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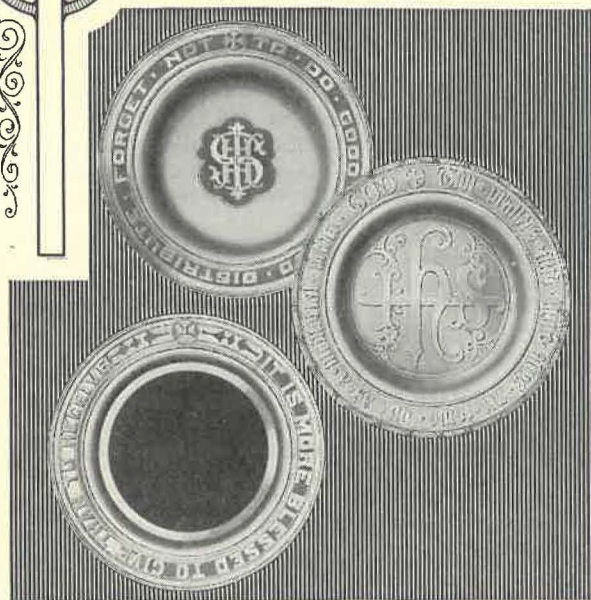
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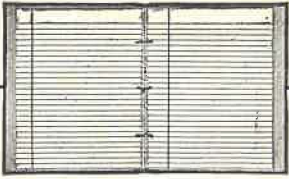
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MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 8, 1913.

NO. 19

EDITORIALS AND COMMENTS

Episcopal or American Catholic?

IN considering last week the California Memorial to General Convention, which asks, among other things, that this Church be hereafter described officially as The Episcopal Church, we showed how different were the grounds upon which that term is commended in 1913 from those that were so nearly effectual in 1910. We agreed, at the same time, that other sufficient grounds for the selection of that name might be suggested.

In the meantime we have seen the remarkable paper by the Rev. C. B. Wilmer, D.D., in the *Churchman* of February 22nd, entitled "The Present Status of the Change-of-Name Movement." Dr. Wilmer also reviews the Round Table measures and expresses deep regret, as did we last week, that those who have written on the subject of the Name should be willing to treat those measures so inadequately. Saying frankly that prior to the year 1910 he had vigorously opposed the movement to change the Name, Dr. Wilmer desires to "bear witness to some facts which either are not known or, at least, are persistently ignored."

"To come at once to the point," he says, "what differentiates the change-of-name movement of 1910 from any and all others is: (1) The use of the word Catholic to indicate our Church's true historical position as a branch of the one Holy Catholic Church, a position not denied by any within our borders (see *Century Dictionary* under 'Catholic'); secondly, the use of this same word 'Catholic' in the broad and comprehensive and nonpartisan sense of allowing all possible liberty of thought within the Church so long as not inconsistent with the Church's fundamental and unchangeable faith; thirdly, to conserve (not to repudiate) what seemed to some of us the true and legitimate and permanent results of the Reformation as accepted by the Anglican Communion; only, those results were not to be left as largely at present they are left to be guessed at through individualistic and irresponsible interpretations of the word 'Protestant,' but to put down in black and white (and so bring forward for discussion) what we conceived to be our Reformation heritage; and thus, fourthly, not only to conserve some Protestant principles but also to bring them to a position of yet larger usefulness within the fold of Catholicity. Now I submit that this proposal is not accurately described as an attempt to undo the Reformation, nor as a stream of undesirable water with which a few rills of liberal and conservative influence were permitted to mingle. And if our proposal be so terrible a thing, it is strange that those who are attacking it do not criticise it upon its merits or even tell their readers or their congregations what the proposal actually is."

Dr. Wilmer then relates in detail the "statement of principles" that General Convention was asked to set forth, and adds:

"Now of this comprehensive programme it is quite open to any one to say that it gives too much or too little liberty of thought, or that the Prayer Book does not enshrine enough of the principles of the Reformation, or to make any similar criticism. The one thing not justly chargeable against it is that it stands for a movement whose object is to play into the hands of one party within the Church, or which designs to eliminate from the Church all of the results of the Reformation and all that the word Protestant stands for."

Saying how convinced he is that the late Rev. Dr. Hunting-

ton would have welcomed the proposals then made—in which we entirely agree with Dr. Wilmer—he speaks of "the irony of fate that the pamphlets which have been put forth against this proposal should have received the name of 'The Grace Church Conference.'" And proceeding then to the immediate question of the Name, he easily brushes aside the trivial objections that have been made to the use of the word Catholic in that connection, and shows that only by the use of that name "properly understood" can our position be adequately represented. "Aye, there's the rub," it will be said, 'Catholic is and will be misunderstood.' Then," he quickly adds, "it is our duty to explain it." One wonders how those Protestant Churchmen, often from old dioceses and old parishes that are largely populated with old Church families, do not see what a shameful reflection it is upon their own clergy, present and past, to maintain that these hereditary Churchmen are so ignorant of the Church that they will not understand what is meant if the word Catholic be used in the national title of the Church. The answer to the argument from ignorance is that if, after a century of opportunity, Protestant Churchmen have been left in such depths of ignorance as some of the pamphleteers on their behalf have maintained, it is high time that the Church took some other method of enlightening them. Dr. Wilmer's conclusion is in favor of the title, The American Catholic Church.

Since, then, he who had so active and efficient a part in promoting the Round Table measures of 1910, thinks, with THE LIVING CHURCH, that the style of title then suggested, is not, on its merits, the best solution of the case that may be made, shall we acquiesce in the movement started by the diocese of California to enact those measures, without change, in view of their rejection by the great bulk of those who have spoken on behalf of Protestant Churchmanship in the last General Convention and since? Or shall we more wisely revert to the original propositions submitted by Dr. Wilmer and his associate to the Round Table conferees, and ask that the Church be termed the American Catholic Church, commonly called the Protestant Episcopal Church?

We believe we are entirely open-minded in this. When others believed that a plan other than our own was better for trial in 1910, we gave our full coöperation to the making of the attempt. We could do so again, should it seem the part of wisdom.

WE CAN SEE much in favor of the California plan by which we drop the word Protestant and become the Episcopal Church, defining it on the Title Page of the Prayer Book as a "Branch" of the Holy Catholic Church. The name is that by which we are popularly known to-day. In at least one diocese—Rhode Island—the Church is thus legally known at the present time. The proposed identification of the national Church with the greater Church of the Christian centuries seems quite sufficient. A statement, properly drawn, of the position of this Church in Christendom, may be very useful.

But there are some counter-considerations.

First, the name Episcopal Church is not liked by our own

people. Thus, in all the mass of correspondence on the subject of the Name that has been printed in the Church papers during the past year, and in the much larger number of letters that have come to THE LIVING CHURCH office that could not be printed for lack of space, the number of names suggested has been almost legion, but we do not recall that one single individual has suggested the name Episcopal Church. Very many who voted for it in 1910 expressed a sense of relief when they found it to be defeated. Few relish being called Episcopalians. This consideration is very important. If our people do not want the name, and if there be no solidarity to be gained by retaining it, it would seem tactless, at the least, to make a change yet fail to give satisfaction. Would the name be a permanency if it were accepted now?

And if, in effecting change, it is important to set forth the "Catholic and comprehensive character" of the Church, it must be obvious that the term Episcopal Church at best does so only indirectly. It does not suggest a denial of that character, but neither does it affirm it. The name is only negatively good. It implies one factor in the organization of the Church—no more. Indeed that one factor is that which has proven a red rag to the Protestant bull. It is at least possible that we have given an exaggerated perspective to episcopacy in our presentation of the Church's position.

Is not a large part of the difficulty with respect to the name due to the fact that *any* name involving the use of other than geographical adjectives is a break with historic precedent?

Some have pointed out that none of the large national Churches of history have taken the generic term Catholic into their national title. No; neither have they taken Protestant Episcopal. Ecclesiastical precedent is all in favor of a purely geographical name, as The Church in the United States, or The American Church. We venture to say that all Churchmen, barring, possibly, the extreme partisan advocates of the present name, would prefer that sort of description. Yet in the peculiar condition which we find in this country that seems impossible to us. The law of the land recognizes alike all religious bodies as "Churches." Most of us feel that it would be at least tactless to assume a title to which we are entitled from an historical, but not from a legal, perspective. Thus, if we are obliged to forego the solution of the problem that would be most satisfactory to us, we are obliged also to inquire what name can be used with a minimum of sectarian implication?

If we really wish to set forth the Catholic character of the Church, through its title, it must be obvious that the word Catholic best does it. Because "Catholic Church" has, through Christian history, been the name of the historic Church, we believe the same name, locally adapted, must also be the only non-partisan term for a national Church so situated, as are we in America, that the historic precedent of a purely geographical name is impracticable. One may indeed say, with Bishop Van Buren and certain others, that the local adjective limiting that of universality implies a contradiction in terms. But this is easily shown to be a mistake. The name Van Buren implies a

family; the name James, an individual. Is there, then, an inconsistency in combining the individual and the family name into James Van Buren? No more is it inconsistent to speak of the American Catholic Church, in which the family name of the Church is limited by its local name. But we still believe that if this name be adopted, it would be better that the present name be also retained in an alternative form, connected with the other by such a clause as "commonly called." This we hold because it is essential that we should not act as partisans in this legislation, however much others may do so, and because it is apparent that to some the instant passage from the present title to one entirely different would bring distress. Set in proper perspective to the name American Catholic, we believe the present name might better be endured through a transition period, for perhaps another generation, until we shall be "commonly called" by the logical name of the Church. Of course if, a generation later, Churchmen still desire to cling to it, they would be entirely within their rights in doing so. "Protestant Episcopal" will then only be dropped finally, if the Church, as a whole, desires to drop it. In other words, the advocates of the title "American Catholic" are willing to put the two names, used together, to the test of time, and abide by the result.

And yet we shall not insist upon our own way. If events shall prove that the prayer of the California Memorial will be more pleasing to Churchmen generally, or if it shall prove, contrary to the experience of 1910, that the measures thus suggested will be accepted with substantial unanimity by the representative men of the Protestant groups in the Church, we shall be glad to weigh the facts. On the evidence thus far obtainable, however, it will hardly be maintained that either of these causes for the adoption of the Round Table-California measures now exists.

We invite brief—very brief—letters from our readers stating their preference as between these two names. Practically, none others need be considered. It seems now to be clear that the choice, when the change is made, will be between these two. We say this with all respect to the Bishop of Marquette and others who have presented other names. To call a national Church by a name that suggests that it is a foreign Church, seems to us wholly unthinkable. *Anglican Communion* as an informal, friendly combination of national Churches in communion with the national Church of England, is a reasonable term. Even *Anglican Church*, in informal discourse, is not bad; but as a formal, official appellation for an autonomous Church of an independent nation, the same term arouses our own patriotic protest, however it may affect others. And if we, of pure English descent, feel thus in regard to it, must it not be recognized as even more distasteful to Americans of other than English descent? Why should Irish-Americans or German-Americans or even plain Americans, be asked to describe themselves as *Anglicans*?

Whatever else we are, we shall be American—and Catholic. Precisely how those two qualities shall be made clear by the Church's title, the Church must determine.

Responsibility of Members of Church Boards

A DEPLORABLE incident has arisen in the diocese of Massachusetts, where utterances of a lecturer on behalf of the diocesan Board of Education have been challenged by one of the diocesan clergy, who, in letters to the secretary and then to the president of that Board—the latter being the Bishop of the diocese—has asked the Board to disavow certain teaching that was challenged, and assert instead the doctrine that is set forth in the Creed, which the Board has, unhappily, declined to do.

The case grows out of class teaching in the course of the diocesan Board of Education, by the Rev. Frederic Palmer, D.D., who called in question the fact of the Virgin Birth, declaring that of two views, "it was permissible, with loyalty to the narrative, to hold either"; with additional exposition to like effect. Father Bull, of the Cowley mission, first by correspondence verifying the accuracy of his information, presented to the Board of Education the impossibility of reconciling that position with the authorized standards of the Church and asked the Board to disavow Dr. Palmer's teaching. The reply of the secretary of the Board was to the effect that "of course the lecturers under the Board are bound to

teach in accordance with the Church's Creeds and formularies," but yet "the Board does not feel that it can be made responsible for every individual utterance of a clergyman who is teaching under its auspices." The full correspondence, or much of it, is printed in a pamphlet, *An Appeal to the Diocese*, which is issued from the S. S. J. E. Mission House, 33 Bowdoin street, Boston.

No doubt the secretary of the Board is justified in saying that which is quoted above. All of us realize, only too well, how speakers under our own auspices, perhaps, have on occasion given utterance to opinions that the Church does not indorse.

But does that exhaust the subject? May it not truly be said that an official body in the Church, especially one that is supported by apportionments on all the parishes of a diocese, is bound, in selecting lecturers under its authority, to exercise due caution that the teaching given shall be that which is authorized by the Church itself? On any other hypothesis, what is the value of the lectures? The teachers who are to be instructed by these representatives of the official Board of the diocese have a right to assume that they may loyally carry out

the suggestions of their own instructors. Certainly this would be assumed in secular normal schools, where the selection of instructors and lecturers is deemed a responsible office. It can hardly be less so in the Church. One feels, then, that the responsible authorities of this Massachusetts Board are bound to say whether they knowingly and deliberately selected as a lecturer one who would probably teach the contrary to the doctrine of the Church as set forth in the Creed, or whether they had reason to believe that their lecturer was both competent and desirous of expounding that faith accurately. If the former, the members of the diocesan Board must expect to be seriously criticized; if the latter, it would seem that they would wish to state how they should have been so mistaken in their choice of a lecturer as to select one who should prove so inadequate for the task, and would wish to disavow the unhappy mistakes that he had made in carrying out their design. And this we should suppose while quite agreeing with the view expressed by the secretary that "the Board does not feel that it can be made responsible for every individual utterance of a clergyman who is teaching under its auspices." We do not understand, indeed, that Father Bull has intimated that the responsibility of the Board extends to "every individual utterance"; while yet it seems incredible for the Board, or any of its members, to suppose that no responsibility for *any* utterance of a speaker under their auspices rests upon them. If, then, they have any responsibility at all for the efficiency of lectures given officially in their name, must not the responsibility extend to a guarantee that the Church's formal doctrine shall not be disputed by their lecturers? What else do they mean when they say that their lecturers are "bound to teach in accordance with the Church's Creeds"? Who binds the lecturers to this requirement? And if they fail in their requirement, ought not the Board to make its apology?

The question is altogether different from that of calling an individual priest to account for his misrepresentation of the Church's doctrine. None of us loves heresy trials; most of us are willing to dispense with them under all ordinary circumstances. But unless the diocesan board deems it proper that the names of all clergymen of the Church, or even those within the diocese of Massachusetts, shall alike be placed in a hat and be drawn by chance so that there may be no process of selection whatever, it would seem that they must take upon themselves the responsibility for their choice of lecturers. Dr. Palmer must be presumed to have been selected by men knowing something of his ecclesiastical position. If they did not wish a deplorable issue raised, they might have avoided it by a more happy choice of lecturers. Having made their choice in such wise as to make this clash inevitable, can the members of the Board disavow responsibility for the inevitable breach between the doctrine of the Church and the doctrine of Dr. Palmer which his lectures were bound to reveal? We cannot see how they can. They were bound to teach officially the doctrine of the Church or the doctrine of Dr. Palmer in any instance in which the two disagreed, and when they chose the latter it would seem that they must not disavow responsibility for it. They may not ask in wonderment at this stage, "Am I my brother's keeper?" The way to avoid such difficulties is to exercise greater care by the choice of competent lecturers. The mistake made by them was an entirely unnecessary one, which due caution would have prevented. When, now, this regrettable discussion ensues, the onus of it must not be thrust upon the critics of the administration. The administration must be accounted responsible for any bad feeling that grows out of a discussion that would have been wholly averted by the exercise of due caution. Believing, as we do, that the Massachusetts diocesan administration has every desire to be loyal to the faith of the Church, it is impossible to acquit its members of a serious breach of that sense of personal responsibility which men in public office, civil or ecclesiastical, ought always to feel.

It seems hardly necessary to pursue the subject further. The whole purpose of the Church in creating the General Board of Religious Education and diocesan boards of like nature breaks down as a matter of course unless members of such boards may be presumed to act with a more fully developed sense of responsibility than has been shown by those who, in accepting office, have accepted responsibility, in the diocese of Massachusetts.

THE SUCCESS, then, the happiness of religion depends upon its thoroughness. A half heart in religion means a heavy heart.—*Cosmo Gordon Lang.*

THE NATURAL LAW IN THE SPIRITUAL WORLD

FOR THE FIFTH SUNDAY IN LENT

LAST week we saw how God uses ordinary things as a means of grace, and read of the feeding of the five thousand through man's gift to God the Son. This week we consider God's use of the extraordinary as a means of grace through His gift of the Son to man, and we read of the possibilities that come through the stupendous presence in the flesh of "I Am." "For if the blood of bulls and goats, and the ashes of an heifer (ordinary things, indeed) sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of CHRIST . . . purge your conscience from dead works to serve the living God?" which is the extraordinary means of grace that complements and completes the ordinary.

As the ordinary became spiritualized that it might be made effective, so the extraordinary becomes naturalized that it may be made effective. In the old sacrifices, as in the feeding of the multitude, the spiritual law was made to work in the natural world, and nature was lifted into the realm of the spiritual. In the offering of Himself God causes the natural law to operate in the spiritual world that things spiritual may be apprehended of men. God so loved the world that He gave His only begotten Son; and "I Am" becomes "the man, Christ Jesus." The Eternal One is manifested in time; the Omnipresent becomes localized and personally intimate; the Omnipotent makes Himself of no reputation and takes upon Himself the form of a servant and is made in the likeness of men, and becomes obedient unto death.

The spiritualizing of nature could not, alone, reveal God to man; nor could sin only make necessary the Incarnation. The very need of man's nature cried out for the gift of the Son made flesh; and it must be for this reason that God completes the revelation of Himself in terms of the natural.

Christianity has sometimes been criticized as being a "supernatural" religion, in the sense that she teaches things contrary to nature and reason; but, as a matter of fact, Christianity is the *only* natural religion. Every other religion has sought either to lift God out of and wholly apart from nature, or to confuse Him with and lose Him in nature. Christianity identifies God neither with, nor without nature; but sees nature in God and consisting in Him; and God is revealed in language that all men can understand because it is the language of nature.

In one Person He is revealed as the loving Father; in the Second as the Son, our Elder Brother; in the Third as the quickening Spirit, the humble similitude of whom every home finds running through all relations. Instead of thunderings and lightnings, instead of phenomena that shock and paralyze sense and understanding and will, we see God presented and received according to the law that governs our daily lives. Spiritual things are made natural; and the extraordinary substance of God's grace is offered in the form of those ordinary experiences of human life that our nature makes necessary.

The Church is the Body of the Son, of which we are members, and into which organic life we are born. We are fed in our spirit at a Table. Our inheritance is conferred in the simple act of blessing. All is done naturally and simply; but beneath these acts is the extraordinary offering of the Almighty, Himself; for, as we dwell in Him, so does He, in the Person of Jesus, dwell in us. As the Son prayed that we all might be one even as He and the Father are one, so do we become at one with Jesus in the Communion of His body and blood; and, therefore, with God. What an extraordinary thing this, and how naturally done! It is the natural law in the spiritual world.

R. DE O.

THE BIBLE does not contain any revelation upon scientific subjects. Creation is one of the points at which theology and science come into close contact, but even here their provinces are quite distinct. Theology deals with the ultimate explanation of things and the nature of first cause; science deals with the method of creation; and with that alone. When, therefore, the writer of Genesis affirms that the world was made by an intelligent Creator whose goodness is manifest in all His works, he is dealing with a theological subject; but if he affirms that the world was made at such a date, or in such an order, or by such a method, he is dealing with strictly scientific questions, his solution of which can be freely rejected, if necessary, on scientific grounds without calling in question his authority as a religious teacher. Evolutionists are wholly silent as to the beginnings of force, matter, life, and spirit, and they are the first to confess their inability to explain more than the method of creation.—*The Treasury.*

Blue Monday Musings

SOME people are hard to suit! I have just received a frightfully abusive letter, full of bad grammar and worse spelling, from some Roman Catholic neighbor of mine, who takes me to task for pointing out certain historical facts. I don't know what he thinks he gains by his ill-temper, or whether he would have me suppress the facts. So too, I observe a whole series of paragraphs in Roman Catholic papers aimed at my devoted head, because in this department I refer sometimes to "Romanism." There is nothing disrespectful about that name; it emphasizes the cardinal doctrine of the Latin Communion, namely, infallibility and supreme authority of the Bishop of Rome. To call our friends of his party simply Romans might be misunderstood, as if they were residents of Rome. Of course if they are more or less ashamed of their association with the Bishop of the Imperial City, and want to keep the fact in the background, they may naturally object to having that relation brought forward. But in such a case the remedy is, surely, to break the tie that binds them to a foreign pontiff. They must see that it is in the highest degree unreasonable to expect us to call them simply "Catholics," since they would be the first to point out the significance of that admission on our part. I found a letter among my papers this week from the editor of the *Literary Digest*, apologizing for constantly referring to Roman Catholics as "Catholics" by the parallel of the "Christian" Church, which prefers that name, and which does not intend to deprive other Christian bodies of their right to the name Christian. It is a very lame apology: because our Roman Catholic friends do intend to deprive us all of any part in the name Catholic. One has only to ask them to find that out. Would they prefer to be called Papists? And if not, why not? Any name that we may give them is mildness itself compared with the offensive and abusive epithets that they love to heap on us.

But inconsistency is not confined to one religious body. Some one has put into my hands an old copy of the *Congregationalist*, in which an entire editorial page is given up to an attack upon one of our clergy for having presumed to rebut the infidel arguments of a certain liberal Congregational divine, who made shipwreck of almost every distinctively Christian doctrine, and did this with every adjunct of contumely and scorn for those who maintain the orthodox faith. Apparently the *Congregationalist* would have us suppose that the so-called "liberals" should have a monopoly of all sharp weapons, and that it is the duty of the orthodox not even to answer back. "With the froward thou shalt learn frowardness"; and it was the gentlest of all the fathers of the Catholic Revival, John Keble himself, who said that the time might come to call scoundrels by their proper name. That will hold of heretics too.

A NEW YORK philanthropic writer visited an emergency case of poverty, and left two dollars in cash and some coal and groceries. A day or so afterward the visitor called, and was asked for more money. She inquired how the two dollars had been spent. "Oh," said the sufferer, "my hair was falling out very badly, and I spent that money for hair tonic!" The disillusioned visitor threw up the case.

A few months afterwards she met the woman, who looked very prosperous. On inquiry, she explained that her hair had grown very rapidly, and that she went back for another bottle. On seeing her fine, new growth of hair, the tonic people gave her a salary of \$15 a week to sit in their show window and exhibit what the tonic had done for her hair; and her daughter got a "job" there, pasting labels on bottles!

The moral seems to have gone astray, doesn't it?

My friend, who tells me this story, leaves out the vital point: what was the tonic?

I FIND I must correct an incidental reference in last week's column. It was not a "Tom Thumb Wedding" which disgraced the Young Woman's Christian Association in Milwaukee on January 31st, but is described as "A Mock Wedding, with all the fun and frolic which usually accompanies such an event, as the crowning event of the mid-year educational rally." The Bible classes had an exhibition at the same time! Some one sent me a description of a wedding in Spokane last month, where by way of a reverent and graceful novelty, the

bridegroom wheeled the bride in a wheel-barrow to the Presbyterian minister who was waiting to solemnize their nuptials. What a mockery the word "solemnize" seems under such conditions.

HAVING REFERRED once to "Pastor" Russell and his extraordinary new "gospel," peddled out for "patent insides" of country newspapers at so much a column, I must not let the newest development of his "Bible Watch Tower Millennial Dawn" denomination be overlooked. "Pastor" Russell has been prophesying a world-famine in 1914; and has advertised "miracle" wheat, raised on his land, at \$60 a bushel, by aid of which his gulls could assure themselves against starvation.

The Brooklyn *Eagle* published a cartoon satirizing this curious game; whereupon "Pastor" Russell sued the paper for \$100,000 damages. He refused, however, to go on the witness-stand and submit to cross-examination as to his past life. The jury, after forty minutes' deliberation, found against him. But doubtless the sale of "miracle" wheat still continues, and silly weekly papers will pay good money for his twaddle.

FROM a chance copy of the *Tablet* I quote this passage:

"In America is to be heard a plea for the Evening Mass. This latest of 'late' Celebrations, following a fast from early dinner, is proposed for the special advantage of working people whose days begin so early as to debar them from week-day attendance at Morning Mass. The *American Ecclesiastical Review* has opened its pages to a conference on the subject of this mooted departure—or rather restoration—in Church discipline. The phrase 'Evening Mass' is of course familiar to the Englishmen on the lips of Juliet, and it has always formed the stock retort to those apologists who have claimed Shakespeare as a Catholic. How could anyone acquainted with Catholic usages put into Juliet's mouth a request for leave to attend 'Evening Mass'? Fr. Bowden, in his *Religion of Shakespeare*, reminds us that Evening Mass was an established custom in the Church of France down to the eighteenth century. Pius V.'s abrogation of Evening Masses had indeed received general effect throughout Italy; but in Verona and other places the custom seems to have lingered even to the nineteenth century. A writer in the *American Ecclesiastical Review* remarks that if there were good reasons for abolishing the custom in Italy and other countries where the churches were easily accessible to the faithful in the morning hours, there are equally good reasons to have it restored in countries like the United States, where churches are not accessible to large numbers of the faithful on Sunday or week-day mornings."

If this proposal be generally carried out, extremes will meet, indeed! But it is a comfort to note the diminution of Maundy Thursday evening celebrations, which assume that the Holy Communion is a memorial of its own institution!

I HAVE not reprinted any poems for a long time; so here are some verses from a Chicago paper which are worth circulating:

"LET US SMILE"

"The thing that goes the furthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile.
The smile that bubbles from the heart that loves its fellowmen
Will drive away the clouds of gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness blent,
It's worth a million dollars, and it doesn't cost a cent.

"There is no room for sadness when we see a cheery smile;
It always has the same good look; it's never out of style;
It nerves us on to try again, when failure makes us blue;
The dimples of encouragement are good for me and you.
It pays the highest interest—for it is merely lent—
It's worth a million dollars, and it doesn't cost a cent.

"A smile comes very easy—you can wrinkle up with cheer
A hundred times before you can squeeze out a salty tear;
It ripples out, moreover, in the heartstrings that will tug,
And always leaves an echo that is very like a hug.
So, smile away! Folks understand what by a smile is meant—
It's worth a million dollars, and it doesn't cost a cent."

THE St. Louis *Post-Despatch* of February 9th refers happily to Bishop William Boyd Carpenter of the "Baptist Episcopalian Church." This is a new version of our more or less beloved nick-name.

PRESBYTER IGNOTUS.

FRENCH ECCLESIASTICAL JUDICATURE

Several Interesting Cases in Litigation

JUDGMENT GIVEN AGAINST ABBÉ LEMIRE

PARIS, February 18, 1913.

AT the ancient town of Cambrai, in the north of France, there is a court for the trial of ecclesiastical cases. In years past it was one of the numerous special tribunals presided over by the Bishops. When all such courts were divested of their civil jurisdiction, they still retained a degree of religious activity and validity. Cases concerning the conduct of priests and monks and also matrimonial cases were brought before the court of the "*Officialité diocésaine*."

Of late the old diocesan court at Cambrai has been the scene of unusual interest and excitement. A good deal has been heard for several years past of the priest known as l'Abbé Lemire. He has been before the public, not as a priest but as a politician. He has no cure; he believes he can serve God best in the French Chamber, and is in fact an *Abbé député*. A man of wide views, energetic mind, great physical activity, he corresponds rather to what has been called in England the muscular Christian than to the Roman priest. His Bishop has always strongly condemned his attitude, and at the last election for the borough he represents, an opposing candidate was brought forward by a party taking the Bishop's views in regard to him. At an uncontested election it may be possible for a candidate to gain his seat without loss of dignity in the process, though under the most favorable circumstances a man who seeks the approval of the multitude must do many things to make himself popular which are in opposition with the priestly character and office. Here in France especially, where the deputy is regarded as more or less the servant of his electors, the useful man of his constituency, the attitude alike of candidates for election and members of the Chamber after election is by no means sacerdotal; one of the reasons given for the raising of the salaries of the *députés*, which was effected several years ago, at a time when funds urgently needed for other objects were not to be found, was the outlay necessitated by popular entertaining, the expense of all sorts to which deputies were constrained if they would stand well with their constituents. When an election is contested, hotly contested, in a country district in particular, a would-be successful candidate must assume an attitude of "hail-fellow, well met" in face of the masses. It was alleged against the Abbé Lemire that he had entered cafés and wine-shops, treating others if not drinking himself. The Bishops disapproved. Their disapproval was not only loudly expressed *vive voce*, it was published in the clerical weekly paper, *La Semaine Religieuse*, where statements were made which the Abbé declared to be quite untrue.

His political position and activity did not hinder Lemire from wearing the *soutane* and daily saying Mass. Then it happened that one morning when religious festivities had led him, with many of the faithful, to the church of a neighboring village, the vicar of the church forbade him to celebrate Mass there. This was a public disgrace. Lemire retired quietly but brought a lawsuit against the vicar of the church and the Bishops by whom he was supported.

The case was an unusual one and the Bishops tried to get the affair settled at Rome. Rome would not interfere. The case was sent back and referred to the "*Officialles Diocésaines*" at Cambrai.

The Abbé Lemire maintains that the blame he has incurred, the injustice, as he terms it, done him, is due purely to political motives. The Abbé is an avowed and ardent Republican. In the political movement of the day he figures in the advance-guard. The Bishops and those who take part with them are "*réactionnaires*."

Hotly pleading his own cause, the Abbé declared, before the tribunal:

"You are not here to judge the politician but the priest. As a priest I stand before you. Five and thirty years ago, in the church which adjoins this hall, I mounted the altar steps for the first time. That hour rose vividly before my memory this morning as Mass was said in this same church. . . . I only claim the right to hold the Host, to raise the chalice."

The Abbé had gone to the court to claim justice for alleged defamation. He was treated, however, rather as the accused than the prosecutor and judgment was given against him. He appeals against the verdict and is going to plead his case in person at Rome.

Two other ecclesiastical cases are before the secular courts in Paris. One concerns a church and parish in the suburbs of the city. The vicar, a man of means, gave up his whole personal fortune to build a church and a "*cure*." He also received for the same purpose a larger sum in gifts from his parishioners. When the Separation Act took effect, all the buildings thus erected fell into the hands of the Government, and the vicar was even summoned to pay rent for his own dwelling-house. Justice has, happily, now been done as far as the priest's personal fortune is concerned. The whole sum, some 300,000 francs, is to be refunded together with the interest on the money since 1908. But the court declares the vicar incompetent to claim the money contributed by other people, which amounts to a much larger sum, some 700,000 francs. To obtain this a fresh law-suit must be instituted by the donors or their representatives.

More important still is the case of the Sacré-Coeur. The basilique which overlooks Paris from the heights of Montmartre, called the Church of the National Vow, was, as we know, built after the disasters of 1870 by France *humiliée et repentante*, and Catholics from the whole of France and beyond contributed to the funds for its erection. The church has remained ever since its opening day a great centre of religious life, popular religious life in particular. And ecclesiastical authorities maintain that this Church of the National Vow cannot come under the power of the Separation Act. They urge that it was given as an hereditary possession to the Archbishops of Paris to be treated as the personal property of each Archbishop in succession, independent of the Bishopric as such. They declare therefore that the Sacré Coeur is not in a legal sense a public building and cannot be effected by the Act of 1908. As actual Archbishop of Paris, Cardinal Amette claims the basilique and all its dependencies as his property for the time being. It will be a victory for the Church if this claim is allowed.

Pulchrior est pulchro veniens in corpore virtus; this, the conclusion, was also so to speak the *text* of an article published recently in a French review and entitled

"The
Preacher"

"The Preacher." It is an article which might with advantage be translated into the language of each Christian land for circulation among the clergy. In simple but strong, clear, nervous terms, the writer sets forth the urgency of what is commonly called a good delivery. He insists especially upon a good voice, a voice trained and cultivated for the purpose. And he shows how this may be done. He argues forcibly against the conventional "pulpit voice," maintaining that many a precious message loses its effect by being badly delivered. Quoting the words of a noted priest, he writes: "The true pulpit voice is the natural voice of conversation, high-pitched, solemn, animated, and far-reaching"; and he goes on to show how the preacher may hold his voice perfectly under command. There is little doubt that many among the cultured and more fastidious men of the age—men rather than women, perhaps—shun sermons and consequently services because they object to the preacher, and this objection may have no deeper ground than what is spoken of as "the conventional manner," the "pulpit tone," a voice which grates and jars. While the truly earnest Catholic will let nothing hinder his Church-going, many who might grow into more earnest, active Churchmen are chilled and become neglectful owing to what may be mere faults of voice and manner in the preacher.

The Bishop of Northern and Central Europe gave an account of Church Work on the Continent at a large meeting here in Paris on February 6th. It was interesting to us English Church people in a foreign land to learn that we were

Church Work
on the Continent

all in the diocese of London. Scattered far and wide as may be the various European chaplaincies, the latest up in icy Siberia, they are yet under the episcopal dominion of the Metropolitan at home. The Continental Bishop acts for the Bishop of London, his sphere of action a jurisdiction, not a distinct diocese. Bishop Bury told us how this taking in of distant mission stations and chaplaincies dated from so long ago as the reign of Charles I., and how at one time, before the American War of Independence, the whole of America as far as her Church life was concerned, was in the diocese of London. The chaplains of the Embassy church here and of St. George's also made very interesting addresses, referring in particular to the active Church work carried on in Paris. It is a remarkable fact that in many instances people who have passed

years of life unnoticed, unaided in their parish at home, coming to Paris or some other Continental centre of English Church work, find themselves drawn within the net, helped and influenced as they have never been before. And all these chaplaincies are practically unendowed, kept up by voluntary gifts and subscriptions. There would be no vital question of disendowment in regard to the churches in the Continental diocese of London were the Church in England to be threatened with disestablishment.

I. S. WOLFF.

APOSTASY OF ENGLISH BENEDICTINES

CABLED reports published in the daily papers to the effect that the greater part of the English Benedictine community of the Isle of Caldey, off the coast of Wales, have seceded to the Roman communion, appear to be well founded. According to these reports, two priests and a professed brother remain loyal to their Anglican obedience, and the remainder, something over twenty, have been received into the Roman mission. Dom Aelred is reported as among those who have seceded and a Roman Benedictine is said to have been placed in charge of the house.

This community dates from 1905. Mr. Carlyle, the present Dom Aelred, was clothed as a novice in 1896, and with the sanction of Dr. Temple, then Archbishop of Canterbury, was professed as a monk of the order of St. Benedict in 1898. The choice of Dom Aelred to be abbot was approved by the Archbishop of York, into whose province the community had removed, and at the request of the Archbishop he was ordained in America by the late Bishop of Fond du Lac. The community returned to Caldey Island in 1906, and in 1910 entered upon the use of their new and beautiful chapel and chapter house. The property of Llanthony Abbey has also been under their control.

To what extent the property holdings are affected by this remarkable move, if any, is not stated in the cablegrams, but it is understood that the property is held by trustees and cannot be alienated. What has led to this step we are entirely uninformed, there being no indication of it in the last issue of *Pax*, the quarterly magazine issued by the community, in which it was stated that negotiations were then in progress with the Archbishop of Canterbury and the Bishop of Oxford to secure the appointment of an episcopal visitor.

Some criticisms upon the apparent Roman tendencies of the order were made by "Presbyter Ignotus" in his *Travel-Pictures* published in 1911 in *THE LIVING CHURCH* and afterward in book form. It is understood that there was only one university man in the community and he among the younger members. It is not clear from the report whether the sisters at St. Bride's Abbey, who were closely associated in this work, are included in the secession.

A cablegram of inquiry sent by *THE LIVING CHURCH* to London has elicited a confirmation of the report in the following dispatch:

[Special Dispatch to *THE LIVING CHURCH*.]

LONDON, March 3.—The members of the Caldey community, with four exceptions, announce their submission to Rome. They have long been wavering, so the step was not unexpected. Bishop Gore had lately been invited to become episcopal visitor of the community. His conditions were declined, hence the secession. There is much feeling here against the monks, owing to their previous declaration of loyalty to the English Church, on the strength of which they received much pecuniary assistance. The *Church Times* describes their action as not Protestantism in the historic sense, but as the principle of modern English dissent in its most vulgar form.

CHRISTIANITY knows nothing of a doctrine of reincarnation. It teaches that man has but one earthly life, one opportunity. Those who assert their belief in a series of lives are asked to prove their positive assertion, and that is impossible. All the argument adduced is that it is an attractive idea, which has possessed through long ages a certain proportion of minds, and that it is a theory which seems to explain successfully the problem, or some problems, of human life. But the doctrine of reincarnation does not really explain the inequality of human conditions, except in a few selected and individual cases. It deprives punishments and rewards of their moral significance. It gives sanction to recklessness of conduct, and is fatal to responsibility. And since it fails as an explanation of life, when life is viewed broadly and not in a limited number of examples, the theory is left without any rational basis for acceptance.—*The Treasury*.

"CATHOLIC" NOT TO BE USED TO MEAN "ROMAN CATHOLIC"

His Majesty's Government Forbids Official Use in India

MEMORIAL SERVICE FOR CAPTAIN SCOTT HELD IN ST. PAUL'S

Consistory Court Refuses Sanction to Erection of Baldacchino

OTHER RECENT ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, February 18, 1913 }

THE *Times* newspaper of last Friday published the following Reuter telegram from Calcutta: "A storm has been raised in the Roman Catholic community of India as a result of the issue of the Government circular laying down that the term 'Catholic' must not be officially used as synonymous with 'Roman Catholic,' because the claim of the Roman Catholic Church to universal Catholicity is disputed by other Churches on historical and other grounds." His Majesty's Government in India has now at length therefore, rightly adopted the same line in regard to this matter as that of the Home Government. As I have a number of times before pointed out in this correspondence, the English law and the English state recognize the claim of the English Church to Catholicity, and to be the Catholic Church in England instead of the Church of Rome.

A memorial service for Captain Scott and the other lamented British explorers, who perished in the Antarctic region early last winter, was held in St. Paul's at noon on Saturday last. The vast Cathedral was filled to its utmost capacity, and it is computed that something like 10,000 persons were unable to obtain admission. The King was present in the uniform of an admiral of the fleet. The Government was represented by the Prime Minister, Mr. Asquith, together with several members of the cabinet, and the opposition by its leader, Mr. Bonar Law. Mr. T. P. O'Connor represented the Irish party. Among members present of the diplomatic service of foreign states was the United States Chargé d'Affaires, accompanied by Captain Symington. The National Services, scientific societies, civic and official life all sent distinguished representatives. Her Majesty, Queen Alexandra, was officially represented, and was also present in strict privacy. Among the mourners present was Mrs. Scott, mother of Captain Scott. While the congregation assembled the band of the Coldstream Guards, stationed beneath the dome, played Handel's "Largo" and Sir A. C. Mackenzie's "Benedictus," and just before the service the overture to Sullivan's "In Memoriam," in the finale to which the band was accompanied by the organ. The form of service was similar to that held at St. Paul's nearly a year ago for those who perished in the *Titanic* disaster. The clergy present included the Archbishop of Canterbury, the Bishop of London, the Dean and Canons of St. Paul's, the Bishop of Willesden, and the Archdeacon of Hampstead. After the reading of the lesson by the Dean, the "Dead March" in *Saul* was played by the band, being introduced by a roll of drums. A still more notable feature of the service was the singing by the choir of the anthem from the Russian burial office, to the Kieff chant, which concludes so impressively as follows:

"All we go down to the dust, And weeping o'er the grave we make our song, Alleluia! Alleluia! Alleluia! Give rest, O Christ, to Thy servants with Thy Saints, where sorrow and pain are no more, neither sighing, but life everlasting."

The blessing was given by the Archbishop of Canterbury. It may be worth while to reproduce here the following rather remarkable words from the *Times*' leading article on this memorial service at St. Paul's:

"To all those in the Cathedral yesterday the occasion will remain unforgettable; by most of them perhaps it will remain indescribable. The innate impulse which drives men in grief to take refuge in the consolations of religion is better felt than analysed; but when men are moved to the depths of their being its contagion is imparted naturally, though in silence, for it rarely lends itself among Englishmen to expression in words. The sombre multitude, dominated by a sense of common loss, though fortified by a common feeling of patriotic pride, the solemn music, and the triumphant asseveration, 'Death is swallowed up in victory,' must have brought to many of those present sensations which they may be reluctant to confess in public, but privately proud to have felt. Such an occasion, if there has ever been another quite parallel to it, unites all who respond to it, and breaks down the barriers of rank and the inequalities of fortune. It allows the humblest among us who

has conscientiously tried to play his part in the national brotherhood an opportunity of realizing, what pre-occupation or modesty may deter him from presuming, the dignity and grandeur of the moral life and the immeasurable distance which divides man at his best from the beasts that perish."

The Chancellor of the diocese of London (Sir A. B. Kempe, F. R. S.) has held a Consistory Court in St. Paul's to hear a petition by the rector and church wardens of St. George's, Hanover Square, for a faculty for a baldacchino in Grosvenor Chapel, South Audley street, where the Rev. W. B. Trevelyan, Warden of Liddon House is beginning work as the priest in charge after Easter. This consecrated building is a chapel of ease for the parish church of St. George, Hanover Square, and was erected in the "classical" style about eighty years ago. An application by the vicar and Churchwardens of St. Barnabas', Pimlico, to authorize the erection of a baldacchino over the altar of that church was heard by the late Chancellor Tristram in 1873 and rejected. Chancellor Kempe held that his predecessor's decision, inasmuch as it had not been appealed against and upset in any higher court, was binding upon him in the present case. But he expressed his own disagreement with it, and intimated that it would be desirable to have the decision reviewed by the Court of Arches. Notice of appeal was accordingly given. The cruelty of the situation to Churchmen is that there is no real ecclesiastical court for Consistory Court cases to go to for review. The so-called Court of Arches, presided over by Sir Lewis Dibdin, being a court of parliamentary origin, is absolutely devoid of spiritual character and authority. Far better, it seems to me, to do without a baldacchino at the Grosvenor Chapel than further to prop up a sham ecclesiastical court.

The debate on the second reading of the anti-Church Welsh Bill in the House of Lords took place last week, and the House threw out the bill by a majority of 201. The Bishops of Hereford and Oxford voted, as was to have been expected, on the Government side.

The Rev. C. N. Gray, the well-known vicar of Helmsley, in Yorkshire, and one of the most prominent members of the York Lower House of Convocation, has passed away. He was the son of the famous Bishop Gray of Cape Town, and was born in 1841. He graduated at University College, Oxford, in 1864, and began his clerical career in the same year as assistant curate of St. John the Baptist, Kidderminster. In 1870 he became vicar of Helmsley, a parish said to be one of the largest in the whole of England, where he labored with the greatest energy. He had represented the clergy of the arch-deaconry of Cleveland in Convocation since 1886, and was the great protagonist of the Catholic cause in the Lower House of Convocation of the Province of York. He took especially a strong line in favor of a larger representation of clergy in convocation, and also against divorce. May he rest in peace!

In connection with the Rev. S. Baring-Gould's seventyninth birthday, which has recently taken place, it is of interest to note the association of Lew Trenchard House in Devon, where Mr. Baring-Gould resides as both rector and squire, with the compilation of his *Songs of the West*. In the old Jacobean hall is a huge open fire-place, with large logs piled up, and an antique carved oak settle flanking one side. Here (according to the Plymouth *Western Daily Mercury*) have sat the old men who have been interviewed by this famous Churchman and West countryman when he was compiling the above mentioned work. "That is the work I shall live by," said the Rev. S. Baring-Gould to a guest. "I managed to interview the old men before they passed away. They would sing me the tunes, and would sit at this piano"—pointing to a quaint old instrument of harpsichord pattern—"and hammer out the melodies, writing them down immediately."

J. G. HALL.

THE SENSE OF SIN

The Bishop of London, in an introduction to the book which he recommends for Lent reading, *The Wondrous Passion*, by the Rev. F. W. Drake (Longmans), writes: "It is this sense of sin which the Wondrous Passion alone can produce, and it is the first essential to a due appreciation of the story of salvation. The ordinary man does not 'worry about his sins,' and does not therefore feel he needs a Saviour. But once let him realize what it cost the Man of God to take away the sin of the world, and he begins to realize what sin really is, and to look at it from God's point of view."

BRONX CHURCHES PLAN FORWARD MOVEMENT

Novel "Church Social Week" to be Observed in April

SOCIAL SERVICE COMMISSION ASKS SUPPORT FOR SUNDAY BILL

Branch Office of The Living Church }
416 Lafayette St.
New York, March 4, 1913 }

THE Bronx Church Union, composed of clergy and laymen of the parishes and missions of Bronx borough, has completed plans for a Church Social Week that is to have three parts, and that it is hoped will not only help the Church in the Bronx but perhaps show the whole Church a plan that is new and valuable. The week has parochial, group, and all Bronx phases. In all of them, missions in all forms, Sunday school and Social Service commissions, Brotherhood and Seabury Society, are asked to share advantages. The week is for Christ's cause in the Bronx, and for every cause outside of the Bronx which the Church in the Bronx can help.

The feature that is newest is the parochial. The Union suggests to each parish and mission the observance of this form, and already a third of the twenty-five have named committees. The date suggested is April 20th to 27th. The features are:

For Sundays, work and worship respectively, with sermons by rectors on the work of the Church as a whole and as a parish in the community, and a Gospel for a world of sin, with consecration service and intercessory prayer to close all on the final Sunday night.

Two week nights, one a social occasion, the other an entertainment. Other nights, deputations of workers to go to neighboring parishes to give encouragement and gain suggestions. On Saturday a children's rally.

Three campaigns: (a) A promise, signed on uniform cards furnished by the parish, the cards to be presented at the consecration service, the presentation to be followed by intercessory prayer. The promise is to try to know more of God's will and Word; to work more for Christ's cause everywhere and the Church in the community; and to give more to as many causes as means will allow and the parish is committed to. (b) Workers and members, larger numbers to attend services, more workers in organizations, more children and teachers in Sunday school. (c) Going over finances, pew rents, pledges, mission subscriptions, a settlement of old year obligations and the making of new ones.

Educational work is encouraged in advance by the Sunday School and Social Service Commissions, the city, diocesan, and general missionary secretaries, and others, with appointment of committee-men in each parish and mission.

The Group Week will consist of three general meetings in as many centres, to be held on the first three Wednesday evenings in May: St. James', May 7th, subject, "City, Diocesan, and General Missions"; St. Ann's, May 14th, "Social and Civic Righteousness"; and St. Peter's, May 21st, "The Children of the Bronx."

The All Bronx Week, a mass meeting at which lessons learned at the Parochial and Group meetings will be summed up and distributed. Bronx Church House, May 28th, subject, "The Church in the Bronx."

Literature of all general and parish work to be distributed. The advantages claimed are the small cost, the many men who are given specific tasks, the limiting of speakers to Bronx clergy and laymen—a normal campaign, and the direct effort at strengthening the centres of work—the parishes and missions, rather than central meetings of people already at work. It is pointed out that the week covers all phases of Bronx responsibility, to itself, to America, to the world, and to all causes, missions, Sunday school, social service, women's work, and all voluntary organizations. The hope is to make the week an annual event.

The Social Service Commission of the diocese has endorsed the Roosevelt-Jackson bill, providing for One Day of Rest in Seven in certain industries. Appeals for the support of this measure are being sent out to the parochial clergy throughout the diocese. All are urged to write to their representatives in the Legislature. Copies of a little folder entitled "Six Days Shalt Thou Labor," and of a 17-page report on "One Day Rest in Seven," are furnished on application to the Secretary, the Rev. Charles K. Gilbert, 416 Lafayette street, New York City.

Dr. Burch completed the second year of his ministry as Bishop Suffragan on Sunday, February 23rd. He visited the parishes in Ossining and preached to the inmates of Sing Sing prison. He found them critical and responsive. Their hymn singing was particularly hearty. An orchestra supported them in the hymns and an anthem. The Church's work for these men has been greatly strengthened by the appointment of one of our clergy, the Rev. Burton H. Lee, as prison chaplain. In two years Bishop Burch has confirmed more than 5,100 persons.

The Trustees of the Cathedral at their recent meeting made

Bishop Burch's Anniversary

Urges One Day of Rest in Seven

arrangements for the installation of a permanent stained-glass window. It will cost \$15,000. Provision was made for the immediate erection of the chapel to be named after St. Martin of Tours.

Cathedral Trustees Meet

The donor is Miss Clementina Furniss.

A children's service is now held every Sunday afternoon in the Cathedral. The Sunday school pupils meet for instruction in the Deaconess' Training School within the close. After the session they go into the Cathedral, where their service is held in the Belmont chapel and is conducted by the Rev. Francis K. Little, curate to the Dean.

Children's Service at Cathedral

There is a decided drift toward the Church and her ministry. Within a few months seven men now students at the Union Theological Seminary have had conferences with Bishop Greer and four of these men have been confirmed by him.

DEATH OF REV. DR. DUMBELL

THE Rev. George W. Dumbell, D.D., rector emeritus of St. James' Church, Goshen, N. Y., died at that place March 1st, aged 81 years. Funeral services were held in the same church Tuesday morning.

Dr. Dumbell was a Churchman of strength and vigor and in his younger days had taken an influential position in the Church. He had been rector of St. James' Church, Milwaukee; St. Paul's, Chattanooga, Tenn.; St. Peter's, Sherbrooke, P. Q.; and St. James', Goshen, N. Y., serving at the latter post from 1902 to 1911. His degree of D.D. was received from Trinity College, Hartford. Dr. Dumbell served in General Convention at least once, during his Tennessee ministry. A son, the Rev. Howard M. Dumbell, is rector at Milford, Mass.



REV. G. W. DUMBELL, D.D.

PLANS FOR GENERAL CONVENTION

IT has been definitely decided that the meetings of the House of Bishops and the House of Deputies and the luncheons will be on the Cathedral grounds. It had been suggested that the meals be served elsewhere in the neighborhood. While these accommodations would be ample the exposure to the weather might be much more hazardous than it was last Saturday at the B. S. A. Conference. Security and economy of time for the Bishops and the great company of clerical and lay deputies during the three weeks of daily meetings will justify the expense incurred in fitting the buildings for the extraordinary use.

The Joint Commission on Social Service is planning for a special mass meeting, a series of conferences, and an exhibit during the second week of the convention. The mass meeting will probably be held in the Cathedral of St. John the Divine on Wednesday evening, October 15th, and the conferences at some conveniently situated church on Tuesday, Wednesday, and Thursday, October 14-16. The general subject of the mass meeting, at which Bishop Lawrence will preside as chairman of the Joint Commission, will be "The Church and the Social Problem." The conferences, which are intended for parish workers and representatives of the various diocesan social service commissions as well as for the general public, will discuss such topics as "The Church and Industry," "The Church and the Rural Problem," "Coöperation with Community Agencies," "Education for Social Service," and others of related interest. It is hoped to secure as speakers men and women who have been actually engaged in various phases of service, either as parish or diocesan workers. The exhibit will aim to show in graphic form what has been accomplished since the last General Convention in the way of organizing and educating the Church's constituency for social service through the agency of the Joint Commission and the various diocesan and parish agencies throughout the country.

The Commission will welcome at its offices in the Church Missions House any suggestions concerning the programme of the conferences and any data for exhibit purposes. Fuller announcement of the programme will be made later.

LENT IN PHILADELPHIA

How the Name of the Season is Misused for Unworthy Purposes

DR. FIGGIS ADDRESSES SOCIAL WORKERS

The Living Church News Bureau }
Philadelphia, March 4, 1913 }

THE uses of the adjective "Lenten" are many and various, especially in popular speech, and include such examples as a "Lenten Dinner and Dance," announced recently in the "Society" column of one of our newspapers, and the "Lenten Luxuries" which a firm of grocers declares itself ready to provide. How far the true spirit of Lent pervades the many exercises of the season is not easy to ascertain. On the surface, there is every sign of interest, for the special services and meetings are well attended. Bishop Woodcock is preaching to great crowds at the Garrick Theatre, and Bishop Williams of Michigan is denouncing in very plain terms the sins of society, to full congregations at St. Stephen's. The Rev. R. H. F. Gairdner of Chicago is the preacher at St. Paul's, and the Rev. David M. Steele, of the Church of St. Luke and the Epiphany, at Christ church. A growing interest is manifested in the Thursday afternoon lectures on Church History given by the Rev. E. Edmund Seyzinger, C.R. Father Seyzinger attempts nothing novel in historical exposition, but sets forth with convincing earnestness and eloquence the conclusions of recognized authorities, which, although students of Church history understand them, multitudes of our communicants either do not know at all, or know in a confused and uncertain fashion.

The Rev. William T. Capers, rector of the Church of the Holy Apostles, made a notable speech at the meeting of the Woman's Auxiliary on Monday, the 24th, where, at the last minute, he was asked to take the place of the Bishop of South Carolina. In speaking of the Church's work for negroes, he urged that the negro is not fitted for city life, where he is subjected to the perils of vice and disease, which he has not the training to overcome, as well as lack of industrial opportunity. "The agricultural region of the South is the best place for him, physically, morally, and spiritually. You should encourage these people to remain in the South by providing schools and churches for them there," he told the women of the diocese.

The visit of the Rev. J. Neville Figgis, Litt.D., of the Community of the Resurrection, to Philadelphia, was a crowded one. Dr. Figgis spoke last Saturday afternoon at the Bishop's house, to a Conference of Social Workers on the subject, "The Cross as the Answer to the Needs of Human Society." The spacious library of the Bishop Mackay-Smith Memorial House is an admirable place for such gatherings, with room for a large number of persons, yet lacking the formality of a hall or a church. Bishop Rhinelander introduced the speaker, saying that the problem of the day was the bringing of the movement for social reform and the Church into closer coöperation. In an apt phrase he alluded to the "potent combination of emotion and insight" in Dr. Figgis' writings, and remarked that he had found in them guidance and inspiration.

Announcing that he would speak to-day of conditions, and next Saturday afternoon of remedies, Dr. Figgis analyzed, with penetrating insight, the intellectual attitude of our own time toward the social problem. He discerned three features of present thought: a universal unrest, moral confusion, and an eager longing for a better social order, beneath which breathed the sense of need for deliverance from a bondage, only dimly perceived, but keenly felt. This sense of need and conviction that the world of men can be made cleaner, finer, juster, and more brotherly, he compared in its depth and power to the hope of a Messiah that burned in the hearts of Hebrew people before Christ came. Ours is, he said, a time of breaking up, when men are stepping outside hereditary groupings, cutting loose from time-worn traditions, impatient of authority, yet with all this, more incurably religious than ever. The question before the Church is whether the religion of Christ is to meet their need, or they must turn elsewhere for the deliverance they are seeking.

On Sunday, the 2nd, Dr. Figgis preached in the morning at St. Mark's church, and in the evening at St. Mary's, and in the afternoon met at the Bishop's house a number of the Church students of the University of Pennsylvania for a conference on the "Spiritual Life of the Student." He returns to Philadelphia for the second address on the social problem next Saturday.

There was rejoicing among the deaf-mute people of Philadelphia, to whom All Souls' Church ministers, when the cornerstone of their new church, on 10th street, above Allegheny avenue, was laid on Saturday, the 1st of March. Bishop Garland officiated, and the service was interpreted in the sign language by the Rev. John Chamberlain, D.D., of New York City. Addresses were made by the

Cornerstone of All Souls' Laid

[Continued on Page 656.]

LARGE SOCIAL SERVICE GATHERING IN CHICAGO

Diocesan Commission Meets Parochial Committees in Conference

ADVANCE REPORTED IN DIOCESAN MISSIONS

Mass Meeting in Interest of Marriage Reform Legislation

OTHER LATE NEWS OF CHICAGO

The Living Church News Bureau }
Chicago, March 4, 1913 }

THE first joint meeting of the diocesan Social Service Commission and the thirty or more parochial Social Service committees which have been appointed in the city and suburbs during the past four or five months, was held in the Church Club rooms on the evening of Tuesday, February 25th, at 7 P. M. Owing to the Lenten season, those who attended did not take dinner together in one group, as would have been done had this meeting been held before Lent (which was the original plan), but the absence of the dinner feature made no difference with the attendance. Fully 125 out of the 150 persons who were thus expected were present, and the evening was filled with interest and promise. Each parochial committee consists of five members—two women and three men. Nearly every committee was represented, and the gathering was a distinguished one in many ways.

Dean Sumner presided, and gave an address as well, telling of the possibilities of this new movement in our diocese. The Rev. W. G. Harter, secretary, made an admirable report. Bishop Anderson was the next speaker, and he stressed the importance of acquiring all kinds of information relative to social conditions generally, and also the importance of facing, from the standpoint of personal devotion to our Lord, whatever work shall be taken up. Dean Sumner's definition of Social Service appealed strongly to the audience. It is, according to the Dean, "the Study of Character under Adversity, and the Effort to Remove the Adversity and its Causes." The various members of the diocesan commission who were present were heard from, and included the Rev. Dr. P. C. Wolcott, who told of the work being done in his parish of Highland Park; the Rev. Dr. John Henry Hopkins, who described the men's weekly conferences on Social Service which have taken the place of the usual Men's Club work at the Church of the Redeemer during the current winter; and Mr. Malcolm McDowell of St. Peter's, known to all for his remarkable work with the coffee-wagon among Chicago's homeless men during the past several winters. There was then a call for some of the women, and Dean Sumner asked Miss Kate I. Adams of Christ Church, Woodlawn, to speak. Miss Adams is now in charge of a Shelter for Girls, on the South Side, and has done much work in helping on the movement to close the restricted districts in Chicago. She was formerly the secretary to Chicago's recent Chief of Police, and is familiar with the whole story of our police, in consequence. She was followed by Miss Menge of the Cathedral, who told of the work being done to help the young people, especially the girls, in the Cathedral neighborhood, by dances and the like. Miss Morgan of Sheridan Park, who is principal of a large public school near Wilson avenue, told of the twenty-one public schools which have lately been thrown open as recreation-centres for two or three nights a week, in various parts of the city, at a cost to the city of over \$12,000. Miss Morgan stated that this is due to Dean Sumner's work, as he is the chairman of the Recreation-Centre committee of the Chicago Board of Education. This new and important use of the school buildings will be increased next year, as the appropriation has been raised to \$22,000 at the request of Dean Sumner's committee. Mr. Ricketts closed the addresses by expressing the hope that each parochial committee would at once secure the full list of the men and women in its parish now undertaking any kind of Social Service, in connection with any of the organized forces of helpfulness which are active in Chicago, and that the next step would be for them to enlist more of their fellow-parishioners in just such work individually, by urging them to become Friendly Visitors for the United Charities, or to aid in the local work of the Juvenile Protective Association, or the like. After the benediction by Bishop Anderson, this very interesting and profitable meeting adjourned. The report which the Rev. W. G. Harter, as secretary of the diocesan Social Service Commission, gave at the beginning of the evening, included a description of the work which our commission has accomplished, largely through the activity of its secretary, since last fall. It was a story of no slight achievement, especially in relation to the support of the Board of Health of the City of Chicago. Secretary Harter is also in communication with numerous other diocesan commissions of this kind, all over the country. He quoted a paragraph from a recent number of the *Survey*, which spoke with approbation of some of the results already accomplished by our Chicago Commission.

At a special meeting of the diocesan Board of Missions held

on Thursday, February 20th, in the Church Club rooms, Bishop

Meeting of the Board of Missions

Anderson pointed out a large number of encouraging items gleaned lately from the diocesan mission field. Among these it was noted that All Saints', Roseland, our Pullman congregation (the Rev. George Forsey, priest in charge), is not only meeting its obligations punctually, but has paid off some of its debt and is progressing steadily; the Church of the Annunciation, Auburn Park (the Rev. Arnold Lutton, priest in charge), is also paying off its building debt, and is contemplating a removal to a more advantageous location; the Church of the Holy Nativity, Longwood (which was so named because its first services were held in a barn), is asking to relinquish aid from the diocesan board after May 1st, which is a sign of much increased strength; Immanuel mission (Swedish), the Rev. C. A. Nybladh, priest in charge, has paid \$100 more on its long-standing debt, and its Sunday school is increasing in membership; St. Timothy's mission on the West Side (the Rev. M. C. Andrews, priest in charge), has been making remarkable progress during the year and one-half of his leadership; there are several large clubs, of men as well as of women, and they have completely outgrown the capacity of the Church building. Extensive plans are being discussed for enlarging the building. Christ Church, Harvard, where the Rev. R. S. Hannah has been in charge for about twenty months, has lately paid off a debt of \$2,500, five years before it was due. St. Mary's, Park Ridge (the Rev. C. D. Atwell, priest in charge), has raised \$14,000 in cash and pledges towards a new \$20,000 church which will soon be begun. Trinity Church, Wheaton, under the leadership of the Rev. W. J. Cordick, has made good progress during the two years since he was placed in charge. St. Matthew's, Evanston (the Rev. A. L. Murray, priest in charge), has paid \$350 on its indebtedness, and is growing steadily.

Bishop Anderson also announced that he has received from a member of St. James' Church a gift of \$4,000, which has been divided as follows: \$1,000 to the Western Theological Seminary; \$1,000 to the Endowment fund of the diocese; \$850 to the Aged and Infirm Clergy fund in this diocese; \$500 to Providence Kindergarten, and the balance to other diocesan objects. A legacy of nearly \$600 has also been left recently to St. Luke's Chicago, and \$600 has been added to the Endowment Fund of St. Anne's mission, Morrison (the Rev. W. O. Butler, priest in charge).

An important mass meeting was held at the La Salle Hotel on Saturday afternoon, February 22nd, by the Illinois Commission on Marriage and Divorce, of which we have spoken occasionally in recent letters. Judge Cavanaugh presided, and among the letters which were read from those unable to be present (there were several hundreds of these letters, and but two or three were read), was one from Mr. David B. Lyman of Emmanuel, La Grange, which evoked much applause from the large audience. Judge Jesse Holdom was among the speakers, and the meeting was widely reported in the Chicago papers. It was called to endorse the action of this commission in preparing certain bills to be introduced into the Illinois State Legislature at the current session. All of the points made were very important, one of the chief departures being a provision that the public should be made a party to every suit for divorce, and that the State's Attorney should be present, officially, or by proxy through some deputy, while every suit for divorce was being tried. The other chief departure was in the direction of throwing very many more safeguards about the issuing of marriage licenses. Many valuable and appalling data as to the situation in the United States, and especially in Cook County, were brought out at this meeting.

Mr. Isham Randolph, for some years past the senior warden of St. Paul's Church, Riverside (though now residing in Hyde Park, Chicago), and known all over the United States as well as among engineering circles throughout the world for his work as consulting engineer in the construction of the Chicago drainage canal, has been given national recognition as one of the world's greatest civil engineers, by the Franklin Institute of Philadelphia. Mr. Randolph was awarded last week one of the Elliott Cresson gold medals, the highest honor in the gift of the institute. The medal was conferred upon him "for distinguished achievement in the field of civil engineering."

An interesting episode has recently occurred in connection with the Chicago *Evening Post*, in many respects the most ably-edited daily paper published in Chicago. On the editorial page it was stated the other day that Mr. Gilbert K. Chesterton was a Roman Catholic and an anarchist. Promptly the Rev. Bernard Iddings Bell wrote to the correspondence columns of the *Post* a well-worded letter stating that Mr. Chesterton is an Anglo-Catholic, and not a Roman Catholic, and that he is a socialist and not an anarchist. The *Post* referred editorially to this courteous letter, and said that it would refer the question by cable to their London correspondent. In the meantime a Roman Catholic of Chicago also wrote to the *Post* a letter contradicting the Rev. B. I. Bell, and stating that Mr. Chesterton has lately joined the Roman communion. Yesterday the editor printed the cabled reply from the *Post's* London representa-

(Continued on page 660.)

Chesterton a "Catholic"

Churchman Awarded Medal

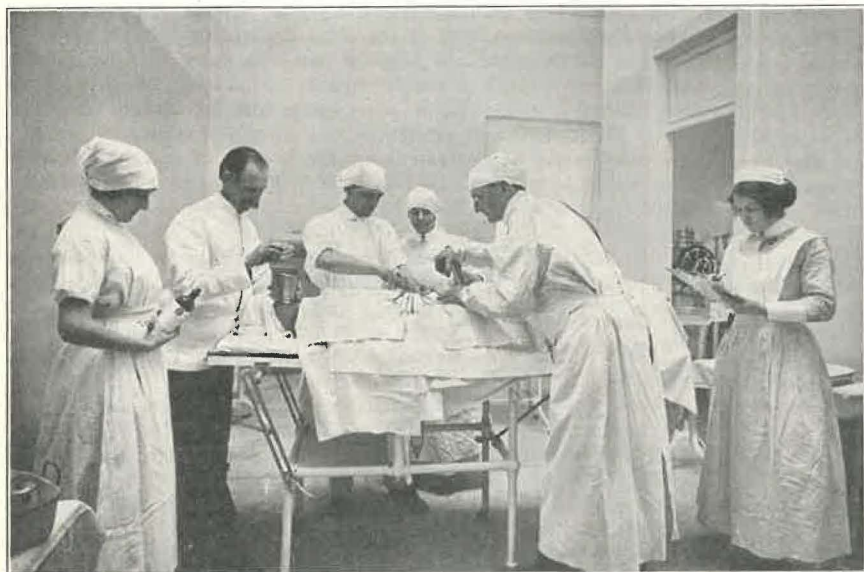
Seek Marriage and Divorce Reforms

NEW CHURCH HOSPITAL AT SEWANEE

TWO years ago THE LIVING CHURCH published an account of the catastrophe at Sewanee in the total destruction of the Church Hospital at that place by fire. The accompanying illustrations show what has been accomplished with the money of those who so generously came to the rescue.

The institution is erected on the vast domain of the University of the South, and exists primarily to give, free of charge, the most modern medical and surgical treatment to southern mountaineers and others who may need it. The rector of the Sewanee parish, the Rev. W. S. Claiborne, has for many years done a noble work among these people, and largely through his labors there have been planted around Sewanee a veritable network of mission churches which are slowly but surely transforming the lives of the people. Through the hospital, care is given to their bodies, and the opportunity is also given to teach the laws of health. At the head is a young surgeon, Dr. Lears, who, at a very small salary, is giving his skill, devotion, and missionary love in this work. So also the head nurse, Miss Suddath, left an important post in a large city hospital in order to take this missionary work at a very meagre salary.

The hospital has four large wards for adults, a smaller room for children, and six private rooms. Not more than half the necessary equipment has been provided by reason of lack of funds. Three splendid rooms, designed for a free clinic and dispensary, where the innumerable cases, requiring neither a major operation nor lengthy detention, can be economically treated, are still absolutely empty. Two weeks ago a man fell from a great height, shattering his hip almost to splinters. After putting a rough plaster cast about the part, he had to be taken ninety miles to Nashville, because there was no X-ray nearer to determine whether all the splinters had been properly set. Recently another man had his hand torn off by a hoisting engine. Ere we could operate, he succumbed to shock, and had not Dr. Lear converted himself into a human pulmotor, and with his own mouth forced air into the man's lungs, he would not have rallied. But the pulmotor and the X-ray machine, along with much other equipment—such as 93 fly-screens for the windows and doors; wardrobes, tables, and



CLINIC AT WORK. CHURCH HOSPITAL, SEWANEE, TENN.

chairs for the wards; a house for the nurses to sleep in, other than a disused shack for colored people; the full quota of beds and some much needed surgical instruments and sterilizers—all these will come in time. Some may be willing to hasten the time that shall come.

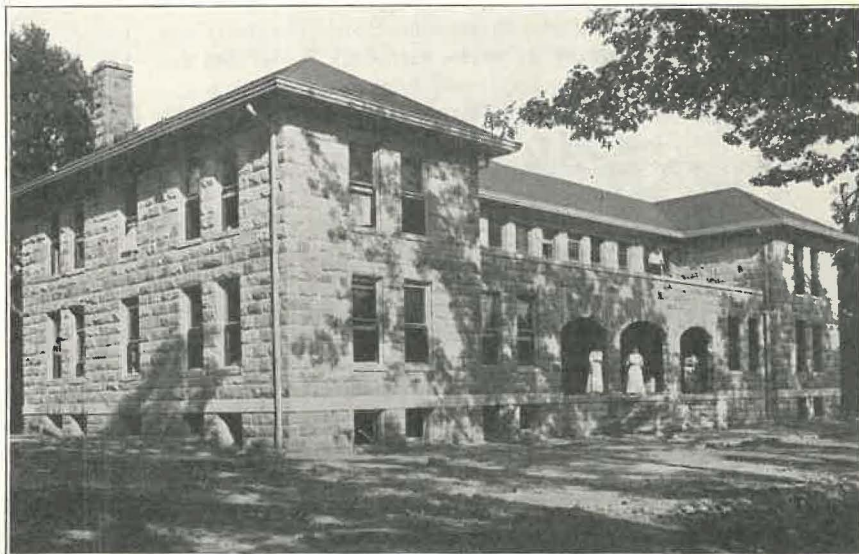
The hospital is maintained in part by a small endowment held primarily by the diocese of Sewanee, and partly by the University of the South, and also from the few paying patients that can be received. There is also a small grant from the university, but at least \$1,800 annually must also be raised for maintaining it on the most economical scale. The hospital is

in a real sense a Church institution and its officers endeavor to administer it as such. Each patient is visited daily by one of the clergy—the Rev. W. S. Claiborne and the Rev. Professor Tyson—and the Holy Communion is celebrated every Sunday and holy day in the chapel.

LENT IN PHILADELPHIA

[Continued from Page 654.]

Bishop Suffragan and Dr. Crouter, the head of the Mt. Airy Institution for the Deaf. Among the clergy present were the Rev. Franklin C. Smielau of Montoursville, Pa., the Rev. John C. Goodfellow, dean



CHURCH HOSPITAL, SEWANEE, TENN.

of the convocation of North Philadelphia, the Rev. Messrs. N. V. P. Levis and Louis C. Washburn, D.D., clerical members of the diocesan Commission for Work among the Deaf.

The new church is made possible by the gift of \$25,000 from a generous Churchman of the diocese, who wishes to remain unknown, and the commission and congregation have raised enough more to ensure the erection of a parish house, although about \$6,000 must yet be secured to start free from debt. All Souls' has 350 communicants, and it is estimated that there are in the city and surrounding territory about two thousand deaf-mute persons, among whom the missionary, the Rev. C. O. Dantzer, works.

The property of the Church of the Beloved Disciple on Columbia avenue near Twenty-first street has been sold to the trustees of St. Augustine's mission for colored people, and will be used for the mission. Thus ends a long

Church Property Sold for Debt

and increasingly hopeless struggle to maintain the work of a parish which had been crippled by debt, divided by dissension, and recently involved in litigation over its failure to pay to the rector, the Rev. J. B. Blanchet, a considerable sum due him for salary and expenses. St. Augustine's is under the care of the Rev. H. S. McDuffey, and is doing a vigorous and useful work among the negroes of the North Philadelphia convocation.

Among the directors of the newly organized Philadelphia branch of the North American Civic League for Immigrants are Bishop Rhinelander and Mr. Clinton Rogers Woodruff.

Philadelphia is the second largest port of immigrant entry in this country, and the number of foreigners landing here steadily increases.

MAKE IT EASY to do right, and men will not do it just because it is easy; but make a man want to do right, and nothing can hold him back from the doing of it. Build walls of laws about evil men, and they will grin at you over them: in proportion as the hearts of men are right do they need less laws. Here is a field for service, perhaps the field for the Church in the specialization of work which now prevails. The only cure for outside dishonesty is truth in the inward parts.—*Universalist Leader*.

AM I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—*George Matheson, D.D.*

The Religious Position and Movement in America, Especially Among Students

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

IX.—ON "COMMON" COMMUNION

III.

I SPEAK of the sacramental system as one whole thing centered upon the Communion, for Baptism is that communion with Him. But if our acceptance and use of the sacrament no more alter the fact of the Presence given than they alter the fact of the Incarnation, they do very much alter the effects, "the benefits we receive thereby." To the wicked "the same" thing is present and given, yet the wicked do not partake of Christ (Art. XXIX) but rather of condemnation. In homely phrase, the state of my digestion does not alter my dinner, but it does alter the amount of nourishment I gain from it. It may make the best food merely mischievous.

The non-Episcopalian—say a Congregationalist—is neither a heathen nor a sceptic. He may be a most believing man, but in his whole religious system he has taken up toward the sacramental gift precisely the position the heathen and the sceptic take up towards the Incarnation. Even if he asserts a "real" Presence and communion in the sacrament, its reality is dependent on his own state. I maintain that the non-Episcopalian's system is entirely at variance with his own faith; that it must lead and is leading to a purely self-centered belief in one's own states. I admit that it has not yet brought him to that state of self-belief, but differences of systems are not removed by individual character. Islam is a system of sheer power. Some modern ethicisms look solely to human love of God. The meaning of each system remains what it is even if this Mohammedan is a very loving man, and this ethicist has a deep underlying reverence for God.

I can come into relation with the non-Episcopalian in four ways:

(a) He asks me to meet him on neutral ground, at Edinburgh or Northfield. I gladly assent. As a matter of fact he believes in Christ, and I can join readily in the prayers which rise out of that faith. If he prefers extempore prayers to matins and evensong, I do not see why he should not. The Church meant matins and evensong to be daily services, and in my judgment it is impossible to get their real value unless they are said daily. It is the real pathos of the situation, that with grave questions at issue, the whole point *seems* to turn on a question of different ways of saying your prayers and the relative efficiency of forms of organization.

The preaching at Northfield may, and certainly will, contain much weird doctrine, but then I am not bound by it. I am free to criticise.

(2) If however the non-Episcopalian asks me to join in a precisely similar service in his chapel, it might be contended that it is the same thing. But we have to deal with facts as they are, and in fact it is evidently a quite different thing. I joined in the conference prayers because they did not profess to be, and they were not, other than prayers. The chapel service does profess to be and is the service of a certain religious system which asserts its own sufficiency, apart from the sacramental principle of the Church. I go so far as to maintain that there might be and ought to be "free" services and preaching of this kind as well as the more official preaching of the ordained ministry, but then both alike ought to be the natural outgrowth from the supernatural presentation of a sacramental Presence. If I join in the formal services of a system which claims to be able to dispense with this sacramental Presence, I tacitly admit its right to do so, and that I cannot do. If the non-Episcopalian bodies did accept our sacramental system and would make theirs supplemental to it, then I would gladly join with them.

(3) If I am asked to join in a non-Episcopalian sacrament, *a fortiori* I must refuse. To the minister it is simply a memorial supper of the Lord's death, and so far there is no essential reason why I should not join in it, but once more, that service does in fact belong to a system, and according to that system, this purely memorial rite is an effective substitute for the sacramental communion. I cannot join in such service

without acquiescing in a claim against which I feel bound to protest.

(4) Supposing the non-Episcopalian asks to join in our communion; on what ground can I admit him? Certainly the actual fact of what is there presented is the same to him as to me, and that, taken as fact, is the basis of unity; but then he does not take it as fact. It is a basis on which he refuses to stand.

The real ground of admitting him is that he is a good and believing man. Therefore I use the sacrament for the very opposite purpose for which it was instituted and set forth. I receive him in the name of the unity of what is objectively given (in which he does not believe), purely because of certain goodness which he subjectively or personally possesses. I declare emphatically that the personal qualities are more vital than faith in the divine gift.

This is to plunge the whole question into a sea of confusion. We Churchmen are maintaining the vital necessity of the supernatural gift; but explain it as you will, you have allowed this non-Churchman to come in on the basis of something else which will do equally well at the very moment of declaring that nothing will do equally well. If we are ever to reach real unity, we must refuse to allow real differences to be waived aside. If we believe that this is vitally necessary to the maintenance of Christian religion, then we must stick to its vital necessity till it has been accepted.

IV.

Now I come to the question of the Low Churchman, who also holds that the Communion is merely a memorial. Undoubtedly that creates a very different situation; indeed it is the whole difficulty. If it were not for this, there would by now have been no difficulties at all. If we understood ourselves, others would have understood us. It is the same with Christianity. If we Christians really knew what our Gospel was, there would have been no heathen. All external evil and unbelief is a result of that which is internal.

All instinct tells us that we must recognize that a man who is a Churchman, is a Churchman, however confused and unsatisfactory his ideas may be, and that he is in a quite different position to one who has never formally accepted the Church position at all. The one is a brother. Even if he is an erring brother, he is still in the family. The other is definitely separated from the family. Is this merely a matter of feeling on our part, or is there a sound basis for the difference?

I believe there is a very real difference. We are all a great deal too much in a hurry to size up a man's opinions as expressing his real mind. If I talk about electricity, what do I mean by electricity? Obviously I am talking about electricity as I know it, and I know very little about it. The physics professor knows a great deal about it, and obviously when he talks of "electricity" he has a much fuller and deeper meaning for the word than I have. The same word carries to each of us very different meanings, according to the significance with which each mind can invest it.

That seems obvious, but it is really only the most superficial part of the truth. I am quite well aware that I know very little of electricity, and whenever I use the word I am quite conscious in my own mind of meaning "all that I know as electricity, together with all that scientists mean." The scientist similarly means "all known, together with what has yet to be discovered." We mean *primarily* what we know, but we mean also what we do not know, but are striving after.

We may then divide Low Churchmen into two classes. There are some who mean just their own views and are not willing to admit any possibility of anything further—Scripture or Prayer Book or Church notwithstanding. This is not honest nor Christian, but I am not going to hunt for such people. I leave them to God.

There are a great many more who have never really had a chance to think the thing out, but who do seriously mean "what the Church means," although their notion of Church meaning

may be very imperfect; so also may mine. I say of them definitely, their meaning and mine are the same. We have both accepted the system and the fact. I think their confusion very serious; they think mine serious, just as the mistakes I make in telling of electricity may be serious. But my real intention when talking of electricity is quite correct. I talk as a scientist, though a very ill-informed one. I shall learn better bye-and-bye. The non-Episcopalian is in a quite different position. He is not merely personally mistaken as to the real point of the Church system. He has definitely renounced it in favor of an opposed system. He is therefore rather in the position of a man who has taken up a "Christian Science" attitude in regard to electricity. That makes not a difference of mere mistake, but a wholly different attitude. There is nothing in common between him and the scientist till that has been got over.

I repeat, therefore, if we want real unity we must begin by honestly facing differences. There are things of very grave consequence which we must learn, I believe on both sides. But if either of us is to learn anything, we must not act as if it made no difference whether we learned them or not.

When I was in America, my opinion was asked on the wisdom of admitting members of Protestant bodies to our Communion. The foregoing paper was written as an answer. Of the practical issues in America I am not competent to speak. No man ought to make his actions unnecessarily perplexing, but, where there are real gains, we need not be disturbed over misunderstandings and misinterpretations. If however an act is fundamentally false in principle, misunderstanding can no longer be charged upon the narrowness of outside critics; it is the man who performs that act who has failed to understand. I have therefore only tried to discuss the principles, and to analyze what really is implied in the proposed actions. I have not asked how a man may misunderstand, but what he ought to understand, by certain acts.

[THE END]

THE ANGLO-CATHOLIC CHURCH

SYNOPSIS OF LECTURES DELIVERED
IN NEW YORK, IN PHILADELPHIA,
AND IN BOSTON

BY THE REV. EDMUND SEYZINGER, C.R.

II.—THE REFORMATION AND THE REVISED ORDINAL

IN opening his second lecture, Father Seyzinger said it was very important to remember that at the time of the Norman Conquest there was little or no change in English institutions. It was a change of persons; foreigners were put into all important positions in Church and State and this naturally gave the land a Continental coloring and character. So far there had been little undue interference from the Bishop of Rome. When individuals, on rare occasions, had appealed against the decisions of their ecclesiastical superiors, such appeals were strongly resented by Church and nation. After the twelfth century, however, up to the Reformation, the Bishop of Rome gradually acquired a very tight hold on the affairs of England. This was due to many causes. But one principal cause was no doubt the appearance of the Forged Decretals. As was very well known, during the twelfth century these Decretals were embodied in a book of Church law called "The Decretum," which was very widely read and used by the clergy. The Decretals contained statements, supposed to have been made by the early occupants of the see of Rome, to the effect that they possessed as the successors of St. Peter, and by the direct appointment of Christ, supremacy of authority and jurisdiction. Those statements were embodied in "The Decretum," and at that time they were generally accepted as genuine. Thus it came about that, in the eyes of the clergy and in due course in the eyes of the laity also, an importance surrounded the Bishop of Rome which up to now had not been his, at all events in England.

Very soon the Popes began to claim the right to fill important Church offices and to exact as first-fruits from those whom they appointed large sums of money. Then there was the knowledge that frequently the Roman Bishop was worldly and pleasure-loving. Again and again there were protests against the unlawful exactions of the Pope, and in course of time, not only in England but on the Continent also, the need for reform was keenly felt. Events in the fifteenth century accentuated the need. The revival of learning and the knowledge of Greek which it brought with it, and the subse-

quent introduction of printing into England, coupled with the growing knowledge of the Scriptures, gave to clergy and laity a picture of the Church different from that which they saw around them. Most important of all, it came to be known that the Decretals were a series of forgeries, and that the claims which they advanced on behalf of the early Bishops of Rome had never been made by them, and were out of accord with the mind of Christ and the primitive Church.

The Reformation was precipitated in England by the domestic calamities of Henry VIII. In the year 1534, the ancient convocations of England decided that the Bishop of Rome had by Scripture no more authority in the realms of England than any other foreign Bishop. For practical purposes the Reformation in England may be said to date from that year. Reformation, the lecturer continued, implies quite clearly, life and continuity. A new Church could not have been formed, or it would not have been a reformed Church, but some other Church; and neither Henry VIII. nor Elizabeth had any more thought of founding a new Church than they had of founding a new nation. Throughout the Reformation period in England from 1534 to 1570, the ancient creeds were put into the forefront of the Church's worship. The ecclesiastical authorities were most careful to maintain the Apostolic and Threefold Ministry, and nothing could be more patent to any student of the English Prayer Book, than that from the time of the First Prayer Book and through all the revisions of that book down to the present day, the Breaking of the Bread, or the service of the Holy Eucharist, occupies the central position and is clearly meant and designed to be the service, binding by divine authority on all the baptized. The sermon is ordered to be preached at it, and all important notices are to be announced at its celebration.

Passing on to the question of Anglican Orders, the lecturer dwelt at length on the abundant evidence that exists to show that Matthew Parker was completely and fully consecrated Archbishop of Canterbury. The objections sometimes raised against the consecration of William Barlow, who was Parker's chief consecrator, were of little importance. The fact that there was no record of his consecration in the register at Lambeth need cause no anxiety at all, in that it was known that at that time the Lambeth registers were very carelessly kept. It was inconceivable that Barlow could have taken his seat in the House of Lords as Bishop of St. David's, and contributed to its debates, if he had never been consecrated. The objection was ludicrous. But even if Barlow had not been consecrated at all, Parker's consecration would still be valid because the three assisting Bishops put their hands upon the head of Parker, and repeated the words, "Take the Holy Ghost," etc. As a matter of fact, there was no doubt that Barlow was consecrated under the old Latin Pontifical, as was also one of the assisting Bishops.

The lecturer gave an interesting sketch of the condition of things in England during the reign of Mary, especially in connection with the action of Cardinal Pole, who came from the Pope at Mary's request to dispense the land from the censures of Rome and to effect its reconciliation with the Pope. He quoted Mr. Haddan as saying that although it may not be quite clear what were the exact conditions imposed by Pole, it was certainly clear that he did not impose reordination in cases where the clergy submitted and were reconciled to the Pope. It was clear from Elizabeth's letter to the Dean and Chapter of Canterbury when she wrote, nominating Parker as Archbishop in place of Pole, that there was not the least thought in her mind of causing Parker to be made Archbishop of a new Church; he was to succeed Pole in the old Church.

The lecturer concluded by describing how that in Archbishop Laud, of the seventeenth century, there centered not only the strand of orders derived from Parker, and through him from the old Church, but also strands of orders from the Roman Church and also from the Irish.

THE RICHEST MAN IN THE WORLD

Did you ever take a pen and write down the names of the people outside your own blood relations whom you would like to meet in the next world? If you haven't and the chances are that way, do so, and you perhaps will be surprised, and possibly humiliated, with the shortness of the list. Did it ever strike you that in making and keeping friends here, you are making them for eternity? Surely this is "laying up treasure in heaven" in a very real sense. The richest man in the world is the man who has the largest number of people waiting for him on the "other side."—*Church Life*.

Personal Memoirs of the Japan Mission

By the REV. JOHN COLE McKIM

I.

AS I was born in Japan near the beginning of 1882, my earliest memories are connected with missionary work in that country. Although our first American missionaries (Bishop C. M. Williams who recently died was one of them) had landed in Japan about twenty years earlier (1859), evangelistic work may be described as being still in its early stages at this time.

I must say a word about these earlier days. Dr. Williams landed, as I have said, in 1859. The Rev. John Liggins, who accompanied him, was obliged, because of illness, to return to this country the following year. Dr. Williams labored on, with occasional reinforcements, in both China and Japan, and in 1865 was consecrated Bishop with missionary jurisdiction over both empires, a rather "large order!"

When Messrs. Williams and Liggins first arrived off the Japanese coast there were doubts as to their safety in landing. The old and stringent laws against Christianity had never been repealed. As a matter of fact they were still found on the boards in the eighties. But it should be noted here that however severe may have been the persecution of Christian missionaries in the Far East, it has never, at least in modern times, equalled the severity shown toward native Christians. This is as true, I think, of China as it is of Japan. When we honor the scores of our own race who have given their lives for the preaching of the Cross, we must not forget that thousands of their brown or yellow brethren must be numbered with the confessors.

A rather amusing story has been told of these early days of Bishop Williams' administration of his colossal district. Working in two empires, as he did, he was sometimes accompanied across the Yellow Sea by young men whom he had under instruction with a view to future sacerdotal or catechetical work. At one time he housed together a Chinese with a Japanese student. Both were young men of good family and culture. After a short while the young Japanese came to ask the Bishop for a separation from his housemate. There were several complaints, but the chief one had to do with table manners: "This Chinaman, when he eats, has the dirty habit of throwing the scraps on the floor, I cannot stomach it." After hearing him patiently, the Bishop counselled forbearance.

A short while later the young Chinaman came to him. He, too, had his grievances which found their climax in a complaint about table manners: "This Japanese, when he eats, instead of removing the remains decently to the floor, leaves them in plain sight on the table. I cannot stomach it."

I cannot now recall exactly where I heard this story and therefore cannot vouch for it in detail. I give it here largely because of the obvious moral. It may interest some to know that, in Corea, there is still another feature of table manners which might startle one. A Corean, if he comes to dine with you, may be accompanied by his body servant who takes his stand behind his master's chair at table. Do not be surprised if, when he has chewed the best meat from a bone of fowl or beef, your guest hands the rest over his shoulder to his man, who finishes it on the spot. The custom is an old one, in Corea.

These stories not only illustrate a difference in national manners; they also contain a moral for those who, going (or sending) abroad to spread the Christian Faith, seem to think it necessary to enforce the observance of every occidental convention.

Bishop Williams disarmed opposition and won many hearts by his gentleness and simplicity. Severe with himself to the point of asceticism, he was seldom known to speak severely of or to others. Children loved him. It is told of him that once, when he was walking to church, some families bound the same way came up with him in rickshaws. The Bishop quickened his pace to that of the rickshaw men (anywhere from five to nine miles an hour), keeping up a stream of conversation with the children.

His modesty was very great, and found expression in a studied avoidance of the first personal pronoun. "It has been done" took the place of "I have done it." This scrupulous

avoidance of the use of "I" sometimes led to results which bordered on the amusing.*

In 1869 the first English missionary, the Rev. G. Ensor, of the Church Missionary Society, arrived, and since that time the C. M. S. has been represented by missionaries in the Japanese field. The missionaries of this society have done much good work. This has sometimes been hampered by the fact that among the missionaries of this group have been men who seemed to have had an uncertain grip upon the principles of the Religion which they had been sent to teach. There have generally been one or two agents of this society whose compromising attitude has been an embarrassment to their more orthodox brethren. One ought, obviously, to have a clear grip upon the essentials of one's own religion before going abroad to teach it to others. The Bishops chosen from among the C. M. S. missionaries have been strong men and faithful missionaries, though some of them might perhaps modify *esse* by *bene* more often than would the rest of us. The first Bishops of Hokkaido and of Kiushiu, who had been members of this society, are old family friends and are associated with the earliest recollections of my childhood. May they rest in peace, and may the prayers of righteous men avail them much!

In 1873, the Rev. Alexander Shaw (afterwards Archdeacon), arrived as the first representative in Japan of the Society for the Propagation of the Gospel, the same S. P. G. that we remember so gratefully in our Eastern states.

With the exception of work in the sparsely settled northern island of the aborigines, the early C. M. S. missionaries worked southwards from their strong centres at Kobe and Osaka (the second largest city of the empire, since made a see city); the S. P. G. men, from their centres in and about Tokyo, worked in a southerly and westerly direction from that place. In this work they were joined by members of St. Andrew's mission (unmarried priests) and St. Hilda's mission (unmarried women).

The American missionaries developed strong centres in Osaka, working thence in a northerly and easterly direction (opposite to that taken from the same place by the C. M. S.), and at Tokyo working thence in a northerly and easterly direction (opposite to that taken from the same place by the S. P. G.). Perhaps this sounds a little complicated as written out, but a good map should make it clear. Thus, in a rough way, spheres of influence came to be outlined.

Bishop Williams was the only Bishop of our communion in Japan until 1883, more than a year after my own birth. His headquarters were at Tokyo, where an American Bishop has held rule ever since, and which is hence the oldest see city of the empire.

In 1883 an Englishman, the Rt. Rev. A. W. Poole, was made Bishop with title of Bishop in Japan; but he died in 1885 and was succeeded in 1886 by the Rt. Rev. E. W. Bickersteth, who lived for eleven years after his consecration. Bishop Bickersteth left his mark on the Church in Japan. He began at once to coöperate with Bishop Williams, and the mutual confidence nourished by these great men has resulted in the union of Japanese, English, and Americans in the Japan Holy Catholic Church (*Nippon Sei Ko Kwai*). The chief articles of its constitution are:

I. Name (as above).

II. This Church doth accept and believe all the canonical Scriptures of the Old and New Testaments as given by inspiration of God and as containing all things necessary to Salvation, and doth profess the faith summed up in the Nicene Creed and that commonly called the Apostles' Creed.

III. This Church will administer the Doctrine, Sacraments, and Discipline of Christ, as the Lord hath commanded, and will maintain inviolate the three orders of Bishops, Priests, and Deacons in the Sacred Ministry.

A gradual geographical delimitation of spheres, looking to the erection of regular dioceses, was entered upon. The work of the Church at this time (about 1886-1896) was far

* The Bishop of Vermont calls my attention to the fact that in Bishop White's *Memoirs* also the first person is never used. The Japanese Church owes an incalculable debt to Bishop Williams, and had he been able to represent a united Christendom, he might have won over as great numbers of men as did Francis Xavier, who was in Japan three centuries before him, and whom he resembled in many ways.

heavier than is easily apprehended. Along with steady evangelistic work was the arduous labor involved in the translation of sacred books and hymns. These books were not only printed in native characters but in our own letters (Roman) as well. This enables missionaries to read the native services before they have mastered the intricacies of the characters. This is called Romanizing. Funny but sometimes annoying misunderstanding was occasionally caused in the home countries when people learned that their missionaries were anxious to complete the "Romanizing" of the Bible and Prayer Book as well as other books. The zeal of C. M. S. missionaries for such an object must have been a real blow to their friends at home!

The question of jurisdiction was complicated, not only by difficulties arising in Japan itself, but also by the necessity of frequent communication with the authorities of two autonomous home Churches (English and American).

In earlier days it took from twelve to twenty weeks to write to New York and get an answer. Nowadays it is wise to allow eight weeks for letters which admit of prompt reply. About double that length of time must be allowed for communicating with England. If home authorities want further information before deciding a matter, the time may be doubled, tripled, quadrupled, etc. Of late years the cable has helped out with more urgent matters, but the expense of this method of communication makes one chary of using it much. The statement of these difficulties, while they do indicate the desirability of an autonomous native Church as soon as the granting of such complete autonomy is desirable, must not be understood as indicating an opinion in favor of absolute autonomy at once. In the opinion of the writer, this will not be advisable for many years to come.

Six dioceses were gradually outlined. From this time (the early nineties) the work takes a more definitely organized form.

(Concluded Next Week.)

A CATENA CONCERNING LOSS OF PROPERTY BY CHANGE OF NAME

BY CORTLANDT WHITEHEAD, D.D.,
Bishop of Pittsburgh

TEN years ago I prepared a lecture on the Change of Name, which, on invitation of the Massachusetts Church Union, I delivered in Trinity church, Boston, by the kind permission of Dr. Donald. In that lecture, I tried to answer the questions concerning the Change of Name, Is it reasonable? Is it right? Is it expedient? Is it possible? and, Why not?

In treating of the various objections made to the change, I met, of course, the statement that we had best look out for endowments and property; we might lose so much of both. Thereupon I consulted distinguished men in various parts of the country, suggesting this question: if identity can be proved, would Change of Name be a barrier to the reception and holding of money and property left to the Protestant Episcopal Church?

The replies received all drew attention to the fact that no money or property had ever been, or could be, left to the Protestant Episcopal Church, because the Church is not incorporated. Money is given or left to *parishes, societies, and institutions* under their several corporate names, and such names cannot be changed by the General Convention, but only by legal authority.

Mr. Francis A. Lewis of Philadelphia wrote: "I do not think we should lose untold wealth in the shape of endowments and legacies that we already possess, although I do think we should have some very large fights to retain some of them."

Judge Prince of Santa Fe wrote: "The objection is simply stupid. As Chancellor Judd used to say, Did your wife lose her property when she married you?"

Mr. Joseph Packard of Baltimore, wrote: "If the change were made with practical unanimity, no serious risk would be involved. A considerable amount of trouble and expense would be required in order to prove identity in the case of legacies, and to effect the necessary changes in charters and titles. . . . There is a class of cases which uphold the authority of the highest governing body of a Church as against the interference of the Civil Courts. But the relation of our dioceses to the General Convention introduces some questions, which have not, as far as I know, been decided in the numerous cases involving ecclesiastical separations which have been before the courts."

Mr. Burton Mansfield wrote: "I do not think this objection

is of serious weight. There would undoubtedly be some trouble and annoyance arising from such a change, but I do not think a change would defeat interests which are already vested in the Protestant Episcopal Church, or which might hereafter be given to the Protestant Episcopal Church. I feel very sure that courts would sustain gifts made to the Protestant Episcopal Church, even if its name were changed, so long as the institution itself could be identified."

Mr. George C. Burgwin of the diocese of Pittsburgh wrote: "It is entirely a question of *identity*, and the Church would no more lose by a change of name, property which she owned, than would a young woman who marries and takes the name of her husband lose property which she had previously acquired."

Chancellor Clement of Harrisburg, wrote at great length about corporations and quasi-corporations, quoting various legal decisions, and sums up as follows: "If, then, the general Church should change its name, maintaining the same doctrine, discipline, and worship which it had under the old, it is my opinion that wherever property had theretofore been conveyed or devised to any incorporated body for such use, our Courts of Equity would preserve the trust upon the establishment of the identity of the Church."

The late Chancellor Woolworth of Nebraska wrote: "The Church is not incorporated. . . . But the Missionary Society is incorporated. If I am right in this distinction, the question is confined to the Missionary Society, and to the change of its name. I do not think the change of the corporate name of the Missionary Society will affect at all the money and property which it now holds."

The late Mr. Cortlandt Parker of New Jersey wrote: "Natural persons often have their names changed. If someone, not knowing, or forgetting this, in relation to any individual, should make a will bequeathing a legacy to such person by his or her old name, quite clearly action in, and of a court, would be necessary to adjudicate the identity of the individual. And the same rule applies where the name of an artificial body is changed."

Chancellor Guthrie of Pittsburgh wrote: "Of course a mere change of name will not work any change of identity. Persons, whether natural or artificial, lay or religious, may change their names without changing their identity, though they may confuse it, and cause themselves and others trouble by doing so."

The late Chief Justice of the Supreme Court of Rhode Island wrote: "Property is given to persons, not to names. The office of the name is simply to identify the person. When a person is known, rights follow, whether there be a change of name or a mistake of name, or no name at all." He fortifies this position by citing, among authorities, Elliot and Beach on Private Corporations, The American and English Encyclopedia of Law, Decisions of the Supreme Court of the United States, Judge Story, and Perry on Trusts. And he concludes: "Nothing has been said to show that rights of a religious body, whether incorporated or not, can be affected by a change of name, or even by a misnomer, so long as the body itself can be identified. This Church would hold all that it has, and it would get all that might be given to it."

Moreover, the Dutch Reformed Church and the German Reformed Church have both changed their names within the last generation, and not the slightest difficulty was experienced in making a legal change, and not the faintest suggestion of litigation has arisen from the change.

LARGE SOCIAL SERVICE GATHERING IN CHICAGO

(Continued from page 655.)

tive, which was as follows: "Chesterton not Romanist, but strongly sympathetic." One of the amusing parts of this spirited controversy was the muddle which apparently existed in the mind of the editor of the *Post* as to just what is meant by dropping the word "Roman" from "Roman Catholic."

The Rev. Z. B. T. Phillips, rector of St. Peter's Church, St. Louis, and formerly rector of Trinity Church, Chicago, was the noon-

The Lenten Noon-day Services day preacher for the first four days of the third week in Lent, at the Chicago Opera House. The attendance was gratifyingly good throughout. The Rev. H. W. Schniewind, rector of St. Bartholomew's, Chicago, preached on Friday, and brought forty members of his choir with him to help in the singing.

THE PAST cannot be changed. The future is yet in our power.—
Hugh White.

SOCIAL SERVICE

* Clinton Rogers Woodruff, Editor *

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

THE CLOTHING STRIKE IN NEW YORK

THE New York Federation of Churches has been taking a very active part in the strike in the clothing trade. An effort was made on the part of certain newspapers to misrepresent the attitude of this organization, but the facts show that both discretion and tact were exercised in the handling of a very difficult situation. In a letter which the special committee of the Federation having the matter in charge sent to the New York *Times*, which had editorially attacked its attitude, the committee declared:

"It is perfectly true, as the *Times*' editorial says, that this 'is a bitter economic struggle.' That is exactly the reason why clergymen should try to substitute for the bitterness and struggle something of sweetness and something of mutual consideration. At any rate, in spite of 'rebuffs,' that is what the Federation of Churches, through its committee, proposes to do. The ministers of religion to-day unhesitatingly declare that it is their function, with respect to the 'bitterness of the economic struggle,' on which you lay stress, to uphold justice and good will between both the parties thereto, and to lead them both together to the goal toward which these point."

Canon Douglas, of the Cathedral of St. John the Divine, represented our own Church on this committee, and has been a leading spirit in the whole movement; which, by the way, has had the support of some of the leading Jewish rabbis. This is very interesting and significant, because the employers involved in the strike are almost all Jews.

THE COST OF MUNICIPAL INEFFICIENCY

Municipal progress in America is being advanced in many ways. For instance, we find Boston's competent superintendent of streets, who left the employment of the Federal Government to assume his present place, declaring before the Boston City Club:

"I look forward to the day when municipalities will be run on strictly business principles and when we want a mayor we will advertise for one who is trained and efficient. The mayor of Boston ought to get \$50,000 a year. Running the city is a purely business proposition and efficiency should be the aim and the end to be attained. The money that is lost in graft in this country is a mere flyspeck to the loss caused by inefficiency. The greatest inefficiency in public work is due to the fact that the public work is handled on a political basis rather than a business basis. The public pays for all inefficiency."

THE PROGRAMME of the fifteenth annual meeting of the New Hampshire Conference of Charities and Corrections has just come to my attention. It is interesting to note the prominent part which Churchmen took in the deliberations of this body. In addition to the Bishop Coadjutor, the Rt. Rev. Edward M. Parker, and Dean Sumner of Chicago, there were five other Churchmen on the programme, including the Rev. William Porter Niles, Nashua; the Rev. W. Stanley Emery, Concord, and the Hon. Sherman E. Burroughs, Manchester. Churchmen have an equally conspicuous place on the list of officers and committees. This demonstrates once again—if further demonstration is necessary—the leading part which Churchmen take in all such matters.

THE MAYOR of Flint, Michigan, proposes to utilize the constructive housekeeping abilities of the women of his city. He has asked them to coöperate with him in the management of certain branches of the city's activities. In his letter to this effect, he says:

"Women in other cities have done a great deal of good. There is no reason why the women of our own community should not help. . . . The city administration cannot grant them the franchise but it can give them a chance to show their public spirit and ability."

The women have accepted the invitation in the spirit in which it was offered, and will from now on coöperate with the Mayor in securing an efficient administration.

SANATORIA for the care of their tuberculous members have been established by four fraternal orders: the Royal League at Black Mountain, N. C., the Modern Woodmen of America at Colorado Springs, the Independent Order of Foresters at Rainbow Lake, N. Y., and the Workmen's Circle at Liberty, N. Y. The Loyal Order of Moose have voted to erect a sanatorium and the Order of Owls is considering the project. The Odd Fellows, Elks, Knights of Pythias, and Knights of Columbus have all voted unfavorably against national sanatoria, but have in each case made some provision for the care of tuberculous members in already existing institutions near their homes.

THE BELL TELEPHONE COMPANY is working out a plan whereby its employees are to be protected in the matter of pension, disability benefits, and insurance. The company has arranged to provide a fund of \$10,000,000 for that purpose, and no contribution will be asked from the employees, the total number of which is about 130,000, and the pay roll amount to \$80,000,000. All told, there are about 175,000 telephone employees, with a pay-roll of \$115,000,000. The Bell Telephone pensions are to be automatically made on length of service and amount of pay. The average pay for ten years, multiplied by the number of years of service, will be the basis for the pension.

DUDLEY TYNG UPJOHN, the president and founder of the All Night Mission on the Bowery, New York, in an address before the Church Club of Philadelphia gave some striking evidence concerning the influence of that undertaking. When the mission was first opened there was a saloon next door and another a few doors off. Within a few months the next-door saloon went out of business, and a little later so did the one farther off.

ICELAND has no jails, no penitentiary, no court, and only one policeman, according to a Canadian paper, nor is a drop of alcoholic liquor made on the island. Its 78,000 people are total abstainers, since they will not permit any liquor to be imported. According to the same authority, there is not an illiterate person on the island nor a child ten years old unable to read.

THE COMMISSION ON SOCIAL SERVICE of the Inter-Church Federation of Philadelphia is waging a vigorous campaign for legislation regulating the labor of women and children. It is too early to forecast the result, but there is no doubt whatever that there will be a greatly awakened sense among Church people as a consequence of the campaign.

THE NEW YORK Social Service Commission has issued a leaflet entitled "The Social Service Commission: What It Is, What It Does, What It Hopes to Do, How You Can Help." It is well worth having. A postal card to the secretary, 416 Lafayette street, New York, will secure a copy.

A SUITABLE memorial to the Rev. Cecil M. Marrack is being erected in St. Stephen's church, San Francisco. Mr. Marrack's splendid work in behalf of social service in the diocese of California is remembered with profound respect and thankfulness.

A PRELIMINARY REPORT of the Nebraska Employers' Liability and Workmen's Compensation Committee has been issued by the Nebraska Legislative Reference Bureau (Lincoln, Neb.). It contains a copy of the law proposed by the commission and the arguments therefor.

THIS YEAR bids fair to be a most important one in view of the fact that forty-two state legislatures are or will be in session, and that the Democrats have returned, for the first time in a generation, to the control of the federal legislature.

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.

PROTESTANT TEACHING CONCERNING THE SACRAMENTS

To the Editor of *The Living Church*:

I THINK that the Rev. Dr. McIlvaine has made us all his debtors, by his clear statement in your current number, of the teaching of the various Reformed Communion concerning the grace of Sacraments; which clear statement ought to make our clergy and Church-paper correspondents much more careful in their assertions.

It is quite evident that some of them have not even read the history of the Reformation on the Continent; and, moreover, many of our own people can learn very wholesome doctrine from these strong Confessions of Faith, and be braced up in their hold upon Catholic truth concerning the sacraments.

Pittsburgh, February 24, 1913. CORTLANDT WHITEHEAD.

To the Editor of *The Living Church*:

A WRITER of an article in *THE LIVING CHURCH* of the 22nd instant charges that I made "several statements about Protestants in my letter of January 18th which are absolutely incorrect."

Allow me to state in the beginning that so far as the Lutherans are concerned the statements of my letter above referred to do not apply. Perhaps I should have excepted them in that letter, but as a matter of fact the Lutheran Church was not in my mind when the letter was written. I confess error as regards that part of the Protestant world.

The writer of the article above referred to has not established his case in regard to Baptists, Presbyterians, and Methodists. I wish to say also that I do not go back to original confessions, but to what these bodies believe and teach at present.

Take the case of the Baptists. In the Philadelphia Confession, adopted 1742 and based upon the London Confession it is almost identical with the Presbyterian Confession on the subject of the Lord's Supper. This article is quoted in the paper above referred to, but attention is not called to the fact that the words are "present to the faith of believers" which is exactly what my contention is as regards the position of Protestantism (except Lutherans and perhaps some others with whom I am not acquainted).

The New Hampshire Declaration of Faith has only this: "And to the Lord's Supper, in which the members of the Church by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination."

The Baptist Encyclopedia: "His supper is a memorial or remembrancer of a slain and absent savior." Also "His bodily absence is proved by the object of the sacrament."

Next, as to Methodists. It is true that their articles are the same as ours, but it is also true that those articles are capable of several interpretations, and so far as the Methodist Church is concerned the place to go is to Methodist theologians. Two of their approved theologians have the following to say on the subject:

Dr. Thomas N. Ralston: "No change is effected in the elements. The bread and wine are not literally the body and blood of Christ." "The body and blood of Christ are not literally present, and received by the communicants." He further takes the position that the Lord's Supper is, just exactly as the Passover was, "a perpetual memorial and abiding seal of the mercy and grace of God."

Dr. Samuel Wakefield: "We do not imagine . . . that the sacraments contain the grace which they signify." They are means "because the leading doctrines of the Gospel are taught in the most impressive manner."

There is no doctrine of sacramental grace here.

The Presbyterian position is a little more difficult, but Section vii., Chapter XXIX., Confession of Faith, speaks of grace as being present "to the faith of believers." Section iii., Chapter XXVII.: "The grace that is exhibited in or by the sacraments, rightly used, is not conferred by any power in them." Section v., Chapter XXIX.: "The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to-wit, the body and blood of Christ, albeit in substance and nature, they still remain truly, and only, bread and wine as they were before."

Theological opinion on this subject in the Presbyterian Church is also rather difficult. For instance Dr. A. A. Hodge, Professor of Didactic and Polemic Theology at Princeton, uses such glowing figures of rhetoric that we are sometimes hardly sure just what he means. In his lecture on "The Lord's Supper" he opens with these

words: "We now approach the innermost Most Holy Place of the Christian temple. We approach the sacred altar on which lies before our eyes the bleeding heart of Christ." This is an example of his use of extravagant language. It would appear at first sight that Dr. Hodge does teach the doctrine of the Real Presence in the Sacrament as strongly as the most extreme Catholic among us, using the terms "Real Presence" and "Real Objective Presence," and affirming his belief in this, most emphatically, but he also says: "The sacred character of the elements does not consist in themselves but in their use. As soon as this use is completed the bread and wine, whether in the body of the recipient or remaining in the vessels of the service, are no more holy than any other species of their kind." His doctrine is all contained in the following, in spite of glowing figures used elsewhere: "Herein, on every Communion Sabbath, we visibly proclaim our faith and fellowship with the one *everywhere-present Christ*." He speaks of Christ present "with believing communicants." This seems to be the actual position in spite of expressions of belief in the Presence "in" the sacrament. It is solely a presence "with the believing communicant."

Dr. Charles Hodge, also of Princeton, in *Systematic Theology*: "The second point in the reformed doctrine on the sacraments concerns the source of their power. On this subject it is taught negatively that virtue is not in them. The word virtue is here used in its Latin sense of power or efficiency. What is denied is that the sacraments are the efficient cause of the gracious effects which they produce. The efficiency does not reside in the elements," etc.

The Catholic doctrine is that the presence of Christ is a necessary part of the sacrament, hence the "efficient cause" is in the sacraments themselves.

Dr. Charles Hodge again, condemning the *ex opere operato* theory—"to say that the sacraments contain grace; that they convey *virtute sibi insita*, that they convey it *ex opere operato*, all amount to the same thing." Again "The efficiency of this sacrament, according to the Reformed doctrine, is not referred to any virtue in the ordinance itself, whether in its elements or actions . . . nor to the real presence of the material body and blood of Christ (i.e., of the body born of the Virgin), whether by way of transubstantiation, consubstantiation, or impanation. . . . But only to the blessing of Christ, and the working of His spirit in them that receive" of His body and blood.

If the above be the doctrine of grace in sacraments or Sacramental Grace, then I do not know the meaning of those terms.

I must plead not guilty of the charge of "misrepresentation," except unwittingly in regard to the Lutheran doctrine, for which I am profoundly sorry.

Much more could be adduced but this defense of my position has already taken up too much space.

Faithfully yours in the Church, C. H. JORDAN.

Greenwood, S. C., February 26, 1913.

To the Editor of *The Living Church*:

IN your issue of February 22nd an article on "Protestants and the Sacraments" seemed to me strangely misleading. May I state a few facts from my own experience?

I was brought up in a Congregational family, a "member" of that body for fifteen years, and for thirty years a great deal of the time among Congregationalists as three of my relatives were Congregational ministers. They frequently had friends, who shared their views, visiting them, and I heard many conversations regarding religious belief, in which I always took a keen interest. The impression I always received from them was that the Communion was a matter of minor importance as compared to prayer-meetings and sermons.

I never once in any instruction or sermon (and I heard a great many) was told that this Sacrament was anything more than a memorial service. The "outward and visible sign" was solely a way of solemnly recalling the death of Christ on the Cross, and the duties of Christian brotherhood. I never once heard it said that in the Communion, the Body and Blood of Christ were really received. The three ministers to whom I have referred freely exchanged pulpits with Unitarians and were willing to exchange in the administration of the Communion. They also exchanged with Presbyterians, and one of them was settled as pastor over a Presbyterian parish for a number of years without any question or surprise expressed by any one, so far as I knew.

It is well known that most Presbyterians of to-day smile at their own Westminster Confession, and, with the Congregationalists, at the teachings of Calvin. It seems to me it is one thing to have some old documents hidden away from Reformation times, and quite

another to teach and preach to the people of modern times the truths therein stated.

Where does the down-hill inclination begin, and where does it end?
C. R. WHEELER.

March 1, 1913.

NEW TESTAMENT CHRONOLOGY CLEARING

To the Editor of *The Living Church*:

THE Gallio of Acts 18: 12ff, and brother of Seneca, was, as we know, proconsul of Achaia during the reign of Claudius. The important point of the exact date of his proconsulship, however, has hitherto been a matter of conjecture. The point is important because of its bearing upon Biblical chronology.

According to an article in a recent number of a German archaeological journal, there has been discovered at Delphi a fragmentary inscription, containing a letter of the Emperor Claudius, which shows that the proconsulship of Gallio fell between the summer of 51 and the summer of 52 A. D. This throws a flood of light upon the most difficult point in the chronology of St. Paul, since it shows that he came to Corinth in the early part of 50 and left in the autumn of 51 A. D. Moreover, an edict of Claudius concerning the Jews confirms these dates.

Yours truly,

SAMUEL A. B. MERCER.

Western Theological Seminary, Chicago, February 24, 1913.

NEGRO SETTLEMENTS AND A NEGRO JURISDICTION

To the Editor of *The Living Church*:

HERE are a considerable number of towns and settlements populated and governed entirely by negroes. In Oklahoma there are at least eleven such communities, the principal one being "Boley." It has a population of about three thousand. Assuming a sincere desire upon the part of the Church to attack the negro work aggressively, and should a change in the constitution be necessary to effect the proposal coming from the Seventh Missionary Department, where the request is practically unanimous, it would seem, in the meantime, extremely practical to constitute one of these towns, with as much of the immediate surrounding territory as might seem wise, as a "new missionary district," and elect as its Bishop an Afro-American priest. This being done, the several Bishops within that missionary department could impart to him jurisdiction over the colored work in their respective territories.

I make this suggestion in deference to some white Churchmen, few or many, who have conscientious scruples with respect to the wisdom of giving "mission" to any negro Bishop over any "white" person whatever. It is a phase which hardly concerns the negro, for his desire is solely to minister to his own people. But the spirit of those who urge the missionary district idea is to rid the plan of every "reasonable" objection which might hinder its adoption. We assume the absolute sincerity of those who fear such an evil. And it is to be hoped that they will also accord us that same measure of sincerity when we disclaim all and every intention of disturbing in any way or interfering with the peace and happiness of the white race.

GEORGE F. BRAGG, JR.

Baltimore, Md., February 22, 1913.

THE ADMINISTRATION OF THE CHALICE

To the Editor of *The Living Church*:

THE leading editorial in your issue of February 15th interests me both as a physician and as a Churchman. It has, of course, occurred to me, as it must to any physician who has much to do with the study and treatment of infectious diseases, to inquire into the question of possible contamination of the chalice and the consequent chances of the transmission of communicable diseases from such contamination. However, the impression which I have gathered in an experience extending over more than twenty-five years and largely devoted to the study of communicable diseases, and especially to the problems of tuberculosis—an impression which amounts almost to conviction—is that the actual danger of transmission of disease by means of a contaminated chalice is, for all practical purposes, negligible.

I have never been able to establish even the most remote relationship between an infectious disease and such a source of infection and I am quite in accord with the correspondent quoted in your editorial that "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 . . . with impunity."

With no wish to criticize or even comment upon the action of the Board of Health of Colorado Springs, one looking at the matter from a distance, and perhaps with a cooler, if not more scientific, judgment than those immediately engaged in the peculiar hygienic struggle with which they have to contend can be expected to do, is almost constrained to regard their action as far-fetched and somewhat gratuitous; and in view of all the circumstances, one can scarcely help feeling that this action of the Board of Health of

Colorado Springs is based more upon sentiment than upon serious scientific judgment. However the case may be in Colorado Springs, there are other communities where a similar problem has had to be faced, and in several of such communities with which I am familiar, the adoption of the alternative method of administering the Sacrament has come about through frankly sentimental considerations.

In one such community at least the method described in your editorial as the fourth alternative—that is, by the use of the individual Communion cup—has been adopted; a method which cannot fail to be decidedly repugnant to the feelings of the vast majority of Churchmen.

The method described in your editorial as the fifth alternative, on the other hand, is one which has been utilized much more generally where peculiar community conditions have made it inadvisable for any cause, to follow literally the rubric of the Book of Common Prayer. For many years this administration of the Sacrament by "intinction" has been practised at the Brompton Hospital for Consumptives in London, as well as in a number of the tuberculosis sanatoria in England, all with episcopal sanction, and for some time this has been the practice at the sanatorium with which I am connected, also with episcopal sanction.

I am informed that the chaplain of our institution has already sent a letter to *THE LIVING CHURCH* describing the method employed in this institution during the past year and a half, together with a description of an ingenious modification of the chalice which he has devised.

If any departure from the rubrical method of administration is to be made, it seems to me that nothing could be more free from objection, sentimental or otherwise, than is this method, which was, in the first instance, adopted not with the idea of meeting a real danger, which there has never been any demonstrable reason to fear, but merely to allay the unfounded and, as I shall always feel, sentimental anxiety of a "half informed" public.

HERBERT M. KING, M.D.

Physician in charge, Loomis Sanatorium,
Loomis, N. Y., February 22, 1913.

To the Editor of *The Living Church*:

VENTURE to suggest that back of the whole matter relating to the recent action of the Board of Health of Colorado Springs, which you have been discussing, is the question of State interference with well-established custom of the Church to which we belong.

The right to interfere with the method of administering the Blessed Sacrament involves the right to meddle with any of our Church rites and customs.

This right no reasonable person can acknowledge; and the action of the aforesaid Board of Health is clearly *ultra vires*, and ought to be resisted to the fullest extent.

Ought you not to sound a clear call to resistance? No compromise!

Yours truly,

Newark, N. J., February 22, 1913.

J. S. MILLER.

HELPFUL BOOKS IN THE SUNDAY SCHOOL

To the Editor of *The Living Church*:

IN a recent issue of your paper the editor of your Sunday School Department reviewed and thereby called attention to a series of text-books now being published, "under the authority of the Bishop of London," for teachers. The praise your reviewer gives to these books is by no means excessive. It is true they are somewhat dry and stiff in literary style. I would, however, especially point out the pedagogical methods upon which they are constructed. For many years I have endeavored to find the Catechism presented in an interesting and therefore, by necessity, a pedagogical way—if not for scholars at least for teachers. These books come the nearest to what I have had in mind. Here in these books we proceed from "the concrete to the abstract," from "things to words." Each lesson is worked out according to the well-known "steps." A subject—for example Baptism—is taught and afterwards the portion of the Catechism defining the Sacrament is memorized. How orderly and sane this is.

No teacher is asked to follow the books slavishly, but they will be found to be exceedingly helpful and suggestive to every teacher who realizes that teaching is something different from merely hearing recitations.

The books to which we refer are the *London Diocesan Sunday School Series; Catechism: the Life of Faith and Action; Catechism: Prayer and Sacraments*. Longmans, Green & Co.

Very truly,

New Haven, Conn., February 28, 1913.

SUCCESSOR TO ST. PAUL

To the Editor of *The Living Church*:

SPIRITUALLY I think that the Episcopal Church is the legitimate successor to St. Paul. He was always in a straight between two opinions, and so are we; he groaned because of the war between his members, and so do we; he was born out of due

time, and so were some of us. Were the reverend brother living to-day, I wonder if he would be able to decide whether he was in a Catholic or a Protestant Church. I am inclined to think that he would decide that three hundred years were long enough for any institution to stand on the fence, and would ask the venerable society to step down.

E. A. LEMOINE.

Naperville, Ill.

PROFESSOR NASH'S PECULIAR REASONING

To the Editor of *The Living Church*:

WITH the deepest respect for the scholarship and piety of the late Professor Henry S. Nash I am nevertheless moved to point out that many of the arguments advanced by him in volume 8 of *Prayer Book Papers* recently published under the title "Shall the name be changed?" show an inconclusiveness and an inconsistency altogether astonishing. I submit that it would be hardly possible to find more forcible examples of the *non sequitur* than appear within the compass of this small pamphlet. I will venture to mention a few which have fallen under my observation, first quoting the writer's exact words and then following the same by my own phrasing of the general conclusion which he evidently wishes to enforce, namely, that it would be unwise to drop the word Protestant as a part of the Church's title.

Page 2. "We have inherited from our Mother Church of England the ideal of national or federal Catholicity"—therefore we should retain the modern title Protestant!

Page 2. "The American Episcopate appeals from Rome to a tradition older than the oldest form of the Roman claims"—therefore we should, etc.

Page 4. "We however, not without reason, call ourselves a part of the Historic Church"—therefore we should, etc.

Page 4. "We are not living in a house framed day before yesterday and moved into this morning"—therefore we should, etc.

Page 6. "The name of the Church should express her nature, her method of operation, and her aim"—therefore we should, etc.

Page 7. "We have agreed that the name of the Church must so far as possible conform to and express her nature"—therefore we should, etc.

Page 10. "If we are to change the name and title of the Church we must ground our action as deep as the Church's being"—therefore we should, etc.

Page 12. "The Liturgy, the Three-fold Ministry, give us a root in the past quite as deep as Rome's"—therefore we should, etc.

Page 12. "Is it not as plain as day that our type of Catholicity is fundamentally and forever different from the Roman"—therefore we should, etc.

Page 14. "The Episcopate as the ancient Church understood it and as we inherit it is being destroyed" (by Rome)—therefore we should, etc.

Page 15. "We have taken it upon ourselves to lead" (in the cause of Corporate Reunion)—therefore we should, etc.

HAMILTON SCHUYLER.

Trenton, N. J., February 21, 1913.

PROPERTY RIGHTS NOT ENDANGERED BY CHANGE IN NAME

To the Editor of *The Living Church*:

NOTICE that some persons who oppose changing the name of the Church intimate that such change would or might complicate property rights, etc. There is nothing in such intimation, as the change of the name of a person or a corporation does not change the identity of the person or corporation. If John Smith changes his name to William Jones he remains the same person that he was before the change of name was effected, and the property which he owned and the debts that he owed when he was John Smith remain his after his name was changed. Stephen Grover Cleveland changed his name to Grover Cleveland, Thomas Woodrow Wilson changed his name to Woodrow Wilson, James B. Clark changed his name to Champ Clark, and Hiram U. Grant changed his name to U. S. Grant, without losing their property, their fame, or their identities, and without creating any confusion or inconvenience. The Dutch Reformed Church, I believe, changed its name by dropping the adjective "Dutch," without losing its identity or its property, and without creating any confusion. King's College, New York, changed its name to Columbia College, without losing its property or its fame. Geneva College changed its name to Hobart College without losing its identity or its property. The "Theological Seminary of the Protestant Episcopal Church in the diocese of Ohio," changed its name to "Kenyon College" (dropping the esteemed "Protestant Episcopal") without losing its farm or its buildings or its identity. In Vol. I. of Clark and Marshall on *Private Corporations*, at page 161, the authors say: "A change in the name of a corporation either by the legislature or by the incorporators or stockholders under legislative authority, does not affect the identity of the corporation, or in any way affect the rights, privileges, or obligations previously acquired or incurred by it." This same work, on the same page, says that where a change has been made in the name of a corporation it is not necessary for the corporation under the old name to

convey its property to the corporation under its new name, and this principle necessarily follows from the principle that the change in the name of a person or a corporation does not change the identity of the person or the corporation. This same work, on page 976 of Vol. II. also says: "A mere change in the name of a corporation may be changed, usually with the consent of the incorporators, and the change does not affect its liabilities, duties, or property."

One writer against a change, made the point that various charitable institutions which carry on the work of the Church have the phrase "Protestant Episcopal" in their names, and he seems to hint, but he does not allege, that dropping the esteemed "Protestant Episcopal" would in some way embarrass these institutions. But there is nothing in his fears. If he will examine any year-book of the Church, he will find that probably a majority of Church institutions have never written "Protestant Episcopal" into their titles. In other words, they have dropped that phrase in adopting their names. Changing the Church's name would not of itself change the names of any Church corporations, nor would the Church lose any of her rights in any of the societies belonging to her, by such a change. It is clear that changing the name of the Church will not in any way affect her property rights. Before "Protestant Episcopal" was adopted as a name of the Church, she owned property in all of the thirteen colonies. What became of this property? Did the Church lose it? Where is the property that the Church owned in Virginia and Maryland? Certainly, when the name was changed from the Church of England to her present title, her identity was not changed and she still owned the property. Judge Packard will hardly claim that the Church lost her property which she owned as the Church of England, by changing her name. In the case of *Terrett v. Taylor*, 9 Cranch, page 45, the Supreme Court of the United States decided that lands purchased in 1770 (before the Revolution) by the vestry of the Church in Alexandria belonged to the Episcopal Church in Alexandria, after the Church changed its name to the P. E. Church. Such a decision was inevitable, because the P. E. Church was identical with the Church of England before the change of name.

The Church is not a corporation, and Church property is held by corporations and by Bishops in trust. A change of the name of the Church would not change the name of any corporation. Corporations having P. E. as part of their names could retain such name if they desired to do so, if the esteemed "P. E." should be dropped from the title of the Church.

WILLIAM M. RAMSEY.

McMinnville, Ore., February 20, 1913.

THE PRIMARY NEED FOR SPIRITUAL CONCENTRATION

To the Editor of *The Living Church*:

RECENT the change of names may I quote from a book recently put forth by the rector of the Church of St. Mary the Virgin, New York, *Meditations on the Apostles' Creed*, p. 435: "The holiness of the Anglican priesthood is an end much more to be desired and labored for than the recognition of Anglican Orders by the Papal See; and a body of laity which shall display the marks of a true and deep communion with our Lord will be more influential in winning a recognition of the true Catholicity of the Protestant Episcopal Church than a change of name. For the present the American Church needs to concentrate its attention upon its own spiritual state, and fit itself to be a leader to unity before it offers itself to be one."

Words of wisdom!

Yours very truly,

Lake Mahopac, N. Y., February 22, 1913.

J. O. DAVIS.

BISHOP COXE ON THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

DOES not the writer of *Prayer Book Leaflet No. 8*, on pages 13 and 14, give a wrong impression in regard to the views of this worthy Bishop? Or is it my dull comprehension?

Forty-five years ago last Fourth Sunday in Advent he ordained me to the priesthood. At my examination the day before, occurs the record in my journal, that the Bishop said that he considered "the name Protestant Episcopal as the greatest blot on the character of the American Church."

W. S. HAYWARD.

Lent, 1913.

WHY AMERICAN CATHOLIC

[CONDENSED]

To the Editor of *The Living Church*:

IT seems incredible that some who favor a change of name have opposed the title "American Catholic" in the Church press as not expressing our exact position.

We are Catholic, behold our lineage. We are preëminently American, witness the glorious roll of patriot-sons of the Church. But more than all this, we are autocephalous or self-governing within the limits of this political government, therefore we are American Catholic.

Each political division of this continent has its name. For example, there are the "U. S. of Brazil," and the "U. S. of Argen-

tina." The first paragraph of the constitution declares this is the "United States of America," and as its inhabitants, we who sing the hymn "America," "My country 'tis of thee," are American; not Brazilian or Argentine; Canadian or Mexican. There can be no arrogance in proclaiming our nationality, whether it is also the name of the western continent or of an Italian village. The truth is neither presumptuous, as one writer claims, nor too proud a title for this Church, as another timidly suggests.

One writer objects that in assuming the title American Catholic we would be no more American Catholic than the Roman or Eastern Orthodox. Even if this were true, should it be considered a reason why we should not be just as American and just as Catholic as they? Would either be deprived of civic or spiritual rights by our taking the name? If two communions may be American Catholic, why not three?

But I hold that this Church only is American Catholic. If one can find that these others are American, and American Catholic, and that they will admit they are both, then they must each be an autocephalous, national communion, as we are, owing no superior spiritual authority except the voice of the Universal Church; otherwise (no matter how American they may be in birth or patriotism) as Catholics, they are foreign Catholics; American, but Roman Catholic; American, but Eastern Orthodox. . . .

While theological divisions of Christianity exist, adjectives expressing political divisions must be used to locate jurisdiction, customarily in connection with the truly universal word "Catholic."

Then why not accept the name "American Catholic" as the threshold from which we Americans may behold even the dawn of a Universal Church, when a Roman Catholic in America will be inconsistent; when an American Catholic in Rome will be inconsistent; but American Catholics in America and Roman Catholics in Rome will be one with Churches of all other nations?

Meanwhile, this part of the holy Catholic and Apostolic Church needs to assume no modest substitute for its true name, whether in America among its sisters and Christian friends, or in Japan, surrounded by the heathen.

CHARLES HERSEY BOURNE.

868 Huntington Avenue, Boston, Mass.

ONLY ONE AMERICAN CATHOLIC CHURCH

To the Editor of *The Living Church*:

THE letter of the Rev. Dr. John Williams, in your paper this week voices what is perhaps the most popular objection to the proposed title American Catholic Church, viz., that this is too presumptuous a name to be given to our communion. It is so often said that there are other American Catholics in America besides the members of the Protestant Episcopal Church, and therefore it is inappropriate to apply the proposed title exclusively to her. Such an objection rests upon the fallacy of confusing American Catholics with the American Catholic Church. It is true that there are several kinds of American Catholics in America but only one kind belong to the American Catholic Church. The popular difficulty with this title is due to the error of not considering and discussing the title as a unity. American and Catholic are both adjectives modifying the word Church. The subject under dispute is not American Catholics but the American Catholic Church. It follows, then, that the professed difficulty is altogether irrelevant; and that this proposed name would not be presumptuous at all, since no other Catholic communion has her episcopate nationally resident in America nor claims to have.

As to the ambiguity that may possibly result when we call ourselves American Catholics, the only confusion there might be is that of a certain identity among all American Catholics, inasmuch as they are identical in respect to America as their country and the Catholic Church as their Church, but not in respect to the Catholic communion to which they belong. This confusion, then, if it is a confusion really, would be a desirable one, since it emphasizes the one-ness of Christ's Church.

If this is so, would it not be better, in discussing the problem of the name, to consider the title as a whole, The American Catholic Church, rather than to object irrelevantly to a part of the title, the words American Catholic?

H. C. ACKERMAN.

Nashotah, Wis., February 27, 1913.

THE CALIFORNIA MEMORIAL

To the Editor of *The Living Church*:

AFTER reading the California Memorial to the General Convention it occurred to me that the proposed name of the Church might easily be shortened without losing any of its descriptive value.

My suggestion is to transfer the words "in the United States of America" from the name to the explanatory sentence immediately preceding. The title page would then read:

THE BOOK OF COMMON PRAYER
And Administration of the Sacraments
and other Rites and Ceremonies
of the

HOLY CATHOLIC CHURCH
According to the use of that Branch thereof
in the United States of America known as
THE EPISCOPAL CHURCH.

Yours truly, H. H. COWAN.

LITERARY

"THE CALL OF THE CARPENTER"

The Call of the Carpenter. By Bouck White, Head Resident of Trinity House, New York. Doubleday, Page & Co. Price, \$1.20.

This is a book not weighty in itself, but noteworthy because it is a sign of the times, the product of a movement of grave and arresting consequence. The average reader must beware of dismissing it superficially as only another of the many attacks upon historic Christianity, for it is something quite other than that. True, it adopts and popularizes some of the most radical hypotheses of the extreme schools of New Testament critics, past and present. The Catholic creeds are brushed aside in cavalier fashion. There is no acceptance of Incarnation, Atonement, or Resurrection; nor even of "God, the Father Almighty, Maker of Heaven and earth." "Jesus was not a theist" (p. 282), we learn, and "it is conceded by scholars . . . that the idea of a Creator calling the Universe into being out of nothing is not to be found in the Bible." The whole fabric of Christian theology is held to be a figment of philosophers, and the evolution of Christianity through nineteen centuries is described as a stupendous mistake. We must go back, therefore, and begin over again, and in the process of reconstruction, Mr. White gives us a start by reinterpreting the life of Jesus. Briefly, that life, as he reads it, was the life of a Man, sprung from the working people, Himself a workingman, who dared to believe in industrial democracy and tried to make it a fact. The son of Joseph and Mary, but deriving from His Mother most of His power, for she was a woman of amazing greatness of heart and majesty of intellect, He was stirred by the wrongs of the poor to inaugurate a movement for their freedom. "Rome is forging a world-wide empire of property, with man crushed by its weight of oppression. He will forge a world-wide empire of man, in league against that oppressor. To Rome's solidarity of vested rights, he will oppose the solidarity of human rights. . . . Jesus planned to make the Jews the nucleus of a federation of the world's proletariat against the world's oppressor." In this tremendous task He almost succeeded. He would have succeeded altogether, in spite of the fact that He was murdered in Jerusalem by the ruling class, if He had not been betrayed by one of His own disciples. This traitor, however, was not Judas Iscariot, who was almost not a traitor at all, but Saul of Tarsus. Paul the apostle, "who ought to be called Paul the apostate," a renegade Jew, blinded by the glamor of Rome's greatness and his own Pharisaic prejudice in favor of the cultured and ruling classes, shunted the movement off the track, twisted the revolutionary utterances of Jesus to mean something they were never meant to mean, organized a Church which He never meant to found, and sent millions of well-meaning people straying off into the paths of pietism and devotion, when they ought to have been turning the world upside down (which this very Paul, strangely enough, was accused of doing) in a crusade for a universal democracy based upon economic science.

But what needs to be marked about all this is that it is not meant to be destructive, but has an honest, constructive purpose. The book is the product of a man who has been face to face with the wrongs of the poor and has wondered why the Church does not do more to adjust those wrongs. His diagnosis is that the Church has never truly represented its Founder, and needs to be brought back to the first things. He is one of many who are of the same mind, and there is something pathetic about the revolt from traditional beliefs on the part of these men, because it is evident that the revolt is more of the heart than of the head. The scholarship of this book is not first-hand, nor the reasoning first-rate. Its author plainly misunderstands most of the doctrines which he faults. One suspects that he is a radical because he is so afraid of the smug complacency of the orthodox, and walks in such deadly terror of the ecclesiastical mind that he has thrown himself frantically to the opposite extreme in thought. That he and his like have been driven to that is the reproach of the Church. The ecclesiastical mind has too often exhibited itself in the sort of piety that glides along with clasped hands and far-off look, so intent on heavenly things that it cannot see the foul slum on one hand, nor the over-worked, under-fed, toiling children on the other.

One of the author's curious misunderstandings is of the doctrine of the Fatherhood of God, which he makes responsible for most of the tyranny and oppression in the world's history. The doctrine of the Trinity he describes as a "ligature woven by Graeco-Roman philosophers, conjoining The Carpenter with a paternal despot in heaven." But the Nicene faith has exactly the opposite implication. The emperors fought it, and threw their influence on the side of Arius, just because of that fact. The Incarnation brought the life of God Himself into touch with the down-most man. This book would have been vastly stronger and more appealing if it had not attempted to make over the New Testament and recast the Creeds, a gigantic

task for which its author gives evidence of no expert fitness. Yet the heart of his message is hardly touched by this error. "Social salvation is the watchword of Christianity." It is true. There is no salvation for any man who ignores his brother's need, nor any Gospel worth preaching that has no call of opportunity, no pledge of justice, for the last and least of men. Nor dare we say that the pictures here set forth of the long travail of the laboring classes is overdrawn. "The cross that topped Calvary's hill, and the Workingman there put lingeringly to death, typed the lot that has been meted out to the wage class through the long historic story. For Labor likewise has known the wormwood and the gall."

But a better day has been coming through the centuries, and it is at hand. "The Call of the Carpenter" is a call that has not fallen altogether on deaf ears. There have been multitudes who listened and followed; and were the story of the Church to be written not in the historic blunders of some of its leaders, but in the faithful and holy lives of its silent rank and file, it would appear that without the Church there would have been scant progress and would be scant hope of progress to come. In the providence of God, the process of the Church's growth has not been one long and monstrous misrepresentation of Christ and His cause, which the impatient hands of a few modern scholars must incontinently pull to pieces and reconstruct. The salvation of humanity, a salvation that includes body, mind, and spirit, is wrought (let us thank God!) not by a defeated Workingman of Nazareth, on whose grave "the Syrian stars look down," but by the Son of God's love who, "after He had offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting until His enemies be made His footstool."

GEO. LYNDE RICHARDSON.

RELIGIOUS

Catholicism and the Modern Mind. A Contribution to Religious Unity and Progress. By Malcolm Quin. New York: Longmans, Green & Co. Price, \$2.10 net.

This is an extraordinary book. The author was for thirty years, he tells us, a Positivist, by adherence and public teaching; and he still has great reverence for Auguste Comte. But Comte failed in his scheme of unification, because he "totally excluded Jesus Christ." And Mr. Quin has come to believe that Jesus Christ is "the world's eternal Centre in religion, and the consecrating, incarnate Truth of man's spiritual unity and development." This involves, he perceives, the acknowledgment of the Catholic Church. But (by what is perhaps a phenomenon of atavism) he conceives that Catholic and Roman are synonymous: "For purposes of scientific accuracy and precision," he tells us at the outset in his "Prefatory Letter to His Holiness, Pope Pius X.," he uses the words "the Catholic Church" of that body "whose acknowledged centre is Rome, and whose administrative head is the Pope"; and he goes on blithely to offer as evidence an allegation that it "gathered into a vast spiritual society the various peoples of the West," completely ignoring the East, the birthplace of Christianity! Of course it is the claim of universal overlordship that fascinates him, and makes him talk of "right sociological comparison" and "scientific speaking." We are familiar with Ereles' vein, in multitudes of papal controversialists. But when we go further into Mr. Quin's book, we find it an ingenuous appeal to Pope Pius X. to stand on his head; i.e., to unsay his encyclicals against Modernism, to canonize Loisy and Tyrrell, to denounce Pius IX.'s attitude of unrelenting hostility against freedom and progress—in a word, to cease to be Infallible Pope and become a Positivist President-Prelate on Mr. Quin's own lines! We fancy we can see the change accomplished! Mr. Quin promises the complete reconciliation of modern civilization with the Papacy, so altered: *sed non tali auxilio!*

Much in the book is loving, beautiful, and true, particularly his chapters concerning atheism, and his tributes to our Lord. Much is sophistical verbiage. And the result is an *impasse*.

W. H. VAN ALLEN.

The Epistle to the Hebrews. An Experiment in Conservative Revision. By Two Clerks. Cambridge: At the University Press.

This is a painstaking and scholarly revision of the Authorized Version of the *Epistle to the Hebrews*, with the effort to render certain of the Greek words by meanings more closely in accord with their essential meaning, while maintaining as closely as possible the phraseology of the King James' Version. It is beautifully printed, and should serve as a useful text for study.

The International Bible Dictionary. Edited by F. N. Peloubet, D.D., assisted by Alice D. Adams, M.A. Philadelphia: The John C. Winston Co. Price, \$2.40.

Dr. Peloubet's name gives a sufficient characterization to this Dictionary. It contains much devotional matter and all of its articles are popular and readable. The illustrations for the most part are excellent and the work will be very useful in the lower grades of Sunday school work; but it has no independent scientific value.

B. S. E.

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

A BOOK that will rank almost as a classic is *In the Cardinal Ward*,* being some pages from the journal of a nursing sister, by A. Allen Brockington. In going over the pages of this short but very intense little book the wonder came to us why the world should be always so ready to impute unbelief, indifference to religion, to the members of the healing profession, to doctors and to nurses? This book is dedicated to the Guild of St. Barnabas, and were it placed in every hospital and given judiciously to patients, surely its fine, unquestioning belief in God's grace and care would be salutary in healing sick bodies and souls.

Around the merest thread of story—the love of Walter and Christabel, physician and nurse, the illness unto death of Christabel, the hopeless despair of her unbelieving lover—Sister Cardinal weaves a series of spiritual reflections. To her journal she tells these thoughts of life, of love, of motherhood, of immortality. The events of hospital life are full of significance to her, each one offering to her some study as to the part which God has in it. Reverence for the homely invalids about her, a recognition of their claim to God's goodness, make of her daily work a daily growth in God's grace. "Christabel and the chaplain are the two unworldly people among us," she writes, and Christabel's serious illness, with its attendant anguish and the joy of her slow recovery, afford themes for pensive communing. The book is too fine to be quoted in brief, but might be used almost devotionally in that its whole tenor is the portrayal of a serious soul seeking and finding the Best.

THE TWENTIETH ANNIVERSARY of the G. F. S. of Western New York was lately observed at St. Luke's Church, Rochester. At the beginning, there were nine branches with 473 members; now there are twenty-five branches with 1,745 enrolled. The united missionary work of the branches through Lent has been for the white people of the Virginia mountains. The latest issue of the *Members' Quarterly of the G. F. S. in America*, just from the press, is excellent indeed. It is very much alive, with not a superfluous line in it. It is full of unusually good letters from various branches, while its short, trenchant editorials and a beautiful article by the Rev. Father Hughson, make it worth a second reading and then passing on. It reflects much credit on the society. The editor is Miss Mary M. McGuire, 1834 East 16th street, Washington, D. C.

SOME AUXILIARIES which were unable to take up *Japan Advancing Whither?* as their study for the Auxiliary year, are now using it as a Lenten class book. It is very easily condensed into five lessons, and while it was thought that it would not incite the interest which was felt in *Conquest of the Continent*, which was so popular last year, it has been remarkably enjoyable. In Indianapolis, the opening talk on Physical Japan, with the use of the small map of the book skilfully arranged, was most illuminative and delightful. The one on Domestic Life and Customs, taken by two ladies, was no less so, and that Christ Church chapel has been filled for both days, promises a good audience for the remaining chapters. In the theme, "The Introduction and Spread of Christianity," a quaint old life of St. Francis Xavier, excavated from a clergyman's library, will be used: "That is," says the woman who is to read it, "If I can do it without lisping, for the s's are all f's." The Rev. John K. Ochiai will give the concluding talk, "The Holy Catholic Church in Japan" on Friday, March 14th.

THE CHURCH TEMPERANCE SOCIETY, Miss Hannah K. Graham, secretary, through its small and effective publication,

* *In the Cardinal Ward.* Some pages from the Journal of a Nursing Sister. By A. Allen Brockington. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, 60 cents; by mail 65 cents.

Temperance, presents this month a great report of its last year's work. Those of us who only have a casual knowledge of it will be surprised and gladdened by reading of all of this helpful, carefully-studied effort, much of which, by God's blessing, is bearing rare fruit. So well has the "Longshoreman's Rest," a famous home for seamen, been conducted by the Woman's Auxiliary of this society, that it has been asked to manage a similar one which will be established by the city. Captain Hobson made a splendid speech at one of the sessions, and Colonel Maus, Chief Surgeon of the U. S. Medical Corps, talked earnestly on "Temperance in the Army." The Rev. Percy Stickney Grant, rector of Ascension Church, New York, described the work of the Normyl Temperance Association of England for the cure of the drink habit by means of a discovery by a Canadian druggist.

THE UPPER DIVISION meeting of the Woman's Auxiliary of New Jersey was held in Trinity church, Elizabeth, on February 10th. The President, Mrs. Arthur S. Phelps of Bound Brook, presided over this well-attended and enthusiastic meeting. The Archdeacon of the diocese was present and addresses of more than ordinary interest were made by the Rev. W. S. Claiborne of Sewanee on Mountain Work in Tennessee; by Bishop Biller on his South Dakota enterprises; and by Mrs. Wetmore on the work of Christ School, Arden, North Carolina.

A BRANCH of the Woman's Auxiliary in New Jersey uses the following invitation and pledge and reports it as having greatly increased the membership:

"MY DEAR M—:

"As a baptized Churchwoman, you are earnestly requested to become a member of the Woman's Auxiliary of your parish. You will be asked—

"To Pray—Uniting with your own private petitions, prayers for the extension of Christ's Kingdom;

"To Learn—By reading and by hearing of the advance which the Church is making in missions;

"To Give—Systematically, much or little to this great cause."

Then follows a notice of the time and place of meeting, and "Will you not attend these meetings and become a regular member of the society? Please sign this pledge and return to the secretary" The pledge is, "The Woman's Auxiliary to the Board of Missions requires of its members three things: to pray, to learn, to give. Being a baptized woman and by virtue of that a missionary worker, I hereby set my name to this pledge as a regular member of the organization."

SPECIAL MESSAGE from the Church Missions House: Normal Mission Study Classes will be conducted during the Triennial in New York, in October. These will be in the hands of experienced leaders, Please notify Miss Emery if you wish to join such a class.

To Junior Leaders: Please begin to select articles for the Junior Exhibit to be held at the Triennial. These should include maps, charts, and models made by the Juniors as well as their gifts for the Christmas boxes.

AS THE TIME is at hand for women's clubs to be thinking about their programmes for the coming year, this department takes great pleasure in recommending one now nearly completed by the Over-the-Teacups Club of Indianapolis, Ind. The main topic is "The Bible as Literature." The specific topics are: "Dramatic Elements of Hebrew Literature," "Songs of Israel," "The Many-sided David," "The Hymn Book of A Great Religion," "The Major Prophets," "The Minor Prophets," "A Suite of Seven Idyls," "The Apocryphal Books of the Old Testament," "A Miscellany of Wisdom," "The New Testament Apocrypha." These titles have been taken from Professor Moulton's *Modern Readers' Bible*, and that volume has been used very considerably in the series. It has been an unusual year and will probably result in an extension of the subject for another club season. It would serve well also as a Lenten series.

A QUIET DAY for members of the Daughters of the King and other women was held on March 5th at the Church of the Atonement, Brooklyn, conducted by the Rev. Edgar M. Thompson, rector of St. James' Church, Brooklyn.

A DEVOUT Churchwoman writes thus of a little notice of the recent wedding of Miss Gould which was in this department: "I cannot agree with the concluding phrase, 'a future in which nothing of good seems omitted.' The thing omitted

is really the greatest thing in the world, without which money, love, life itself is nothing—the right to approach the altar and receive our Blessed Lord." This reservation of course must always be made when speaking of those outside the communion of the Church; but inasmuch as all who are baptized in the name of the Trinity are a part of the Church, have we the right to think that theirs is not the fulness of joy? Especially when their religion animates them to lead Christly lives. We have known several women to enter the Church from other religious bodies of which they were conscientious members, and say that they had never known till then, the capacity of the soul for perfect joy. But also there are temperaments to whom the Church does not speak in such clear tones. Memory recalls a very superior type of woman, reared a Churchwoman, who became a Baptist and who was fond of saying, "My husband says that being an Episcopalian made me a good Churchwoman, but that being a Baptist made me a Christian." And so, while we appreciate the intense feeling of our correspondent, we still feel that we were not saying too much for the future of one of our country's chief benefactors.

COME AND WORSHIP

By THE BISHOP'S CHAPLAIN

ON the outside of a church in the business section of a large city is a notice which reads, *Come and Worship*. It is printed in large letters which cannot fail to catch the eye of the passer-by and at night electricity still makes it conspicuous.

Come and worship! The words fall upon our ears with a long forgotten and almost unknown meaning. Worship? Is that the purpose for which people go to church in these days?

"You must come to hear our rector, he is such a fine preacher!" is the common cry from one.

"If you want to hear good music, be sure to go to St. —'s!" declares another.

"We go there because one can get into the best society in that way," says a third, while a fourth argues that by attending such and such a church, which is amply endowed, one is not called upon for continual support, which would be the case should one attend the church within a few doors from one's home.

Bowling alleys; dancing clubs; domestic science classes; a social hour after a short service; sermons illustrated by stereopticon slides, sermons upon the secular topics of the day, especially sensational topics; debates held in parish houses after such sermons; suppers for men and boys before services; organ recitals; elaborate cantatas and musical settings; all these things are the baits offered to gather a congregation from a restless, pleasure-seeking world. But does one ever read in the church notices of the daily newspapers that God Almighty will be present in His church and the public is invited to *come and worship Him*?

A man was once heard to remark that he played golf on Sunday instead of going to church, because he found that he could keep his mind off his business and his attention fixed on the game better than he could while listening to a sermon. Was it for the sermon that he went to church? Had he no other obligation to render unto God? And did he worship Him on the golf course?

Eloquent sermons, well rendered music, a dignified service, beautifully appointed churches, all may materially assist one's joy of worship; but strip off such accessories, and do we not still find God there to worship, to give Him thanks, to trust, to call upon, to serve, and to honor His Name and Word?

And so, instead of responding to the urgent invitations to enter the church edifice to have our mind disturbed by sensational expositions, our eyes wearied by over-elaborate ceremony or moving pictures, or our ears strained by a surfeit of music, let us simply remember that the Lord is in His holy temple, and that He bids us, *Come and Worship!*

WE ARE OFTEN MISLED by the tradition that we must give as good as we get, but every time we try it out we lower ourselves. Wendell Phillips once remarked, "If any man has offended me I try to lift myself so high that the offense cannot touch me." You do not win back your brother by treating him unkindly in return for what you consider is unkind treatment. You simply leave upon your own consciousness the uneasy feeling that when you had a chance to be noble you followed instead the example of the brutes.—*Selected.*

THE BEAUTIFUL THINGS

The beautiful things that adorn our way
Are not the masses of marble and stone
On either side of the highway grown,
To mark the progress of mortal clay,
And hold uncrumbled fore'er and aye.

The beautiful things that charm the most
Are not the wonderful gift of song,
Nor the marvelous things that to art belong;
Nor yet the jewels a king can boast,
Nor his royal name, nor his armored host.

The beautiful things—ah, these are they:
The silver beneath a gray cloud riven,
The glow at the heart of a lily given;
The gentle words that no gems repay,
The simple song at the close of day.

And then that heavenly thing that sweeps
Athwart our lives without blare or boast,
The one that hath of beauty the most:
That stands to guard, nor slumbers nor sleeps—
The faith in us that some true heart keeps!

LILLA B. N. WESTON.

THE RETURN OF PIERRE

BY BENJAMIN FRANCIS MUSSER

HE lived in the white house where the trellis of wistaria stood against the wall, and the smell of hyacinths filled the courtyard with its pavement of great flagstones. It was Babette's chief delight to scour the flags until their gray surface shone in the sunlight that came dancing down to her through the linden trees. But Babette was a girl; and she was quite contented to polish stones and to feed the raven swinging in his copper cage by the house door.

Pierre was a boy, and the heir of his father, the notary, but this gave him no trouble, to be sure, and he had a great mission before him; for he would be fifteen come St. Jean's Day, and then he would go forth to find the kingdom of the good God, and would enter the seminary at Le Mans and learn to be a priest. It was his frail mother's wish to see him wear the curé's gold vestments before she must leave him; it was Babette's desire to hear him sing the Preface. Then she and the little mother would return to the wistaria court, and Babette would polish the flags and teach the raven the Preface, and the mother would look out, out to the sunset, and smile, and sleep.

But the father, the stout notary, what of him? La! la! Why did the boy go about among his neighbors inquiring for the kingdom of the good God, when that kingdom was within him, when his house was the house of peace? Pierre was a good lad, but a dreamer; he must follow in his father's footsteps and take his practice when he became feeble. Pierre was needed at home.

And the boy? On St. Jean's Day he took the diligence to Le Mans, and Babette and the little mother and M'sieur le Curé were at hand to kiss his fingers and to drop a tear on his pink cheek and to whisper a little word of blessing over his head. Then he was off amid a cloud of dust; and the notary locked himself in his office, and Babette washed the flags with her tears. But she was glad; for had not Pierre told her that as soon as he had discovered the kingdom of the good God he would send for her, and there they would live happily ever afterwards? Ah, yes, so had said the brave Pierre; and Babette ran softly to his room to dust his books of chivalry, and to peep into his favorite, *Don Quixote*. Would he continue to call her his Lady Dulcinea in the kingdom? And who was the Lady Dulcinea?

The seminary was very old and very gray, spreading out like a Bishop's train around the feet of the great Cathedral. Pierre felt lost in its endless corridors, and the boys in their black and red soutanes were so unlike, so very unlike the companions back there where the lindens grew. But the notary's son refused to change his mind; and the little mother's son gloried in the procession on l'Assomption; and the brother of Babette lifted high his voice each night at the *Magnificat*. But it was Pierre alone in himself who was wandering on with face up in the mists, watching for the kingdom of God, lest perchance it escape him when he knew not.

And so the years raced on over the tracks of time; and the raven hung no longer by the house door; and the little mother

had gone away with a bit of gold embroidery in her hands, and the tapers that had burned around her head were laid away to burn no more; and the notary had taken down the board and now sat in the warm sunshine with the children of Babette climbing in his lap and tossing his snowy hair.

And Pierre? Out from Le Mans he had come, a priest, still searching, with burning eyes, for the kingdom. While the notary's son stood by his ideal, and the sentimentality of the little mother and Babette held his faith aloft, the Pierre blood in his heart urged him on to restless unwearying search for the home where lived the Love of God. Not back there in the notary's office, where religion was torn upon a rack; not there in the seminary, where the notary was reviled. Where then?

"But, yes, I shall go to La Trappe, away from this unrest; there surely will be true peace."

And so to the Cistercian Abbey went the priest Pierre; and in penance brought broken age upon him, while his pen lay idle and his life's blood stagnant. He was dead; the great black pall of night had shut out the innocent sunlight from his soul. For others this might be peace; he would not speak for them. And, truly, he knew the contemplative life held more of heaven than of earth in its eyes, did man but know how to receive it. At least, he had failed; his kingdom for God lay not there. And the heart of him began to lose its courage.

Then came the dissolution, and La Trappe was no more. Upon foreign soil were scattered the sons of St. Bernard. And in that night of hurried rushing to and fro, when, still in silence, the nameless men bore out the altar vessels before the morrow would see the government lift dripping hands from the sacred pile, Pierre stood a moment in the gray pathway of the moon. Wasted, cruelly emaciated, and the spirit of the notary seemed forever crushed, and even the colorless faith of the mother appeared dimmed. But only upon the surface could this be read. In his heart a strange, almost unearthly sweetness came to live, and the empty years became precious as having contributed to the fund that had produced this condition. Pierre became human, and learned to know the admixture of humanity and the divine, and to realize that in himself lay the Love of God, and that, wherever he would wander and whatever his tasks, the kingdom of the good God was within him. It was in no manner a rebellion, or fleeing from responsibility; he loved the priesthood and he loved La Trappe; only he found that he need not wander far to find that which was lost; Love lived in his own heart.

Fortunately he had not yet bound himself; he was free to go when he would; and a letter to the old curé at home brought back in reply the curé himself. And soon all was arranged, and he was to return and share the curé's burden. That good man had smoothed down the edges of Pierre's awakening, and brought them under control; and so they left the deserted abbey with tears in their eyes, and pity in their words; and love—could he forget that?—in their hearts.

"For you must know, my son, that the kingdom of God is within us; to be contented where He has placed us, and to make brighter that spot is to be His courtiers. It is very easy and very pleasant."

"And His love is within us, and not at Le Mans, not at La Trappe?"

M'sieur le Curé made a gesture of apology.

"But yes; it may be. It is not for us to doubt that His love is in every heart. So for one—this, for you—my little church, for Babette—her babies' pink toes."

At Le Mans they took the diligence, and a cloud of dust rose behind them. And Pierre, looking back, could see the cathedral and the gray seminary walls. But he was wondering why the dust always came back again to the road.

Far ahead a trail of smoke rose from the chimney of the notary's house and spread forward to meet the dust clouds. And Babette was singing the Preface; and a very young raven swung by the house door; and the lindens quivered with the joy of life; and the smell of hyacinths filled the air; and the gentle spirit of the little mother brooded over the whole. The notary sat close by, warning his grandchildren never, never to become knights errant, like the Don Quixote de La Mancha and the priest Pierre.

"God forgive me, and bless us all," said Pierre, as he leaped from the diligence; "Thou, who livest within me."

"Amen," said the curé, taking snuff.

THE FIFTH SUNDAY IN LENT

How may the troubled spirit find surcease
Of pain, bred by ill thought, and word, and deed?
Sin-bound and habit-hampered, all abled
With chafing chains, our struggles but increase
Our misery; where may we seek release?
Vain are mere rites by ordinance decreed;
Burnt sacrifice avails not in our need;
These may not break our bands, nor bring us peace.

Himself both Priest and Sacrifice for sin,
Behind the veil to the Most Holy Place
The All-redeeming Christ hath entered in
To mediate a covenant of grace;
To plead His own shed blood, and to prevail;
And he who trusts in Him shall never fail.

JOHN POWER.

Church Kalendar



Mar. 2—Fourth (Mid-Lent) Sunday in Lent.
" 9—Fifth (Passion) Sunday in Lent.
" 16—Sixth (Palm) Sunday in Lent.
" 20—Maundy Thursday.
" 21—Good Friday.
" 23—Easter Day.
" 25—Tuesday in Easter Week. Annun-
tiation B. V. M.
" 30—First (Low) Sunday after Easter.

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.]

JAPAN

TOKYO:
The Rev. J. C. Ambler of Tokyo.

PORTO RICO

The Rt. Rev. James H. Van Buren, D.D. (in the Fifth Department).
The Rev. F. A. Warden of San Juan.

SPOKANE

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

WORK AMONG THE NEGROES

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

Personal Mention

THE Rev. ALLAN W. COOKE and his family expect to sail from Yokohama by the *Shin Yo Maru*, on February 22nd, for their regular furlough in the United States. Their address for the present will be care of the Board of Missions, 281 Fourth Avenue, New York City.

THE Rev. GEORGE DAVIDSON, rector of St. Mark's Church, Cheyenne, Wyo., has accepted a call to become rector of St. John's Church, Los Angeles, Cal. In addition to his parochial duties Mr. Davidson has served the missionary district of Wyoming as editor and business manager of the *Wyoming Churchman*, president of the Council of Advice, examining chaplain, and as a member of the diocesan board of Trustees of Church Property. He was recently appointed chaplain of the House of the Wyoming State Legislature. Mr. Davidson will begin his duties in Los Angeles on the first Sunday in April.

THE Rev. J. H. DAVIS, M.D., has resigned the charge of St. Mark's Church, Anamosa, Christ Church, Dyersville, and St. George's Church, Farley, Iowa, and has accepted the charge of St. Mark's Church, Crystal Falls, and St. John's Church, Iron Mountain, Mich. (diocese of Marquette). He should be addressed at Crystal Falls, Mich.

THE Rev. HENRY MILTON GREEN, rector of Grace Church, Pine Island, Minn., who has been in the hospital for the last month, is now making rapid recovery towards complete health.

THE Rev. KENSEY JOHNS HAMMOND, for twenty-five years rector of Immanuel Church, Wilmington, Del., has accepted a call to the rectorship of St. Stephen's Church, Culpeper, Va.

THE Rev. JOHN HARTLEY, Ph.D., of Marshall, Mich. (diocese of Western Michigan), is acting as *locum tenens* for a month at St. Paul's Church, Kittanning, Pa. (diocese of Pittsburgh), during the absence of the rector, the Rev. W. E. H. Neiler.

THE permanent address of the Rev. W. H. FEIGHAM is changed from Salina, Kans., to Ellsworth, Kans.

THE Rev. A. WILLOUGHBY HENZELL has been appointed priest in charge of Grace Church, Linden, N. J.

THE Rev. W. T. JACKSON, Ph.D., rector of St. Michael's Church, Mount Pleasant, Iowa, has been recently honored by election to membership in the American Universities Club of London, one of the leading organizations in the English capital.

THE Rev. HAROLD L. S. JOHNS, now of Christ Church, New Haven, Conn., has accepted a call to Holy Trinity Church, Iron Mountain, Mich. (diocese of Marquette), and will also take charge of the missions in Dickinson county. He will leave New Haven on April 10th.

THE Rev. HERMAN J. KEYSER is acting as assistant to the rector of Hoosac School, Hoosac, N. Y., during the Lenten season.

THE Rev. ALBERT C. LARNED, curate of St. Michael's Church, Bristol, R. I., has accepted a call to the rectorship of St. Saviour's Church, Bar Harbor, Me., where he will enter upon his work the beginning of April.

THE Rev. HARRY M. LAWS, missionary in Grand county, Colo. (missionary district of Western Colorado), has become rector of St. Paul's Church, Toledo, Ohio, and priest in charge of the Church of the Annunciation, Bowling Green, Ohio.

THE Rev. WILLIAM B. LEE has resigned the charge of Grace Church, Yorktown, Va. (diocese of Southern Virginia).

THE Rev. THOMAS D. LEWIS has resigned the rectorship of Norwood parish, Bethesda county, Md. (diocese of Washington), and has become chaplain of Sweet Briar Institute, Amherst county, Va.

THE Rev. WILSON E. TANNER, rector of St. Andrew's Church, New Berlin, N. Y. (diocese of Central New York), has not accepted the call to the rectorship of St. Thomas' Church, Sioux City, Iowa.

DIED

FREEMAN.—Entered into rest on February 15th, MARY J., wife of the late Benjamin FREEMAN. Interred on February 18th in Mt. Zion Cemetery, Darby, Pa.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

GREENE.—Entered into rest, February 14, 1913, in Great Choptank parish, Cambridge, Md. (diocese of Easton), WILLIAM WALLACE GREENE, priest, a direct descendant of General Nathaniel Greene of Revolutionary fame, and a member of the Society of the Cincinnati. Nearing the close of his ninety-two years, the tired body of this faithful priest was committed to rest in the churchyard and directly within the shadow of Old Trinity Church Creek, Dorchester parish, Md., where he had labored among the people for upwards of forty years.

"The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia."

KINGDON.—Entered into rest at Burlington, N. J., on February 20, 1913, NAOMI T. KINGDON, aged ninety-four years.

THOMPSON.—At the home of her daughter, Mrs. W. J. Ross, at Northcote, Minn., on Sunday, February 16th, Mrs. WILLIAM THOMPSON, a devoted member of St. John's Church, Hallock, Minn. The funeral service was held at St. John's church, on Wednesday, February 19th, being conducted by the priest in charge, the Rev. J. F. Cox. Interment was made in Greenwood Cemetery.

WHEELER.—In Newton Highlands, Mass., on February 26th, very near her eighty-eighth birthday, SARAH DURKEE WHEELER, widow of the late Hon. William P. Wheeler of Keene, N. H., and the last surviving daughter of the late Hon. Phineas Moulton and Maria Colton, his wife, of Randolph, Vt., the latter being a niece of Bishop Philander Chase, formerly of Illinois. An active and gifted member of a large and well-known family, Mrs. Wheeler shared with the rest a marked executive ability and a fond aptness for charities and Church work. She and her highly esteemed husband, with her good Church friends and neighbors, were mainly instrumental in the erection and support of St. James' Church, Keene, especially during the rectorship of its first pastor, the Rev. Dr. Renouf, in and about the year 1858. Her memory is blessed, and may perpetual light shine upon her.

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.

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

MUSICAL PRIEST wanted; choir training and assistant in city church; choral Eucharists. "A 4," LIVING CHURCH, Milwaukee.

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PRIEST, married, with experience in country and city work, would like to locate in some live town, with only one Episcopal church, where the services can be dignified. Address "PORTER," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of vestry requiring a priest or *locum tenens*, address "L. T.," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST desires cure. Address "AVAILABLE," care LIVING CHURCH, Milwaukee, Wis.

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YOUNG MAN seeking Holy Orders desired for small mission. Hard work; poor pay, but large town, good climate, and splendid educational advantages. Address Rev. Dr. FENN, Wichita, Kansas.

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COLLEGE STUDENT, third-year man, candidate for the priesthood, would like tutoring work for summer months with some good family, either at home or while traveling. Address "TUTOR," care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST desires well-equipped position. All-round, experienced, practical man. Testimonials unexcelled. Usual past salary \$1,000. Address "FUGUE," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wishes charge of missions, study for Holy Orders under priest. Clear reader. Earnest. Address "VOCATION," care LIVING CHURCH, Milwaukee, Wis.

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

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BOOKS RECEIVED

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AMERICAN BAPTIST PUBLICATION SOCIETY. Philadelphia.

The Problem of Jesus. By George Dana Boardman. Revised Edition.

E. P. DUTTON & CO. New York.
Easter Cards.

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Sunday Reflections for the Church Year. Anna Austen McCulloh.

GINN & CO. Boston.

Four-Footed Friends. Stories of Animals and Children. By Mrs. Huntington Smith. Illustrated. Price, 50 cents.

Animals: Their Relation and Use to Man. A Nature Study Textbook. By Carolyn D. Wood, General Critic, State Normal School, Valley City, North Dakota; formerly Science Teacher in Normal and Training School; Nature Supervisor in Primary Grades, New Bedford, Massachusetts. Illustrated. Price, 60 cents.

LONGMANS, GREEN & CO. New York.

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THE MACMILLAN CO. New York.

One Woman's Life. By Robert Herrick, author of "Together," "The Healer," etc. Price, \$1.35 net.

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UNIVERSITY OF MICHIGAN. Ann Arbor, Mich.

The New Testament Manuscripts in the Freer Collection. Part I. The Washington Manuscript of the Four Gospels. By Henry A. Sanders, University of Michigan.

PAMPHLETS

THE HAMPSHIRE ART PRESS. Keene, N. H.

Washington—Christian. By the Rev. John Stockton Littell, D.D., Rector of St. James' Church, Keene, N. H. Stories of Cross and Flag, No. 1. Postpaid 25 cents.

THE CHURCH AT WORK

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LENTEN MISSIONS FOR DEAF-MUTES

THE REV. OLIVER J. WHILDIN, general missionary to deaf-mutes, upon the invitation of the Rev. Franklin C. Smielau and the Rev. George H. Hefflon, held a large number of missions for deaf-mutes in the dioceses of Harrisburg, Connecticut, Massachusetts, and Western Massachusetts, immediately preceding and during the first part of Lent. Large and earnest-minded congregations of silent people were ministered to in a number of cities in the four dioceses. The splendid work being done for the spiritual, moral, and mental uplift of these people by the Church's ordained silent workers attracts little attention and yet the good that is being accomplished is very great.

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KNIGHT TEMPLAR HONORED IN
MICHIGAN CHURCH

AN UNUSUAL EVENT occurred at St. Thomas' church, Battle Creek, Mich. (the Rev. G. P. T. Sargent, rector), when at a recent public service special honors were given to the oldest thirty-third degree mason in the United States, Dr. A. T. Metcalf, who is also senior warden and lay reader in that parish. Several commanderies of the Knights Templar joined in the service including some 400 masons. The service was that of Evening Prayer, with a special thanksgiving offered by Dr. Metcalf himself, a word of welcome by the rector, and a sermon by the Rev. Frank Roudenbush, rector of St. Luke's Church, Kalamazoo, and past grand prelate

of the Grand Commandery of Ohio. Dr. Metcalf, who was thus honored, has been a vestryman here and at Kalamazoo for nearly fifty years past. He never misses one of the three daily services of the parish, and, in the words of his rector, is "a living example of the sweetness and gentleness of noble character of a man who lives close to Christ."

REMOVAL OF CHURCH ROOMS IN
PITTSBURGH, PA.

OWING to the demolition of the Lewis Building to make way for the erection of a mammoth department store, the Church Rooms, containing the office of Bishop Whitehead, the Prayer Book Society, and the Church News, have been obliged to seek new quarters. During the first week in March the change was made from 512 Lewis Building to 1411 First National Bank Building, Pittsburgh, Pa. Please address accordingly.

CHURCH WORK AMONG IDAHO MINES

A YEAR BOOK issued on behalf of work at Wallace and adjacent points in northern Idaho tells of the remarkable success of work in the lead mining districts of that section. Wallace is a mining town of about three thousand people, located in the heart of the Bitter-Root Mountains, some ten or twelve

miles west of the Idaho-Montana divide, which forms the great watershed of the Rocky Mountains. There are a dozen small towns within a radius of twenty miles, of which Wallace is the centre. At five of these "camps" we have churches, the work of which is described in the year book. This work is in charge of the Rev. Alward Chamberlaine. The year book referred to gives many details of what has been accomplished in this difficult field.

THE GAMBIER SUMMER SCHOOL FOR THE CLERGY

THE Gambier Summer School for the clergy will be held in Bexley Library, Gambier, Ohio, from June 17th to 20th. The programme will include the following: The Rt. Rev. Boyd Vincent, D.D., "Christian Union"; the Rt. Rev. Edward W. Osborne, D.D., "Homiletic and Expository Preaching"; Mr. Karl O. Staps, A.R.A.M., organist at the Cathedral, Cincinnati, on "Church Music"; the Rev. F. M. Crouch, field secretary of the Church Social Service Commission on (1) "The Nature and Phases of the Social Problem," (2) "Methods of Social Service," (3) "Education for Social Service"; the Rev. Olaf A. Toffteen, Ph.D. of the Western Theological Seminary, on (1) "A Criticism of Higher Criticism," (2) "Old Testament and Modern Science," (3) "Old Testament and Ancient History." The charges for the course, including board and room for the period, will be \$5, as heretofore. The meals will be served at the Kenyon College Commons.

RECENT PAROCHIAL MISSIONS

THE TWO WEEKS' MISSION in Atlanta, Ga., conducted by Archdeacon Webber, closed the Saturday before the Fourth Sunday in Lent. Large congregations have attended the noon-tide services at the Grand Theatre, and splendid congregations have been present at the various parishes and missions at which he held services. The city has been profoundly touched by his earnestness and power, and there are many evidences that the influence of the mission will be widespread in conversions, revivings, and more concentrated and faithful service. The influence has been specially notable in the large attendance at the celebrations of the Holy Communion, and deeper appreciation of eucharistic joys and privileges. It is expected that the mission will greatly strengthen the knowledge and appreciation of the Church in her ritual, her sacraments, and her ministry. Atlanta has rarely had the opportunity of hearing such intensely evangelical sermons, revival sermons, with such passionate pleading for love and growth in the sacramental life. No sermon or address was made that did not urge weekly attendance at the Holy Eucharist. Archdeacon Webber's sermon-lecture on the Passion Play of Oberammergau, "the Sermon of the Ages," was heard by a crowded congregation at St. Luke's church, with intense feeling and awe. All Saints' was crowded at an unusual hour the same day to hear his sermon on the ritual of the Church. Archdeacon Webber was accompanied by his nephew, the Rev. Webber Thompson, who was heard on many occasions with highest appreciation. He conducted a mission in College Park, at St. John's church, and made addresses at the Georgia Military Academy, and at Miss Woodberry's School for Girls.

AN EIGHT-DAY Lenten mission, conducted by the Rev. Frank J. Mallett, rector of St. Luke's church, Salisbury, N. C., and founder and director of the Society of Mission Clergy, was concluded with three services at Christ church, Mobile, Ala., on Sunday evening, February 23rd. The fact that more than 100 communicants attended the celebration of the Holy Communion, at 7:30

A.M., on the last day of the mission, is a high testimonial to the value and productivity of the work of the missionary. Two services were held daily during the week. The first, held during the noon hour, and lasting thirty minutes only, was intended for the benefit of business men and women. The other services were opened at 7:30 P.M. The question box proved to be a popular feature of the mission, and afforded Mr. Mallett an opportunity to go deeply into many questions regarding Church doctrine and discipline that were asked him. This feature will be continued in the down-town church during the remainder of the Lenten season, during which daily prayer services will be conducted by the rector, the Rev. Matthew Brewster, D.D. Dr. Brewster, the Rev. Gardiner C. Tucker, the Rev. Wyatt H. Brown of All Saints' church, and other local priests assisted in the services of the mission.

A TWO WEEKS' mission is being held at Grace church, Newark, N. J. The missionary is the Rev. Harvey Officer, O.H.C., who is being assisted by the Rev. A. W. Jenks, D.D. Holy Communion is celebrated every morning at 6:30 and 7:30; a children's service is held at 4 P.M., and a night service and sermon at 8 o'clock, daily, except Saturday. The Sunday services are held as usual, with sermons by the missionary. The mission began on March 2nd and will close on March 16th.

A PAROCHIAL MISSION of a week's duration was recently held in Madison, Ga., conducted by the Rev. H. Fields Saumenig, and the closing services were taken by the Bishop of the diocese on Sunday. While the Church has but few communicants here, there were many men and women in attendance from other Christian bodies, and it is believed that great good was accomplished.

CHURCH AT EUTAW, ALA., DESTROYED BY FIRE

ST. STEPHEN'S CHURCH, Eutaw, Ala. (the Rev. H. T. Walden, rector), was totally destroyed by fire on Friday evening, February 14th. The church caught from the furnace and the fire had gained such headway when discovered that it was impossible to save the building. Many volunteers, however, worked with such good results that every memorial, except the windows, was saved. It is reported that not only were the altar and furnishings, lectern, and altar rail of brass and walnut, saved, but even the handsome walnut pews; this latter is the more remarkable as the pews were screwed to the floor. The loss of the windows is peculiarly distressing as many of them have only recently been given as memorials. The loss is estimated at \$8,000, with insurance of \$4,000.

CHURCH HOME IN ALABAMA SEEMS ASSURED

THE CHURCH HOME building committee through its secretary, Mr. John E. Mitchell of Mobile, Ala., has issued a statement making public the amount pledged to the fund of \$50,000, which they have undertaken to raise for the purpose of erecting new buildings. Every effort is being made to complete the fund before the diocesan council meets in May. In Mobile \$12,000 has been subscribed, with the assurance of another \$3,000. In Tuscaloosa \$1,200 was pledged, and assurance of another \$400 has been given. It is fully expected that Selma will give \$3,000.

PURITY ASSOCIATIONS ORGANIZED IN SOUTHERN COLLEGES

THE REV. W. T. ALLAN of Jacksonville, Ala., chairman of the White Cross Single

Standard League of America, recently organized a chapter of twenty-five men at the Alabama State Normal, located at Jacksonville. It is also reported that a chapter of one hundred and ten men and another chapter of one hundred and fifteen women at the Methodist College of Meridian have been organized. The league, with the assistance of Professor T. W. Shannon, international lecturer of the World's Purity Federation, is working systematically among students of southern colleges.

CINCINNATI CHURCHMAN HONORED

A DISTINGUISHED HONOR has recently been given to a devoted son of the Church, Frank Stanton Burns Gavin, a communicant of St. Paul's Cathedral, Cincinnati, a graduate of the university in that city, and now studying at the General Theological Seminary, New York. He has been presented with the Robert Patterson McKibben Memorial Prize, established at the University of Cincinnati by the Rev. William McKibben and family in memory of their son, who died in 1910 while a member of the junior class at the university. The prize is awarded to the student best fulfilling the ideals of manhood in "reverence for God, reverence for woman, and reverence for the rights of the weak as well as those of the strong."

STRENGTH OF CHRISTIANITY IN JAPAN

AN OFFICIAL census of Christians in Japan taken in 1911 has only now been summarized for the public. Tables submitted include the following figures: Roman Catholic 63,081; Greek 14,749; Anglican 15,090; Presbyterian 18,441; Congregationalist 16,115; Methodist 11,763; Baptist 4,191; other sects 12,240; total 155,681.

MEETING OF THE MARYLAND BROTHERHOOD

AT A RECENT MEETING of the senior assembly of the Brotherhood of St. Andrew, the Bishop of the diocese of Maryland suggested that the members of the assembly begin mission work among the many Poles, Lithuanians, and Bohemians now living in Baltimore. The present idea is to place the mission in the centre of one of the foreign settlements, equip it for institutional work and carry on an aggressive campaign not only in religious, but also along social service lines. The executive committee of the Maryland assembly of the Brotherhood met at the Bishop's residence on the evening of February 21st, and after thoroughly discussing the proposed plans, it was decided to send to Philadelphia for a man engaged in that special work to come to Baltimore and look over the field. Upon his recommendation will depend the future action of the committee. If the committee's plans meet with the approval of the expert, it is expected that the work will be started soon after the report.

MEETING OF THE MICHIGAN WOMAN'S AUXILIARY

A MEETING of the Woman's Auxiliary of the diocese of Michigan, Mrs. Frederic B. Stevens, presiding, was held in St. Peter's church, Detroit, Mich., on St. Matthias' Day, Monday, February 24th. Reports showed a living interest existing in the work. A paper was presented by Mrs. S. W. Frisbie, the subject being "The Value of the Auxiliary to the Life of the Church." A rising vote of thanks was given and a copy of the paper was asked for filing. The Rev. Frederick A. Warden, registrar of the missionary district of Porto Rico, was present and gave an interesting sketch of some phases of the work in that district.

MEMORIALS AND OTHER GIFTS

A MEMORIAL to be known as the "Edward and Alice Hall Bradley Fund" is to be given to St. Paul's Church, Milwaukee, Wis., by Mrs. Robert B. Tweedy and Mrs. Spencer Ilsley, daughters of the late Edward Bradley, pioneer lumberman. The memorial will be in honor of their father and mother, and by the terms of the gift, the amount of which has not been disclosed, the income will be devoted to the support of a visiting housekeeper to work among the poor of the city, this housekeeper being appointed by the Social Service Guild of the parish.

EXTENSIVE improvements are being made on Trinity church, Waupun, Wis. (the Rev. G. H. S. Somerville, LL.D., rector). The church has been shingled, the parish hall remodelled, and a new oak floor placed in the church and vestry room. A brass altar rail has recently been presented as a memorial.

MRS. ECKLEY B. COXE of Drifton, Pa., has just contributed \$5,000 to the Endowment Fund of the diocese of Bethlehem.

DEATHS OF THE CLERGY

THE REV. CHARLES HENRY MOCKRIDGE, D.D., priest in charge of St. George's mission, Parkland, Ky. (a suburb of Louisville), and one of the oldest clergymen in the diocese of Kentucky, died at his home in Louisville on Tuesday morning, February 25th, in the 69th year of his age. Dr. Mockridge had been in failing health for some little time owing to heart trouble and other complications, and for the past four weeks his condition was so critical that no hope was entertained for his recovery. Dr. Mockridge was a native of Canada and during his ministry of more than forty years had held important charges both there and in the United States, including that of the Cathedral in Hamilton, Ontario; Grace Church, Watertown, N. Y., Trinity Church, San Jose, Cal.; and the Church of the Messiah, Detroit, Mich. He had lived in Louisville for about three years, during which time wonderful progress was made at St. George's mission, a new church building being secured and a rectory purchased. Dr. Mockridge was a man of most scholarly attainments; he was a graduate of Trinity University, Toronto, from which he had obtained the degrees of B.A., B.D., M.A., and D.D. He was considered by many the foremost preacher in the diocese, and was of a wonderfully sweet and winning disposition, greatly beloved and esteemed by all who knew him. All of his sons entered the ministry, including the Rev. John Mockridge, vicar of Trinity Chapel, New York City; the Rev. Hamilton Mockridge, curate at Coburg, Canada; the Rev. William H. Mockridge; and the late Rev. Charles Mockridge, sometime rector of All Saints' Church, Ashmont, Boston. Besides these three sons, he is also survived by his widow and one daughter, Mrs. Benjamin Webster of Boston, Mass. The burial services were held on Wednesday morning, February 26th, from St. George's chapel, conducted by the Rev. Harry S. Musson, rector of the Church of the Advent, and the Rev. Lloyd E. Johnston, rector of Grace Church. Six of the Louisville clergy acted as pallbearers, and the interment was in Cave Hill Cemetery, Louisville. Preceding the funeral service, there was a celebration of the Holy Communion for the members of the family in St. George's church, at which the Rev. Harry S. Musson officiated.

THE REV. JONATHAN EVERIST CATHELL, D.D., of Richmond, Ind., a retired priest, canonically connected with the diocese of Iowa, died of pneumonia at the Gridley Hotel, Warsaw, N. Y., on Wednesday, February 26th. Dr. Cathell received his early college training at Georgetown College where he was honored with both bachelor's and

master's degrees in the Arts. He received the degree of Doctor of Sacred Theology from Griswold College, Davenport, Iowa, in 1896. He was ordered deacon in 1870, and priest in 1871 by Bishop Stevens. His first work was as assistant at the Church of the Epiphany, Philadelphia, after which he spent a year at Beverly, N. J. For the next five years he was rector of the Church of the Ascension, Baltimore, Md. In 1877 he took charge of the work at Trumansburgh and Oneida, N. Y. He became rector of St. Paul's Church, Des Moines, Iowa, in 1888 and continued in charge there until his retirement in 1908. Dr. Cathell was the author of a few volumes of lectures and sermons.

THE DEATH of the Rev. William Wallace Greene, a direct descendant of General Nathaniel Greene of Revolutionary fame, and a member of the Society of the Cincinnati, entered into rest on February 14th in Great Choptank parish, Cambridge, Md. (diocese of Easton), at the advanced age of ninety-two years. Interment took place in the churchyard of Old Trinity, Church Creek, Dorchester parish, Md., where he had labored for nearly forty years.

Mr. Greene was ordered deacon in 1859 by Bishop Meade, and was advanced to the priesthood in 1861 by Bishop Johns. During his diaconate he was in charge of St. Luke's parish, Mecklenburg, Va., and on his ordination to the priesthood became rector of Berkeley parish, Spottsylvania, Va., and St. Margaret's parish, Caroline county, Va., and in this field he labored until 1873. For the next year he was in charge of Bannister parish, Pittsylvania county, and the Church of the Good Shepherd, Moore parish, Campbell county, Va. The latter part of 1874 he officiated at Grace church, Richmond, Va. Mr. Greene went to Christ Church, Richmond, Va., in 1876, and in the following year became rector of Dorchester parish, Dorchester county, Md., where he was rector until his retirement from active work in 1889.

CONFERENCE OF CHURCHMEN IN NEW ENGLAND COLLEGES

AN EVENT of the past week of general interest was the conference of Churchmen in the New England colleges, held at Brown University, Providence, R. I., Friday, Saturday, and Sunday. About fifty students were in attendance as delegates from Harvard, Yale, Amherst, Bowdoin, Vermont University, Massachusetts Institute of Technology, and the Worcester Polytechnic Institute. Bishop Perry presided at the formal meetings of the conference and gave the meditations on Saturday night in preparation for the corporate communion. The Bishop was also celebrant at the corporate communion at St. Stephen's church at 7:45 A.M. on Sunday. Dr. W. G. Everett, acting president of Brown University, welcomed the students at the meeting on Friday night and stated that his interest in the conference was not alone because of his official relation to it but because of his personal interest in religious things. He told the students that while they learned in college to think in new terms, the facts did not change: the verities of religion remain. Bishop Perry and Mr. Robert H. Gardiner also made addresses at this meeting. The conference had the pleasure of listening to an address on "Leadership" delivered by Mr. George B. McClellan, former mayor of New York, in Sayles Hall, which had been arranged for by the university as their official celebration of Washington's Birthday. Saturday was fully occupied in the hearing of reports from the colleges and in listening to addresses, Professor McDonald speaking at the dinner at 6 P.M. On Sunday a large number of the delegates attended the 10:45 A.M. service at Grace church, whose rector, the Rev. Frank W. Crowder, Ph.D., had extended

a special invitation to them. At the public meeting in Brown Union on Sunday afternoon, addresses were made by the Rev. George W. Davenport, and Mr. Rathbone Gardner, and some fine music was furnished by Mr. Heber E. Johnson, and Raymond A. Preston on violin and piano. The members attended the organ recital in Sayles Hall at 4:30 P.M., given by the college organist, Mr. Gene Ware.

ACTIVITIES OF ST. PAUL'S, BROOKLYN

THE ANNUAL retreat for the women of the diocese of Long Island will be given at the Holy Name Convent on March 14th. Father Pinchard will be the conductor, and a very large attendance is already assured.

That same evening the mission at St. Paul's will open with a rally for men. Last year considerable interest was aroused in Greater New York by the fact that 300 tramps attended this rally, spending the entire night in the church. It is possible that the rally this year will be by way of a repetition of that service. The mission will continue throughout Holy Week, Father Pinchard preaching each night at 8 and also at the Three Hours on Good Friday.

The ancient ceremonies of Holy Week are carried out in their entirety at St. Paul's, beginning with the blessing of the palms and the procession on the Sunday next before Easter. The procession at St. Paul's goes outside the church and around the block before entering the church in the usual manner. On Maundy Thursday the proper ceremonies are carried out, as well as on Good Friday and Holy Saturday.

THIEVES MAKE WAY WITH CHURCH FUNDS

THIEVES, who evidently had no religious scruples about money intended for the use of the Church, on the night of February 20th entered the home of the Rev. Leslie E. Goodwin, rector of St. James' Church, Irvington, Baltimore, Md., and made off with \$145. The money was part of that made the day previously by a number of the women of the congregation in the lunch room of the Automobile Show which is being held this week at the Fifth Regiment Armory, and had been carried by the Rev. Mr. Goodwin to his home in a dress suit-case for deposit in the bank the next day. When he opened the suit-case in the morning, he found the money gone.

OPENING OF NEW CHURCH AT LONG BRANCH, N. J.

THE HANDSOME new church building of St. James' parish, Long Branch, N. J. (the Rev. E. Briggs Nash, rector), was formally opened on Sunday, February 23rd. The first service was an early celebration of the Holy Eucharist, at which many communicants were present, including the entire vestry, who received in a body. At the beginning of the late service a short office was said, and before entering the new pulpit used for the first time on this occasion, the rector asked God's blessing on its future use. The pulpit is a memorial gift of the children of Edward Randolph Slocum and Mary Jane Slocum.

The late service was a solemn choral celebration of the Holy Eucharist with elaborate music rendered by a large choir. The assisting soloist was Mr. John N. Topping, baritone, of New York, who sang again at the formal opening of the new organ on Thursday night, at a recital given by Mr. Channing LeFerre, assistant organist of the New York Cathedral. The music was under the direction of Mr. Harold Frederic, organist and choirmaster of St. James' parish. The rector was assisted at the late service by the Rev. Charles Hol-

land Kidder, and the Rev. Scott Kidder, D.D., and there was a capacity congregation attending.

A parish hall was completed last year at a cost of \$10,000. Only the rectory, to replace the one now owned and occupied in another part of the city, is now needed to complete the group of buildings on the new site. The church building, costing \$34,000, is not entirely finished, but is habitable. The architects are Messrs. Brazee and Robb of New York City. The building is of Chestnut Hill stone, with pressed stone trimmings, window-tracery, and columns. The floors are of reinforced concrete, ready for future tiling. The new pulpit was designed by the architects and executed by Nering and Casson of Boston.

HALE LECTURES AND SERMONS FOR 1913

ACCORDING to the bequest of the late Bishop Hale to the Western Theological Seminary, there is preached annually a single sermon on some one of a number of topics suggested in the will, and there are also at intervals of some three years apart a series of more elaborate lectures to be given under the same auspices. The last series of these lectures was that given by the late Bishop of Salisbury in 1910. An appointment has now been made for a series in 1913 to be given by the Rt. Rev. Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney. They will be delivered in October, following the meeting of General Convention, on the general topic of Scottish Church History. The several topics will be as follows: 1, The Celtic Period, St. Columba; 2, Transition to Rome, St. Margaret of Scotland; 3, Medieval Period; 4, Reformation Period, John Erskine of Dun; 5, Coventry Period, Bishop Leighton; 6, Disestablished Days, Bishop Jolly; 7, Modern Days, Bishop Dowden.

The Hale sermon for the present year will be preached in September by the Rev. Marshall Bowyer Stewart, one of the faculty of the Seminary, on "The Work of the Church in the South during the Reconstruction Period."

"OLD" CHURCH AT ATLANTIC CITY, N. J., DESTROYED BY FIRE

THE MANY FRIENDS of Ascension parish and the large congregation attending Ascension church, Atlantic City, N. J., of which the Rev. Charles Niles, D.D., is rector, will be glad and thankful to know that the fire which occurred on Saturday, February 15th, was in the old church which is not used. Neither of the parish houses of the present church were destroyed.

OHIO RECTOR PREPARES UNIQUE HISTORICAL CHART

THE RECTOR of St. Timothy's Church, Massillon, Ohio (the Rev. Samuel Ward), has published, for the benefit of the teachers in his Sunday school, and any others who might desire it, an unique and interesting chart, exhibiting by lines and historical notes, the descent of the Church from the apostolic period down to the present. In side notes, covering a period of something more than five centuries (520 years), historical data are given showing how the apostolic Church was planted in Britain, according to Gildas, as early as 61 A.D. From these points of contact with England, the author treats the lines of definite descent from three sources: first, from Jerusalem, 50 A.D., through St. James to John III., Bishop of Jerusalem, who in 513 consecrated David of Wales, who carried the Jerusalem succession to England; second, from Ephesus through St. John, 96 A.D., Polycarp, 169, and Ponthius, 177, to Etherius, who in 597 consecrated Augustine of Canterbury; and third, from Rome through Linus,

58 A.D., to Gregory, 590, and Vitalian, who in 668 consecrated Theodorus and sent him to England, this being the first entrance of the Roman succession into the English Church, the American succession being obtained, as is shown on the chart, through the Archbishops of Canterbury, beginning with Augustine.

LEGACIES AND BEQUESTS

A LOYAL CHURCHWOMAN, Miss Harriet Procter, who died some months ago, bequeathed to the Widows' and Old Men's Home, Walnut Hills, Cincinnati, Ohio, the sum of \$10,000, in memory of her mother, Olivia Procter, who was for twenty-five years treasurer of the Board of Managers of the Home, and of her father, William Procter, a staunch Churchman, noted for his good works. Bronze tablets commemorating this gift were placed in the institution, one in the Widows' and the other in the Old Men's Home, the sums stated endowing a room in each in perpetuity. These tablets were dedicated on February 28th in the presence of the directors, inmates, and a host of friends, by the chaplain, the Rev. Canon Charles G. Reade, the music being provided by a picked portion of the Cathedral choir, vested. A solo was also sung by Mrs. Antoinette Werner West, a notable soprano.

BY THE WILL of the late John Fritz of Bethlehem, Pa., St. Luke's Hospital, South Bethlehem, is to receive \$21,000. Lehigh University, of which Mr. Fritz had been a trustee from its founding in 1865, is made the residuary legatee, and will receive about \$150,000.

ADDRESSES OF BLIND COMMUNICANTS WANTED

MISS SOPHIA TAFT, Dansville, Livingston county, N. Y., secretary of the Church Association of the Blind, asks for the address of blind communicants in New York and New Jersey who are not residents of Greater New York.

A YEAR'S WORK AT THE CHURCH OF THE ADVENT, BOSTON

THE Church of the Advent makes the following announcement of parish statistics for 1912: Baptisms 42, confirmations 57, marriages 17, and burials 19; total number of communicants, 1,246. During the year the parochial expenses were \$33,016, diocesan expenses \$1,648, and general expenses \$5,984, a total of \$40,649.

MEMORIAL SERVICE FOR THE LATE BISHOP JAGGAR

A MEMORIAL SERVICE for Bishop Thomas A. Jaggar, who died in Cannes, France, the early part of last December, will be held in St. Paul's Cathedral, Boston, on Sunday, March 30th. The sermon will be preached by Bishop Boyd Vincent of Southern Ohio, which was the diocese over which Bishop Jaggar presided for a number of years. The body of the Bishop will reach this country about that time, as the family are leaving France the middle of the month. Since his death the body has reposed in the mortuary chapel of the American church in Paris. Its permanent resting place will be Mount Auburn Cemetery in Cambridge, Mass., where lie the Bishop's first wife and his daughter.

TO CELEBRATE HISTORICAL EVENT AT NORFOLK, VA.

THE SIXTEEN-HUNDREDTH anniversary of the Edict of Milan, according to which Christianity was made the state religion of the Roman Empire, falls during the present

year. A special commemoration will be held at Christ church, Norfolk, Va., at the services of Sunday, April 13th, at which time a commemorative sermon will be preached by the Bishop of Delaware.

CHURCH CONGRESS PROGRAMME

THE FOLLOWING is the programme for the Church Congress, to be held April 1-4 in Charleston, S. C.:

Tuesday morning, April 1st, Holy Communion, sermon, the Rt. Rev. Edward S. Lines, D.D., Bishop of Newark.

Tuesday evening, April 1st. Topic I. "The Relation of Social Service to Christianity." Writers, Deaconess Susan T. Knapp, Miss Harriet Townsend; speakers, the Rev. Alexander G. Cummins, Litt.D., the Rev. George P. Atwater.

Wednesday morning, April 2nd. Topic II. "Heredity and Environment as Affecting the Sense of Personal Responsibility." Writers, the Rt. Rev. Robert Strange, D.D., the Rev. Elwood Worcester, D.D.; speakers, the Rev. George C. Foley, D.D., the Rev. George R. Van De Water, D.D.

Wednesday evening, April 2nd. Topic III. "The Value of the Word 'Catholic' as a Christian Designation." Writers, the Rev. Royden K. Yerkes, D.D., the Rev. Romilly F. Humphries; speakers, Messrs. F. C. Morehouse, John Brooks Leavitt.

Thursday morning, April 3rd. Topic IV. "How Can the Holy Scriptures be Made More Edifying in Public Worship?" Writers, the Rev. Harry P. Nichols, D.D., the Rev. H. J. Mikell, D.D.; speakers, Mr. Arthur A. Michell, the Rev. William Norman Guthrie.

Thursday evening, April 3rd. Topic V. "Christian Missions as Affecting International Peace." Writers, the Rev. John L. Patton, Mr. Silas McBee; speakers, the Rev. Reese F. Alsop, D.D., Mr. J. Cameron Buxton.

Friday morning, April 4th. Topic VI. "The Moral Aspect of Pragmatism." Writers, the Rev. Joseph A. Leighton, Ph.D., Prof. Walter T. Marvin, Ph.D.; speakers, the Rev. Malcolm Taylor, Prof. F. J. E. Woodbridge, LL.D.

Friday afternoon, April 4th. Topic VII. "The Sacramental Idea." Writers, the Rev. William P. DuBose, D.D., the Rev. Cornelius B. Smith, D.D.; speakers, the Rev. John Mitchel Page, the Rev. C. B. Wilmer, D.D.

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BETHLEHEM

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

Large Offering at Celebration of Rector's Tenth Anniversary

THE OFFERING of Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), at the rector's tenth anniversary, February 2nd, which was reported at \$1,000, was subsequently raised to \$1,300.

IOWA

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

Captain Amundson Lectures Under Auspices of Davenport Men's Club—Department Secretary at St. Katharine's School

CAPTAIN ROALD AMUNDSEN, discoverer of the South Pole, lectured under the auspices of the Men's Club of Trinity Church, Davenport, recently. The coliseum was crowded to the utmost, and the speaker was introduced by the Very Rev. Marmaduke Hare, M.D., Dean of the Cathedral.

THE REV. C. C. ROLLIT delivered an interesting lecture on "Japan" before St. Katharine's School, Davenport, during his recent visit to that city.

KENTUCKY

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

Fourth United Lenten Service and Meeting of the Woman's Auxiliary in Louisville—Bishop Woodcock Preaches in Philadelphia

THE FOURTH of the special united Lenten services was held on Friday afternoon, February 28th at St. Andrew's church, Louisville. The sermon was delivered by the Rev. James M. Maxon, president of Margaret College, the diocesan school for girls at Versailles, Ky. (diocese of Lexington). There was a large congregation, and an offering was taken for the Bishop's Fund. Preceding this service, the fourth of the special united meetings of the Woman's Auxiliary was held in St. Andrew's parish house. Among the reports made at this meeting was that of the custodian of the United Offering, who announced that the sum of \$1,029.87 is on hand at present for this fund. Mrs. Woodcock read the resolutions relating to representation of Auxiliary members at the Triennial, and it was decided to elect the five members and five alternates allowed each diocese, at the annual meeting in May, from two tickets previously prepared by the Executive Board. The question of rotation in office after three years service as diocesan officers was also brought up, but was not discussed or acted upon, as such action would require a change in the constitution. A letter was read by the president, Mrs. Dudley, from the Rev. Charles E. Betticher, stating that he had been authorized by the Board of Missions to raise forty scholarships of \$100 each for one of the Alaska mission schools, and asking that one be given by the Kentucky branch. It was unanimously decided to raise a fund throughout this diocese for a Kentucky scholarship, and pledges for part of the amount were made at once by a number of the branches. A resolution of sympathy to Mrs. Charles H. Mockridge, a member of the Executive Board, was adopted by unanimous vote, upon the death of her husband, and the president paid a fitting tribute to this aged and beloved priest. After the business meeting was concluded, a most interesting and admirably delivered address on "The Church's Mission in Africa—A Light in a Dark Place," was given by Miss Nannie Hite Winston, one of the diocesan officers.

BISHOP WOODCOCK has been conducting the noon-day services at the Garrick Theatre, Philadelphia, during the past week.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Meeting of the Diocesan Church Club

THE CHURCH CLUB of the diocese of Long Island held its monthly meeting on Monday, February 24th, the Hon. Charles H. Fuller, presiding. A valuable paper entitled, "Bishop Seabury, his Life and Influence upon the American Church," was read by the Rev. Herman Lilienthal, rector of St. George's Church, Astoria, L. I. A vote of thanks was cordially tendered the lecturer for his services.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Consolidation of Baltimore Churches Proves a Success—Inter-Church Federation Discusses "Temperance"

IN SPEAKING of the good results of the consolidation of Grace and St. Peter's churches, Baltimore, the first anniversary of which was recently celebrated, the Rev. Arthur C. Powell, D.D., associate rector, made this interesting statement: "This union created a communicant list of over one thousand persons, and an endowment fund of almost \$100,000. It established a staff of six clergymen and a deaconess. It provided a vigorous Sunday school, well-equipped and splendidly officered. It enlarged and strengthened all the recognized organizations of the Church, so that enthusiasm marks them all. And it brought under the support and control of this united congregation, two active missions and an orphanage.

A PUBLIC MEETING of the Inter-Church Federation of Baltimore was held in the

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"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of banishing my stomach trouble, I verily believe, for I am a well man to-day and have used no medicine.

"My work as chief bookkeeper in our Co.'s branch house here is of a very confining nature. During my coffee-drinking days I was subject to nervousness and 'the blues.' These have left me since I began using Postum, and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion." Name given by Postum Co., Battle Creek, Mich.

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Luke 22, 62-65.

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Jesus Before Pilate.—St. Matt. 27, 22.
Luke 23, 20. Mark 15, 12.

In the palace of the Roman governor Pontius Pilate. Jesus answered to the accusations never a word. Pilate finds no evil in Him. The people cry out, "Crucify Him!" View of the town.

Jesus Receives the Cross.—St. Matt. 27, 31.

Outside the palace of the governor. After they had mocked Him they took off the cloak and put on His own garments and led Him away to crucify Him. The Roman centurion on horseback.

The Way of the Cross.—St. Matt. 27, 32.
Luke 23, 26. Mark 15, 21.

Jesus falls under the weight of the cross. Simon of Cyrene. The boy with the cause: Jesus Nazarene Rex Judaeorum. The Roman centurion. A servant with ladder and tools.

Jesus Comforts the People.—St. Matt. 23, 27-31.

A crowd of people and women bewailed and lamented Him. "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

Jesus Upon the Cross.—St. Matt. 27, 35-36.
Luke 22, 33-49. Mark 15, 24-41. John 19, 18-30.

Jesus and the two thieves. The soldiers cast the lots over His garments. Mocking high-priests and scribes. The women at the foot of the cross. John, the disciple.

Jesus Taken Down from the Cross.—St. Matt. 27, 57-59.
Luke 23, 50-53. Mark 15, 42-45. John 19, 38-42.

Joseph of Arimathea and Nicodemus. The women with linen cloths, myrrhs and aloes. Good Friday.

Jesus is Laid in the Sepulchre.—St. Matt. 27, 59-61.
Luke 23, 55-56. Mark 15, 46-47.

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parish house of the Church of the Ascension (the Rev. Richard W. Hogue, rector), on Tuesday evening, February 25th, to consider the temperance question from an economic and educational stand-point under the general subject, "The Constructive Side of the Temperance Question." The Hon. George R. Gaither, a prominent Churchman of the city, presided, and helpful addresses were delivered by the Rev. John R. Straton, D.D., of Baltimore, on "Economic Aspects," by Dr. Adolph Meyer of the Johns Hopkins University, on "The Health Aspect," and Miss Edith M. Wills of Boston, on "Instruction in Schools."

SOME twenty-five members of the Lay-reader's League of the diocese attended a corporate Communion service in the Bishop's chapel of the Diocesan House, Baltimore, on St. Matthias' Day, February 24th. Bishop Murray was the celebrant, assisted by the Rev. Christopher P. Sparling, chaplain of the league, and vicar of the Chapel of the Advent. The Bishop made an address telling of the helpful work accomplished by the league. After the service the members were the guests of Bishop Murray at breakfast served in the Diocesan House.

THE ANNAPOLIS CHAPTER ("Peggy Stewart Tea Party" chapter), Daughters of the American Revolution, according to their annual custom attended evening service in St. Anne's church, Annapolis (the Rev. Joseph P. McComas, D.D., rector), on Sunday February 23rd. The sermon upon "Three Stars in the Flag" was preached by the Rev. J. Neilson Barry, recently of Oregon. It was an historical sermon dealing with the Oregon country and the three states carved out of it. The offering was devoted to the National Cathedral Fund.

IN ORDER to get in closer touch with the vestrymen of the diocese, Bishop Murray has arranged for a luncheon to be given each week, at which the vestrymen and their rectors will be the guests of the Bishop. For the churches in Baltimore and the immediate vicinity, Bishop Murray plans to have the luncheon in the Diocesan House, and for the country churches and those in other parts of Maryland, it is his desire to meet with the vestrymen at the rector's house.

AT THE last annual banquet of the Men's Guild of the Chapel of the Advent, Baltimore, Bishop Murray announced that he would present the sum of \$500 to be added to the \$5,000, which the members of the congregation have pledged themselves to raise for the new church and improved parish house. At the present time they have in bank exactly \$1,465.83 which shortly is expected to round the \$1,500 mark.

THE AUTHORITIES of St. Thomas' Church, Hancock, Washington county, have recently purchased three fine lots on which they plan to erect a rectory in the near future.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Tenth Anniversary of Detroit Rector—The Noon-day Lenten Services in Detroit

SPECIAL services were held at Trinity church, Detroit, on Sunday, February 23rd, commemorating the tenth anniversary of the rector, the Rev. W. Warne Wilson. On Monday evening, February 24th, a reception was given Mr. Wilson by the parish in the parish house. A number of the city clergy were present and made addresses, the Rev. Dr. Faber of St. John's Church, where Mr. Wilson served as deacon during the first years of his ministry, the Rev. Dr. McCarroll, and the Rev. Messrs. Arnold, Huston, and Frisbie.

THE REV. JOHN MOORE MCGANN spoke at the noon-day Lenten services in the Miles Theatre, Detroit, during the week ending

March 1st. The interest in these meetings continues, and an attendance of two hundred is usual.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Death of Mrs. W. B. Millard

THE DEATH of Mrs. W. B. Millard, secretary of the Woman's Auxiliary of the diocese, occurred at her home in Omaha, on Sunday, February 23rd. Mrs. Millard has been for years an active worker in Church circles in Omaha, and has made an efficient and capable officer of the Auxiliary. She was a devout and faithful communicant of St. Barnabas' Church.

NEWARK

EDWIN S. LINES, D.D., Bishop

Endowment Will Mark Rector's Twenty-fifth Anniversary—Meeting of the Newark Clericus

TO MARK the twenty-fifth anniversary of the Rev. John S. Miller's rectorship of the House of Prayer, Newark, N. J., the congregation is actively at work raising an endowment fund for the support of the parish. The parish records for the past twenty-four years

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of Mr. Miller's rectorate show 1,764 baptisms, 723 persons confirmed, 791 marriages solemnized, 717 funeral services, and nearly, if not quite, 30,000 public services. The parish is now sixty-three years old. From its first days it has been one of the notable parishes of the land.

THE NEWARK clericus met at the Hotel Chelsea, New York, on Monday, February 24th, when the Rt. Rev. Dr. Courtney, rector of St. James' parish, New York City gave an address on "The Spiritual Life of the Clergy; its Source, Hindrances, and Helps." The Bishop was tendered a cordial vote of thanks for his kindness and his much appreciated remarks.

NORTH TEXAS

E. A. TEMPLE, Miss. Bp.

The Department Secretary Visits Many Towns of the District

THE REV. H. PERCY SILVER, secretary of the Missionary Department of the Southwest, has recently visited important towns in this missionary district. The following towns were visited: Amarillo, Clarendon, Abilene, Ballinger, Coleman, Sweetwater, Colorado, and Big Springs. In most cases he spent a day in each place, using his time to advantage in stirring up an interest in the missionary work of the Church. As a sample of how his time was employed, at Big Springs, on Friday, February 21st, he addressed men at the railroad repair shops at the noon hour. At 2:30 P.M. he addressed the high school on "Education and Life." At 4 P.M. at the rectory, he talked to the ladies of the Church and others on missionary work, and at night preached at a service in the church. His visits have done much to arouse a proper missionary spirit among the people.

OHIO

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

The Lenten Services at Trinity Cathedral—Rector of St. Paul's, Cleveland, Gives Special Courses of Sermons—Oberlin College Students Aid in Work of Church

AT TRINITY CATHEDRAL, Cleveland, where there are four services each Sunday and two each week day, besides many of a special character, throughout the Lenten season, the programme of sermons and instructions covers a wide field. The Bishop of the diocese is making addresses to children at the Tuesday afternoon services. Dean DuMoulin is delivering at the Sunday morning services a course of sermons on "The Temptations of the Saviour and Modern Life"; on Wednesday evenings lectures on "Church History," illustrated with stereopticon views, and on Thursday afternoons addresses on "The Religions of Some Great Men" (Lincoln, Washington, Gladstone, and others). A national service was held on the afternoon of the Third Sunday in Lent, February 23rd, commemorating the birthday of Washington and Lincoln, at which the Rev. H. W. Jones, D.D., Dean of Bexley Hall, Gambier, was the preacher.

THE REV. WALTER R. BREED, D.D., rector of St. Paul's Church, Cleveland, has taken for his subject at the Sunday morning services through Lent, "Sayings and Doings of Jesus" during His retreat with His disciples in Caesarea and Philippi, and at a mid-day service on Tuesdays he is delivering readings from "Some Devout Classics," together with comments on the authors. Three such readings have been presented, St. Augustine's *Confessions*, Jeremy Taylor's *Holy Living*, and Bunyan's *Pilgrim's Progress*. Following these mid-day services, which have proven attractive and popular, a light luncheon at the bare cost is served in the parish house, thus enabling the business men and women who

attend, to return directly from the church to their employments.

AT CHRIST CHURCH, Oberlin, the rector is being greatly encouraged by attendance upon the services of the church and assistance rendered in the various works of the parish by students from Oberlin College. The Bible class, taught by Professor Sherman, one of the heads of the English department, has reached the phenomenal attendance of 185.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Quiet Hour for the Clergy Conducted by Bishop Kinsman—The Churchman's League Lectures

THE QUIET HOUR in the Bishop's private chapel on Tuesday, February 25th, was begun at 10 A.M., with a celebration of the Holy Communion by Bishop Kinsman, Bishop Harding, who had been announced as the celebrant, being absent. Bishop Kinsman talked informally, but very earnestly and impressively, upon the duties and dangers, the trials and compensations of the Christian ministry. After the address the meeting was closed with prayer by the Bishop, and a Litany, adapted to the character of the occasion, being composed partly of the Litany of the Prayer Book, but more largely in intercessions for the special needs of the clergy.

THE CHURCHMAN'S LEAGUE lecture on Tuesday last was delivered by the Rev. Elliott White, rector of Grace Church, Newark, N. J., whose subject was "The Name of the Church." The attendance was very large and included many of the clergy. The other view of the question at issue is to be the subject of the next lecture, which will be given on March 11th (postponed from March 4th on account of that date being Inauguration Day), the lecturer on that occasion being the Rev. Richard W. Hogue, rector of Ascension Church, Baltimore, Md.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

"Spiritual Conference" for the Clergy Held at Springfield—All Saints', Worcester, to Erect Parish House

A "SPIRITUAL CONFERENCE" for the clergy of the diocese was held in St. Peter's church, Springfield, on Thursday, February 20th. The Holy Communion was celebrated at 10:30 by Bishop Davies, assisted by the Rev. C. M. Murray, rector of St. Peter's Church, and the Rev. R. K. Smith, the Bishop's chaplain. The addresses and devotions were at 11:15 A.M. in the church. At 1 P.M. Bishop Davies served a luncheon at Bishop's House, and Mrs. Davies and Miss Davies, the Bishop's mother and sister, received the guests. At 2 P.M. there was a conference in the Bishop's study to confer on matters spiritual and pastoral on which the counsel of the brethren was asked and given. Some forty of the clergy were present and received great help and inspiration from the addresses and conference. Bishop Davies' address was divided into three parts, opportunity being given for prayer during the intermission. The meditations were on the "Efficiency of the Clergy."

ALL SAINTS' PARISH, Worcester (the Rev. L. G. Morris, rector), has just purchased a large property adjoining the church building on Irving street which for many years they have desired to control. The land will be used for the erection of a parish house.

CANADA

News from the Various Dioceses

Diocese of Montreal

THE TWENTY-SEVENTH annual meeting of the Montreal diocesan Board of the Woman's Auxiliary opened on February 26th with a celebration of Holy Communion in Christ

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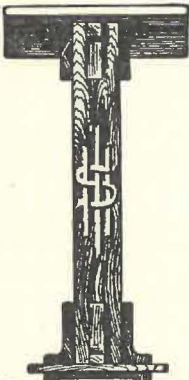
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THE CATHEDRAL STUDIO LUCY V. MACKRILLE, Chevy Chase, Md.

Church Cathedral, Montreal. The preacher at this service was the Bishop. There was a very large representation who partook of corporate Communion, the middle aisle of the Cathedral being completely filled. The Bishop gave an address at the first business session in the afternoon, and after the address of welcome by the president, Mrs. Holden, and some others, there were addresses of greeting conveying good wishes from the Women's missionary societies of the Presbyterian Methodist, and Baptist, bodies. There are now ninety-four parochial branches in the diocese, with a membership altogether of 2,548. This includes all the junior members. The devotional address at noon on the second day (the 26th), was given by the Rev. Canon Paterson Smyth, on the Incarnation.

Diocese of Columbia

IN SPITE of the fact that the new church of St. John's, Victoria, is nearly finished, it is not likely that the new church will be consecrated before the end of April. The old Church has been demolished and services since Christmas have been held in the new church.

Diocese of Huron

A RECEPTION to greet the new rector of St. George's Church, Thorndale, was held in Harding Hall. There was a large attendance. —THREE BRANCHES of the Girls' Friendly Society have been established in Brantford, and are doing well.—IN A SERMON in Memorial church, London, on February 16th, the rector, the Rev. R. W. Norwood, spoke approving of the movement among Churchwomen in the diocese, who are petitioning to be given votes at vestry meetings.

Diocese of Toronto

A VIGOROUS ATTEMPT is being made in the diocese to complete the second sum of \$100,000 for the building of St. Alban's Cathedral, Toronto. In view of the desire to have the building finished by 1915, the Bishop, the Rt. Rev. Dr. Sweeny, presiding at a meeting held in the Synod Office, Toronto, on February 21st, urged that every effort should be made to collect the sum still needed.—THE NEW RECTOR of the Church of St. John the Evangelist, the Rev. J. R. McLean, was inducted as rector of the parish by Bishop Sweeny on February 18th. The Rev. Dr. Boyle of Trinity College, Toronto, preached.—ONE of the most successful meetings on record in the history of the diocesan Sunday School Association was the thirty-second annual meeting, held in St. James' parish hall, Toronto, on February 17th. Over two hundred officers and teachers were present.—DURING the third week in Lent, the preacher at the special services in Holy Trinity church, Toronto, was the Rev. Archdeacon Davidson of Guelph. The rector of Holy Trinity, the Rev. D. T. Owen, was the special preacher at the Lenten services in Trinity chapel, Broadway, New York, during the last week in February.—THE RECTOR of St. George's Church, Montreal, preached in St. Alban's Cathedral, Toronto, on February 23rd.—THE NEW FONT in the mission church of St. James' the Less was dedicated by Bishop Sweeny the same day.—A VERY interesting course of study on missions is being held in St. James' church, Orillia, during Lent. Canon Gould, general secretary, assisted by giving addresses in the beginning.

Diocese of Ontario

THE POSITION of chaplain to the penitentiary at Kingston, vacant by the death of the late Canon Cooke, has been filled by the appointment by Bishop Mills of Archdeacon Dobbs, rector of St. Paul's Church, Brockville. The Archdeacon will begin his new duties after Easter.—A SHORT SERVICE for the boys and girls of the congregation has been held in St. James' church, Kingston, during Lent, on Tuesday evenings.

Diocese of Yukon

A PROMISE has been received from a friend of the work, to build a church at Carmacks and Little Salmon. It is thought that the Rev. C. Swanson, recently ordained by Bishop Stringer, will be appointed to take charge.—A SCHOOL CHAPEL has been built at Champaigne Landing by the Rev. C. C. Brett, with the help of the Indians, as well as a small cabin to be used as a residence.

Educational

AT A SPECIAL MEETING at the Bishop's house, February 22nd, the Chapter of the Washington Cathedral elected Miss Jessie C. McDonald principal of the National Cathedral School for Girls, Washington, D. C. She has accepted and will enter on her duties on July 1, 1913. Miss McDonald is a Washingtonian, and some years was head of the Ellis McDonald school in this city, which, under her administration, met with much success. She is a graduate of Wellesley College, and for ten years past has been teacher of mathematics and psychology in the Porter Academy at Farmington, Conn., a school for girls. She will bring with her to take charge of the work of instruction an associate, Miss Helen L. Webster, who is a Ph.D., of the University of Zurich, has been a professor in both Vassar and Wellesley, and is a scholar, linguist, and teacher of distinction and repute in the educational world. The Cathedral Chapter feel confident that the school, which has reached such great success under Mrs. Barbour Walker's administration will continue its prosperity and progress under its new principal.

THE FIRST STEP in the actual construction of the new buildings at the Episcopal High School, near Alexandria, Va., was taken on January 13th, when, after the singing of the hymn, "The Church's One Foundation," and the reading of appropriate prayers by the Rev. Wilbur Cosby Bell, Dr. Blackford turned the first spadeful of earth in excavating for the foundations. Two new dormitories will be built, and if the weather is favorable, will be enclosed by the end of spring. During the summer vacation the present main building will be entirely renovated.

The Magazines

IN THE *Quarterly Review* we find a brilliant article on "Father Tyrrell," by the Rev. Alfred Fawkes. "Tyrrell's premature death makes speculation on what might have been his future unprofitable. There were times when he looked forward to the Christianity of the future as definitely non-ecclesiastical—consisting 'of mysticism and charity, and possibly the Eucharist in its primitive form as the outward bond.' But it is certain that he had a strong and old-standing attraction, both of reason and feeling, towards the English Church. The Autobiography shows the light in which he regarded his secession. In 1905 he writes: 'The position I have come to in these last years is, in substance, more Anglican than anything else'; and 'The Church of the "Christian Year" is, and always has been, my native air.' In 1908 these regrets reached their height. 'Who can dwell with perpetual burnings?' he had exclaimed in 'Mediaevalism'; a return to the Church of his baptism would have been 'an unspeakable relief.' His case was not singular. How could it be so? The faith of many had been subjected to an intolerable strain. Among them were not a few, like himself, converts. Born free, the yoke of bondage was bitter to them; their secession seemed, at best, one of those false steps which, like an ill-judged marriage, can be remedied only by a mistake as great or greater. At this juncture a great opportu-

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ity was missed by the Anglican Bishops. A national Church has a national calling; and Englishmen, as such, have a claim to the good offices of the English Church. It is the tendency of modern Anglicanism to ignore this, and to take up the lower, denominational, standpoint. A word of counsel and sympathy, spoken in public and with authority, might have done much—it may be, to recall reluctant exiles; in any case to revive faith then dying and since then in many cases dead. It was not spoken; what the latest historian of the English Church characterizes as 'the more than Gamaliel-like caution' of the Bishops blocked the way. Tide must be taken at the flood, if it is to lead 'on to fortune.' The opportunity passed and will not return." Other articles in this interesting number of the *Quarterly* deal with Cotton Mather (by Barrett Wendell), Leopardi, Nietzsche (by F. C. S. Schiller), "Mind Cures," "The Report of the Divorce Commission," and "The Strategy of the Balkan War."

IN THE *Church Quarterly Review* for January is a brilliant article by Fr. Kelly, S.S.M., on "The Rise and Course of Scholasticism." "Ever since the great days of Freeman and Stubbs, and in these not less great days of Round and Vinogradoff, historians have been doing their duty manfully in unravelling for us the fascinating story of the Middle Ages. Only in the Anglican theological world do we remain for the most part willing to believe that through eleven hundred years—say from 381—God, His Spirit, and the mind of man slept together. Plainly, since we know nothing of this time, there cannot be anything in it worth learning. The enemy came and sowed tares—papacies, transubstantiations, and the like. Anything we dislike in practice we can safely call mediæval, and anything we dislike in thought or opinion we may call scholastic. Whether the practice in question was mediæval and which of the scholastics held this opinion, we should be puzzled to answer, but then it is not likely that anybody will know enough to ask." And again, "The scholastics were concerned only with ideas; they had extraordinarily little sense of a fact. With us the parts are exactly reversed. We are profoundly impressed by facts, and extraordinarily careless about the ideas we get from them. To a mediævalist, any sort of fable would do for a fact, and he asked no questions; to us any sort of vagueness will do for an idea. We are as irritated and puzzled at anyone who presses for an exact meaning as Abelard's contemporaries were because he questioned whether the Areopagite could really have been Bishop of Paris." And Fr. Kelly concludes: "Scholasticism is a method of great value; the mediævalists were teachers of whom it is well to learn. Of course it is preposterous to make them the only teachers or theirs the only method. It is also foolish not to take what they have to give." Another interesting article on "Japanese Buddhism in Relation to Christianity," by the Rev. J. S. Pringle, discusses the theories of the late Arthur Lloyd. Mr. L. W. King of King's College, London, writes on "Israel, Greece, and Babylon." There are the usual excellent short notices of new books.

THE FIRST NUMBER of the *Constructive Quarterly*, the new theological magazine edited by Mr. Silas McBee, is at hand, Volume I. beginning with the issue for March 1913. The editor delivers his Introduction, stating that as "the *Quarterly* has no scheme for propagating a system for the unity of Christian Churches," "it will have no editorial pronouncements." It is "founded on the conviction that a constructive treatment of Christianity will make for a better understanding between the isolated communions of Christendom. It is called the *Constructive Quarterly* because it attempts to build on what the Christian Churches are actually believing, doing, and thinking. The destructive

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HOW MANY people realize that in the Hebrew Scriptures we have one of the most wonderful literatures in existence? We refer, of course, to the Old Testament. Almost every recognized form of literature is represented in this wonderful collection, and they must only constitute a fragment of the national production. Probably, if the truth were known, a great deal more has been lost than has been retained. To a certain extent, of course, it may be a case of the "survival of the fittest." Those portions of the literature that took the strongest hold upon the popular imagination and produced the profoundest impression upon the moral consciousness of the nation were most likely to be preserved. Still, there is no fixed rule in these things, and it is quite possible—nay, more than probable—that as much has perished in the literature of the Jews, as we have the best of reasons to believe, has been lost in the literature of Greece and Rome. But what a noble heritage remains! In the Old Testament we have history, poetry, drama, stories, theology, rhetoric, all of which may, on its own intrinsic merits, lay claim to be called literature in the truest sense; for, apart from the question of inspiration, the Old Testament has that note of "distinction" which first and last and always, characterizes true literature. We see this in its history. There is a simple, unaffected dignity about the narrative of the Old Testament that is so "convincing." It tells its story with such ease and lack of effort. The Old Testament histories will rank with the best examples of their kind in existence; for they are true histories, the plain, straightforward narrative of events, terse and pithy, comprehensive, natural and unaffected, and yet anything but the bald, barren recital of certain happenings, lit up as they continually are by little flashes of humor and pathos, and illuminating "touches of human nature."

Then there is the poetry of the Old Testament as mainly contained in the Psalms of David. One often wonders what these marvellous compositions must have been in the original, and to those who first heard them. Even as translations, and in some cases translations of translations, what vitality, freshness, and force they possess. Again we may say of the Hebrew Psalms, they most undoubtedly held their own with any extant poetical literature of ancient or modern times. Several of them, notably the one hundred and thirty-ninth, twenty-third and one hundred and twenty-sixth, are among the world's poetical masterpieces.

There is also the drama of the Old Testa-

ment, of which that wonderful Book of Job is the supreme example. Of all pieces of biblical literature, from an artistic or technical standpoint, the Book of Job is the most perfect. It is all worked out and "hooked together." The narrative is continuous and consistent, and carries you along without a hitch to the final winding up. The celebrated Thomas Carlyle, it is said, while staying with a devout Scotch Presbyterian family, was asked to read the chapter at family prayers, which happened to be the first of Job. So fascinated was he by the opening scene that, it is said, he read the whole book through at a sitting. The Book of Job is one of the world dramas; it belongs to humanity, like Shakespeare's "Hamlet" or Goethe's "Faust." It is impossible to say in what respect it most excels; in its splendid flights, as when God answers Job; its delineation of human character in Job's attitude towards his "comforters" and theirs towards him; the opening scene, where God and Satan discuss Job,

or the tremendous picture of Job's despair. Every line of it is on the level of the most consummate art.

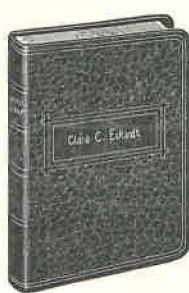
Then there are the "short stories" of the Bible; the beautiful and pathetic story of Joseph and his brethren, told with such artless simplicity, "with the art that conceals art," so absolutely true to human nature; of Ruth, of Esther, all in their way perfect specimens of that most difficult form of literature, so often attempted, so seldom successfully achieved.

Lastly, we have the magnificent declarations of the Prophets, with their boiling enthusiasm for the right and their noble denunciation of the corruptions of their own times, which, after the lapse of thirty centuries, still stirs the imagination and warms the blood. Do our clergy as a class realize the rich literary treasure house they have in the Old Testament and the inexhaustible mine of material contained therein for sermons and addresses?—*Canadian Churchman*.

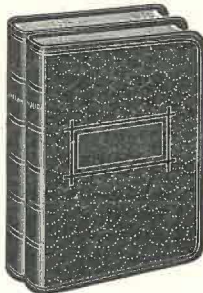
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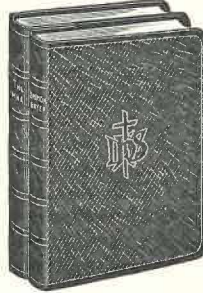
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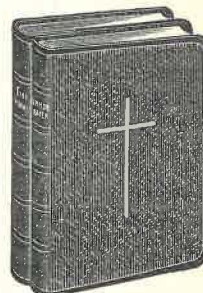
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