of St. Luke's Church, Scranton, made an address on "The New View of Religious Education." The Rev. Stewart U. Mitman, Ph.D., department secretary of the General Board of Religious Education, spoke on "The Training of the Teacher." "Primary Methods in the Sunday School" was the subject of Mrs. Mary K. Hawkes of Philadelphia, and Mrs. John Loman of Philadelphia spoke in the afternoon and again in the evening on "The Catechism in Diagram, Picture, and Story." In the evening the Rev. Robert P. Kreitler spoke on "The Sunday School a School for Christian Practice," and Bishop Talbot discussed "The Sunday School Pupil and the Church at Large." On the following day an institute was held at Trinity church, Easton (the Rev. Archibald H. Bradshaw, rector). After a welcome by the rector, Miss Laura Boyer of Pottsville read a paper on "Missions in the Sunday School." Dr. Mitman spoke on "The Training of the Teacher," and Mrs. Mary K. Hawkes of Philadelphia on "Primary Methods in the Sunday School." Mrs. John Loman of Philadelphia spoke afternoon and evening on "The Catechism in Diagram, Picture, and Story." At the evening session the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, discussed "The Model Sunday School," and Mr. M. Alton Richards, supervising principal of schools in Palmer township, spoke of "Hand Work in the Sunday School," using charts, models of work done by pupils, and syllabi and other helps to gaining the interest of the pupil.

ON SUNDAY, February 2nd, the Feast of the Purification, at Trinity church, Pottsville (the Rev. Howard W. Diller, rector), the tenth anniversary of the rector was celebrated. The day was also the fifteenth anniversary of the coming of Bishop Talbot to the diocese of Bethlehem from the missionary district of Wyoming and Idaho, and the twenty-eighth anniversary of the Rev. Dr. James F. Powers, rector emeritus. Bishop Talbot preached at the morning and evening services, and advanced to the priesthood the Rev. Theodore John Dewees, a former member of the parish. The Rev. Gomer B. Matthews of St. Clair, read Morning Prayer. The Rev. W. R. Sewell of Christ Church, Frackville, acted as the Bishop's chaplain; the Rev. John Porter Briggs of All Saints' Church, Shenandoah, intoned the Litany; Dr. Powers read the Epistle, and the rector read the Gospel. The choir sang the Hallelujah Chorus from "The Messiah," and at the close of the evening service there was sung a *Te Deum* of thanksgiving. The offering amounted to \$1,000, and thus wiped out the debt of \$285 remaining on the parish house and substantially reduced a large debt for repairs to the church.

AT ST. JOHN'S CHURCH, Palmerton (the Rev. Henry Converse Parkman, missionary in charge), on Saturday afternoon, February 1st, a memorial service was held for the late Stephen S. Palmer, who built St. John's church as a memorial to his wife. Archdeacon Bresee was present, and Bishop Talbot preached the sermon. The parish house of the Church of All Angels, New York, was also a gift from Mr. Palmer.

ON SUNDAY AFTERNOON, February 2nd, the Sunday school of Trinity Church and the Chapel of the Resurrection, Pottsville, St. John's, Fishbach, and St. Paul's, Mechanicsville, united in a session at Trinity church,

Pottsville, and were addressed by Bishop Talbot.

THE RECTOR of the Church of the Good Shepherd, Scranton, the Rev. W. B. Beach, will give a series of sermons on Sunday evenings on "Famous Christian Paintings," and on Wednesday evenings on "Some Distinctive Marks of the Episcopal Church."

## COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Bishop and Clergy Discuss Social Problems—Popular Addresses at St. Peter's, Denver—Quiet Day at Colorado Springs for W. A.

THE BISHOP called an informal gathering of the clergy of the city of Denver at his study on the evening of January 15th. As a result two delegates from each parish have been appointed to attend a series of talks by Mrs. Noble at the home of Mrs. Hyde Clarke, to be given on social problems and to consider the best means for the Church to protect young people from temptation.

AT THE VESPER SERVICES on the Sundays in Lent the rector of St. Peter's Church, Denver, the Rev. W. H. Doggett, will deliver a series of addresses on "Popular Criticisms of the Episcopal Church."

ON January 30th the Bishop conducted a Quiet Day for members of the Woman's Auxiliary and others in Grace church, Colorado Springs, and gave several addresses on "Womanly Ideals."

## ERIE

ROGERS ISRAEL, D.D., Bishop

Meeting of the Archdeaconry of Ridgway

A SPLENDID MEETING of the archdeaconry of Ridgway, which consists of the clergy and lay deputies from the seven counties in the western half of the diocese, was held at Emmanuel church, Emporium, Pa., on January 29th and 30th. The meetings began with Evensong on Wednesday and addresses by the Rev. F. M. S. Taylor of Erie and the Bishop, followed by a reception to the Bishop and other clergy in the parish house. The next morning at 7:30 the Bishop celebrated the Holy Communion. Matins were said at 9:30, with a sermon by the Rev. George F. Potter of DuBois on "Lenten Duties," and at 11 there was held the business meeting of the archdeaconry, with reports by the Archdeacon and missionaries. After luncheon in the parish house there followed a missionary address by the Rev. Henry Mitchell of St. Marys, and a review of Littell's book *The Historians and the Reformation*, by the Rev. Clarence M. Conant, M.D., of Kane. In the evening the church was filled. After the office had been sung, the Rev. W. H. Overs, Ph.D., of Braddock, delivered an admirable address on "Western Equatorial Africa and its Missions." The session closed early the next morning with a celebration of the Holy Communion by Archdeacon Radcliffe of Ridgway.

BISHOP ISRAEL has issued his annual Lenten pastoral which was read in all the churches of the diocese on Quinquagesima Sunday. It is an earnest appeal to all Christians in his diocese to shut out the pleasures and dissipations of the world for the next six weeks and to learn the sweetness and helpfulness of following the Master's footsteps to Calvary.

## MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meeting of the Churchman's Club—Men's Guild of the Advent, Baltimore, Holds Annual Meeting—Notes

THE CHURCHMAN'S CLUB of the diocese of Maryland held its first meeting and banquet

of the season at the Hotel Belvedere, Baltimore, on the evening of January 30th. About 200 persons, including invited guests and a number of the clergy, were present. Mr. R. Brent Keyser, president of the club, presided, and after a short address of welcome, introduced Mr. Charles H. Grasty, president of the A. S. Abell (*Baltimore Sun*) Company, who, in a most thoughtful and earnest address, spoke of the proposed plans for the erection of a noble cathedral for the diocese and of its immense value to Baltimore, and urged the men present to build it as quickly as possible. He was followed by the Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, Baltimore, who, in a most inspiring address, appealed to the men to remain true to the Anglo-Saxon ideals and traditions, and then described the three stages in Church development; first, the *inspirational* Church, next the *institutional* Church which is passing away and making room for the *community* Church. The closing address was delivered by the Bishop of the diocese, who spoke of what has already been accomplished of the cathedral plans, and of the work of the Bishop Paret Memorial House, and also gave a resume of the amounts of money, more than \$20,000, received by him since his consecration three years ago, for special purposes.

THERE was a large attendance at the fifth annual banquet of the Men's Guild of the Chapel of the Advent, Baltimore, held in the parish house on the evening of February 4th. The banquet was served by the Pastoral Aid Society of the chapel under the direction of its president, Mrs. Christopher. Mr. Reginald Stewbridge, Sr., acted as toastmaster. Interesting and helpful addresses were made by the Rev. Herbert Parrish, rector of St. Luke's Church, on "Civic Righteousness," by the Rev. A. C. Powell, D.D., and the Rev. Romilly F. Humphries, associate rector of Grace and St. Peter's Church, on "The Social Evil," and by City Councilman Heintzman on "How to Promote the Civic and Physical Welfare of the Community." Others who spoke were the Rev. O. W. Ziegler, rector of St. Mark's Church; Dr. Henry Barton Jacobs, of Grace and St. Peter's, and the vicar, the Rev. C. P. Sparling.

THURSDAY, January 30th, was kept at St. John's church, Mt. Washington, Baltimore county (the Rev. Wilbur F. Watkins, Jr., rector), as a "Quiet Day" preparatory to the Lenten season, for the women of the congregation. The services began with the Holy Communion at 10 A. M. The Rev. Robert A. Castleman of Elkridge was in charge and delivered a series of most helpful addresses, interspersed with intercessions and meditations on the topics, "How Worthily to Prepare for the Holy Communion," "How to Pray," and "How to Give." There was a good attendance.

THE CLERICAL ASSOCIATION of Baltimore and other clergy of the diocese, by invitation of Bishop Murray, gathered at Christ Church

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chapel, Baltimore, on Shrove Tuesday, February 4th, for a pre-Lenten conference. At 10 A. M. there was a celebration of the Holy Communion, following which the Bishop gave a thoughtful and stimulating series of addresses on the subject, "The Companionship and Power of the Holy Ghost." The session ended at 2 P. M., when luncheon was served in the parish house. Some eighty-two of the clergy were present.

THE DIOCESAN PAPER, the *Maryland Churchman*, begins a new volume on January 1st, by appearing in a new dress, in a new and more convenient size, in pamphlet form, with new cover, new type, etc. The Rev. Frank M. Gibson, Ph.D., the diocesan librarian, remains editor, with Mr. Harry W. Atkinson, an active young Churchman, as business manager.

A "QUIET HOUR," for the Churchwomen of Baltimore and vicinity, held under the auspices of the Daughters of the King, was conducted in the afternoon of Shrove Tuesday, February 4th, at the Church of the Ascension, by the rector, the Rev. Richard W. Hogue.

### MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop  
Bishop Boyd-Carpenter Visits Boston—Notable Carving for All Saints', Ashmont—Notes

BISHOP BOYD-CARPENTER has been making a deep impression wherever he has preached. His first sermon at St. Paul's Cathedral taxed the edifice to its limit. For the four noon-day services the crowds hung breathless on every word he uttered, and again when he preached at the morning service at Trinity Church on February 2nd the church could not hold the people who wanted to hear this famous English preacher. Bishop Boyd-Carpenter has accepted an invitation to address the Boston Ministers' Union, composed of the clergymen of the Evangelical denominations, at Park Street Church on Monday, February 10th, on "The Prospect of Church Unity." While in town the Bishop and his wife are guests of Bishop Lawrence.

THE LATEST WORK in wood-carving by I. Kirchmayer has lately been on exhibition in Boston at the gallery of the Arts and Crafts Society. It is a high relief carved in oak in the American Gothic style and is for All Saints' Church, Ashmont. It represents the coronation of the Virgin Mary and it is generally regarded as about the best piece of work that Kirchmayer has done in a long time. The Virgin is shown standing on the crescent moon, holding the child in her arms, while two angels, one on each side, lift the crown to place it on her head. Two other adoring angels are kneeling at her feet. The faces and hands of the Virgin and the angels are exceedingly fine in type and expression.

MRS. SARAH E. DOUGLASS, widow of the Rev. Malcolm Douglass, died on February 6th at her home in Newton Highlands. She was the daughter of the Rev. Dr. Benjamin Hale, who was prominent in the Church in the early days. Her husband had been rector of parishes in New York, Vermont, and in Andover, Mass. At one time the Rev. Mr. Douglass was president of Norwich University in Vermont. He has been dead about twenty-five years.

THE TWENTIETH ANNIVERSARY of the organizing of Trinity mission at Stoughton and the fourteenth anniversary of the first service in the church were held on February 3rd, and addresses were made by Archdeacon Samuel G. Babcock, the Rev. William Grainger of Canton, and S. A. Hazard and William E. Battles, lay readers, the latter now in charge of the mission.

DEAN SUMNER of the Cathedral of SS. Peter and Paul, Chicago, who was taken suddenly ill on his arrival in Boston a few months ago, will be in Boston again shortly, and on February 16th will preach twice in St.

Paul's Cathedral. His two sermons will be on "The Church and Social Service" and "The Church and Her Civic Responsibility."

ST. CUTHBERT'S CHAPEL, which is a mission of All Saints' Church, Ashmont, is showing itself a most encouraging undertaking. The Rev. Simon Blinn Blunt, rector of All Saints', has appointed an advisory committee which will assume certain local responsibilities and assist in various ways in pushing the work of the mission.

BISHOP WELLER of Fond du Lac preached at the late afternoon service at the Church of the Advent, Boston, on Monday, February 10th. The Bishop reached Boston on the previous Saturday and went up to Concord, N. H., where on Sunday he preached at St. Paul's School.

PROFESSOR EDWARD S. DROWN of the Episcopal Theological School, repeated his memorial sermon on Professor Nash at St. Paul's Cathedral on Monday, February 3rd, before a large congregation.

EMMANUEL CHURCH at Wakefield has relinquished further missionary aid, and now becomes a self-supporting parish. The vestry also has voted to increase the rector's salary.

### MISSOURI

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

Opening of Lenten Services in St. Louis, and Meeting of Church Club in Honor of Dr. Lubeck

THE GARRICK THEATRE Lenten services, maintained by the Brotherhood of St. Andrew, have begun with a good attendance during the first week. The Rev. Dr. Lubeck of New York City is the first preacher. The Church Club of St. Louis gave an opportunity to the Churchmen of the city to meet Dr. Lubeck at luncheon at the City Club, on Friday, February 7th. About forty men met, and Dr. Lubeck in a happy little talk gave them some very clear and cogent reasons for both continuing all the work they are doing as laymen of the Church, and enlarging its scope. The rest of the preachers at the theatre services for this year are drawn from the local force of clergy, unless the Rev. H. Percy Silver, secretary of the Seventh Missionary Department, must be excepted from that term. The list includes the Rev. Z. B. T. Phillips, Bishop Tuttle, the Rev. James Wise, the Rev. J. Courtney Jones, the Rev. H. Percy Silver, and the Rev. Edmund Duckworth.

### NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop  
Annual Meeting and Institute of the Camden District of the Church Sunday School Association

THE ANNUAL MEETING and institute of the Camden district of the Church Sunday School Association was held in St. John's church, Camden, on Monday, February 3rd. A short service was said and an address of welcome given by the rector, the Rev. Charles L. Cooder, D.D. The president of the association, the Rev. R. E. Brestell, presided at the subsequent sessions. An address on "Sunday School Methods" was made by the Rev. Thomas A. Conover of Bernardville, and the afternoon session was occupied with a very spirited and profitable discussion of methods and problems. The evening speakers were the Rev. Messrs. James B. Halsey of Pennsylvania, and Kensey J. Hammond of Delaware. The Camden district includes twenty-one schools, about half of which were represented at the meeting.

### OHIO

WM. A. LEONARD, D.D., Bishop  
Friday Evening Lectures at St. James', Painesville—Many Special Services in Cleveland

A COURSE of Friday evening lectures during Lent is being given in the chapel of St. James' Church, Painesville (the Rev. Robert

J. Freeborn, rector), by Miss Virginia E. Percival, of Lake Erie College, on the following topics: "The Old Sacred Drama and Its Relation to the New Religious Plays"; "St. Bernard of Clairvaux and two Hymns of the Church"; "St. Francis of Assisi, the Troubadour of God"; "Juliana of Norwich and *The Revelations of Divine Love*"; "Thomas à Kempis and *The Imitation of Christ*." The same course is also repeated on Wednesday afternoons at Lake Erie College.

THE LENTEN PROGRAMMES issued by some of the Cleveland churches anticipate a busy and profitable season. Lectures on Anglican Church History, and the missionary work of the Church, illustrated by stereopticon views are noticeable features of the programme. Exchanges of pulpits will be frequent, and special courses of sermons are announced. The Brotherhood of St. Andrew is formulating plans for a series of noon-day services in the business section of the city during the last two weeks of Lent, which will be announced later.

### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Annual Visitation of the Church Home, Pittsburgh—Noon-day Services Opened in Pittsburgh—Quiet Day Held for the Clergy

THE BISHOP of the diocese made his annual visitation to the Church Home on the feast of the Purification. In the morning the Holy Communion was celebrated, the Bishop officiating, assisted by the Rev. Frederic Welham, chaplain of the St. Margaret Memorial Hospital. In the afternoon there was a public catechising of the children by the chaplain of the home, the Rev. W. N. Clapp, with Baptism and rite of Confirmation. The home now includes among its inmates thirteen old ladies and eighty-seven children.

THE NOON-DAY Lenten services under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew opened with a large congregation on Ash Wednesday at Trinity church, Pittsburgh, when the Bishop of the diocese made the address. Addresses

### A DIFFERENCE

#### It Paid This Man to Change Food

"What is called 'good living' eventually brought me to a condition quite the reverse of good health," writes a N. Y. merchant.

"Improper eating told on me till my stomach became so weak that food nauseated me, even the lightest and simplest lunch, and I was much depressed after a night of uneasy slumber, unfitting me for business.

"This condition was discouraging, as I could find no way to improve it. Then I saw the advertisement of Grape-Nuts food, and decided to try it, and became delighted with the result.

"For the past three years I have used Grape-Nuts and nothing else for my breakfast and for lunch before retiring. It speedily set my stomach right and I congratulate myself that I have regained my health. There is no greater comfort for a tired man than a lunch of Grape-Nuts. It insures restful sleep, and an awakening in the morning with a feeling of buoyant courage and hopefulness.

"Grape-Nuts has been a boon to my whole family. It has made of our 2-year-old boy, who used to be unable to digest much of anything, a robust, healthy, little rascal weighing 32 pounds. Mankind certainly owes a debt of gratitude to the expert who invented this perfect food." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

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

during the remaining four days of the week were by the Rev. A. C. Howell of Sewickley.

THE REV. HERMAN PAGE DYER of Philadelphia conducted a Quiet Day for the clergy of the diocese on Monday, February 3rd, at the St. Mary Memorial church, Pittsburgh.

### QUINCY

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

St. Paul's Church, Warsaw, Celebrates Patronal Festival—Ancient Customs Followed at Cathedral on Candlemas Day

ST. PAUL'S CHURCH, Warsaw, celebrated its patronal festival on St. Paul's Day, January 25th. At the vesper service on the preceding day, after an organ recital by Professor Fuller, organist of St. John's Church, Keokuk, Iowa, the following clergy were present from neighboring parishes: the Rev. Canon W. O. Cone of Quincy, the Rev. J. E. Rudd of Fort Madison, and the Rev. Messrs. John C. Sage and C. Maltes of Keokuk. The service was sung by the Rev. John Forbes Mitchell, deacon in charge. The church was filled. The Rev. John C. Sage preached the sermon. On the following morning, St. Paul's Day, the Eucharist was celebrated at 7:30 and at 10:30, the Rev. Dr. Rudd being celebrant, who also preached a short sermon in which he told personal reminiscences of his early connection with the diocese of Quincy. In this service the Rev. Canon Cone and the Rev. J. F. Mitchell assisted. St. Paul's has one of the most beautiful Church buildings to be found in the diocese. The cornerstone was laid by Bishop Burgess on St. Paul's Day, 1884, during the rectorate of the Rev. Mr. Bardens.

THE CATHEDRAL CHURCH of St. John observed Candlemas Day with fitting services. At the late Eucharist, in accord with the Church's ancient customs, there was a procession around the church with tapers. The Very Rev. Chapman Lewis preached a sermon on "The Discipline of the Virgin Mother."

### RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Bishop Perry Holds Quiet Day for the Clergy—Special Lenten Services in Newport—Notes

BISHOP PERRY held his annual pre-Lenten "Quiet Day" and conference with his clergy on Monday, February 3rd, at St. John's church, Providence. The Holy Communion was celebrated at 10 A. M. and the meditation given at 11. From 12 noon to 1 o'clock was occupied in silence and the offering of intercessions. Luncheon was served in the parish house at 1. A conference was held in the parish house from 2 until 4 o'clock. There were a large number of the clergy present. The topic of the Bishop's meditation was "The Meaning of True Priesthood." The address was exceedingly helpful and suggestive, making a profound impression upon all. The Bishop showed clearly that the degree of helpfulness of the priest in coming in contact with souls was determined by his own spiritual touch with God, and the degree to which his own life was an open avenue from God to his people. At the conference in the afternoon the subject of a priest's use of his time in study, reading, and parish visiting, and his contact with souls in visiting, preaching, and in confession were fully and freely discussed by the clergy present.

THE FOUR PARISHES in Newport are joining in services on Wednesdays in Lent with visiting clergymen as preachers. These services are held in turn at the several churches as follows: February 19th, at St. George's, the Rev. Frank Warfield Crowder, Ph.D., of Grace Church, Providence, preacher; February

26th, at Emmanuel, the Rev. Charles E. Jackson of Fall River, preacher; March 5th, at St. John's, the Rev. Sidney Atmore Caine of Bristol, preacher; March 12th, at Trinity, the Rev. George McC. Fiske, D.D., of Providence, preacher. At St. George's, the rector, the Rev. George Vernon Dickey, will deliver two courses of sermons on Sundays, on "The Proposed Change of Name of the Protestant Episcopal Church," and "Church Unity." In the morning the subject will be discussed and in the evening questions on the same will be answered. At Trinity there will be special preachers on Thursday nights in Kay chapel as follows: the Rev. Ernest J. Dennen, the Rev. Anson B. Howard, the Rev. Herbert C. Dana, the Rev. Geo. Grenville Merrill, the Rev. William Leopold Essex, the Rev. Wm. F. B. Jackson.

ST. MARY'S CHURCH, East Providence (the Rev. Herbert C. Dana, rector), observed its annual parochial festival on the Feast of the Purification, Sunday, February 2nd. There was a corporate Communion of the parish at the early celebration of the Holy Eucharist at 7:30 A. M., at which the newly confirmed made their first Communion. At 10:30 a festal Eucharist was sung and the rector preached. In the evening a procession of the guilds of the parish formed the opening ceremony of the choral evensong. The Guild of Servers, the Guild of St. Mary for girls, and the Guild of St. John for men, took part. The lay reader of the parish wore for the first time a lay reader's tippet, probably the first and only one worn in the United States. The Rev. Anson Burdett Howard, priest in charge of St. Paul's Church, Portsmouth, R. I., was the special preacher for the occasion.

SEVERAL of the churches in Pawtucket and Central Falls have combined to hold union services each week in Lent in turn in addition to their parochial observances. The services are held on Wednesdays as follows: February 12th, Church of the Advent, subject of sermon, "How the Other Half Lives"; February 19th, St. Luke's, subject, "Where the Other Half Lives"; February 20th, Trinity, subject, "Women and Children in Toil"; March 5th, Good Shepherd, subject, "The Amusement Problem"; March 12th, St. George's, subject, "The Coming City."

IT IS PROPOSED to hold a Sunday school service for the presentation of the Lenten offering for missions in Newport as well as in Providence this year, soon after Easter. Very few are able to attend the great meeting in Providence from Newport and other points in the southern part of the island and consequently it has been of very little value to them. A largely attended and inspiring service however can be held in Newport.

THE LENTEN SCHEDULE of services of Trinity Church, Pawtucket (the Rev. J. Hugo Klaren, rector), includes mission services on Thursday afternoon and evening and a celebration of the Holy Communion on the following Friday morning throughout the season, except in Holy Week, conducted by the Rev. Father Bull, S.S.J.E., of Boston.

### SACRAMENTO

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

Meeting of the Sonoma Convocation—Extend Mission Work by Appointing an Archdeacon—Department Secretary Visits Diocese.

THE SONOMA CONVOCATION met in Napa on January 28th and 29th in St. Mary's church. There was a fair attendance of clergy present and the Bishop took a deep interest in the whole proceedings. He read an admirable paper on "The Red Plague in our California Towns" which brought high commendation from all who heard it. On

### THE DOCTOR'S ADVICE

Your family doctor sustains peculiarly intimate relations to your family. He is generally a friendly counselor in all sorts of family affairs as well as medical adviser. He knows more about you and your children than any other person outside of the home circle. Your dependence upon him at critical times has developed a relation of trust and confidence.

And these are the reasons you go to him every time you have a little stomachache, every time your digestive organs rebel against misuse or bad treatment. This is a wise proceeding on your part, but it is well to remember that the doctor does not know nearly as much as you do about your stomach for the reason that he hasn't lived with it as long as you have.

If your doctor is a wise counselor he will not be content with giving you medicine. He will tell you that the practice of eating a well-cooked cereal food every morning for breakfast will not only strengthen digestion but will keep the bowels healthy and active. A good cereal, in fact, will keep the entire alimentary tract clean and healthy.

The best cereal for this purpose is Shredded Wheat Biscuit because it not only contains all the body-building material in the whole wheat grain in its most digestible form, but also contains the outer bran coat of the wheat in such a form that it stimulates peristalsis (bowel exercise) without irritating the intestines. Many persons whose stomachs will not digest ordinary foods or will not even retain ordinary foods, have no difficulty in digesting and assimilating Shredded Wheat. It is the whole wheat steam-cooked and drawn out into filmy, porous shreds and then twice baked. It is not only the most strengthening and the most easily digested of all the cereals, but being made in biscuit form it is so easy to prepare a deliciously nourishing meal with it in a few moments in combination with stewed prunes, sliced bananas, baked apples, canned peaches or other stewed or preserved fruits. Two of these biscuits, eaten with hot milk for breakfast, will supply all the strength-giving nutriment needed for a half day's work or play.

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account of proposed legislation in the senate on this subject, Christian people of every complexion are much stirred up in this matter, and it has been remarked that the members of the Church are by no means backward in urging immediate reforms. The president of the convocation is the Rev. Irving E. Baxter, the rector of Napa, and he presided at the different sessions. The details of the proposed reform bills were explained by the Rev. C. E. Farrar of Sacramento. The Rev. John Barrett of Vallejo ably introduced the subject, "Are we a Teaching Church; if so, how, when, and to what extent?" "How shall we preach to make the Gospel more effective?" was the theme appointed to the Rev. E. Bradley of Santa Rosa, and "The Missions of the Diocese" was assigned to the Rev. Isaac Dawson, the secretary of the Board of Missions.

AT A RECENT MEETING of the Board of Missions of the diocese the Bishop appointed the Rev. D. E. Holt of Oroville, Archdeacon of the diocese. The appointment was of course confirmed by the Board. Mr. Holt has labored faithfully in the diocese for twelve years and he has already launched into the work of his new office with commendable energy. He has rendered assistance to several struggling parishes and has for the present especial oversight of Oroville and Placerville and several missions in Solano and Yolo counties.

THE REV. G. C. HUNTING, secretary of the Eighth Department, visited the see city on January 25th and 26th and made seven public addresses during his two days' visit.

**SOUTHERN OHIO**

BOYD VINCENT, D.D., Bishop

Annual Meeting of the Cincinnati Maternity Society—The Lenten Services in Cincinnati

THE MATERNITY SOCIETY, one of the diocesan institutions noted for its good work, had its annual meeting at St. Paul's Cathedral, Cincinnati, on Monday, February 3rd, being the nearest date to the Feast of the Purification of the Blessed Virgin Mary, on which a business meeting could be held. After the celebration of the Holy Communion by the Rev. Canon Charles G. Reade, assisted by the Rev. H. G. Raps, curate of the Cathedral, and a brief address by the canon, the meeting was held with reports showing a great increase in the work of the society, 193 cases having been cared for last year. The society has two trained nurses and a visitor in its service. The following prominent Cincinnati women were elected as officers: President, Mrs. W. Austin Goodman; First Vice-President, Mrs. Tylor Field; Second Vice-President, Mrs. Wallace E. McCaw; Third Vice-President, Mrs. William H. Harrison; Recording Secretary, Mrs. J. Nevin Roberts; Corresponding Secretary, Mrs. George H. Warrington; Treasurer, Mrs. J. K. Pollock.

THE LENTEN noon-day services began at the Lyric Theatre in Cincinnati on Ash Wednesday with an excellent attendance, with the Rev. Walter Lowrie of St. Paul's Church, Rome, Italy, as the first speaker. Other speakers will be: Bishop-elect T. I. Reese of Trinity Church, Columbus, Ohio; Bishop McCormick of Western Michigan; the Rev. Walter Lowrie, St. Paul's Church, Rome, Italy; the Rev. E. A. Powell, All Saints' Church, Portsmouth, Ohio; the Rev. J. Howard Melish, Holy Trinity Church, Brooklyn, N. Y.; the Rev. C. C. Rollit, secretary of the Seventh Department, Minneapolis; the Rev. Holmes Whitmore, St. Paul's Church, Milwaukee; the Rev. R. H. F. Gairdner, St. Martin's Church, Chicago; the Rev. H. P. Bull, S.S.J.E., Boston, Mass., and Bishop Vincent.

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## TENNESSEE

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

B. S. A. Holds Lenten Services in Memphis—  
Extra-Parochial Work Done by the Clergy  
of the City of Memphis—Notes

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew has arranged for mid-day Lenten services at one of the downtown theatres in Memphis. Among the speakers are the Rev. H. J. Mikell of Nashville, Tenn., the Rev. W. C. Whitaker of Knoxville, Tenn., the Bishop of Tennessee, the Rev. D. C. Wright of Louisville, Ky., the Rev. C. S. Ware of Bolivar, Tenn., the Rev. A. R. Edbrooke of New Orleans, La., the Rev. G. O. Watts of Jackson, Tenn., and the Rev. Irenaeus Trout of Grenada, Miss. The local clergy will take a few dates.

MEN'S BIBLE CLASSES are in operation in all the parishes of Memphis as a great impetus was given the movement by the visit of Mr. B. F. Finney, the traveling secretary of the Brotherhood. The clergy of Memphis provide regular services in turn at West Tennessee Normal School, the Home for Incurables, the Old Women's Home, the Old Men's Home, the Illinois Central R. R. Shops, together with occasional visits to all the institutions and hospitals.

EMMANUEL CHURCH, La Grange, Tenn. has been undergoing extensive repairs which will render it far more attractive. This church is one of the oldest in the diocese and was used as a hospital during the Civil War, being one of the churches that had a gallery for the slaves. The Rev. C. S. Ware of Bolivar, Tenn., serves this church in addition to his many other duties.

ST. ANDREW'S CHURCH, Collierville, Tenn. (the Rev. Prentice A. Pugh, priest in charge), has a thriving Sunday school of nearly fifty and at their Christmas celebration and tree they gave a generous offering to the Church Orphans' Home, Memphis, Tenn., besides a gift to the rector.

THE MEN of St. Luke's Church, Jackson, Tenn. (the Rev. G. O. Watts, rector), had a dinner on the night of January 31st, at which time addresses were made by the rector, also by the Rev. John B. Cannon of Memphis, Tenn., and Archdeacon A. C. McCabe of West Tennessee.

ARCHDEACON T. D. WINDIATE of Middle Tennessee has provided with the assistance of lay readers for Lenten services at some twenty points in his territory.

## WASHINGTON

ALFRED HARDING, D.D., Bishop

Lectures on the Anglican Position—Clericus Aids  
in Placing Bibles in Washington Hotels—Notes

A COURSE of lectures is to be given on four Friday afternoons this Lent at the Columbia Theatre by the Rev. E. Edmund Seyzinger, of the Community of the Resurrection, Mirfield, England, on "The Continuity, Doctrine, and Present-Day Power of the Anglican Church." The subjects of these lectures are "The Claims of the Anglican Church," "The Validity of Anglican Orders," "The Authority of the Church," "Church Ideals in Social Life: Practical Outcome."

AS THE OUTCOME of a meeting of the Washington Clericus, held two or three months ago, substantial help was given by the members to the efforts of the Gideons and the Y. M. C. A. to place Bibles in every guest room of seventy-eight hotels of Washington.

THE WOMAN'S AUXILIARY of the diocese of Washington held its monthly meeting in St. John's parish hall, on Tuesday last, when Mrs. Cooper gave an illustrated lecture on the "Anapahoe Indians."

THE NOONTIDE SERVICES in Lent, which have been carried on at Epiphany Church for many years past, are again being held this year. They began on February 10th. They are, as heretofore, under the direction of the Brotherhood of St. Andrew.

AT THE RESIDENCE of Bishop Harding, on January 28th, the board of governors of the Episcopal Home for Children, held their annual meeting. Eighteen parishes were represented. There are sixty children in the home.

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ington—Notes

IN PLACE of worship in Trinity chapel, Buffalo, on the afternoon of Tuesdays during Lent, talks, illustrated by a rich collection of stereopticon slides, will be given in the parish house by the Rev. Wallace M. Gordon, the rector's assistant. These will consist of a description of the mission work of the Church in various fields, the Philippines, Hawaii, North Carolina, China, and also some personal observations of Mr. Gordon in a recent visit to Palestine and Syria. On Wednesday evenings during Lent the rector, the Rev. Cameron J. Davis, will give a series of lec-

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tures in the parish house upon the Life of Christ. These also will be illustrated by various slides and photographs and in order to emphasize the devotional side, each week there will be suggested Bible readings and other references cognate to the week's subject.

ON FEBRUARY 16th, being the Sunday preceding Washington's Birthday, the children's service at the Church of the Ascension, Buffalo (the Rev. Charles A. Jessup, D.D., rector), will be of a commemorative character with an address on the character of Washington. At the close of the service will be read some of the prayers which President Washington compiled for the use of himself and his household and copied in a book which he kept for that purpose. The offering at this service will be for the building fund of the Washington Memorial chapel at Valley Forge.

ON MONDAY of last week the "Country Parsons," a social organization of the diocesan clergy, were entertained at luncheon by the Rev. Cameron J. Davis, rector of Trinity Church, Buffalo. The Rev. Murray Bartlett, D.D., president of the University of the Philippines and a former "Country Parson," was the guest of honor and made an address on the Church's condition in the Philippines.

THE REV. JOHN C. WARD, rector of Grace Church, Buffalo, is giving a course of lantern talks in the parish house on Friday evenings during Lent. His subject will be "Bible Heroes and Their Home Lands." Each talk will be illustrated by fifty special stereopticon views.

CANADA

Diocesan Notes of the Dominion

Diocese of Niagara

IT WAS REPORTED at the meeting of the Sunday School committee for the diocese, held at Hamilton in January, that the apportionment for both the general and diocesan Sunday School Commissions had been fully met. A diocesan exhibit of Sunday school material is to be formed. A recommendation was sent in that the day, for some years called Children's Day, should be changed to Sunday School Day. There will not be another meeting of the committee till April.—THE REV. DR. RENISON, rector of the Church of the Ascension, Hamilton, for some years a missionary in the extreme north, was the special preacher at the January meeting of the Deanery of Wellington, at Fergus. There was a very good attendance at the meeting, and amongst the subjects discussed was a paper on "Immigration" and an address on "Efficiency in Missionary Work" by the secretary of the Laymen's Missionary Movement. Rural Dean Naftel was in the chair.—THE HANDSOME lectern, given by the Burton family to St. Matthew's church, Hamilton, was dedicated by Bishop Clark, who afterwards preached on the subject of memorials, urging that costly ones be placed rather in hospitals or churches than in cemeteries.

Diocese of Algoma

IT WAS DECIDED at the vestry meeting of St. Thomas' Church, Fort William, to obtain a site for a new church; to endeavor to sell the present one and to make a strong effort to build a parsonage for the incumbent.

Diocese of Ontario

AT THE SYNOD service in St. George's Cathedral, Kingston, on January 28th, the subject of the sermon of Dean Abbott (of Niagara) was "True Christianity," which he described as a "Consuming Fire." The bell presented to the Cathedral by the Pense family was dedicated by Bishop Mills at this service and also the Holy Table and retables presented in memory of Archdeacon Bedford-Jones. Bishop Mills in his charge to the

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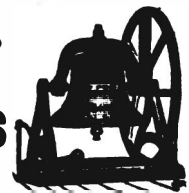
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synod mentioned the recent circular on Church Unity, circulated in Canada, and said that while its authors hoped its suggestions might lead to Christian union, if they had been students of human nature they might have known that they would have the opposite result.

*Diocese of Huron*

TRINITY CHURCH, Durham, has been greatly improved by the completion of the basement to use as a Sunday school room and guild room. The cost was about \$15,000.—THE SPECIAL PREACHER at the January meeting of the Rural Deanery of Essex, in the parish of Christ Church, Amherstburg, was the Rev. W. A. Atkinson, rector of St. Matthias' Church, Detroit. There was a very large attendance of delegates.

*Diocese of Toronto*

IT IS EXPECTED that the new church of St. Martin's-in-the-Fields, Toronto, will be one of the finest churches in the city, when completed. The old church was destroyed by fire in the autumn and the congregation at present have services in a school room. The new church will cost about \$30,000.—THE NEW RECTOR of St. John the Evangelist, Toronto, in succession to the late Canon Williamson, is the Rev. J. R. McLean, vicar of the church for some years.—THE PREACHER in the Church of St. Mary Magdalene, Toronto, on February 2nd, was the Rev. Professor Jenks of the General Theological Seminary, New York.—BISHOP SWEENEY presided at the annual meeting of the Georgina House, a Home for Girls, Toronto. He dedicated the new wing, just finished. Excellent work seems to be done in this institution. The new dining room was furnished by Mrs. J. C. Eaton. Accomodation in the Home is never sufficient to supply all the applications for admission from business girls.—THE ANNUAL MEETING of the Canadian council of the Daughters of the King was held January 25th in the schoolhouse of St. Anne's Church, Toronto. The triennial convention of the order is to be held in the end of August. A change in the wording of the rule of service has been suggested, so that in order to meet the views of many earnest Churchwomen the rule should be made to read, "To make earnest efforts to bring other women within hearing of the Gospel of Christ, as set forth in the services of the Church and of the Bible classes." This change will be further discussed and decided upon at the coming convention.

*Diocese of Montreal*

IN HIS ADDRESS in Christ Church Cathedral, on Ash Wednesday, Bishop Farthing condemned some ways of keeping Lent. He mentioned how in a house in which he had been staying, the most expensive fish was placed upon the table and yet this was called fasting; but true fasting, the Bishop said, was good if only to teach the lesson of self-control. The Bishop also gave an address at the first mid-day Lenten service in the business part of the city.

### The Magazines

*Musical America*, always full of interest to music lovers, is especially attractive in its issue for the 8th inst. The front page has an admirable picture of Edmund Clement as "Hoffman." This distinguished French tenor is now touring this country. Musical people will be greatly interested by reading this admirable journal of musical art. It is published at 505 Fifth avenue, New York. \$2.00 per year.

IT IS EASY to talk glibly of serving humanity and to forget to pass the salt to the man who sits next us at table, to think of placing our lives at a world's disposal and neglect the small attentions which mean so much in our own home.—*Henry Sloane Coffin.*

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is neat in appearance, light and durable. It is made in Morocco grain Pantasote leather, with waterproof cloth inside finish—Moleskin, black fuzzy lining—Seal grain leather, silk moire or leather lining, and Genuine Seal, leather lined.

Encloses Cassock, Surplice, Stole, etc., without mussing, and is the most satisfactory case on the market for the use of the Bishops and Clergy.

**PRICES**

Pantasote Leather . . . . .	\$ 3.50
Moleskin . . . . .	5.00
Morocco Grain (moire lined) . . . . .	6.50
Morocco Grain (leather lined) . . . . .	8.50
Genuine Seal (leather lined) . . . . .	17.50

Prices include initial letter in gold or silver finish without extra charge. Name stamped in gold, 50c extra. Fancy initials or monograms charged extra according to labor and material.

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