



The Living Church

VOL. L

MILWAUKEE WISCONSIN.—FEBRUARY 14, 1914

NO. 16

NEW YORK 37 EAST 28th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

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OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 37 East Twenty-eighth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These each issue. Copy must reach Chicago office not later than Monday should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used morning, for the issue of that week.

Length of column, 100 lines. Width of column, 2 3/8 inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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WHEN ONE is contented, there is no more to be desired, and when there is no more to be desired, then there is an end of it.—*Cervantes.*

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VOL. I

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EDITORIALS AND COMMENTS

A Lutheran Tender Toward Unity

THE paper of the Rev. Edwin F. Keever, president of the Evangelical Lutheran Synod of New York and New England, which is printed on another page in this issue, is, in our judgment, one of the weightiest and most practical suggestions in the interest of Christian Unity that have yet been made.

And it is particularly fitting that when the subject of unity really ceases to be academic and becomes practical, Anglicans and Lutherans should be the first to be drawn together. There ought to be fewer prejudices between these than between the distinctively Anglo-Saxon bodies; for the one never was a seceder from the other, nor did the one ever enact penal statutes against the other. Anglicans, Romans, Presbyterians, Congregationalists, have many very sad memories of early relationships with each other in the mother country of England; Anglicans and Lutherans have no such cause for bitterness. Luther's revolt against the abuses in the Catholic Church of his day was one with which Anglicans are in full sympathy; and though circumstances directed the Reformation in Germany and in England on very different lines, the one losing and the other retaining continuity with the ancient Church of the past, yet the Church of England probably came to be permeated with the extremest forms of Protestant doctrine, as taught by Calvin and Zwingli, much more fully than did the Lutheran Church. If the latter lost the episcopate and the priesthood in its revolt from abuses of both, it probably has had less sacramental heresy in its ranks during the centuries since Luther took his courageous stand than has the English Church. Both bodies have had their limitations; but perhaps the descendants of Germans and the descendants of Englishmen, fusing into one in the American people, are better able to come together in a serious attempt to understand one another than almost any other two bodies in Christendom.

DR. KEEVER'S SUGGESTION is that a "point of contact" between the Anglican and Lutheran Churches is to be found in the First Prayer Book of Edward VI. On that basis, he believes, a joint commission of Anglicans and Lutherans "might very well . . . discuss the formulation of a Common Service." Such a discussion, he perceives, "would of course reveal how far apart the two Churches are doctrinally." The first rubric would raise the question of the threefold ministry and of the priesthood. However, according to Dr. Keever, "if the rubrics were ignored, the Order of Matins, Vespers, and the Holy Communion could be agreed upon with almost unanimity. A safe working principle would be the retention of what is found in the Latin formulas except such parts as contain teachings contrary to Holy Scripture." Dr. Keever acknowledges that a common worship of this form would not "constitute an organic union." "But," he asks, "who will gainsay that the adoration of a common Christ, through the medium of common prayer, giving expression to a common faith, is a consummation devoutly to be wished within the now-much-divided Holy Catholic Church?" Finally he asks: "Is there anyone within the Episcopal Church who concurs with the above?"

To which we answer unreservedly, there is at least THE LIVING CHURCH.

WHEN WE proceed to examine the status of the Prayer Book of 1549, we observe at once that though its use is no longer authorized in the Church of England and never was authorized in the American Church, it has not only never been repudiated by the English Church, but was definitely commended in the very revision that deviated farthest from it. The Act of Uniformity that set forth the Second Book (1552), referred to the Book of 1549 as "a very Godly order," "agreeable to the word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation and most profitable to the state of this realm." It apologizes for supplanting that "very Godly order" by another, not on any ground of unfitness of the former, but because "a great number of people, in divers parts of this realm, following their own sensuality, and living either without knowledge or due fear of God, do wilfully, and damnably before Almighty God, abstain and refuse to come to their parish Churches," etc. When one remembers that the Convocations never authorized the Second Prayer Book, that Parliament apologized thus profusely for it in enacting it, and that it was recalled from use before the day set for its introduction, it is obvious that the English Church is committed rather to the principles of the Prayer Book of 1549 than to those of 1552; and every subsequent revision, after the reactionary reign of Queen Mary, was in the direction of restoration of what the Church had lost because of the attitude of people toward it which the Act of 1552 denounced in vigorous language. What Dr. Keever asks, therefore, is only that the Anglican Churches will be true to their own history. The alien Calvinism and Zwinglianism which have had so profound an influence upon the Anglican Churches are as foreign to the principles of the Reformation as these are understood by German Lutherans, as by Anglican Churchmen of the Catholic school.

Surely if, as we believe, our fellow Churchmen, without regard to "party," seriously desire that unity which we are all so prone to write about and for which we are so slow to prepare ourselves, Dr. Keever's proposal will find unanimous acceptance from Anglican Churchmen. We suggest that informal conferences between Lutherans and Churchmen be arranged wherever convenient, at which the possibilities and the feasibility of accepting the Prayer Book of 1549 as a basis toward common worship be seriously discussed. When the proper time shall seem to have arrived, if one of the official Lutheran bodies should feel justified in approaching our own official representatives with the suggestion, our Commission on Christian Unity* would be the proper party to be addressed, and it would become the duty of that commission to do everything in its power to meet the suggestions of the Lutheran proponents. This could

* It consists of the Bishop of West Virginia, the Bishop of Pittsburgh, the Bishop of Maryland, the Bishop of Bethlehem, the Bishop of West Missouri, the Bishop of Atlanta, the Bishop of Tennessee, Bishop Brown, the Bishop of Chicago, the Bishop of the Philippine Islands, the Rev. Messrs. James S. Stone, D.D., Geo. S. Bennett, R. J. McBryde, D.D., S. D. McConnell, D.D., G. Woolsey Hodge, D.D., H. H. Oberly, D.D., Geo. C. Hall, D.D., L. C. Washburn, D.D., Jas. W. Ashton, D.D., Messrs. H. D. Forsyth, Bernard Carter, Admiral A. T. Mahan, Messrs. L. Bradford Prince, George Wharton Pepper, J. W. Randall, and Frederic C. Morehouse.

be done by asking General Convention to authorize the permissive use of the Prayer Book of 1549, with, of course, the necessary adaptation in the State prayers, etc.; for we do not understand that Lutherans would ask that our present Book of Common Prayer be entirely superseded. But whatever the nature of such a tender might be, it should certainly have the most careful and sympathetic consideration at the hands of our Joint Commission. And the principle that unity may be effected by going back to the days before unity was broken, to retain "what is found in the Latin formulas except such parts as contain teachings contrary to Holy Scripture," is one that all Christendom may well affirm. It has remained for this eminent Lutheran divine, in these words, to point out the ultimate road towards Christian Unity.

As DR. KEEVER observes, the rubrics would raise the question of the nature of the ministry, and organic union must necessarily await some form of agreement on that question. Quite realizing that a common form of worship, although it would be separate worship, would be a long step toward unity, we are tempted to inquire whether even our respective views as to the ministry are really so divergent as, superficially, they seem to be.

Like most students of ecclesiastical polity, Dr. Keever evidently sees that the real issue is not over the episcopate but over the priesthood; and we have no desire to evade the issue. It is quite true that the Anglican Churches retain Bishops, not chiefly as administrators (for which vicar generals or presiding elders would serve as well), but because historically, at least, these have been the Church's invariable agents in the making of priests and deacons.

But what are these priests and deacons that Bishops ordain?

The American Church not only officially uses the term "priest" and "altar," but also the term "sacerdotal" as denoting priestly functions. But terms may easily be misunderstood. The "sacerdotalism" which implies priestly rule or *direction* is repudiated quite as truly by Anglicans as by Lutherans. "Sacerdotalism" is not a popular word among Anglicans, and that which it commonly implies is, happily, not established among us.

We hold that in an absolute sense, Jesus Christ alone is Priest forever. The sacrifice which He offers is Himself. By His "one oblation of Himself once offered," He made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." All other priesthood is forever swallowed up in His. In this truest, absolute sense, therefore, the Church knows no priesthood but His.

But though the Sacrifice of Himself was final, we attribute a priestly character to the whole Church, in that the Church perpetuates the Incarnate Life of Christ through time. So we understand St. Peter to speak of the people of God as "a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (I. Peter 2:5), and to say, "Ye are an elect race, a royal priesthood." This priesthood adhering to and permeating the Church is indeed a priesthood of the laity, in which we all have part.

The one oblation offered by Christ we understand to be eternal as an offering, as the Incarnation is eternal. So only can we conceive of "a perpetual memory [memorial] of that His precious death and sacrifice"; and it is that "memory" which we offer in the sacrament of the Holy Eucharist. We present no new sacrifice. We offer only that offering which He is perpetually offering to the Father. As is argued in the Epistle to the Hebrews, "by the one perfect Sacrifice of Christ communion with God has been restored to man. Moreover it is an 'eternal' sacrifice and our Intercessor 'ever liveth' to plead His sacrifice in heaven. . . . The Christian sacrifice is the death of Christ. . . . In the writings of the Fathers and in the early Liturgies of the Church, the Eucharist, as commemorative of Christ's Death and combining with the worship of heaven, is often spoken of in sacrificial terms" (*P. B. Dict.*, art. "Sacrifice," p. 728). So we speak of it, and we believe justly. The "sacrifices of Masses" that were believed to substitute the Eucharist for the Cross are repudiated by our formularies, and our Priesthood and Sacrificial doctrine of the Eucharist are only those of the early Fathers and Liturgies; no more, no less. Indeed Lutheran standards rather go beyond our own in some respects. Expounding the Lutheran doctrine of the Holy Eucharist, we read in *An Explanation of the Com-*

mon Service, published by the Board of Publication of the General Council of the Evangelical Lutheran Church in North America: "This truly is the Mass or Service of the Faithful"; and the term Mass is officially used to designate the sacrament in the Augsburg Confession (Art. XXIV.). Luther himself taught the priesthood of the Church. And Moberly, expressing the Anglican consciousness, well says: "The Church of Christ, as exhibited in the New Testament, is priestly and sacrificial in substance, as the Church of the Old Testament was only in figure. . . . All priesthood, all sacrifice, is summed up in the Person of Christ" (*Ministerial Priesthood*, p. 243).

We do not maintain that Lutherans and Anglicans would to-day be prepared to express their respective ideas of the ministry in identical terms; but we do believe that their respective doctrines are much closer than is commonly believed, and that the "highest" doctrine of the Priesthood current among us is not such a stumbling block to the Protestant world as many suppose. It is so frequently misunderstood and therefore mis-stated by our own fellow Churchmen that it is not strange that it should be misunderstood by the world at large.

Whether so or not, Dr. Keever's tender of the First Prayer Book of Edward VI. for common though separate worship of Anglicans and Lutherans is one of the most notable contributions to the cause of unity which have been made. Let us, by all means, take it up together for practical discussion between the two parties in small, unofficial groups, until the time is deemed ripe for formal negotiations to be made.

WE have heretofore alluded to the movement now under way to increase the chaplains in the Navy to a number commensurate with the increased strength of the Navy. There is, happily, entire coöperation between the religious forces of

More Navy Chaplains

this country in seeking to obtain the passage of a suitable bill, which is now pending, and the sympathy of the President and of the Secretary of the Navy is assured. Churchmen will be especially interested in knowing what valuable assistance has been given to the movement by the Bishop of Massachusetts, chairman of a committee of General Convention on the subject, and the Bishop of Washington.

Bishop Lawrence has sent to the chairman of the House committee on Naval Affairs a letter, too long to be reproduced here, in which he has presented the matter so fully and so intelligently that misunderstanding of the need is impossible. The pending bill recognizes the necessity for the most careful supervision of the quality of appointments, and provides for a three year trial service on a "Corps of Acting Chaplains" before a permanent commission is issued. And the Bishop lays his finger perfectly on the chief difficulty in obtaining efficient chaplains, in the following paragraphs:

"The Navy, with its opportunities, ought to get strong men in the earlier part of their ministry. Frankly, when I have tried to induce such clergymen as I should care to see chaplains to allow me to present their names as candidates for the appointment, I failed. Why? That is what I have been trying to find out, and every time that I try to think it out I come down to the bottom reason, that under the present law every chaplain in the Navy who is working or trying to work is, consciously or unconsciously, hampered by the fact that he, not personally, but as one of the corps, is discriminated against. Look at it practically: A young doctor receives his commission at 24 or 26, a young clergyman receives his commission as chaplain at 30 or 32, or even 34, for I believe these are about the average age of each entering the service. Both are junior lieutenants. They are both on the same ship, of the same mess, and intimate with each other. In three years the doctor is a lieutenant: it is seven years before the chaplain, an older man by five or ten years, is lieutenant, and then as they move up to the higher grades, the doctor receives his pay in accordance with his rank, but the chaplain is docked in his pay. Here then you have it. The doctor is treated the same as all other officers of the same rank, while the chaplain is discriminated against and the office he holds dishonored before the whole Navy. How can a man do his work with buoyancy and elasticity under these conditions?

"Or, to put it in another way; my attention was first called to this some years ago when a squadron was in Bar Harbor. The wives of many of the officers came to Bar Harbor. I asked the chaplain whether his wife was there. His answer was "No." I asked why she did not come with the rest? He replied: 'The fact is I have to meet my share of the expenses of the mess, and there is a certain amount of entertainment of course; the expense is greater than I care for because my pay is less than the men of my rank. I can stand it, for I have to, but my wife and children suffer from it, and they cannot leave home in the summer to come here on that account.'

How can you expect that man, devoted as he may be, to take his duties day after day throughout that summer, without a latent sense of unfairness in the back of his head? His self-respect is injured."

Certainly it will be clear to all concerned that this condition must be corrected if the Navy is to have such a corps of chaplains as will do credit to the service, and we understand that it is corrected in the pending bill.

We earnestly hope that it may speedily be enacted into law.

THE new Governor of Massachusetts, Mr. Walsh, a Roman Catholic, made what he himself called "an official appearance" recently at a gathering of Roman Catholics who were planning a campaign for a new St. Elizabeth's Hospital, a Franciscan benevolent institution of Boston. He assured the workers that they were doing the state's work, and had a right to demand support from all citizens. With a Roman Catholic Governor and Lieutenant-Governor, and Roman Catholic Mayors of Boston and Cambridge, the old Bay State may well have need of a constitutional amendment prohibiting the appropriation of public moneys for the support of institutions wholly or partly under sectarian control; but it is startling to find the Governor declaring his policy so frankly. Last year, we are informed, a bill appropriating \$10,000 for a Roman Catholic Consumptive Home was introduced into the Massachusetts legislature by a Roman Catholic member. It was, however, withdrawn. American voters must face this issue plainly; for state appropriations to organizations under "sectarian" control are dangerous at best.

One hopes that Massachusetts will not weakly palter with the issue. The whole nation would be embarrassed should a bad precedent be established there.

SEVERAL correspondents ask THE LIVING CHURCH to reprint the *Open Letter* of the Bishop of Zanzibar and the reply by the Bishop of Uganda, entitled *The Kikuyu Conference: a Study in Christian Unity*. The length of these two important papers, which should be read together, makes it impossible for us to grant the requests, especially since, in pamphlet form, published by Longmans, Green & Co., each at 22 cents, they are easily procurable by any who are interested and may be obtained from The Young Churchman Co. The first of these is also reprinted in full in the *American Catholic* for February. As the contents of these publications are being widely discussed, we suggest that they be obtained by our readers.

Two Famous Papers

ANSWERS TO CORRESPONDENTS

PRESBYTER.—(1) English Bishops are nominated, nominally by the Crown, actually by the prime minister. A writ of *congé d'élire* (leave to elect) is issued to the Dean and chapter of the vacant see, who then proceed to elect the nominee. Order for consecration is taken by the Archbishop. Except to the extent that he, or the Bishops named as consecrators, might refuse to act, thereby incurring civil penalties, the Bishops have no voice in the matter.—(2) Bishops consecrated under Edward VI., with many of the clergy then ordained, as also many of those consecrated and ordained according to the old ordinal under Henry VIII., were generally deprived under Queen Mary in the effort to uproot every vestige of the Reformation; but it cannot be shown that any of these were deprived on the charge that their orders were invalid.—(3) The *porrectio* is the ritual giving of chalice and paten and of chasuble to the priest at his ordination.

R. S.—The Roman Catholic Church in the United States has no separate existence apart from the world-wide communion, and therefore no separate national name. In England the government allows it to be known only as the Roman Catholic Church, disallowing the term Catholic Church to it or to its hierarchy. The formal name used in the Creed of Pius IV. is "Holy Catholic Apostolic Roman Church."

T. B.—White is the color for Epiphany and its immediate octave only, since the festival ends with the octave. The following Sundays are described as "after," not in, Epiphany, and the liturgical color is green, because the post-Epiphany season is ferial and not festal in character.

A. T.—Each of the larger sisterhoods provides for associates, who live in their own homes and undertake certain duties in connection with the order.

PARISH CLERK.—We know of no Anglican society designed to render special honor to the Blessed Virgin.

THAT VIRTUE is her own reward, is but a cold principle, and not able to maintain our variable resolutions in a constant and settled way of goodness.—*Sir Thomas Browne*.

"FOR THINE IS . . . THE GLORY"

FOR THE SUNDAY CALLED SEXAGESIMA

IF I must needs glory, I will glory in the things which concern mine infirmities." A strange thing about which to glory—the things which concern one's infirmities? Not when we think about it.

As a rule, in what do most of us glory? Of what are we proud? In what do we think we have found favor with God? Let us see:

In our being of good birth, and not "common"; in our talents and intellect; in our inherited blessings of wealth or culture; in our natural disinclination for certain vicious forms of sinning; all of which came to us, if characteristic of us, *without any effort on our part*, and as the fruit of our forebears' toil and mastery. They are scarcely ours, surely.

There might be room for reasonable pride if we were born humbly and rose to prominence and position; if we were born stupid and acquired wisdom and efficiency; if we were born poor and gained wealth; if we were born indolent and learned industry and the love of honest work; if we were born with congenital weakness—such as violent temper, prejudice, selfishness, or lust, and then by God's grace overcame it.

St. Paul meant something of this sort when he exclaimed, "I will glory in the things that concern mine infirmities." He was born well, was brave, proud, and indomitable; and he knew how to do fine things. But he did not glory in this; it was his inheritance, just as such qualities belong to men of this day by race-training. While St. Paul knew that his companions might easily praise him upon the ground of his innate superiority to other men, he himself realized that it was upon altogether another field that his great battle had been fought, and won!

He was prejudiced, intolerant, and uncharitable; and it was in these darker corners of his soul that he found the power of Jesus Christ to save. In his infirmities and, if not because of them, in the humiliation because of them, faith in Jesus gave him power to overcome. And we, likewise, are not going to find the depth and height of Jesus' power and love until He enters the sphere of our need and infirmity.

To be a scandal-monger but not a drunkard, and to say that we have found the Lord because we do not drink, is to be mistaken. We must find Jesus in that part of our life that is least like Him. It is at the door of the room in our heart that hides our cherished self-indulgence, close shut against Him, at which Jesus knocks; and we shall never know the full beauty of His presence until He enters *there*, and drives out His enemy and ours.

Yes, we need less pride in the things of good for which we are in no way responsible, and more humility over the problems that are really ours to solve. For, after all, upon what sort of ground has the seed of the Sower fallen? of what use are we to others? What, of all that makes our natures and our characters, is our own? Is it the *worst* of us or the *best*? What has habit—our every-day way of life—fixed deep into our being, good or evil? Have our gains been of the flesh or of the spirit?

Our lesson to learn is the victory over self; how to gain most by losing most. But the lesson can never be learned until we approach it in the spirit of humility. We must learn to discriminate between the worldly best and the spiritual best, until we can sincerely declare: "The best in me is not mine; it is God's, who gave it." We do not find God through sin; but since sin is with every man, we shall find God in the overthrowing of sin by the power of our Redeemer.

"If I must needs glory, I will glory in the things concerning mine infirmities." "Thanks be to God, who giveth us the victory, through Jesus Christ our Lord." "For Thine is the kingdom, the power, and the glory; forever and ever. Amen."

R. DE O.

OF ALL intellectual friendships none are so beautiful as those which subsist between old and ripe men and their younger brethren in science or literature or art. It is by these private friendships, even more than by public performance, that the tradition of sound thinking and great doing is perpetual from age to age.—*Philip G. Hamerton*.

THE GREATEST CURSE is to be satisfied with one's own low ideals. There is no reason for being discouraged because we are discouraged, but the man should be discouraged who is not.—*Robert E. Speer*.

Travel Pictures

Third Series

XVII

ALL Holland was in gala dress, throughout 1913, celebrating the centennial of the French downfall, which meant the restoration of a native dynasty. Belgium, keeping the same anniversary, focussed its observance at Ghent, in the International Exposition. Holland scattered it through all the provincial capitals and chief towns, while every *gemeente* hung out orange and tri-color bunting, furbished up ancient costumes, danced merrily, and sang *Wilhelmus van Nassauwe* and *Neerland's Bloed* from full hearts. Doubtless it was well that the French Empire should fall, with the dependent governments it had set up. But so long as the *Code Napoléon* is still the basis of Dutch and Belgian jurisprudence, there will be a living monument of that era.

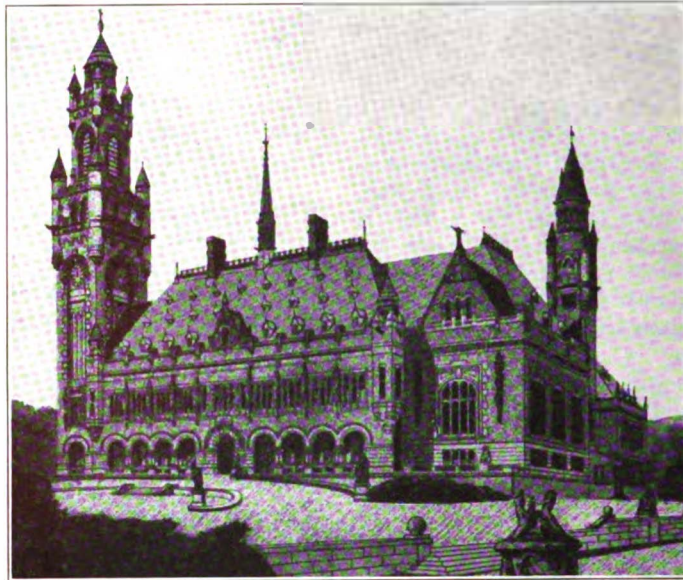
The Hague seemed particularly bright and clean and cheerful after Paris. There is a certain homeliness about its narrow streets, thronged from curb to curb with foot-passengers, its little shops filled with costly wares, and its rose-red brick-work all so carefully scrubbed. The great *Haagsche Bosch* lost much of its glory two years ago when the terrible storm destroyed thousands of the most ancient trees. But new ones were set out at once, and time will repair the breaches made by the tempest.

The new Peace Palace, erected by the munificence of Mr. Carnegie to shelter the International Court of Arbitration, had only just been formally opened, under auspicious conditions so far as Holland itself was concerned; but the frightful scenes of the war among the Balkan allies were too recent to make anyone over-confident for the future. I acknowledge, however, that much of the talk about that struggle seemed utterly Pharisical. Why should "war among Christians and old allies" be such a shocking thing as to seem almost unpardonable when it involved Bulgaria and Serbia and Greece, but a constant matter of anticipation, as something natural, inevitable, and almost desirable, between Germany and England? The fine idealism of those who gathered to dedicate the Peace Palace perceived that the horror is in war itself, an outgrown, barbaric survival, ruinous to victors as well as to vanquished; and their summons to the new crusade, to war against war, is as heart-moving as any call of our age. Surely, they may say far better than Peter the Hermit, *Deus vult!*

OF ALL THE picture galleries in Europe, the Mauritshuis is the most satisfactory, because it is so small and shelters so many masterpieces. Were I to be offered any half-dozen pictures in the world for my own private possession, two at least that I would choose hang there, both by the same master-hand



ALONG THE DYKE. VEERE



CARNEGIE PALACE OF PEACE. THE HAGUE

—the one "Old Master," some audacious admirer of his has called him! I mean, of course, Vermeer's "View of Delft," and "Head of a Girl." I daren't trust myself to write about either, lest I should lapse into superlatives.

But, after all (I say it reverently), God is a greater creative artist than Vermeer; and the actual view of Middelburg from the sand-dunes of Valkenisse, and the head of my dear, sweet, sober little Digna Verton, under her coif, are better worth seeing than even those masterpieces. I was glad to leave the Hague for Zeeland, my own particular province by adoption.

the Land of the Swimming Lion, and for Walcheren, its heart and center.

You all know something of its magic; for over and over I have sung its praises dithyrambically in these pages. Even in the fairest scenes of Brittany, my heart turned towards Veere; and my companions (I doubt) grew a little tired of hearing its charms. Well, I had not exaggerated: it is still matchless among Dutch provinces; its peasants are the flower of Teutonic country-people; its air is the softest, its carillons the most melodious, its children the dearest. And yet—something has changed. Walcheren is discovered by the casual tripper; excursion boats run from Ostende to Flushing on market-day; motor-brakes invade the serenity of Zoutelande; Domburg is crowded; even darling Veere is invaded by ungenial sight-seers, though fortunately they press on as fast as they can. And, in consequence, the secret spell is gone; it is no longer a garden enclosed. The peasants are frankly bored by the unsympathetic curiosity of these new visitors. When the moving-picture camera grinds away before the glorious old City Hall in Middelburg, the crowds scatter, or else are frankly bribed to stay. Alas, alas, eheu! And perhaps I ought to beat my breast and say, *Meâ Culpâ*; for I have done something to reveal its mysteries. You who have never been there, I warn you it is too late now to find what I found there in 1908, 1909, and 1911. The times have changed,

and not for the better. Yet not all is lost. Willemina, grown a great girl of thirteen, greeted me radiantly in the corn-field where she was gleaning, and had not forgotten her three English sentences (learned five years ago): "I am a Dutch girl; I love Americans; Hurrah for Roosevelt!" Digna, the carpenter's daughter, another old friend, a year younger than her neighbor, looked as if she had slipped out of a Memling picture, and justified all I ever wrote in her praise. Tiny Janna and Koos are still adorable; the boys waved their caps to welcome the American Heer Domine whom they had not forgotten; and the view at sunset from the Toren's flat roof, over to Kampeland and Schouwen and out through the *Veersche Gat*, is still wonderful beyond words.

One figure I missed: the genial, brilliant American painter of Dutch landscapes, whose hospitable house-boat, *La Tulipe*, Stars and Stripes at her stern, lay



DIGNA



WILLEMINA

moored near the great church two years before. Let me pay George Hitchcock the tribute of a word of praise, as man and as artist. Pupil of Israels, he surpassed his master in his exquisitely finished delineations of Dutch landscapes and characters. Living long abroad, he wore his S. A. R. button more proudly than his Legion of Honor rosette. A loyal son of Brown, he never forgot the lessons learned there; and when, in July, death came to him as he sat on the deck of *La Tulipe*, afloat on the Zuider Zee, all who knew him grieved at the loss to art, and to friendship. May he rest in peace!

We stayed a week at the Grand Hôtel; resting in its green garden where *Lange Jan* rained down melody on us from his lofty chimes; walking round the line of the old fortifications, now the greenest of park-ways; watching the peasants pass, in never-failing picturesqueness and dignity; driving over to Arnemuiden and Nieuweland, the fishing-villages, or along the highway to Domburg, threaded with exquisite little villages, each in its cluster of trees, the golden circle of sand-dunes bounding the view north, west, and south. Then we separated, I turning towards the north once more, while my friends crossed the Channel to England, where I was to rejoin them in a fortnight before sailing homeward. Of Amsterdam, Utrecht, and Beukenburg, best of all, next; and then—Finis.

PRESBYTER IGNOTUS.



MARKET DAY. MIDDELBURG

PREPARING FOR THE CELEBRATION OF THE ANGLO-AMERICAN PEACE CENTENARY

PREPARATIONS for the celebration of a century of peace between Great Britain and the United States are being made quite as fully in the former country as in our own. As an incident of the celebration the British committee has, according to the *London Times*, signed the document necessary for the completion of the purchase of Sulgrave Manor, Northants, the old English home of the Washington family.

By the proceeds of their previous appeal the committee has been enabled, with some assistance from their bankers, to complete the purchase of this property at a cost of £8,400, and the manor house will now pass into the possession of the British committee for the celebration. There will then remain a considerable sum to be raised for the proper restoration and furnishing of the manor house as well as for the provision of a permanent maintenance and endowment fund. An international committee of management of the Sulgrave property, which included the old manor house and nine acres of adjoining land, has already been appointed. The American Ambassador in London has accepted the chairmanship of this committee for himself and his successors. The other members are Lord Grey, Lord Spencer, Lord Bryce, Lord Shaw, Lord Cowdray, Lord Weardale, Mr. Robert Donald, Mr. Harry E. Brittain, Mr. Andrew Carnegie, Mr. John A. Stewart of New York, and Mr. W. B. Howland of New York.

A letter was also read from Lord Bryce conveying the gift of a copy of the only authentic portrait of Mary Ball Washington, mother of George Washington, from Mr. Lanier Washington, New York. The committee ordered the picture to be suitably framed and subsequently to be placed in the old manor house at Sulgrave.

It was announced that a sum of £50,000 was still required for the completion of the Centenary Fund for carrying out the British programme for the celebration, and that an appeal for this amount would be issued after the Mansion House meeting on February 4th.

THE CURIOUS LIFE OF GENERAL PICQUART

How France Did Penance for Her Wrong to One Who Has Just Died

RELIGIOUS INTOLERANCE IN SPAIN AND PORTUGAL

Conditions Seen in Italy

OTHER REFLECTIONS AS TO THE STATE OF RELIGION IN EUROPE

Rome, January 26, 1914.

WE live in such a busy and commercial age that we are too apt to imagine all the heroes were in past generations. It is well, therefore, to mark the death last week of the French General Picquart, who may well be called the modern Bayard, if he were not even better than that half mystical hero of earlier times, and more like Sir Philip Sydney in calm love of truth and fairness. The most promising figure among young officers of the French Army in 1894, he sacrificed all hopes of promotion in the interests of common justice when the French people lost their heads in the prosecution of Dreyfus. Humiliated and cast into prison, informed by army influences that his suicide would be welcomed by his former associates, he bravely clung to his faith in right through twelve years of



OUTSIDE THE ABBEY. MIDDELBURG

uncertainty and obliquy. Some heroes of this sort have to die before vindication, but it is to the credit of that rather worldly statesman, M. Clemenceau, that he had the courage not only to reinstate Colonel Picquart but to make him General and even Secretary of War, as a token of the nation's complete penitence for its long ill-treatment of a capable and noble officer of the army. For the rest of us, it is a consoling reflection that chivalrous indifference to promotion is still among men, as so manfully personified in General Picquart, dying in his sixtieth year, honored by the world.

It is announced that "King Alfonso has reprieved Colonel Labrador, the Protestant officer who was sentenced by court martial at Cadiz to six months' detention in a fortress for refusing to attend Mass previous to presiding at a court martial."

This item of military news reveals two facts not generally known: First, that there are Protestants even in Spain; and second, that the young King of Spain, who has a good English wife, is modern and sane enough to recognize their right to exist and even to hold office. At the same time, if persistent rumor be true, that radical babe among republics, Portugal, is without the wisdom to tolerate those of its citizens who still cling to the unhorsed Roman Church. It is claimed that every obstacle is put in their way, going so far at times as active and cruel persecution. Moreover, it is asserted, the children are taught in the schools that religion is a false thing and that there should be neither God nor Church. How far such charges are inspired by those who would have the old regime back, or by an ecclesiastical hatred that has endless methods of creating trouble for a new and unwelcome government, it is difficult to say in the present light. The atmosphere of Europe is charged with a confusion of clerical and racial currents of prejudice which some would too willingly inflict on the United States, and in which it is most difficult to discern truth. It makes men descend to every sort of low gossip. Neither political nor religious circles are free from it, and it is the fertile mother of all sorts of intrigues and rumors. For example, when the harmless Don Jaime, pretender to the throne

Spain and Portugal

martial at Cadiz to six months' detention in a fortress for refusing to attend Mass previous to presiding at a court

martial." This item of military news reveals two facts not generally known: First, that there are Protestants even in Spain; and second, that the young King of Spain, who has a good English wife, is modern and sane enough to recognize their right to exist and even to hold office. At the same time, if persistent rumor be true, that radical babe among republics, Portugal, is without the wisdom to tolerate those of its citizens who still cling to the unhorsed Roman Church. It is claimed that every obstacle is put in their way, going so far at times as active and cruel persecution. Moreover, it is asserted, the children are taught in the schools that religion is a false thing and that there should be neither God nor Church. How far such charges are inspired by those who would have the old regime back, or by an ecclesiastical hatred that has endless methods of creating trouble for a new and unwelcome government, it is difficult to say in the present light. The atmosphere of Europe is charged with a confusion of clerical and racial currents of prejudice which some would too willingly inflict on the United States, and in which it is most difficult to discern truth. It makes men descend to every sort of low gossip. Neither political nor religious circles are free from it, and it is the fertile mother of all sorts of intrigues and rumors. For example, when the harmless Don Jaime, pretender to the throne

of Spain, called recently on his old friend, the Pope, and spent an hour or two in converse with him, a Roman paper suspected some sort of international scheming. Papal claims to temporal power give too much ground for such suspicions. The Roman Church will never be free to do its real spiritual work in the world until it surrenders all pretensions to political power.

A greater Bishop than Pius X. is quietly passing a much needed vacation this month in Rome, after strenuous work in his English diocese. I refer to Bishop Gore of Oxford. When the Popes become as normally and modestly useful as he is, the things that now throttle Christianity will cease to exist.

The Italian Director of Fine Arts has again found it necessary to warn Church authorities against selling or hiding or in any way misappropriating the objects of art which are among their priceless inheritances. Generations of disappearances justify a good deal of intrusion on the part of the State. Some things the modern Italian government have done will not endure unbiased investigation; as, for example, what seems a horrifying misuse, when it turns ancient and holy places of religion into soldiers' barracks. One can readily accept a policy that makes a comparatively useless monastery or nunnery become a helpful hospital or library or school, or even an art gallery; but when they are turned into headquarters for the forces of violence and war, a follower of the Prince of Peace must see revolting elements of blasphemy and profanation.

Nevertheless this Italian government that superseded a notoriously inefficient group of disintegrating states, including that of Papal Rome, is now one of the most admirable in the world, considering its comparative poverty and brief experience; and, according to its lights, has done much to preserve what was best in the past and further what is good in the present. If it had been in power as long as the Church, it could hardly be said, as it was in a newspaper this week, that "Naples, the largest city in the kingdom, is without a children's hospital." Dr. Montessori has been in America telling of remarkable discoveries in the field of education in Rome, but it is a sad commentary on much left undone by a Church of vast wealth that this week a boy of 17 is sentenced to several months in jail for stealing a fraction over one cent from a church in the same city. Millions of dollars worth have been stolen by those appointed to care for the sacred property of the Church in the last one thousand years, and very seldom has anyone been rebuked or punished. How many have thought, in a day when public effort is bent on reducing the Church's wealth in France, England, and elsewhere, that after all, the Church has had far more stolen from her than she ever took? The Church of England's losses thus, before Henry VIII., and since, are enormous. Even the Church of Rome has far less than she ought to have; but it was not always political authorities who did the stealing. Instead of disendowment, both Churches deserve restoration.

Taking a leaf out of England's ways, Church enthusiasts in Italy propose to hold a series of meetings in all parts of the nation on Sunday, February 1st, to protest against a proposition of the government to prohibit the religious solemnization of marriages previous to the civil ceremony, which is the only legally valid form at present.

It may be the fact that a state which endeavors to be truly up to date in its methods, encouraging sanitation, medical science, education, etc., while the Church sadly lags behind, unconsciously encourages multitudes to hold aloof from formal religion and to assume an attitude of criticism if not hostility. It seems that the chief supporters of the Church in Italy are found among some conservative wealthy classes, or the remnants of old families, many of them having their earliest foundations in donations of Church money by friendly Popes. Those who oppose the Church (and they are in the majority, perhaps) are among the more intelligent laboring classes as well as in the learned professions. It is interesting to note the words of certain members of the plain people. Said the most intelligent guide in Pisa, "There are two Catholic Churches now. One loves only this"—with an expressive wave of his arm at the furnishings of the Cathedral; "the other loves God." This was followed by a pathetic avowal of antagonism towards a Church that in its emphasis on the priesthood of the clergy has so relentlessly ignored the priesthood of the laity, until to-day a father finds his only defence for the children's loyalty

to the home in the schools of the state rather than in the training of the Church. "The padre teaches the children that he alone is their father, and that they must not listen to their parents," declared this thoughtful if pugnacious guide. In Siena a barber put it succinctly thus: "Christ is good, but the Church is not good." In Orvieto a hotel porter, who said he liked the Church, asserted that "the sneaks and thieves go to church and other people don't"—which could easily, of course, be duplicated by a New Testament claim as to the kind of people our Lord attracted.

The point of it all is that the Roman Catholic Church, which is on its good behavior in North America and England, has much to do here in Italy to win again the hearts of the common people. It ought to be instructive to those dreaming of great things to be gained by reversion to Rome to ponder over this suggestive fact, that High Mass in St. Peter's, Rome, seldom has a congregation of more than two or three hundred, and they chiefly sight-seers; and that an ordinary congregation at High Mass in such magnificent Cathedrals as those of Pisa or Siena, with capacity for many thousands, is well under one hundred on Sundays and great festivals. Of course numbers are no ultimate criterion, and of course early Masses in the parish churches are sometimes better attended; and of course also there are times, *e.g.*, at the canonization of a saint, when fifty thousand people crowd into St. Peter's. Nevertheless it seems that much more can be said for the too much maligned Church of England, with its numerous large congregations, even in this day of lamented indifference, and with its great St. Paul's in London, where each Sunday an average not far from ten thousand gather, and where the total in a year must reach half a million—a record that its neighbor, Westminster Abbey, also could approximate. Facts, however, are often as nothing against what Richard Le Gallienne calls "The beautiful lie of Rome."

It is a curious psychological study in Rome to note the eagerness with which certain American sojourners, religious or otherwise, fall in love with the apparent "eternity" of the Roman Church and make every endeavor to go home with the reputation of having had "an audience with the Holy Father." One meets them at the pensions and elsewhere. They have little or no conception of Catholicity beyond that of bigness, splendor, and age. The idea of purity or holiness seldom or never enters their apperception. The general failure of the Church to reach the masses of the people does not affect them. The profane expectorations every few yards on the pavements of St. Peter's have no influence, esthetic as they undoubtedly are. All they seem to realize is that here is the most mighty office in the world, and they must have a sight of its holder. Seated next one of these, a woman of 60 or more, who had really become an ex-Protestant, which most of the other seekers for an audience had not, I asked as sympathetically as I could, "What was it influenced you and your father to join the Church of Rome?" and I received a surprising reply that may be typical of much vacuity of mind and absence of information in other parts of the world. She was "a lady from Philadelphia," and that proverbially wise woman should have known better; but this was what she said: "My father was reading the King James Bible and he got disgusted because it left out so much. He went to a priest and said, 'Does the Catholic Church use the King James Bible?' and the priest said, 'No!' and father said, 'Then baptize me!'" When asked again what it was that offended him in the King James version, she said he discovered that "it left out seven books, and that those were the books which taught confession and the sacraments."

I saw last Sunday a group of boys bedecked with sacred medals being led into the Vatican by a priest. Two or three of the boys, about ten years old, were puffing away at cigarettes. Insignificant as these things may seem, are they not full of meaning, especially when found multiplied? The "Vicar General of the Vatican" has pronounced against tango dancing. Many of the Church officials are highly exercised over women's dress and kindred topics. One has the feeling that it is a fulfilment of the Divine saying—straining at gnats and swallowing camels—concerned about minor things and neglecting weightier matters. To those under panic over the seeming onward strides of Romanism in England and America, it will act as a sedative to remember a few things in Continental Europe, especially in the home of "the Vicar of Christ" himself.

(Continued on page 549)

UGANDA CASE TO BE EXAMINED BY E. C. U. LEGAL COMMITTEE

Action Deferred Pending Inquiry into all the Facts

MANY BRIEF ITEMS OF ENGLISH NEWS

*The Living Church News Bureau }
London, January 27, 1914 }*

CHE president and Council of the English Church Union have passed a resolution referring the Bishop of Zanzibar's "Open Letter," the Bishop of Uganda's statement, and the resolutions of the Lambeth Conference of 1888, to the Legal Committee for consideration and report; also a resolution offering the Bishop of Zanzibar their "sympathy with him in his anxiety concerning recent events in East Africa, and their desire to afford him support in all necessary efforts to maintain Catholic faith and order." The E. C. U. authorities have also decided to submit at the next ordinary meeting of the Union, which will be held on a day about the middle of February, a resolution reaffirming the Catholic doctrine of the Christian ministry—namely, "that no man can be accounted or taken to be a lawful Bishop, Priest, or Deacon, or be suffered to exercise any of the functions of a Bishop, Priest, or Deacon, as is set forth in the Preface to the Ordinal and in Article 36, except he hath had Episcopal consecration or ordination."

The Central Board of Missions, with the coöperation of the missionary societies, have drawn up the budget for the ensuing year, being the second issued by the board. The figures amount to a total of £1,231,362. The board are of opinion

The Missionary Budget

that in order to meet this manifest call of God, there must be a systematic preparation for the consecration of the whole body of the Church to the work of evangelization within its sphere; and with a view to bringing home to individual Church people their responsibility in this matter, they suggest that each diocese should organize its work to this end, and should consider whether it should aim at raising a definite proportion of the budget total.

The legal *status* of the new sees of Sheffield, Chelmsford (Essex), and St. Edmundsbury and Ipswich (Suffolk) is now an accomplished fact. The occupant of each see is constituted a body corporate and invested with all such rights, privileges, and jurisdiction as are possessed by any other diocesan Bishop in England and Wales, and subjected to the metropolitan jurisdiction, in the case of the northern see, of the Archbishop of York, and in the case of the two southern sees, of the Archbishop of Canterbury.

Status of New Sees

The annual meeting of the Gregorian Association was held at the Church House, Westminster, on Tuesday last. The president, the Rev. Canon R. Rhodes Bristow of Southwark Cathedral occupied the chair. After the conclusion of business a carol lecture and recital, with illustrations from the new *English Carol Book*, was given by the Rev. Dr. Percy Dearmer and Mr. Martin Shaw, assisted by a vocal quartette.

The Gregorian Association

The *Times* states that the question of the safety of St. Paul's has again been engaging the active attention of architects, engineers, building experts, and scientists, and a decision will be reached almost immediately as to the precise measures which should be adopted to secure the safety of the Cathedral. One of the steps taken by the Dean and Chapter was to arrange for reports on the condition of the structure by architects and engineers. An interim report on this subject from the architects was under the consideration of the Dean and Chapter on Saturday last, and it is satisfactory to know that its contents, which will not be made public at present, are of a character to allay much of the anxiety which had been aroused with regard to the condition of the Cathedral building.

The Condition of St. Paul's

The investigation which forms the subject matter of the report shows that the statements which have found wide currency as to the subsidence of the building, owing to changes in the conditions of the foundations, are based to a very great extent upon misapprehension. There is evidence that the early builders did their work well, and that the recent scare as to subsidence and danger to the sacred edifice is not justified by the facts. The defects which are apparent are said to be only those which are usually associated with a building of this age.

Another question which it was thought desirable to investigate was as to the effect on St. Paul's of the vibration caused

by street traffic. This research was entrusted to the National Physical Laboratory. It was found that the heavy traffic of the city set up such vibration in the structure that the only time when necessary measurements could be made was in the early hours of Sunday morning, when all traffic was at a standstill. Meanwhile the problem has been investigated on the engineering side, and proposals will probably be put forward by those who take the view that the safety of the Cathedral is in danger to apply cement grouting to the foundations to prevent any trouble in the future. Experiments in grouting have been carried on at the old General Post Office building in the immediate vicinity of St. Paul's, and the decision will depend upon the reports which may be made after these tests.

Catholic Roods were impiously taken down during the Protestant Reign of Terror under Edward VI., but, thank God, they are now being lovingly restored in some of the Cathedrals. We have seen that a devout Churchwoman in the diocese of Wells is defraying the cost of a great and beautiful Rood in Wells Cathedral, and now it appears that Chester Cathedral is even before Wells. The Rev. Wilfrid Stanton, a beneficed priest in the diocese of Chester, has given a Rood to the Cathedral, and the work is finished and dedicated.

The Dean and Chapter of Rochester Cathedral have decided to throw open to the public the thirteenth century treasury chamber which has been closed for many years and is now being restored. The medieval plate of the Cathedral will be shown in it, and also the fifteenth century dalmatic recently placed there.

J. G. HALL.

THE CURIOUS LIFE OF GENERAL PICQUART

(Continued from page 548)

After all the digging and pulling of a year in which Constantine's miraculous conversion was being celebrated, the

Peter's Pence Falling Off

"obolo," or Peter's Pence, is officially reported by the *Propaganda Fide* as falling off considerably. England sent in but \$20,000 last year; Austria, a favored child, gave but \$12,000; and our own United States excelled them all, with a gift of \$376,600. A Roman paper, apropos of the English amount, remarks, "The Duke of Norfolk could have given that alone!"

How much influence it may have in bringing back a real Catholicism and how far it can penetrate among the people is

Students' Religious Federation

not yet clear, but it will interest many to know that the Rev. Walter Lowrie, our American rector in Rome, is concerned in the promotion of *La Federazione degli Studenti per la Cultiera Religiosa*. Indeed he adds, speaking of the necessity of looking to the American Church in Rome for its support, "I am sorrowfully compelled to confess that the interest in it here is well nigh limited to myself." The object of it is to reach "the great majority of university students who, though hostile to clericalism, are more or less indifferent in the matter of religion." Speaking of the movement in his annual report to the parish, he has this to say:

"We are not seeking to evangelize the students—though that too might be done to a small extent. We are desirous rather of fostering by every means in our power the broad interest in religious problems which is already observably on the increase in southern Europe—quite independently of our effort. Our organization will be accomplishing a great end if it but furnishes a center about which such interests may crystallize. We ask the coöperation of all who sympathize with our broad aim of furthering religious interests in Italy. In Europe religion can mean in the end only one thing—namely, Christianity, more or less definite. We make no disguise of the fact that our ultimate aim, the whole inspiration of our enthusiasm, is the cultivation of a definite Christian character and activity. As a matter of course we are not in the least desirous, however, of making Protestant Christians of men whose nearest and most natural affiliations are with the Roman Church and whose largest opportunity of usefulness lies there. The sincerity of our aim ought to be manifest in the fact that two of the members of our small executive committee are loyal members of the Church of Rome. They are liberals, of course, for no others dare join us."

JAMES SHEERIN.

WE CHURCH PEOPLE are committed to the belief that there is such a thing as 'the hem of His garment,' and that through this special virtue flows—or, in other words, that by His own ordinance there are outward and visible signs of inward and spiritual grace. We come to the Holy Communion because we believe that, in answer to the touch of faith, virtue flows into our souls.—*The Bishop of London.*

HOUSE FOR TRANSFIGURATION PARISH, NEW YORK

Old Family Residence Given for Parish House

ARRANGEMENTS FOR BROTHERHOOD SERVICES AND CONFERENCES

Plans of St. Stephen's College

OTHER CHURCH NEWS OF THE METROPOLIS

New York Office of The Living Church }
37 East 28th St. }
New York, February 10, 1914 }

THE Rev. Dr. George Clarke Houghton, rector of the Church of the Transfiguration, made formal announcement on Sunday, February 1st, that Miss Ethel Zabriskie of No. 969 Park avenue had presented the old family residence, No. 14 East Thirtieth street, to that parish. The gift is in memory of her mother, who died several years ago. The house, which is of brown stone, and is four stories high, has been accepted by the corporation.

Dr. Houghton said:

"The deed of this house is being prepared for delivery. Prayers for the mother and for the loving daughter who thus devoutly perpetuates the pious memory of her mother in this parish, will be said in this church of many sacred memories.

"Mrs. Zabriskie, in whose memory this house is presented, was a noble woman of vast charities, always putting forth her hand to help those who were in need. She herself made many memorial gifts to her parish church, so greatly beloved by her, and her loving daughter, Miss Ethel Zabriskie, is piously following her saintly mother's great example."

The house will be used as headquarters for the many and increasing charitable works of the parish.

The committee of arrangements for the Brotherhood of St. Andrew services and conferences on the morrow of Washington's Birthday, Monday, February 23rd, at the Cathedral of St. John the Divine, has issued the following amended programme for the

B. S. A. Programme

day, and has extended a cordial invitation to Brotherhood men and their friends in the dioceses of New York, New Jersey, Long Island, and Newark, to attend all or any of these gatherings, as convenient.

8:30 A.M.—CORPORATE COMMUNION SERVICE. St. Saviour's Chapel.

10:00 A.M.—DEVOTIONAL SERVICE.

10:30 A.M.—CONFERENCE. New Synod Hall.

"The Church Militant." Possibilities of Development. Chairman, Mr. Francis H. Holmes, St. Mark's, West Orange.

(a) Membership—The Rt. Rev. Charles S. Burch, D.D., LL.D., Suffragan Bishop of New York.

(b) Leadership—Dr. John Wilkinson, Jr., Vice-President Philadelphia Assembly, Brotherhood of St. Andrew.

(c) Boys—Hubert Carleton, D.C.L., General Secretary Brotherhood of St. Andrew, Boston.

12:30 P.M.—LUNCHEON—Columbia University Commons.

"The World for Christ," the Rt. Rev. Nathaniel Seymour Thomas, D.D., Bishop of Wyoming.

2:40 P.M.—MASS MEETING FOR CHURCHMEN, New Synod Hall.

"Faith and Service." Chairman, the Rt. Rev. David H. Greer, D.D., LL.D., Bishop of New York.

(a) "The Living God." The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem.

(b) "Here am I, send Me." Hon. Frank Moss, Late First Assistant District Attorney of New York County.

At St. Stephen's College the old beginning of a gymnasium, which has so long been lying useless, has been cleaned, white-

St. Stephen's College

washed, and made for the time being serviceable, under the direction of Professor Whitten, for gymnasium classes, handball, and other athletic exercises. This will doubtless help the students in their work by giving them plenty of exercise during the dreary days between February and April. A trustee meeting of the college was held in New York on the 3rd when the condition was reported as most satisfactory, with a graduating class of 13 for this year, the largest for a very long time. Mr. Charles A. Moran, who has for many years been treasurer of the college, has found it impossible to continue to hold that office, and on his resignation, which was accepted by the Board with the deepest regret, Mr. Philip S. Dean, 160 Broadway, New York City, secretary to the Board, was elected to and accepted the trusteeship, and Mr. Edgerton Parsons, 51 Wall street, was elected secretary in Mr. Dean's place. The commencement preachers on Trinity Sunday, June 7th, will be, in the morning, the Rev. Charles S. Hutchinson, rector of St. Clement's Church, Philadelphia, and in the afternoon, the Baccalaureate preacher, the Rev. Milo H. Gates, D.D., vicar of the chapel of the Intercession, New York. On Tuesday evening, June 9th, the "Mis-

sionary Sermon" will be preached by the Rt. Rev. Alfred Harding, D.D., Bishop of Washington.

It has finally been determined that Aspinwall Hall must be entirely rebuilt in the interior, tearing out everything but the four walls, and remodeling it completely. This will involve a cost of at least \$15,000, and it is earnestly asked that friends of religious education will assist in making provision for the expense. One of the trustees has started the subscription list with \$1,000. Aspinwall Hall is the oldest dormitory building, and is wholly unfit for use in its present condition.

The special Kindergarten course for Sunday school teachers to be given by Miss Laura Fisher of the Froebel League and the New York Kindergarten Association, one of the most noted kindergartners in this country, will begin at the Deaconess School, Cathedral Heights, on February 27th. This is a course of ten lessons given under the Diocesan Training School for Teachers. The first six lessons will be held at the Deaconess School, and the last four at the Diocesan House, 416 Lafayette street. The fee for the entire course of ten lessons will be \$1.00. Application to be made to the Rev. W. W. Smith, M.D., 73 Fifth avenue, New York, Phone Stuyvesant 3635.

The new Board of Trustees of the General Theological Seminary, as constituted by the legislation of the recent General Convention, met at the seminary on Friday afternoon, January 30th. A very important action was taken by a two-thirds' vote, suspending the

G. T. S. Board of Trustees

statutes, and providing that the annual meeting of the seminary trustees shall take place on Tuesday, May 19th, at 10 o'clock. The following officers of the old board were formally chosen for the new board: Chairman, Bishop of Newark; Secretary, the Rev. Dr. Lawrence T. Cole; Treasurer, Mr. John A. Dix. The standing committee on elections (three members, one to be trustee elected by the alumni), was appointed: The Bishop of Washington, the Bishop of Erie, the Rev. Ralph B. Pomeroy.

Committee on revision of statutes: The Bishop of Vermont, Bishop of Maine, Bishop of Washington, the Rev. Dr. C. F. J. Wrigley, George Zabriskie, Esq.

Two vacancies in the standing committee were filled by the election of Bishop Lines and Mr. Francis A. Lewis of Philadelphia.

The consideration of a number of questions was postponed.

About seventy-five men and women recently met in the offices of Mr. Haley Fiske, vice-president of the Metropolitan Life Insurance Company, to consider ways and means for pressing the campaign to raise a million

Plan to Raise Huge Fund

dollars for the completion of the nave of the Cathedral of St. John the Divine. Bishop Greer presided and outlined some features of the campaign. He was optimistic, but did not expect the work to be accomplished in six months; it might cover a year or more. The campaign will have no "clocks" to register the daily progress of the campaigners, no press agents, and no time limit. Another meeting will be held shortly to determine upon a system for soliciting contributions. There is much enthusiasm among the friends of the Cathedral.

A portable chapel, used for some time by St. Paul's Church, New Rochelle, has been removed to Hartsdale. On Tuesday evening, Jan-

Portable Chapel Removed

uary 27th, Bishop Burch dedicated the building to uses of a new congregation, known as St. Andrew's Chapel. It is situated on Central avenue, and is already demonstrating that such a Church center was needed. The Rev. Dr. August Ulmann is minister in charge.

Bishop Burch visited Crotonville, on Sunday, February 1st, and dedicated the new Grace Hall, rebuilt to take the place of the building destroyed by fire on April 15, 1913. This

Neighborhood House Dedicated

is really a neighborhood house with accommodations for a Sunday school, and it is equipped with a beautiful chapel for religious services. Besides these, social service work is done for the community at large. The charge of this interesting missionary endeavor is committed to the Rev. B. Oakley Baldwin.

The annual dinner of the alumni of Hobart College was held at the Hotel Martinique, on Tuesday, February 3rd; the guest of honor being the Rev. Lyman P. Powell, D.D., the new President of Hobart.

Alumni of Hobart College Dine

Mr. Henry A. Prince acted as toastmaster and in introducing the Rev. Dr. John P. Peters, the first speaker, announced his toast as "How to pick a peach: or some recollections of the search for a president."

Other speakers were the Rev. Louis M. Sweet, D.D., Dr. Karl Reiland, and Mr. Frank Warren. Dr. Powell was described by Dr. Peters as a "man who knew what he wanted every man to do and made each man sure that this was the very thing he wished to do." The college was reported in a very flourishing condition by the president with bright prospects for the future.

A series of lectures on the New Testament is being given in the chapel of All Saints', Trinity Church, by the Rev. Stuart L. Tyson.

Lectures on New Testament

The first three of these were given on Monday, Tuesday, and Wednesday, February 9-11th, and the last three will be given on Tuesday, Wednesday, and Thursday, February 17th to 19th.

ELABORATE DECORATIONS IN PHILADELPHIA CHURCH

Chancel and Dome in Church of the Saviour Very Beautiful

MISSIONARY TOPICS BEFORE CLERICAL ASSOCIATION

Wonderful Work of Galilee and Inasmuch Missions

OTHER NEWS OF THE QUAKER CITY

*The Living Church News Bureau
Philadelphia, February 10, 1914*

THE chancel and dome in the Church of the Saviour, which have been recently decorated, are receiving widespread attention and favorable comment. An article in the last edition of the *Parish Messenger*, written by the assistant rector, the Rev. Paul S. Howe, describes and explains the meaning of the decorations. The Holy Grail, which he describes as the symbol of the perfect life, is the center of the scheme. This is held by a huge figure. Angels bearing palms of victory center about, offering their worship and praise. The figures back of the Holy Table also have for their center the Grail; and as the key to the meaning of the figures in the dome is found in the palms, the symbol of victory, so the key to the lower figures is found in the lilies borne in their hands and surrounding them.

In detail he describes the decorations as follows: Beginning at the left, (1) The Widow bowed down with grief; perhaps want and poverty are implied; (2) The Boy whose face is like Parsifal's; (3) The Aged Man; (4) The Knight, who swears by the cross on the hilt of his sword his allegiance to the Holy Grail; (5) The Maiden, possibly a bride; (6) The Matron. On the other side: (1) The Maiden; (2) The Girl; (3) The Ecclesiastic; (4) The Young Matron; (5 and 6) Two figures representing suffering and possibly doubt—the averted face of the doubter who still struggles on. The *Agnus Dei* is appropriately placed above the altar dedicated to the Saviour, the Lamb of God.

The speakers at the monthly meeting of the Missionary Association of the Clerical Brotherhood were the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, the Rev. James M. Maxon, the Rt. Rev. John Poyntz Tyler, Missionary Bishop of North Dakota, and the Rev. W. S. Claiborne of Sewanee. Bishop Burton and Mr. Maxon described the location and work of Margaret College, Versailles, Kentucky, and made an appeal for girl pupils. Mr. Maxon gave a graphic description of the conditions in that part of the South and pointed out the need for a higher and religious education for the people there. He specially emphasized that each girl educated is a missionary to her own family and helps in its development. As she goes into the home she carries with her the lessons which she has been taught in the school. Bishop Tyler spoke of coming fresh from his consecration, and of some of the things which he has already learned. Humorously he told of the advice of the Presiding Bishop to have a Bishop's Purse, and the uses to which it could be put. He added to the other uses one of his own; assisting the good wives of the missionaries in their financial problems. He said that his only appeal at the time was for this purse. Mr. Claiborne told of the work of the University, and its needs.

The monthly round table luncheon of the Clerical Missionary Association, held in the Church House, Monday, February 2nd, was well attended by an enthusiastic body of the clergy. The Bishop presided and introduced the first speaker, Bishop Parker, whose subject was "The Immigrant Problem." The Bishop suggested that the subject could better be "Work Among Foreigners." He told of the foreigners in his diocese and what the Bishop and himself were doing for their religious welfare. He dwelt particularly upon the work they are doing in New Hampshire among the Orthodox Eastern

people, explaining that substituting our Church for that which they already have is neither wise nor feasible. He advised that work with these bodies can best be done by sympathetic cooperation. He thinks that we are in position to bring the East and West together.

As Bishop Rhinelander was compelled to go to New York to deliver the lectures before the General Seminary, Bishop Garland took the chair and introduced Bishop Burton, who spoke on Religious Education. He referred to the deplorable results of the present system in the public schools, where the child is well grounded in everything except that most necessary. He told of some of his experiences in the attempt to have the spiritual life developed, at least by hearing the Scriptures read. His was a strong appeal for a school such as Margaret College, where the student may be trained by the Church.

The anniversary celebrated at Galilee Mission was a wonderful success. The meetings were attended by an audience which taxed the capacity of the rooms. Several interesting facts came out during the anniversary.

Galilee Mission

One of the most striking was that two of the men who came to them for help, and were thoroughly down and out, are now preparing for holy orders. The work which Mr. Hall is doing there sounds almost miraculous. The testimony of those poor fellows gives the Church courage to work for the lowest and refutes the oft made statement that the Church has no means by which to reach this class.

Inasmuch Mission

Another work of similar character which is getting remarkable results is the Inasmuch Mission, which is erecting a hotel for its men. This work, while undenominational, has practically been placed under the Church with Bishop Rhinelander at its head. The report of its work is almost unbelievable. The superintendent, Mr. Long, a reformed man himself, is now working along broader lines, in the services which are now being held in St. Andrew's Church on Sunday evenings.

Informal Evening Services

These services at St. Andrew's are finding many advocates among the clergy of the diocese and have received the hearty endorsement of the Bishops. In addition to the "people's services" being held in the Church of the Holy Apostles on Sunday evenings, the Church of the Holy Comforter, West Philadelphia, and St. Matthew's Church, Francisville, are now holding informal evening services. The regular Church services are held in the

afternoon at a convenient hour. The evening is devoted largely to hymns. Some prayers from the Prayer Book, a psalm, and a Scripture lesson are read and a sermon preached. It is expected and hoped that these services will attract the non-church going people.

On Sunday evening, February 1, the rector, the Bishop-elect William T. Capers, held a service in the parish of the Holy Apostles, which he designated the "Feast of Lights." The entire service was explained as it progressed by Dr. Capers. He was assisted by Bishop Burton, who lighted each candle representing a place where St. Paul preached, as Dr. Capers referred to it. A manger representing the place of birth of our Lord was used at the beginning of the service, and later was removed and in its place an altar indicating the sacrifice. An appreciative audience of 1,000 filled every part of Cooper Memorial Hall, in which the service was held.

"Feast of Lights"

The meeting of the Convocation of Norristown, which was held in St. Paul's Church, Ogontz, Thursday, February 5th, was interesting in every particular. Morning Prayer was said by Dean Burk, assisted by the rector of the parish, the Rev. J. Thompson Cole.

Convocation of Norristown

The choir assisted in the music. The sermon, which was preached by the Rev. George G. Bartlett, was a masterpiece. His text was from St. John's Gospel 17: 21. His plea was for unity in the Church before we try for unity of the bodies about us. He said that the Church's basis of unity is the best that has been suggested, but that the present feeling in our own ranks is not such as to inspire others with our own fitness to lead the way. He referred to the three phases of Churchmanship which exist to-day. He would not have

(Continued on page 554)



CHANCEL AND DOME
Church of the Saviour, Philadelphia

CHICAGO WENT TO CHURCH

One Million Strong on "Go-to-Church Sunday"

HOW THE DAY WAS ADVERTISED AND HOW IT CAME OUT

Study Classes Formed in Several Parishes

OTHER CHURCH NEWS OF THE CITY

The Living Church News Bureau }
Chicago, February 10, 1914 }

GO-TO-CHURCH SUNDAY was a tremendous success in and around Chicago. Everyone was surprised at the way people turned out at the principal morning services on the Sunday selected (February 1st, the Fourth after Epiphany), and the press reports of the following day seem to indicate that the total attendance was at least one million for the day. From all parts of the city, in all kinds of congregations, the almost universal record at mid-day was that of crowded buildings, and in many cases overflow gatherings were arranged. So far as our own congregations were concerned, the increase extended



REV. L. W. S. STRYKER
Rector of Emmanuel
Church, LaGrange, Ill.

in some cases to the earlier services of Holy Eucharist as well as those at mid-day. Here and there the clergy substituted Matins for the regular mid-day "first-Sunday-in-the-month" Holy Eucharist, but for the most part the services were scheduled as usual, both morning and evening. The general reports indicated that the attendance increased by an addition of from one-third to double the usual numbers at the mid-day hours, and from one-quarter to two-thirds at the evening services. There is no question but that the problem of gathering large congregations at the evening services on Sundays is a serious one in Chicago. Every kind of competition flourishes everywhere—theatres, concerts, lec-

tures, and social affairs, while even dances here and there distract the attention of tens of thousands, though the clergy stoutly maintain the opportunities for worship, and in most cases set the hour at 7:30 or 7:45 p. m. In but a few parishes is a Sunday afternoon hour preferred, and in these, as a rule, there seems to be no special advantage resulting, so far as securing a congregation is concerned.

In connection with this special Sunday there has been more advertising of church-going as a duty and privilege than Chicago has ever experienced, and though no one can tell how many of the men and women who returned last Sunday to their respective houses of worship after more or less negligence will keep up the rule with anything like regularity, there must be some permanent gain everywhere from such a city-wide and earnest movement. The newspapers were of unquestioned helpfulness, not only in their advertising columns, but in their news-items and editorials as well. Many other kinds of advertising were freely and largely used. The usual attendance on an average Sunday in Chicago, in all kinds of religious assemblages has been estimated at 500,000. The additional 500,000 who went to church on February 1st represents, according to some opinions, the number of other people in Chicago who are favorably disposed towards Church life, and who may be won permanently by steady "follow-up" methods. In many cases systematic efforts were made on this Sunday to secure names and addresses of these new-comers, though this was not found possible everywhere. The *Tribune* donated to the executive committee a free page on Saturday, January 31st, on which there was a large display "ad" of "Go to Church," while underneath there were signed statements of a score or so of well-known citizens, mostly business and professional men, advocating Church attendance from their various viewpoints. About 120 different congregations published their own advertisements in the papers of the same date. Eight of our Chicago churches were included in this list, namely, Calvary, the Epiphany, the Atonement, St. Alban's, Trinity, St. Paul's, St. Barnabas', and the Redeemer. The executive committee added to the regular religious gatherings of the day, special services held at some of the men's lodging houses where the unemployed

congregate, and at the new "Dawes Hotel," for unemployed men, of which so much has been written lately in the *Survey* and in other periodicals. It was certainly a movement well worth while, and much credit is due to the persons who thought it out and who devoted both time and money to the details.

At Grace Church, Oak Park, the choir sang Gaul's entire Cantata, "The Holy City," at 4:30 o'clock in the afternoon. The rector, the Rev. F. R. Godolphin, made an address between the first and second parts of the cantata. A mission study class is being formed here under the leadership of Mrs. Godolphin, to meet during Lent, and to study Dr. Pott's able book, *The Emergency in China*. At the 7:30 A. M. Holy Eucharist, on the Fourth Sunday after Epiphany, the rector blessed a sanctuary lamp, given to the parish "in memory of Jessie H. Brock, 1859-1913."

The Lenten class in mission study at the Church of the Epiphany will also study China, and the leader will be Miss Helen Norris. This course on China, which is to be followed throughout the diocese wherever possible during the coming Lent, will cover at least six weekly meetings, and in some cases there will be eight meetings, including two either before or after Lent.

A new club has been formed at the Church of the Epiphany called "The Tuesday Social Club," to meet every two weeks from 2:30 to 4 P. M., at the parish house, with programmes of entertainment and instruction. It is especially organized for women who are not definitely members of the various guilds of the parish, but who are attached to the congregation through the Sunday school children, or because they attend the organ-recitals, or through some other agency. The first meeting took place on the afternoon of February 3rd, and was addressed by Dr. Mary Johnstone, of the parish, her subject being "The Home: the Nation's Center."

A largely attended dinner, in Lexington Hall, at the University of Chicago, arranged by the Graduate Women's Club and the Young Women's Christian League, was addressed by Dean Sumner, on the evening of Monday, the Feast of the Purification.

The secretary of the diocesan social service commission is busily visiting the parishes which have appointed local committees on social service, and in many instances the clergy are accordingly reorganizing or improving the work of their respective committees. A well-attended meeting of this kind was recently held in St. Luke's parish, Evanston, at the residence of Mrs. Theodore W. Robinson, the chairman of St. Luke's committee (which is unusually large, numbering eight men and twelve women), and steps were taken to enlist parishioners in increased personal work among individuals, families, and institutions, as well as in coöperation with the Evanston Associated Charities, and in providing a course of educational addresses on such subjects as "The Problem of the Unemployed," "Child Labor," "Proper Housing," "Tuberculosis and its Defeat," and the like.

There has recently been conducted in Evanston a "Religious Canvass," and the clergy in charge of our three congregations, St. Matthew's, St. Mark's, and St. Luke's, have each received a list of some 800 Evanston families who have stated that they prefer the Episcopal Church. Of these, some 300 stated that they are attached to St. Luke's parish. The last convention journal states that there are 17,104 families connected with the diocese. Thus nearly five per cent. of the entire enrolment of the diocese is to be found in Evanston.

The fiftieth local assembly meeting of the Daughters of the King was held at St. Mark's Church, Chicago, the Rev. W. Studwell, rector, on Tuesday, February 3rd, the entertaining chapters being those of St. Mark's and the Transfiguration. The Holy Eucharist was celebrated at 10:30 A. M., the sermon being by the Rev. F. E. Brandt, of Trinity Church, Aurora. At the business meeting which followed the luncheon, Mrs. A. K. Kerns read a paper on "The Responsibility of the Order to the Daughters of the King," and the Rev. Harry B. Heald, rector of St. Augustine's, Wilmette, made an address on "The Responsibility of the Daughters of the King to the Order." The offering of the day was given to the building fund of the Church Home for Aged Persons.

Thursday, February 5th, was "Bishop's Day" with the Chicago branch of the Woman's Auxiliary, and Bishop Toll gave the address of the morning at the monthly meeting in the Church Club rooms. His theme entitled "What Women have done, are doing, and can do, in Church Work," covered the missionary work of the diocese, and his message was replete with interesting data. The attendance numbered 210, from fifty-three parochial branches. The offering of the morning. (\$48.00), was given to the "Bishop's Purse." Bishop Anderson was to have given the address, but was suddenly called out of the city.

The South Side branches of the Junior Auxiliary held their annual meeting at the Church of the Redeemer, Hyde Park, on Saturday, January 31st, under the chairmanship of Miss Harriet Houghteling, assisted by Miss Van Schaick. The heaviest snow-storm of the winter was raging at the time the meeting opened, and many delegates were prevented from attending by reason of street-cars being tied up by the storm. There were delegates from St. Bartholomew's, St. Paul's, and the entertaining parish, who succeeded in braving

the elements, however, and the programme was successfully carried out. Before luncheon there were reports from the branches represented, and addresses by Miss Houghteling and Miss Van Schaick. After luncheon the rector of the parish exhibited the Junior Auxiliary post cards of China and Japan, with the lantern, and the Dramatic Club of the Ray public school gave an interesting play. There are nine parishes on the south side which have branches of the Junior Auxiliary. Similar annual meetings of north side and west side branches have lately been held, in Evanston and Oak Park.

Mr. Franklin Spencer, the district secretary of the Brotherhood of St. Andrew, has temporarily left Chicago for New York, to help in the work preparatory to the Washington's Birthday rally of the New York Brotherhood men and boys. He will soon return to Chicago, and will then make this city his headquarters for an indefinite period. His work among the Brotherhood chapters of this diocese, during the past few months, has been of great value and will be of permanent influence.

TERTIUS.

ANGLICAN AND EASTERN-ORTHODOX MEETINGS IN NEW YORK

THE meetings as arranged this year by the branch secretary of "The Anglican and Eastern-Orthodox Churches' Union," were on a somewhat larger scale than usual and created a wide interest. The Programme already published in THE LIVING CHURCH, was carried out.

At the Cathedral of St. John a celebration with intention was offered on both days in the chapel of St. Columba at 7:30 A. M. An exceptionally helpful feature this year was the service of intercession with address, held at noon at the Church of the Transfiguration and conducted by the branch secretary, the Rev. C. le V. Brine, of Portsmouth, N. H. This service was held on both days. The address on Tuesday dwelt on the Unity within the God-head which should be reflected in the Unity of the Church. Unity, as it were, coming from above, down. It was noted that the only time we are permitted to listen to the communing of the Son with the Father within the mysterious recesses of the divine Being, is when we hear Him speaking of the Unity of the God-head and of the Church; so that though the Holiness of the Church, which we make so prominent, is of course important, nevertheless it was its Unity that was in the mind of God at that supreme moment in the earthly life of the Son.

The address the second day was on Unity thought of as coming from below and proceeding upwards.

The business meeting was held on Wednesday afternoon at 3:30, at the Cathedral of St. Nicholas (Russian), when the general business of the Union was discussed and reports read by the officers. The public meetings which were held in the new Synod Hall on Cathedral Heights both Tuesday and Wednesday evenings were also of great interest. The first night the choir of the Russian Cathedral was present and rendered several selections without musical accompaniment, which were very beautiful and much appreciated by those present. During the evening they sang the "Cherubic Hymn," so prominent a part of the Eastern liturgies, a psalm, the "Christmas Collect-Hymn," the Creed, the *Kyrie*, and the *Te Deum*. The meetings were presided over by the two American vice-presidents, Bishop Parker, Coadjutor of New Hampshire, and the Rev. B. J. Turkevich of the Russian Church. Dean Grosvenor of the Cathedral was present the first evening and gave a few words of cordial welcome, offering the Union the use of Synod Hall and inviting its members to inspect the Cathedral and other buildings.

The papers on the first night were by the Rev. Arthur Lowndes, D.D., on "Anglican Orders," and by the Rev. Professor Illinsky, on "The Priesthood." Dr. Lowndes, author of *The Vindication of Anglican Orders* and an authority on the subject, presented a most able paper, prefacing it by calling attention to the often overlooked point that both communions recognized the validity of each other's baptisms. This was most important, for otherwise there would be no question as to orders and no possibility of drawing together. He also suggested that as the East practised immersion in Baptism, and we made provision for it in the Prayer Book, nothing would so help forward the cause of reunion not only with the Orthodox but with others, as establishing the custom of always immersing in Baptism. The historical argument he omitted as the actual succession of our orders was not challenged by any one. He then took up the two objections put forth against the recognition of Anglican orders, namely: (1) that orders were not termed a sacrament, and (2) that our clergy are not termed "sacrificing priests." Regarding the first objection he showed that the definition of Sacrament by the Prayer Book was different from that of the Orientals, but that those rites not termed sacraments amongst us have the same character as in

the Eastern Church and are made as prominent by us as by them; in some cases more so, as in the case of Repentance. As to the second objection he said we shunned the terms sacrificing priests lest we compromise the offering of Christ. The early fathers shunned them, yet later, to show that Christians had all that the Jews had, they used them. There was considerable hyperbole in ancient language, as for instance in St. Chrysostom's words regarding Baptism. For the true teaching he then quoted St. Irenaeus, St. Cyril, and the liturgy of St. James. Difference of temperament enters into these problems connected with our differences. The Eastern services seem very long to us, but the spirit we believe to be the same as in our liturgy. Will not the Orthodox say in like manner regarding our customs, your services seem to us meagre and insufficient to express the grandeur of the Christian truths, but we believe they have nourished thousands and that they do not lack the essentials?

The paper of Professor Illinsky, professor of Dogmatic Theology at the Russian Theological Seminary, Tenally, N. J., was read by a member of the congregation of St. Nicholas' Cathedral, as the author is not familiar with English. The paper was learned and of a high spiritual tone, avoiding, as the author said was his intention, a controversial spirit. His object was to give a quite simple and direct statement of the Orthodox belief regarding the priesthood. The following points were made and elaborated: (1) The priesthood is a necessary element of the Church; (2) The priesthood was established by Christ Himself; (3) The essence of the priestly service is to be the expression of the faith, feeling, and will of the Church; (4) The priestly service is within the Church and in the name of the Church; (5) The "laying on of hands" must be accepted as a sacrament which imparts special gifts of grace; (6) Local Churches are joined through the priesthood to the whole body of the Church.

Upon the conclusion of the paper the meeting was closed by the Blessing, pronounced by Bishop Darlington of Harrisburg.

The second night's session was opened by the singing of "Onward, Christian Soldiers," by the choir of St. John's Cathedral, and collects by the Rev. Fr. Turkevich. The papers then followed, the first being on "The Invocation of Saints," by the Rev. Fr. Stephanko of Passaic (Russian). He explained the unity which exists between the Church on earth and in Paradise, showing that death did not destroy it, so that, as it was natural for us to pray for one another while on earth, it should be, and was natural, that the living members of the Church and those departed, between whom the bonds of love still remained, should intercede for one another. He also emphasized the fact that the Orthodox Church taught that there was but one Mediator between God and man, that is the Man Christ Jesus, but that the saints intercede for us and we have the privilege of asking them for their prayers. Such prayers we were to believe also would have greater efficacy from the hearts of those who were in Paradise than from the same persons when on earth, as they were nearer to God and advanced in sanctification. Especially the Orthodox Church invoked the prayers of the glorious and everlasting Virgin Mother of God, because it believed her prayers especially availed with God, because of the greater sanctity of the Blessed Birth-Giver of God and the high place which God had given unto her by reason of the Incarnation. There was a very ancient tradition in the Church that she had promised at her death to pray for Christians.

The second speaker was the Rev. Professor Ladd of the Berkeley Divinity School, who made an address on "Theodore of Tarsus." He spoke of the religious condition of England at the time Theodore was made Archbishop of Canterbury and the circumstances which led up to the choosing of a Greek to hold that office, the only member of the Eastern Church to hold a position in the hierarchy of England's Church. He told of his work in organizing the Church, which, had it not been for his efforts, might have perished. He founded a theological school at Canterbury and held two councils. At one of them the *Filioque* was recognized, which led him to think that if thus early the words were used without any recorded protest from any quarter, that the matter could now be settled without much difficulty by the East and ourselves. Theodore being an Eastern, and having been consecrated by the Roman Bishop for "the Church of the English people," might be considered as a link binding the three great divisions of the Church together and as a prophecy of their reunion at last.

The third paper was read by the Rev. R. D. Hatch of Southport, Conn., on "Orthodox Doctrine in the American Prayer Book." He said one would naturally look to find in the Prayer Book doctrine and practice which was Orthodox, as the English reformers made their appeal to the Church of the first centuries, which flourished in the East, and to the early Church fathers. This was, however, especially true of the Book in its American form. The following points were to be noted: (1) The Epiklesis in the Canon, a matter of great importance in the estimation of the Orthodox, as it is found in all Eastern liturgies, though not in the present Roman one. This is present (thanks to Bishop Seabury) in our American liturgy, as it is in the Scottish. (2) The magnifying of the office and work of the Holy Ghost as the true Vicar of Christ on earth, as evidenced by the spirit and wording of our Prayer Book as also in the Eastern ritual books. (3) The next resemblance was to be found in the doctrine of Holy Orders, which was the same in the Prayer Book and

in the official teaching of the Orthodox Church. (4) The form of Baptism: immersion being provided for by the rubric. (5) Points of resemblance in the Holy Communion: Communion in both kinds, a sacrifice in the Eucharist, and a sacrificing priesthood (this important as proving "intention" in ordination); leavened bread is not forbidden; the Real Presence is taught, though not defined, as is the case in the Orthodox Churches. Lastly, the teaching of our Book is one with the East in declaring the true nature of the commemorative sacrifice. (6) Holy Scripture: The position of the Prayer Book in regard to the Bible and the tradition of the Church corresponds to that of the Eastern catechisms. The East, like ourselves, welcomes the study of the Bible. (7) Other minor similarities were the use of the vernacular for all services; the likeness of Evensong to the Orthodox Vespers; the position of Easterners that differences of ritual do not enter the question of reunion, which is the same view taken by the Preface to our American Book. (8) The other services in the Book were explained as being regarded as they are in the East, and, though not termed sacraments in the Catechism, according to the peculiar definition adopted by Anglicans, nevertheless they were regarded in the same way as by the Orthodox Church. The speaker concluded that if there was so much in common between the Churches as was indicated by the papers, were we not much nearer than we ourselves supposed, and must not the first step in healing the divisions of Christendom be the reunion of the American Church and the Orthodox Churches of the East?

Bishop Parker closed the meeting with a few remarks explaining that the Union was merely a society to promote mutual knowledge and friendship, and had no authority in the matters discussed; and then gave the Benediction.

RELIGIOUS STATISTICS FOR 1913

STATISTICS showing the growth of the religious bodies within the United States, compiled for some years by the Rev. Dr. H. K. Carroll, in charge of government census of churches in 1890, and published heretofore by one religious weekly, are hereafter to be issued by authority of the Federal Council of Churches. Dr. Carroll's figures for 1913, just completed, show an increase of 618,000 communicants or 1 7/8 per cent. If there be left out of consideration a few bodies that have not grown for years, and some of which are actually losing in numbers, and there be counted only the really live bodies, the growth for the year is 655,000, or very nearly 2 per cent. This growth is 20 per cent. for the decade, or slightly more than the population growth. The Rev. Dr. Carroll calls 1913 a very good year.

The single body making the largest actual growth was the Methodist, with 219,000, the large northern Methodist body alone increasing 122,000. The next was the Roman Catholic, with 213,000. Baptists grew 65,000, Presbyterians 45,000, Lutherans 36,000, Disciples of Christ 21,000, and the Episcopal Church 16,500. The standing of religious bodies for 1913 in point of communicants follows:

1. Roman Catholic	13,099,000
2. Methodist	7,125,000
3. Baptist	5,924,000
4. Lutheran	2,388,000
5. Presbyterian	2,027,000
6. Disciples of Christ	1,519,000
7. Episcopal (United States)	986,000
8. Congregational	748,000

In Roman Catholic figures 15 per cent. are deducted for difference between members and population.

There are three points brought out by the figures with more emphasis than others. They are:

1. The large bodies, those having 500,000 and over, are growing steadily, while small bodies are either standing still or actually losing in numbers.
2. The bodies that are most insistent upon the divinity of Christ are growing most rapidly; those who deny Christ's part in the Godhead are actually losing in numbers;
3. There are few new bodies that are making any progress at all.

A COMMUNION IN SOUTHERN CALIFORNIA

TWAS time for our pilgrimage to Ontario; most of the old-time Catholics in Los Angeles find their way once or twice a year to this pioneer parish of the Cause. It is some thirty-eight miles from the sea city, but the good roads through the orange groves, along the base of the beautiful Sierra Madre mountains, made it possible for us to make our Communion in our parish church and reach Ontario in time for the Sung Mass. We reached our seats a little before the last bell sounded, and the people were still coming in, when we observed a group of young men and boys, some seventeen of them, from six feet

three down to the little boat boy, kneeling before the high altar, and soon we distinguished the well-known words of the private preparation for Communion. We had chanced upon the Sunday after St. Vincent's Day, and the acolytes' guild were to make their Communion at the High Mass.

Those who know Ontario are never surprised at anything in the parish church. There is nothing cut and dried about it, and therein lies its charm. It is natural. One has been there at a week-day Mass and seen a little fellow serving in his school clothes and bare feet. We have been there at Corpus Christi and assisted at a Solemn Mass when, beside the Sacred Ministers, there were fifteen priests in the sanctuary and two score servers. We remembered that this was the first parish in this section where non-communicating attendance was practised, and we were a little startled; but we knew that these young men and boys were fasting and shrived. As, two by two, they went forward to the altar steps to make their Communion, with a reverence which was both natural and real, we thought how edifying is the grand act of worship completed by Communion of the faithful, and we wished that a return to the old English hour for the Parish Mass might make this general.

When it is remembered that this parish is in a little town of seven thousand people, preëmpted by some nineteen sects, one realizes what the Catholic religion, fully taught, can do—and among all conditions of men; for among these acolytes in Ontario are numbered an instructor and a student in a nearby college, bank officials, the secretary of the Chamber of Commerce, and ranch workers. Moreover such an occasion affords the opportunity seized by Father Gushee, to impress upon the people the necessity of a careful and painstaking preparation for receiving the Blessed Sacrament. In the course of his sermon Father Gushee said that during his long rectorship of eighteen years, the young men and boys who had served at the altar had been one of his greatest moral helps, and their influence had been incalculable.

We in the West are hoping that a national society like the English Guild of Servants of the Sanctuary may be formed in this country.

ELABORATE DECORATIONS IN PHILADELPHIA CHURCH

(Continued from page 551)

these driven out of the Church but would have their advocates get a clearer understanding of the position of each. Each phase has representatives who are shining lights in the Church; whose spirituality is of the highest order. What is needed is that all get together in work and service. The reports of the missionaries were encouraging. One new parish at Gulf Mills, recently organized has made notable progress. Only a short time since the Church was classed with the Romanists in the minds of the inhabitants, and it was felt that there was no room for it in that village. To-day the room in which the meetings and services are held has become too small and almost the entire first floor of the house is used. There is an Aid of the Convocation composed of the women which is doing a splendid work. This meets at the same date and place with the convocation.

Very interesting exercises for the graduating class of the Teachers' Training course in St. Matthew's parish was held on the evening of February 5th, in the parish house.

Teachers' Training Class Graduation

There were ten graduates, young women. The classes have been taught by Miss Mary Lea and Mrs. Caroline S. Berger, members of the parish. The diplomas were presented by the rector, the Rev. Charles C. Pierce, D.D. There was a very large attendance of friends and members of the Daughters of the King of the parish and of the Church of the Holy Comforter, West Philadelphia.

At the Church of the Messiah, Port Richmond, the Rev. C. L. Fulforth, rector, several new windows and other memorials have been placed. This work, in a very difficult field, is making splendid progress.

IF IT could be shown that Christianity introduces some idea into life wholly alien from its common tenor, or assumes principles that we do not act upon, or asserts consequences at variance with the natural reason of men, we might pause before receiving its teaching. But if, on the contrary, its mysteries rest on fundamental mysteries of our finite being; if it takes its stand on human nature as it is, and interprets its inspirations; if it carries on thoughts of which we feel the beginnings in ourselves, and opens gleams of hope where we acknowledge that our prospect is clouded; then it cannot but be monstrous to reject it for reasons in which we might with equal justice declare life itself to be impossible.—*Bishop Westcott.*

Detroit Meeting of the General Board of Religious Education

THE General Board of Religious Education met in Detroit, Mich., at the Cathedral House on February 3rd and 4th. There were in attendance Bishop Talbot, Bishop Lines, Bishop Parker, Bishop McElwain; the Rev. Dr. Groton, the Rev. Messrs. C. H. Young, C. P. Mills, Anson P. Stokes, C. H. Boynton, L. N. Caley, Mercer P. Logan, James Wise, Lester Bradner, and General Secretary Wm. E. Gardner, and Mr. R. H. Gardiner.

The board took up for careful consideration many features of educational work. Among these was the "Gary plan," which comes from Gary, Ind. This is a plan whereby the school board agrees that one hour per day or one hour per week will be fixed in which the children can be sent to the churches for religious instruction, provided that instruction will be given seriously according to such pedagogical standards as shall be satisfactory to the board. A committee under the chairmanship of Dr. Bradner was appointed to report on the subject at a meeting of the board to be held in Cleveland in April.

The board appointed the Rev. Stanley S. Kilbourne, chaplain of the Church House at the University of Minnesota, to be director of the department of collegiate education. He will visit colleges and educational institutions throughout the country in the interests of the Church.

The theological department also was organized by the Board. This will be in charge of the Rt. Rev. Edwin S. Lines, Bishop of Newark, the Rt. Rev. Edward M. Parker, Bishop Coadjutor of New Hampshire; the Rt. Rev. Frank A. McElwain, Suffragan Bishop of Minnesota; Dean Groton of Philadelphia, and George Wharton Pepper of Philadelphia.

A comprehensive statement of the work of the Board was given by Mr. Gardner at the Diocesan Club banquet, a report of which is given elsewhere in this issue.

The Board will ask an annual appropriation of \$30,000 for its work during the next three years.

On Wednesday evening five different conferences were held at the various centers of Detroit Church life and were addressed by the leaders of the G. B. R. E. on the two topics: "The Relation of Religious Education to the Home" and "The Issue in Religious Education: Leaders." As these conferences stressed the side of the home rather than of pedagogy they were well attended by that most undeveloped and most needed factor in religious education to-day, the parents.

In connection with the meeting of the General Board there was also held a meeting of the Sunday School Convention of the Fifth Province, while the Diocesan Club entertained both bodies and listened to speakers of national fame.

The provincial meeting was held on Thursday in St. Paul's Cathedral house under the presidency of the Bishop of Western Michigan. The chief business was that of preparing to enter into the reorganized life under the Provincial system, and the officers were continued until that time. It was learned from the General Board of Religious Education, most of whose members remained for the convention, that of the desired apportionment of \$30,000 the amount asked from the Fifth Province would be \$3,606, of which Michigan's share will be \$404. It was decided that the first efforts of the Department or Province should be given to the support of the G. B. R. E. rather than to the support of a Departmental Educational Secretary.

The Rev. George Babcock asked the G. B. R. E. to give diplomas not only to teachers but also to pupils passing an approved examination. The Rev. E. W. Averill asked the Board to issue a Sunday school hymnal with music to cost \$5 per hundred. Bishop Anderson said that everything was scientifically presented in the Universities except religion.

At the afternoon conferences Mr. Gardner spoke of "Recent English Sunday School Materials," and Dr. Bradner of "Present Day Methods and Materials in American Sunday Schools."

The subject of Religious Self-Expression was covered under the heads of Social Service, Missions, and Devotion, by the Rev. Messrs. Gardner, Bradner, and Young.

Mr. Gardner said that it was the child's impulse to see needs and help people and the child must be trained how to give its life to the community by suggested and assigned tasks. The Board stands ready to suggest ways and means to the Sunday schools. Mr. Gardner thought that the older scholars should be given one lesson a month on missions, one on social service, and two on Bible study and doctrine. "Children want to know what is going on and what the needs are in their own communities more than what was going on in the community of the Israelites 3,000 years ago."

Mr. Mills said that giving by the children must be educational; that the amount was of no significance as compared with the effect

upon the giving child. The gift ought to be the child's own gift and represent his own choice.

The Rev. C. H. Young said that the service for the children could and must appeal to the child and voice his aspirations. This has been marked out both in services of Morning Prayer and of the Holy Communion specially arranged with regard to the children.

The meeting of the Diocesan Club held in connection with the meeting of the G. B. R. E. and the S. S. convention of the Fifth Province had the rare privilege of hearing not only the president of the convention, Bishop McCormick, and General Secretary Gardner, but also Bishop Anderson of Chicago.

Bishop Anderson's address on "Religious Education and the Home" was in part as follows:

There are three institutions which are divine in character and fundamental to society: the family, the nation, and the Church. And of these and of all society the family is the unit. We should not compute a city as so many individuals. We should be more correct sociologically in computing it as so many families and homes, for the family is the smallest unit into which society can be divided, the smallest unit that has the power of self-propagation. Out of the family all society has come. It was the first Church in the world and the first nation.

There are three essential elements in the family: authority, obedience, and mutual helpfulness. There can be no family life without authority, but the authority should be that of a parent, not of a despot. There must be obedience, but the obedience of a child and not the cringing of a slave. There must be mutual helpfulness, but it must be born not of force but of love. And these three essentials apply equally to business or the nation or the Church.

The Family is kept intact by Religion and Love. Even love may grow cold; but if religion is left, the family will survive. For what breaks up the family? It is not poverty, for there are many happy families among the really poor and the unhappy families among the rich are common phenomena. It is not sickness. But when Religion goes out and the members of the family think only of business and pleasure and ambition, the family becomes a mere skeleton.

The greatness of a nation consists in the character of its homes. America's permanency does not rest dependent upon one hundred millions of population, nor on its untold wealth, nor on the size or number of its battleships, but on its homes and their character.

There are some who laud the public schools to the skies. There are some who condemn them as godless. Either statement is extreme and untrue. Surely no education is adequate that leaves out moral and spiritual life and the integrity of individual character. And just as surely we appreciate that there is no profession more conscientious or self-sacrificing as the rank and file of the public school officers and teachers, but they cannot be expected, nor are they fitted to teach religion.

There are certain plans proposed to have the public schools send the pupils to the various churches for definite and systematic instruction in religion. This plan is better theoretically than practically. For we of the Church have not the skill to give instruction. We are not taught to teach. Religious Education requires not only knowledge but skill. We have had seminaries corresponding to the universities, we have lacked schools corresponding to the normal schools. And we must be taught to teach, for the Church must be a teaching Church before she is a preaching Church.

There is another thing we must remember, and that is that only a religious person can teach religion. And again we must remember that if we are irreligious we cannot help teaching irreligion. If a man expects his child to be religious, to say his prayers and to go to church and does not say his own prayers and go to church himself the child will become a hypocrite or he will lose his respect for his father.

If you love your God and your family, go back to fundamental principles. See that your family grow up in the atmosphere of religion, pure and undefiled.

The Rev. W. E. Gardner, the general secretary of the board, spoke on "The Work of the Board." The G. B. R. E. is a product of the age. It is a part of the great tendency to combination. All of our Religious Education is now placed under one board. Our Church does not divide religious education into sections. We think of the child before we think of the agencies and the child is one from the beginning to the end.

The board is also born of the needs of the age. The Church has been losing ground. All of the agencies that make for efficiency have been taken away. The colleges have been secularized, the Sunday schools depleted, and the family life lost. The board exists to study the best diet and means to reclaim and reestablish the Church's life. Mr. Gardner told interestingly of conditions in various colleges, many of which he had visited officially. We must have Church

chaplains at each. At Harvard 36 per cent. of the students come from Church families; at Yale 27 per cent., and at Princeton 16 per cent.

How can we do most effective work in the home? The only point of contact between the Church and the home is the child. We have 51,000 teachers. We have 500,000 children. These teachers

the Church must vitalize. That is a large part of the board's work. The teachers must in turn vitalize these 500,000 children and send them as missionaries into the homes.

People to-day are sermon-hardened, as they are hardened to the newspapers and lecture courses. But they will respond to the call of the child. Therein lies our opportunity and our work.

California Diocesan Convention and Dedication of Cathedral Crypt

TWO great events stand out when one attempts to sum up the convention week of 1914. The first was the opening of the crypt of the Cathedral in San Francisco; and the second was the benediction of the new St. Luke's Hospital.

Tuesday, January 27th, was a beautiful day, after almost a month of storm and stress in the way of weather. The clergy formed in procession in the temporary diocesan house—about thirty-five in number. The members of the House of Churchwomen, about three hundred strong, joined the procession as it moved past the building which has been used as the Pro-Cathedral, and which now will be known as Grace chapel; then as the procession moved along Taylor street past the Divinity School of the Pacific, about one hundred lay members of the convention took their places after the ladies. The choir of the Cathedral met them at the door of the crypt, and after the opening prayer, by the secretary of the convention, the procession of nearly five hundred moved up the aisle, singing "Rejoice, ye pure in heart." The choir, the clergy, and the laymen found seats in the choir stalls, the ladies in the front seats of the nave, and then the remaining space was filled by a congregation that numbered nearly one thousand all told. It was a great occasion for the Church in this city, marking the beginning of the realization of the hopes of the Bishop.

The whole convention was an object lesson of the usefulness of the Cathedral idea. It is true we have only the crypt; but it is roomy, and bright, and cheerful; the acoustics are good; and everybody at once felt at home therein.

The Bishop welcomed the convention within the "true and solid Cathedral walls." "Rock manhood we instinctively feel must have real rock base," he said. "We may here experience that keen satisfaction of the substantial in fabric as typical of that 'Foundation of God' that 'standeth sure.'" This "Founders' Crypt" is the first unit of the Cathedral plan. "In great part the funds for the erection of the Crypt have been provided as memorials of those who have been active in the origins of our Church and Commonwealth in California." All who had assisted are denominated "founder," and all are to be commemorated in a bronze tablet on the wall. This "Founders' Crypt" is erected without debt, and will serve as the Cathedral of the diocese until the main structure may be reared above it.

The Bishop then gave a charge on "The Progressive Pastor," urging upon the clergy the duties that grow out of the pastoral relationship. He urged a survey in progressive efficiency for each priest and parish, in the form of questions, which are printed on another page.

The Bishop recalled also the lay responsibility in a parish, particularly for the financial affairs; and then spoke of the progressive unity of the Spirit, in the Church.

Perhaps the highest note of the whole week was reached on Tuesday evening at the missionary meeting, when the Crypt was filled to its capacity with about 1,600 persons, and when the missionary key-note of the whole week was struck. A combination of choirs of San Francisco and vicinity filled the choir stalls with 284 singers (by count), and every available seat and standing space was occupied in the great building—the estimate being about 1,300 in the nave and aisles. It was a missionary mass meeting. First the Japanese priest, a graduate of the Church Divinity School of the Pacific, made a short address, and then gathered some 15 or 20 Japanese young men around him and they sang "From Greenland's icy mountains" in Japanese—the first time Bishop Heber's hymn was sung in that Crypt. The hymn was written in 1819, and then the wildest dreams of missionary enthusiasm included Greenland and India, and Africa; Japan and China were unthought of as missionary possibilities apparently. This is an indication of the progress of the century in one direction at least.

Then the Chinese priest, another graduate of this Divinity School, made an address telling of his work, and then he gathered some thirty or more Chinese children and young men and women about him, and they sang in Chinese, "Jesus shall reign where'er the sun"—thus making a double object lesson of real missionary activity. Then the Rev. D. R. Wallace, priest in charge of the Afro-American congregation of St. Augustine's, Oakland, made an address,

and his choir was also in the procession. Then followed an address by the Rev. J. P. Turner, priest in charge of the Cathedral Mission of the Good Samaritan, San Francisco.

The whole meeting was a missionary exhibit of the work the Church is really doing in this city in an effort to reach some members of the various races that are with us in this city by the Pacific. This was the key-note of the whole week; the effort to make the Gospel real to those who know it not; the effort to help somewhere.

The Convention declined to go on record as in favor of any particular measure of legislation. But through all the reports and addresses there ran this continual thread of an earnest conviction of the necessity of doing what we could to inspire men to the higher ideals and the higher living. The report of the social service commission is a notable document; and the address of the Rev. C. N. Lathrop on Commercialized Vice and Penal Institutions dealt with the whole subject in very direct and positive language. The convention declined to pass a resolution concerning the use of intoxicating liquors, but the condemnation of the saloon was outspoken and unequivocal. The convention was unmistakably positive as a righteous force; but its whole attitude was to leave the working out of definite measures of reform to bodies specially charged therewith.

The reports of the committee on the state of the Church, and of the committee appointed to investigate certain conditions of Church life showed a careful study of the situation, and a facing of some of its difficulties.

The convention was glad to express its sympathy with members detained by sickness or infirmity; and also sent congratulations to the Bishop of Sacramento, who was at that moment celebrating the fifteenth anniversary of his consecration.

The attendance of lay members of the convention was larger than in any convention of the last twelve years. There were also twelve visiting clergymen from various dioceses, including Bishop Sanford, and at least one distinguished layman, Mr. John E. Baird, of Philadelphia. The Rev. Arthur R. Gray, educational secretary of the board of missions, the Rev. Carroll M. Davis of St. Louis, and the Rev. Mr. Mitchell, their travelling companion, were among the visiting clergy. They sailed for Japan on the day of the opening session.

Two new parishes and one new mission were admitted into membership with the convention: the Church of the Incarnation, San Francisco, which is an offshoot of Trinity Church, and starts out as a full grown parish, having had no organization as a mission other than as a part of Trinity parish. St. Peter's parish, an offshoot of St. John's parish, Oakland, under the rectorship of the Rev. Edgar F. Gee; and the mission of Christ Church, Los Altos, a new settlement in the foothills of the Santa Cruz mountains between Palo Alto and San Jose. The Rev. W. H. Hermitage is rector of the Incarnation, San Francisco, and the mission at Los Altos is under the care of the Cathedral staff.

There were certain amendments made to the canons, but they were not of general interest, being confined largely to routine matters.

The social service commission reorganized according to the plans of the commission of the General Convention; and the committee on Church charities was replaced by a commission on Church charities, which shall be in continuous existence, and will have opportunity to study and report intelligently upon the condition and work of the various institutions within the diocese.

The convention grouped the work of the board of missions, of the board of Christian education, of the social service commission, and of the commission on Church charities—all of them—under the title of Church extension, and then authorized an apportionment of \$12,000 to cover the legitimate expenses of them all. This recognizes the financial necessities of the boards created by the convention, and at the same time does away with special appeals for their support.

The elections were as follows: The Rev. M. D. Wilson was elected secretary for the nineteenth time; the Rev. W. A. Brewer was elected registrar for the fifteenth time; the Bishop reappointed as chancellor Mr. James Potter Langhorne; the Standing Committee remained as last year with the single exception that Mr. W. A. M. Van Bokkelen declined reelection, and Mr. George A. Pope was put into his place: in the Board of Missions the only change was the substitution of the Rev. W. H. Cambridge for the Rev. G. M. Cutting; in the Board of Christian Education the only change was the putting of Mr. J. S. Wallace in the place of Mr. George H. Hooke; the Board of Directors of the Corporation of the diocese remained as last year; the elec-

tion of the delegates to the Primary Synod of the Eighth Province caused the taking of five ballots, and resulted in choosing the Ven. John A. Emery, the Rev. F. W. Clampett, D.D., the Rev. E. F. Gee, the Rev. H. H. Powell, D.D., Ph.D., Mr. A. C. Kains, Mr. R. M. J. Armstrong, Mr. W. A. M. Van Bokkelen, and Mr. Vincent Neale.

There were, of course differences of opinion on the floor of convention; but the absence of bitterness was perhaps best shown when the treasurer of the diocese, Mr. W. A. M. Van Bokkelen, after twenty-five years of most faithful, efficient, and productive service desired to be relieved from the position. He has often criticized the members of the convention, both clerical and lay, when he saw things that did not square with his ideas of right and justice; but when he wanted to withdraw he was made to feel something of the love and respect which the whole diocese feels for him. Those who have known him longest and most intimately spoke their feelings; and if he does go out of office, he goes with the confidence and love of all with whom he has dealt through all these twenty-five years, knowing that he has left his impress on the whole life of the diocese, financial, canonical, architectural, and devotional. He can go out of office knowing also that he has left his mark on the life of the American Church, for twelve dioceses have adopted with some modifications the California plan of assessments, and the California plan was the plan of Mr. Van Bokkelen; for whom we pray most earnestly, "*ad multos annos, well-beloved.*"

St. Luke's Hospital, the benediction service of which was held on Thursday, represents the largest single gift made in the history of this diocese, and is notable for its size for any diocese in the land. The estimate then was that it would cost about \$400,000. This has been added to by the donors until the total now exceeds \$600,000. The donors are Mrs. Louis Findley Monteagle of San Francisco, who gives one-half the cost in memory of her uncle, Mr. Calvin Paige, a sometime well-known citizen both of San Francisco and New York; the other half of the expense is borne by Mrs. Whitelaw Reid and Mr. Ogden Mills, daughter and son of the late Darius Ogden Mills, a name well remembered in New York. This hospital was opened for the reception of patients on St. Luke's Day of 1913. A beautiful Gothic chapel has been built and a contract has been signed with the Austin Organ Company for a pipe organ. A private water supply has been provided, the analysis showing the purest water ever found in or near San Francisco. The grounds have been laid out by Mr. McLean, the landscape gardener of Golden Gate Park, and a tennis court is to be provided for the nurses. The hospital needs endowment. The plant has cost over \$600,000, but it has very little endowment, and no hospital can do its share of free healing without the background of financial endowment.

A PASTORAL SURVEY

IN his charge to the diocese at the recent annual convention, the Bishop of California recommended to each of the clergy that he take a survey of his pastoral work and of his relation to his parish, asking of himself the following questions:

"1. As a pastor in active charge at the present moment, have I, from my personal visiting or otherwise, even an approximate knowledge of the number of unbaptized children or adults, or those unconfirmed, or communicants who do not communicate in my congregation? Even the alert life insurance or sewing machine agent is keen about having a canvass and memorandum of availables who have not what he wishes to furnish them.

"2. Have I any systematic or check system to keep me up to my methodical calling on my parishioners by which I can tell 'by the book' whether or when I have called upon all of my congregation, or is it a merely desultory going about, with no record kept, some called upon several times, and a good many not at all? Can I honestly say to myself, 'I have faithfully and by the record endeavored to reach all my people the last year, or the last two years, or at all'? This irregularity, not to say neglect, causes more arraignment of the clergy for the lack of methodical and responsible habit necessary to ordinary business, than any other.

"3. In my calling, have I aimed at some result with study of the individual and prayer over it, and made progress in getting real, heart-to-heart relations with my people? Or have I been satisfied with mere perfunctory discharge of duty, that I may cross it off the list as done? The physician has to study and prescribe for each individual, as well as call.

"4. Are there any of my flock to-day that are yearning to find in their clergyman a true confidant and adviser in their heartaches and life puzzles, but who have looked me over at a distance and do not read in my attitude towards pastoral sympathy and interest the kind of man they wish to approve? And how many really spiritual conversations have I had with individual members of my congregation the last month, or the last year? So far as the things they have at heart or on their mind,

which would impel them to open their real lives to me, are my people and I going on year after year as practical strangers?"

CONSTRUCTIVE UNITY

BY THE REV. EDWIN F. KEEVER,

*President Evangelical Lutheran Synod of New York
and New England*

THE sentiments contained in this communication were expressed recently by the undersigned to a clergyman of the Episcopal Church, who suggested that they be repeated in a communication to your progressive periodical.

The writer has read some of the tracts on "Faith and Order" and other articles which advocate Constructive Unity in the Church. Perhaps, as is proposed, a purely informal discussion of the subject may reveal to us some of the points of contact which actually exist among the various Christian denominations. Protestantism seems to have developed to an extent from the exercise of the Teutonic mind on religious truth; and hence may be characterized as analytic and individualistic. Romanism, on the contrary, is synthetic, inclusive, institutional, and imperialistic. The conceptions of unity held by these two branches of Christendom differ fundamentally. It is to be seriously doubted whether the Protestant denominations will ever coalesce sufficiently to present the glittering shell of apparent external unity, such as we observe in the Roman Church.

Now several plans have been advanced as bases for union or unity among Protestants. But usually these have been the denominational symbols restated in modified terms. Such propositions are naturally regarded by many as insincere; or at least they have not proved acceptable. The Lutheran Church could with just as much propriety propose the Augsburg Confession as a broad historic basis, since that was the first official confession after the inauguration of the reformatory movements in the Western Church, antedating even the Roman symbols of Trent. What adds to the importance of the Augsburg Confession is the fact that it was a proposed basis for the preservation of the unity of Western Christendom.

A discussion of the diversities of Protestantism naturally suggests as the first question—Why and Whence? That is to say, if we are to set on foot a movement resulting in the bringing together of institutions which have preserved an independent existence for years, and even centuries, we must perforce ask—What was the originating cause of these institutions? We must trace the historic lines of cleavage to their point of departure, or, if you choose, to their point of contact. The writer sincerely believes that such a point of contact can be found between the Anglican and the Lutheran Churches in the *First Prayer Book of Edward VI., 1549*. It is a splendid order of worship from the historic and liturgic viewpoints. It preserves almost intact the Chief Service and the Morning and Evening Offices of the Western Church. A joint commission consisting of representatives of the Episcopal and of one of the Lutheran general bodies might very well, upon this basis, discuss the formulation of a Common Service. Such a negotiation would involve a consideration of all the points of difference, as well as the points of agreement between the respective Churches. It would of course reveal how far apart the two Churches are doctrinally. The very first rubric in the "Ordre for Mattyns" contains the word "Priest." Here would arise at once a discussion of the three orders of the Ministry. The validity of the English orders would not materially affect a Lutheran, since if he were to regard episcopal ordination as necessary he would not be under the necessity of going outside his own Church to secure it. However, these difficulties could be postponed until the Ordinal should come up, at the close of the book.

Perhaps if the rubrics were ignored, the Order of Matins, Vespers, and the Holy Communion could be agreed upon with almost unanimity. A safe working principle would be *the retention of what is found in the Latin formulas except such parts as contain teachings contrary to Holy Scripture*. Thus in First Edward VI. in the chapter "Of Ceremonies" we read, "Some (ceremonies) entred into the Church by indiscrete devocion, and suche a zele as was without knowledge, and for because they were winked at in the beginning, they grewe dayly to more and more abuses, which not onely for their unprofitableness, but also because they have muche blynded the people, and obscured the glory of God, are worthy to be cut away, and

cleane reiected." From the same interesting chapter another passage on the ancient ceremonies: "For in suche a case they oughte rather to have reverence unto them for theyr antyquitye, yf they wyll declare themselves to bee more studious of unities and concorde, then of innouacions and newfanglednesse, whiche (as much as maye bee with the trewe setting foorthe of Christes religion) is always to be eschewed."

Much more might be said in commendation of this beautiful English liturgy, but we forbear with the mere suggestion as to what a splendid function it could be made to serve. However it should not be inferred that the use of a uniform order of worship by two or even more Churches would constitute an organic union. The scientist contends that the usual course of development is from homogeneity to heterogeneity. But who will gainsay that the adoration of a common Christ, through the medium of common prayer, giving expression to a common faith, is a consummation devoutly to be wished within the now-much-divided Holy Catholic Church?

Is there anyone within the Episcopal Church who concurs with the above? In the suggestion here made the writer presents no more than a personal view.

"DEARLY BELOVED BRETHREN"

By MRS. MALLORY TAYLOR

DEARLY BELOVED BRETHREN:

HERE are a few facts in regard to our Church we all well know in the abstract, but which are rarely thought of from a concrete point of view.

One is that every baptized person—man or woman—is a member of the missionary society. The second fact is, that the Board of Missions is really the Board of Managers or Trustees of the Men's and Women's Missionary Society.

Everyone will agree with these two statements. It naturally follows, then, that the Woman's Auxiliary is really an auxiliary to the Board of the Men's and Women's Missionary Society; the United Offering being a very important branch of said auxiliary. The question that naturally arises in the mind of every unprejudiced reader is: "Where are the men?"

At the last Triennial the Woman's Auxiliary reported \$261,368.91 in money and the United Offering reached over \$300,000.

Where are the men?

In these days, when everything from trusts to bootblacks is organized, why are not the Churchmen banded together in an auxiliary to the Board of the Men's and Women's Missionary Society? Why is it not as necessary and incumbent on them as on the women?

I asked this question of several clergymen at the General Convention in New York, and they immediately cited this church and that, individual cases coming under their cognizance. But an epidemic is not composed of sporadic cases, and what the Church needs and must have is an epidemic in missionary work and interest. Even China seems to be setting us the example, for we read in the report of the Bishop of Shanghai for 1912-13:

"The meeting of the Men's Auxiliary was held at St. John's in October, 1912, and that of the Woman's Auxiliary in May, 1913. Both societies continue to increase in numbers and interest and to show greater yearly contributions. The Men's Auxiliary supports the Quinsan work, a station half way between Soochow and Shanghai, which they have opened as their contribution to the general work of the mission."

If the men would do their part as they can do it, and have a similar organization to that of the women, so that the poorest man will be reached and interested, the Board of Missions would not feel obliged to turn to the women for help in raising the apportionment; the missionary coffers would be full and running over; a Bishop's wife would not have to appeal to the United Offering—which is raised by women for women—to erect homes for Missionary Bishops, as was done in New York.

The women, in addition to their missionary endeavors, in most places bear the brunt of the parochial work. A lady, before the service in one of our prominent churches, began explaining the objects of interest to a friend, saying: "The Ladies' Sewing Society gave the carpet and reredos, the pulpit, altar rail, credence table, and lectern." The friend interrupted her, asking: "Where are the men?"

But the men say: "The women give *our* money"—which has a smug, generous sound. Great liberality, forsooth! The

women enjoy giving, so we kill two birds with one stone, indulge and please our wives, and also contribute to the good cause.

The true facts, in more than the majority of cases, are that the women give in spite of the men. An earnest woman will go without things she needs, not to mention the articles she desires, and will haunt the bargain counters to save enough from her pittance to give to God's work. I think, if I were a man, I should feel very small, and blush to hear a joke on the subject of the bargain counter!

Thou man, whomsoever thou art, that judgest, do you give your wife, to spend for herself, the amount of the salary you would have to give to a housekeeper as competent and willing as she? Surely, the laborers are worthy of their hire.

We hear in the distance the hoary sentence, coming down the centuries: "What's mine is hers." Yea, verily, in the abstract; but generally speaking, when *meum* gets through with what he needs and wants, there is not an unlimited abundance left for *tuum*. One thing is positively certain, no man was ever impoverished or even inconvenienced by what his wife contributed to missions.

A gentleman at the Triennial in Cincinnati made a statement that caused much laughter at the moment, but held a vital truth which the delegates seemed relieved to be able to pass over thus lightly. He said: "It is time the men stopped hiding behind the magnificent figures of the women."

Supposing the next time, dearly beloved brethren, you repeat "we have left undone those things that we ought to have done," you realize that that includes missions as well as other things, and call to mind the words of St. Paul: "He that knoweth to do good and doeth it *not*, to him it is sin."

Oh, dearly beloved brethren, when will you come into your own?

THE CHURCH'S INVITATION

THERE ARE several letters on my desk which have come in the week's mail and which seem to me very encouraging. They all acknowledge an element of disbelief, one way or another, in certain things for which this Church stands, and each writer wishes me to know what he doubts or rejects so that we may not regard his presence at the services in St. George's as an evidence of unquestionable acceptance of everything. I say this is encouraging because these new friends who have honored me with their letters, might easily have been out of a church altogether, and they seem to enjoy coming to St. George's because it is "broad and tolerant," they say. How strange that anybody who has read the life of Christ, should expect a church to be anything else! I wish I could see personally everyone in New York who is outside of a church. I would invite him to St. George's. I would tell him that the churches stand for what they believe to be the highest things in life, and their fundamental object is to help. I would tell him to come, with whatever faith he has, no matter how developed or diverse, and no matter how little, but I would advise him to make that little work for a living, and try to do what we try to do—just help. I have seen this plan work wonders. I have known of many transformations in people's creeds and characters by the incoming of the "out of sympathy" folk, who got happiness because they gave helpfulness. There are very many hearts and homes that would be far happier to-day if they could get in touch with some church and form the habit of serious, simple religious thinking. Nerves and habits give people a lot of trouble these days because their souls never troubled them enough. The invitation of any real church is, "Whosoever will, let him come."—*Rev. Karl Reiland.*

WE WANT to fight meannesses. Nothing so surely weakens personality, and so destroys fidelity as to act a mean part toward another or toward a worthy cause. It is meanness that kills genuine love. It is narrowness that kills enthusiasm. It is the entertaining of a cramped judgment that destroys hope. And when these are gone, one after the other, the power of fidelity ceases, and man has lost his crown. The whole thing is inevitable. The picking, complaining, grumpy, critical creature can no more be faithful than water can run up hill. The early good has all been frozen out. The genuine cheer has dried up like a stream in the desert. The only chance lies in a new birth, which shall be such a revolution that nothing of the old shall be left. Oh, let the big cheeriness of health and joy come to the front when you are tempted to be mean, and little, and contemptible, and fight for mastery! Think how good God is, how full of beauty His world is, how fine it is to live, and work, and grow, and how much can be done even in a short life to send glory down the ages—and then see how Fidelity leaps to the front, how Loyalty sings its triumphant song, how the early promise becomes the later fulfilment. The bigger a man's character, the nobler will be his treatment of others, and the richer his trust in God.—*Sunshine on Life's Way*, by Rev. Dr. Floyd W. Tomkins.

WORK OF THE AMERICAN CHURCH IN CUBA

By ELTON HOYT

HAVING formerly lived in Cuba for several years, in the eastern end of the island, and having recently made a short trip there again, I think a short account of the work of the American Church in the island may be of interest.

As you are probably aware, under the wise administration of Bishop Knight, a beautiful Cathedral has been built in a favorable location in the central part of the city, so located that it can reach the large transient American visitation which comes during the winter to Havana, and also reach the resident American population and, to a considerable extent, interest Cubans in the work. The Cathedral is built in the Spanish style of architecture most appropriate for the city in which it is located.

The exterior is very rich. The interior is plain, but very Churchly, and a new reredos has recently been consecrated which is really magnificent, covering the whole end of the sanctuary from the top of the altar to the roof. This is a memorial, as I understand, for Bishop Whipple.

The Cathedral is always open and a polite sacristan is always there to give information to strangers. There is no Dean of the Cathedral at present, but the Rev. W. W. Steel, Archdeacon of Cuba, is acting in that capacity, as well as doing his other work. He also is assisted in his Cathedral work by a native Cuban priest, the Rev. F. Diaz Volero.

I might add here that all the adornments of the Cathedral are Churchly, and the services are of a distinctly Catholic character, as I understand is the case in all of our churches in Cuba. It certainly was so in the little church in Santiago de Cuba where I used to attend and where the communicants were largely Jamaicans, with some Cubans of course.

I was not in Havana on Sunday and so could not have the great pleasure of attending the celebration of the Holy Eucharist, either the Low celebration or the High. I am told they have a congregation at the English services of something like 350 to 400 people, with a vested choir, and that the Archdeacon uses the full vestments at the celebrations.

I met the Rev. Sr. Volero on my visit to the Cathedral and he told me that that night if I would come out to another part of the city, called Jesus del Monte, I could attend the Evensong service at half past seven, in Spanish, and also see the fine plant that the Church has out there.

So that evening I went to the service and was delighted with the order and the beauty of it. Having lived some time in Cuba, I have a working knowledge of Spanish, so that I had no difficulty in understanding the sermon and could take part in the service.

The chapel is very pretty and very Churchly in all its appointments. There was a surpliced choir of boys, whose singing was more than ordinarily good. There were a great many children in the church at the service with their parents, and the whole effect was most beautiful.

I have lived long enough in Cuba, and seen the effect of the Protestant missions, to appreciate thus the stately services of the Church and the way they minister to the needs of the people. Protestantism goes down there, sending, to a large extent, uneducated and ill-equipped missionaries who know practically nothing of the Roman Catholic Church, except to hate it; who unsettle the minds of the people with their ancient faith, and substitute a barn-like structure as a place of worship, with a pulpit only, with most indifferent evangelical, so-called, hymns in tolerably poor Spanish. The main preaching is a bitter and ignorant attack on the Roman Catholic Church. I heard such a sermon as that in Santiago, where I have a friend who is a minister of one of the denominations, and whose assistant preached. I went to the service out of respect to my friend, whom I very highly regard, and could not help thinking all the while, "What are these people giving the Cubans in exchange for what they are taking away from them?"

The method of work of our Church is, of course, entirely different. We are in no sense fighting the Roman Catholic Church there, but are simply ministering to our own people and to such Cubans as have no religious connections—and their name is legion—and who are attracted to us. I am not defending the Roman Catholic Church particularly there. My observation was when living there that on the whole they were doing as well as they could under the circumstances. Of course they have some priests there who are not what they should be, but they are improving in the character of the men, in my judg-

ment. Cuba and the Philippines used to be a dumping ground for unworthy priests from Spain, if I may use such an expression, many of whom should have been unfrocked at home, but were sent to Cuba and the Philippines to get rid of them. In many respects, in my judgment, the Roman Catholic Church is doing very good work in Cuba to-day and one which certainly could not be done by the Protestant denominations if left entirely to take its place.

Our Church is doing a distinctive work of its own, without antagonism and without bitterness, and the effect wherever it goes is most excellent.

On the following day Archdeacon Steel took me to the Church school out in the Vadado, the most beautiful residence part of Havana, where they have leased a very handsome, spacious mansion for their school purposes, and have a very nice house adjoining, which they have also leased, for the lady teachers. Of course it was absolutely necessary for us to plant our school in the very best locality in the city and the results that have been obtained amply justify the expenditure. We have another excellent school in the locality, called Jesus del Monte, which ministers equally well to a different character of population, where they have a large number of pupils. I was at this Vadado school at the opening exercises, and the head master, the Rev. Mr. Gibbons, was conducting a short service in English with a little exposition of some scripture texts. There must have been some two hundred children there from some of the best families in Havana among the Spanish, and I am told that almost all of the American residents send their children there to school.

I then went round with the Archdeacon and the head master to the different class rooms and was very much impressed with the fine methods of teaching that they have there. In its ultimate influence on the best families of Havana, this school alone, in my judgment, will be worth the whole cost of the Cuban mission. I am told by the Archdeacon that the headmaster, Mr. Gibbons, is peculiarly fitted for his position, both as an administrator, an executive, a teacher, and in his financial capacity.

I had the pleasure of dining that night with Archdeacon Steel and his charming wife. Mr. Steel is one of the best examples of our cultivated, most intelligent priests; a man of the utmost refinement, evidently having lived all his life in the best society, and yet who is willing and glad to expend his effort and time and give the benefit of his learning and ability to this work. And yet some people say, "What are missions doing?" Well, there are missions and missions. I myself do not think very much of what certain classes of missions are doing in Cuba, but I do think most highly of what our Church mission is doing in the education of the young, in the introduction of our majestic Anglican service, so well calculated for a people who can only be reached successfully with a service which is full of beautiful ritual and stately forms; in the unconscious influence that we certainly do exert upon the Roman Catholic priests there.

Here let me say that the Roman Catholic Church cares very little for the Protestant bodies, but they do, I believe, have a very decided respect for our Church, and the influence of our priests in the island is undoubtedly having a beneficial effect on them.

My whole impression from my visit to the various missions in Havana, and my meeting with the cultivated, charming, and devoted gentlemen and ladies who are so cheerfully and unselfishly giving their time to the work of the Church and of education, was one of hopefulness and uplift. They certainly did me a lot of good, at all events, and brought home to me the great fact of how many noble men and women are working in all parts of the world in our beloved Church to extend the cause of sane and reasonable religion, good manners, culture, and high education, and what an example they set to all of us of unselfishness and true Christ-like spirit.

Another thing I am satisfied of is, that every dollar that has been spent, or is being spent, in Cuba, is spent with the greatest wisdom, and that the mission there deserves the cheerful assistance of all who are anxious for the spread of our ancient but at the same time modern and most enlightened faith.

FRIENDS may, and indeed in almost all cases must have secrets from one another. As to their own secrets it is for them to judge whether to preserve them or not; but as regards those of others they have no such right.—Lubbock.

SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

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

SOCIAL SERVICE WORK AMONG ROMAN CATHOLICS

CHERE is a very considerable amount of work being done along social service lines by Roman Catholics, but these activities have not yet been centralized, though the tendency to do so is becoming more marked every year. The first work of the American Federation of Roman Catholic Societies was to bring the various organizations together in annual convention. That has been accomplished. Now it has created a Social Service Commission, not to do any work of organization, but to endeavor, first of all in a literary way, to develop the Roman Catholic philosophy of social service; and secondly, to bring about conferences of existing social work; and thirdly, to lead to the establishment of a federation school of social service and to arrange national lecture courses on social work, etc., etc.

In the opinion of the Rev. Peter E. Dietz, secretary, the best accomplishment of 1913 is the public opinion created in a great many of the leagues of Roman Catholic women toward the centralization of their social works.

The Social Service Commission has issued the following pamphlets: No. 1.—“The First Catholic Social Service Conference,” 48 pages; proceedings of the Conference held during the convention of the Federation at Louisville. No. 2.—“Socialist Science Bankrupt,” 16 pages. No. 3.—“What Shall Our Catholic Societies Do?” 36 pages. No. 4.—“Relations Between Employers and the Employed,” 16 pages. No. 5.—“Why Socialism is Opposed to the Trade Unions,” 36 pages. No. 6.—“Need of an Organized Christian Force in American Labor Movement.” No. 7.—“Woman’s Suffrage, A Social Problem,” 48 pages. No. 8.—“Who Lies?” No. 9.—“The Christian Manifesto.”

The secretary of the Commission is the Rev. Peter E. Dietz, 503 Murray avenue, Milwaukee.

UNIFORMS FOR POLICE—AND FOR OTHERS

Mayor Harrison, of Chicago, recently requested the chief of police and all other commanding police officers to appear in uniform while on duty. As Dr. Graham Taylor said in the *Chicago News*, this was in line with the “toning up of the department.” He pointed out how headquarters at every police station will profit by the change, “putting a premium on uniforms instead of plain clothes”; rather an interesting tribute to the effectiveness of uniforms from a Congregational clergyman! The Doctor’s psychology is sound however, and his commendation is based on long experience. The moral effect of a policeman in uniform is far greater than the average man appreciates. It is an outward and visible mark of the fact that he is the representative of the police power of the community. It at once identifies him, subconsciously, but none the less effectively, with the whole administration of the police force. In other words, the same argument adduced for keeping policemen while on duty in uniform can be advanced in favor of the clerical clothes worn by priests. Clothes do not make the man, to be sure; but they identify the man, and that is one secret of the effectiveness of uniforms.

SOCIAL SERVICE LEAGUE IN PORTLAND

An “Episcopal Social Service League” has been formed in Portland, Ore., for these purposes:

1. To provide a social service ministry in the Good Samaritan Hospital with the main object of establishing a convalescent home.
2. The same ministry, as need requires, in the city generally with the chief purpose of establishing a reading room, or other agency, for getting in touch with the homeless and churchless population of Portland.
3. To provide the services and other ministrations of the Church in the city and county institutions and elsewhere as opportunity offers.
4. To maintain a fellowship which will befriend and protect the stranger, especially of our own communion, until he or she has been transplanted and taken root in the Church in Portland.

In brief, this league is organized to make the ministry of the Church and all she stands for “not the unmeaning and empty name

it is to many, but a real and vital fellowship ‘unto the least of these—the hungry, the thirsty, the naked, and the sick, the prisoner and the stranger’—our unfortunate brethren to whom the Master bids us minister in His Name.”

BOOKS ON SOCIAL SERVICE

Here is a list of books prepared by Secretary Crouch, of the Joint Commission on Social Service, dealing with various phases of the social problem and from various points of view:

- American Social and Religious Conditions.* Charles Stelzle. (Revell.)
- Attitude of the Church Towards Social Problems, The.* Rev. G. W. Hockey.
- Christian Reconstruction of Modern Life, The.* Charles H. Dickinson.
- Christian Unity at Work.* Edited by Charles S. Macfarland.
- Clergy and Social Service, The.* Very Rev. W. Moore Ede, D.D.
- Country Church, The.* Charles O. Gill and Gifford Pinchot.
- Message of Christ to an Age of Unrest, The.* Rt. Rev. F. A. Knox, D.D.
- Our World.* Rev. J. Strong, D.D.
- Religious Revolution of To-day, The.* J. T. Shortwell.
- Social Idealism and the Changing Theology.* G. B. Smith.
- Social Obligations of a Christian, The.* Rt. Rev. Charles Gore, D.D.

A SOCIAL SERVICE MISSION IN OREGON

The second of a series of conferences on social service—a new kind of mission—was engineered by the Rev. Messrs. Henry Russell Talbot and Frederic K. Howard, in the diocese of Oregon and members of the Social Service Commission, in St. George’s parish, Roseburg, Oregon. The mission began on Saturday evening, and closed Monday evening. The opening addresses dealt with the transition from “Passing Individualism” to “Coming Socialism”; the closing addresses considered the application of Christianity to the corporate problems of our national and community life. The individuals and societies of Roseburg took an active interest and part in the conference and as a result decided to take steps to organize a social service league in their community.

TUBERCULOSIS SANITORIUM FOR INSURANCE EMPLOYEES

A tuberculosis sanatorium for its employees has been established by the Metropolitan Life Insurance Company of New York. When it was first suggested that such an institution should be provided for out of the funds of the company, there was some question as to its right to follow the suggestion. So an opinion was sought of the Appellate Division. In its endorsement of the scheme, the court said: “The reasonable care of its employees according to the enlightened sentiment of the age and the community is a duty resting upon it, and the proper discharge of that duty is merely transacting the business of the corporation.”

THE PROBLEM OF OUR CITIES

“The growth of cities in America is causing the inhabitants to live like ants,” declared the civic secretary of the Chicago City Club at the Cincinnati Housing Conference. Crowded conditions in the larger cities, he said, necessitated large buildings, where human beings swarmed, and require burrowing into the ground to give them means of transportation to and from their places of business. His plea was for garden cities which provided light, air, land, and a reasonable amount of the amenities of home life, which are now being denied to thousands in our cities on account of crowded conditions.

“SICKNESS INSURANCE” is one of the questions discussed at the Washington meeting of the American Association for Labor Legislation. It was considered under the following heads: “The Practicability of Compulsory Sickness Insurance in America”; “Sickness Benefit Funds Among Factory Employees”; “Trade Union Sickness Insurance.”

CORRESPONDENCE

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

THE NEED FOR RELIGIOUS EDUCATION

To the Editor of *The Living Church*:

THE increasing depravity of children and young people is a sad fact which is receiving widespread attention. The children's courts are crowded, and the gangs of rowdies and gunmen who terrorize entire neighborhoods are composed of youths in their teens or little beyond them.

Many theories are advanced to explain a condition so full of menace for the future, but the most obvious is seldom referred to.

The omission of Bible study from the public schools is bearing legitimate fruit. In a vast number of cases children are entirely unaware of any distinction between right and wrong. They know that if they do certain things they must elude the vigilance of the "cops" who will swoop down on them and condign punishment will follow, but of any moral obligation involved they have not the faintest notion. Only those taught in Sunday school or privately, and these are a comparatively small number, are familiar with the Commandments of the Decalogue, to say nothing of our Lord's own instructions. The Ten Commandments, in large type, should be conspicuously placed in every school-room, and the children obliged to memorize them. It is cruel injustice to deprive them of the light, and then hold them accountable because they walk in darkness. They must pay the penalty, but the guilt of their misdeeds rests elsewhere.

As often happens, the West is in advance of the East. If the example of Dakota could be generally followed, reform might be confidently looked for. Otherwise the outlook is threatening, indeed.

Sincerely yours,

New York, January 28, 1914.

EUGENIA BLAIN.

POINTING OF THE CANTICLES

To the Editor of *The Living Church*:

WILL you permit me to ask your opinion on a question of chanting the canticles?

The ultimate authority always apparently invoked in matters of pointing seems to be "The Cathedral Psalter." The only book of this title with which I am familiar is a very small, antiquated volume, published in England some fifty years ago, without any explanation of the principles which guided its worthy compilers in their choice of pointing. To-day this choice appears in many cases inexplicable, especially in its preference for putting the accent on unimportant words and separated from the natural breath-pauses. The seventh verse of the *Venite*, for example, demands the following most awkward performance:

" . . . we are the people of His pasture (*breath-pause*), AND (*accent-pause*) the | sheep of | His hand."

Why should not the breath-pause be combined with the accent-pause, thus:

" . . . we are the people of His pasTURE, and-the | sheep of | His hand"?

Such a reading would at least correspond with the ninth verse: " . . . righteousness to judge the WORLD, and-the | people | with His | truth."

In theory, of course, there is the objection that such treatment produces a false accent in the word "pasture"; but a trial in practice proves that the whole word becomes accented, with a slight dwelling on the second syllable. Such cases seem to be governed by the underlying principle (perhaps not fully recognized) that the accent on a word at the end of the "recitation" of a chant is not a strict metrical and grammatical affair—as it is, for example, in a hymn—because we are not singing metrical music. Or if it be insisted that we are singing metrical music, on the strength of the dictum that the strict *tempo* of the chant begins with the accented syllable, we may state the same principle by saying that a chant can make free use of the subtleties of syncopation, which in a hymn is absolutely barred. The above suggestion, for example, would allot the first beat of the bar to the syllable "pas," the second and third to "ture," and the fourth to "and-the" together. In either view the result is the same—we are not bound to chop out our stress-pauses at certain fixed intervals, but place them where they best fit the sense and swing of the words. Indeed it is in this very elasticity that a chant finds (or should find) its chief and peculiar value. What sense and swing is found in throwing the strongest accent on the weakest words? *E.g.*:

" . . . It is He that hath made us (*breath*), AND not | we

our- | selves: we are His people (*breath*), AND the | sheep of | His | pasture."

Such a performance suggests the struggles of an urchin de-claiming painfully from his first reader, confidently bawling out the shortest and easiest words, discreetly mumbling over the rest, and absolutely oblivious of the gist of the whole. Why could not this be given by combining the breath and accent-pauses, thus reducing the jerkiness by one-half?

" . . . it is He that hath made-US (*breath*) and-not | we our- | selves: we are His peoPLe (*breath*), and-the | sheep of | His | pasture."

It will be found upon analysis that the rule of "good reading" which is the only guide laid down in the all-too-brief preface to the Cathedral Psalter, cannot be applied to such cases. It is true that a good reader would not say "peoPLe," but it is equally true that he would not throw the least stress upon the words so frequently accented in the present pointing. The beauty and meaning of the Canticles suffer severely from the Spartan way in which they are now stretched upon the procrustean bed of the "authorized pointing"—a pointing, be it observed, the rationale of which has never apparently been disclosed. The opening of the *Magnificat*, for example, is almost ruined by the senseless insistence on the preposition FOR. No anthem-setting would be tolerated a moment with such accenting. Cannot the crude *ipse-dixit*s of a couple of generations ago be modified to-day in favor of a more artistic and reverent interpretation?

Yours, etc.,

SAMUEL F. BATCHELDER.

Cambridge, Mass., February 1st.

DEBATE ON SOCIALISM

To the Editor of *The Living Church*:

THROUGH the kindness of a friend, I have a number of copies of a debate, held in New York City, upon a very live issue, entitled, "Resolved, That Socialism is a Peril to the State and the Church"; affirming, Rev. Dr. Hill; denying, Dr. Bouck White; Miss Inez Milholland presiding.

I will gladly send a copy to any one sending me a request and the postage.

Yours truly,

REGINALD S. RADCLIFFE,

Ridgway, Pa.

Archdeacon.

THE NEW MAGAZINE ON EGYPT

To the Editor of *The Living Church*:

KINDLY allow some expansion to the statement in your advertising columns regarding *Ancient Egypt*, the title of a new quarterly magazine published by the Egyptian Research Account (Society) and edited by the renowned explorer, Prof. W. M. F. Petrie, assisted by Prof. Ernest A. Gardner, the eminent Hellenic scholar, and Dr. Allan Gardiner of the Research.

The society has for some time felt the need of just such a periodical to advance the cause of explorations in Egypt and to meet the demand for fresh news regarding the latest discoveries, without waiting for the annual volume, too often delayed for publication. Many, too, will willingly pay the two dollars per annum for such a magazine, but who feel the volume is too costly ("for me," as a scholarly rector writes).

The January number itself verifies its statement that a feature of *Ancient Egypt* will be to make the fullest use of modern facilities of illustration. As many good illustrations as possible will be provided in the text, and also three whole-page plates in each number. Of the eight articles by different writers, that on "Egyptian Beliefs in a Future Life," by Petrie, is a masterly presentation of the subject with twelve illustrations. The prehistoric vase, covering half a page, the jewelry in colors from an ancient site, and the portraits from statues and busts, are all fine embellishments for artistic and historical study. Not the least valuable part of the magazine is the section of "Notes and News" of what the different societies are doing. The volume by Prof. Breasted of Chicago University, *Development of Religion and Thought in Ancient Egypt*, is highly commended in the book reviews.

It is hoped *Ancient Egypt* may be able to pay for itself and not require support from the Research, which needs all its funds for excavation and its volumes. Will not the clergy and others see that public libraries have so interesting a periodical as the one I describe, on their tables?

Boston, February 2, 1914.

Wm. COPLEY WINSLOW.

"PRIESTHOOD AND SACRAMENTS"

To the Editor of *The Living Church*:

YOUR editorial of January 10th, under the above caption admirably goes to the heart of the difficulties surrounding our relations with Rome and Russia. Now while we have made such a fetish of inclusiveness, may it not well be that such an attitude was forced on an unwilling Church by Elizabeth and her ministers? What was once a necessity has ere now been exalted into a virtue. Now that we are conferring with the Christian world to find out our own shortcomings, among other things, let me at least express a hope that the value of our time honored, though rather recent, policy of inclusiveness may be thoroughly examined. There are many who would not be displeased at its abandonment, who, like myself, have used it as a ladder. But as a policy it does not hasten the recovery of our Catholic heritage, and is now a bar to our corporate reunion with the Orthodox East. But whether we decide to retain it or not, our thanks are due to you for relegating it to its proper subordination as a policy and not a principle of our branch of the Catholic Church.

Yours truly,
R. B. NEVITT.

Stockport, Cheshire, England, January 23, 1914.

PRAYER FOR RULERS

To the Editor of *The Living Church*:

IHAVE just been reading your editorial comment on "China's State Religion" in the issue of January 31st. As we are all aware, this reactionary step, as well as so many others in China, was the result of the efforts of the so-called President of the Republic, who seems to be turning back the hands of progress wherever he can. A few moments ago I was reading the Litany in the church, and the thought has come to me in connection with one of the petitions as bearing on this matter of conditions in China. The petition runs, "That it may please Thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and maintain truth."

The question arises why should we limit our supplications to *Christian* rulers and magistrates? The heathen ruler needs such prayers as much as the Christian ruler. All rulers, Christian and heathen, are God's instruments, and all should be prayed for. We have a commission to consider matters of revision in our Prayer Book. This may well be one of the things they may consider needing revision. Why not make the petition read, "That it may please Thee to bless and preserve all Civil Rulers and Magistrates, giving them grace to execute justice and maintain truth." Some change may well be effected along the same lines in the "Prayer for the Church Militant."

ELMER N. SCHMUCK.

Minneapolis, Minn., February 6th.

THE ECCLESIASTICAL DEFINITIONS OF THE STANDARD DICTIONARY

To the Editor of *The Living Church*:

WITH reference to Mr. Vizetelly's criticism of your criticism, and your reply thereto, I venture to submit the following:
1. "Surely no one familiar with the facts claims that the ancient endowments, managed by the Ecclesiastical Commissioners . . . are not endowments in the sense of the word used by the editor of the department."

Yes, the more familiar one becomes with the facts, the more strongly he asserts this very proposition. If the administration of ancient endowments by a commission appointed by the Imperial Parliament brings the invested fund under the head of a "State Endowment," then Mr. Vizetelly's reasoning applies logically to the Charity Commissioners, as well as to the Ecclesiastical Commissioners. Therefore the Ancient Charities of England administered by this body are no longer Charities, they are "State Endowments." I have heard some novel theories propounded as to State rights and possessions, but this is the first time that I have heard, from such an authoritative source, that State control means, in the final analysis, State Ownership, for this is where Mr. Vizetelly's contention undoubtedly leads us.

Mr. Vizetelly is no doubt aware that the *Modern* Endowments of the English Church (no inconsiderable sum) are administered by the Ecclesiastical Commissioners. According to his destructive reasoning, however, the endowments raised for Modern Bishoprics are "State Endowments," seeing that a state-appointed commission administers them. I should regret to have to accept any such conclusion, though if I accept the original statement, I am logically compelled to accept the second.

2. Mr. Vizetelly's airy reference to three Acts of Parliament, any one of which, "depending on the point of view of the editor," may be the "Establishing" Act of the English Church, proves the exact opposite to his proposition. An "Act of Establishment" would have no indefiniteness in the preamble, and it certainly would not be left "to the point of view of the editor" or anyone else to decide what the Act was, and what it was not. The two authorities you mention should be sufficient to convince Mr. Vizetelly of his error.

I would, however, suggest to him that the phrase "Established by Law" which he mentions under "1" is a mutilated phrase, the original being in use from the Prayer Book of 1549 until the Canons of 1603, and reading "The *Liturgy* of the Church of England established by Law." The reasoning is clear; Parliament could not "Establish" an organization which already existed, but it could "Establish" or "set up" a new Liturgy for that organization. How and why the words "The Liturgy of" were deleted is not within the borders of this discussion, but deleted they were, leaving the present abominable phrase to offend the ears of Churchmen, and giving Church adversaries a peg on which to hang their political attacks.

3. The "Regulation" of Tithe by Parliament does not therefore prove "support by the State." The reasoning under "1" applies here with equal, if not greater, force. If Mr. Vizetelly is right, then all the lay land owners of Great Britain who own tithe (tithe, by the way, confiscated at the Reformation) are supported by the State, seeing that their tithe is "regulated" in exactly the same manner as is Church tithe.

If he carries that Doctrine to England and tries to inculcate it there I shall be sorry for his reception.

Yours very truly,
Great Falls, Mont., February 2nd. J. FRIEND DAY.

THE CHOICE OF MISSIONARY BISHOPS

To the Editor of *The Living Church*:

CHE dissatisfaction in regard to the choice of Missionary Bishops, and to sundry other matters, appear to be confined to the home districts within the organized states. The Church at large supports the work in the missionary districts outside of this country, and the present legislation and administration seem to be appropriate for such fields, and appear to give satisfaction.

The term "missionary" as applied to the home districts within the United States proper is misleading, since they are not supported by the Church at large, and do not differ from the organized dioceses either in the character of the population, or the conditions of Church life or work.

The policy of increasing the number of episcopal sees on the basis of geographical areas, without regard to the number of Church people, or their ability to support an organized diocese, has resulted in the establishment of nineteen Bishoprics over the Church in nine states, and portions of nine other states, which are less thickly populated than other parts of the country. Such areas contain but few adherents of our Church, and but a handful of clergymen, so that the additional expense of the nineteen Bishops has to be met by the Board of Missions, to which the home districts contribute in proportion to their numbers and ability.

It is neither just nor fair to class such unorganized dioceses as "missionary" districts, and apply to them legislation and administration appropriate to missionary districts supported by the Church at large.

The Board of Missions appropriates \$718,375.66 to the thirteen real missionary districts, an average of \$55,000 apiece. If similar appropriations were also made to the home districts it would be fitting to call them missionary districts, and to treat them as such.

The board appropriates \$173,845 toward work in the fully organized dioceses, and only \$127,303.44 toward similar work in the home districts, with \$61,700 additional for episcopal supervision, while the home districts raise over half a million dollars (\$573,394.27) toward the maintenance of their own work, and their proportionate share toward the expenses of the board.

Our Church is avowedly attempting to establish itself in these home districts, which can only be accomplished by the voluntary adherence of American citizens in those districts, who are fellow-citizens of the Church people in the organized dioceses, and are quite as capable of managing their own affairs.

American citizens are not particularly eager to become adherents of an organization designated as "missionary" with its suggested equality to converts in the Philippines and Africa, and the almost entire absence of direct contributions from the field toward the support of the "Missionary" Bishops is significant.

American citizens in the home districts are accustomed to select and to maintain the officials of their organizations, civil and secular, and it is not altogether surprising that there should be some dissatisfaction in regard to a method by which the choice of their ecclesiastical superior is confined to a body of non-residents, over one-fourth of whom are entirely dependent upon the Board of Missions.

J. NELSON BARRY.

Spokane, Wash., February 2nd.

THE DIOCESE OF SODOR AND MAN—THE VISIT OF THE MAGI

To the Editor of *The Living Church*:

YOUR issue of January 17th records the death of Dr. Bang, Bishop of Christiania. In the paragraph occurs this statement: "His *History of the Northern Church* gives very interesting explanations of why the diocese of Sodor and Man is now extra provincial in England, belonging neither to Canterbury nor to York."

I am not acquainted with the book here referred to, so am unable to challenge the statement that such explanations are therein given. But it is not a fact that the diocese of Sodor and Man is extra-provincial. It is a constituent part of the Province of York. The Bishop is a member of the Upper House of Convocation. The Archdeacon (*ex-officio*) and two elected clergymen sit in the Lower House, and it sends one representative to the House of Laymen. The Bishop of Sodor and Man has one anomaly attaching to his office, viz. he is entitled to a seat in the House of Lords, but has no vote, and therefore (I presume) no voice in its deliberations. On the other hand he has an important position in the House of Keys—the parliament of the Isle of Man. The island makes its own laws, and the Acts of the British Parliament do not come into force till they have been ratified by the House of Keys.

May I crave further space to refer to another matter? I entirely agree with the contention of the Rev. H. H. Bogert (in the same issue) that the visit of the Magi could not have taken place in the stable where Jesus was born. I am glad he has emphasized the statement of the evangelist, "when they were come εἰσῆλθον οἰκίαν" (the dwelling-house). But how strange it is that artists, poets, writers, preachers, and people generally have overlooked the fact that the Epiphany must have occurred after the Presentation in the Temple; for the very night succeeding the Wise Men's visit, St. Joseph took the young Child and His mother away from Bethlehem, and there was certainly no opportunity after that for the Presentation. But the Presentation itself, together with the mother's Purification, had to be solemnized on the forty-first day after birth (*cf.* St. Luke 2: 22 with Lev. 12: 1-4). Our Blessed Lord must then have been at least six weeks old when the Magi found Him—and more probably was two years old. Is it conceivable that the Holy Family lived all that time in a stable? The day following the birth St. Joseph would have sought out suitable lodgings for his precious charges. Several years ago I pointed this out to the author of that beautiful book, *Ben-Hur*, but my letter was not acknowledged by General Lewis Wallace. I do not know whether he is still living, or whether he may have set his story historically correct in any later edition of his deservedly popular work.

The Vicarage, Buckland Newton, Dorset, England, January 27, 1914. Yours truly,
EDWARD S. FIELD.

PLAYING INTO THE HANDS OF ROME

To the Editor of *The Living Church*:

LET me thank you for your article entitled "Let us have peace." In placing side by side quotations from Dom Gasquet and from *Prayer Book Papers* you have done good service, and have made good your contention that the authors of those papers are playing directly into the hands of Rome. For he whose soul craves Protestantism, can find it everywhere, in every village and hamlet in the land. But he who longs for the ways of the early Church, who is seeking for Catholic faith and Catholic practice, if persuaded that the mother Church of the English-speaking race has apostatized, that she is no longer truly Catholic, such an one has but one refuge, the Roman Communion; for the Greek Church, as yet, is but too feebly represented to count for much.

And so, Mr. Editor, you are right; the authors of *Prayer Book Papers* and the Benedictine Monk are engaged in the same endeavor. Salem, Mass., February 4th. HENRY BEDINGER.

THE KIKUYU AFFAIR

To the Editor of *The Living Church*:

IN reading the many comments and criticisms which the Kikuyu affair and the noble letter of the Lord Bishop of Zanzibar have called forth, I was much struck with the phrase in one of the articles which I read, that the Bishops of Uganda and Mombasa had made "a mistake."

It seemed to me at the moment I read the article, an extraordinary word to use in connection with the grave actions these Bishops have perpetrated, which, if continued in and sanctioned, are bound to lead to the disruption of the Anglican Communion.

Heresy and schism are sins against the Majesty of Almighty God. We pray to be delivered from them as we do from other evils, such as plague, pestilence, famine, battle and murder, privy conspiracy and rebellion. That Bishops, false to their vows to defend the doctrine, discipline, and worship of their Church, should so far unite in worship with bodies of men living in these sins of heresy and schism as also to commit the sacrilege of giving to them the Blessed Sacrament of the Body and Blood of our Lord, seems to me a little more than a "mistake."

Whatever may have been the motives of these Bishops, their actions have caused a grave scandal, and great unhappiness and misery to countless souls. Unity with heretics can never be accomplished so long as they remain in error and live in open opposition to the Church of The Living God. The compromise of Catholic principles for what is, after all, but a vain and empty dream, can never bring down on any movement, the favor and blessing of Almighty God.

GEORGE HAZLEHURST.

THE VOTE FOR PRESIDENT OF THE HOUSE OF DEPUTIES

To the Editor of *The Living Church*:

IT is certainly true that the close vote in the House of Deputies for president proved little as to the exact state of things as to a representative majority in that body. The issue was fairly definite enough as to the Catholicity and Protestantism in the House; and yet there were other elements that counted.

There were few, if any, on the Catholic side, who did not have full confidence in the absolute fairness of Dr. Mann, should he be elected to the chair. So absolute was this confidence in him that Catholics stood ready to vote for him in 1910, in opposition to Dr. McKim, in whom they did not have the same confidence. But Dr. Mann declined the nomination at that time.

Again: Dr. Mann had some very warm personal friends among Catholic Churchmen. One of these friends, a lay deputy from Colorado, not only voted for him himself, but he assured the writer that he personally secured eighteen votes for Dr. Mann, which without him would not have been cast for Dr. Mann. Had those nineteen votes been cast as they naturally would have been without this personal influence, Dr. Manning would have received 261 votes, and Dr. Mann 239, which would have reversed the conditions as to the dominant element in the House of Deputies. As you very rightly say, the vote for the presidency of the House did not determine accurately the complexion of the membership of that body. There was a large fringe of unsettled opinion in the House of Deputies, that could be swayed on the one side or the other by a persuasive, conciliatory tongue. This explains the strong, swaying influence possessed by Mr. Pepper. He swayed the House of Deputies in a Protestant direction in 1907 by the strong assurance of his own personal Catholicity, which the proposed amendment to Canon 19 did not violate; he swept the House at that time for a most dangerous proposition. Fortunately the House of Bishops saved us then, as it saved us in New York, from a very dangerous Protestant innovation, championed by Mr. Pepper. In Cincinnati Mr. Pepper almost carried the House of Deputies for the dropping of the word Protestant from the title page of the Prayer Book. For this variation from the normal, Pennsylvania Churchmen came mighty near dropping him from their deputation last year. This would have been both loss and gain to definite Churchmanship in the House of Deputies. The splendid sincerity of his general Christian character would have been a distinct loss to the House. His is a wonderfully complex personality of grace, charm, and eloquence, which no other man in the House of Deputies possesses. Yet he is a menace to clear thinking.

But to return: If I should be a member of the House of Deputies in 1916, I will vote for Dr. Mann for president, for he is preëminently fair. But chiefly because I prefer to have Dr. Manning on the floor as the Catholic leader. His ability and prudent moderation of speech eminently fit him for that position.

(Rev.) JOHN WILLIAMS.

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

STUDIES ON LITURGICAL ENRICHMENT

To the Editor of *The Living Church*:

IN view of the probable action by the Commission on Revision and Enrichment of the Prayer Book, attention is called for those considering the subject, to some recent English books along the same lines, together with the Proposed Book of Offices presented to the House of Bishops, with important additions recommended by some of the Bishops, to which last, it seems, very little attention has been given by the Church press.

The English books suggested are: *Liturgical Interpolations*, by Rev. T. A. Lacey, M.A. (The Young Churchman Co.), the well-known writer on Ecclesiastical Law; *A Prayer Book Revised*, with Preface by the Bishop of Oxford. Author anonymous (The Young Churchman Co.); and *Some Principles of Liturgical Reform*, Frere.

In the *Prayer Book Revised* many excellent suggestions are made, especially in the matter of Visitations of the Sick, several optional orders being given; some quite generally recognized necessity for rearrangement of parts of the Communion Service; and the restoration of equal vows in the Marriage Service. As the author of this book says, "While praying thus for a really modern revision, we need hardly add, on the other hand, that no revision can be acceptable that is not the result of sound liturgical science and (which is not less important) of skilled liturgical art."

Nashville, Tenn.

THOMAS D. WINDIATE.

AUTHORITY IN FAITH

To the Editor of *The Living Church*:

WHERE does infallibility or inerrancy reside? We must have some source of authority in belief, some teaching in which is to be found the Truth, the standard and test of the truthfulness of our beliefs; otherwise we are as men groping in darkness, not knowing where we are or whither we are going. But where is this Infallible Truth to be found?

The Rev. Arthur W. Higby, in your issue of February 7th, gives

us the Protestant view of this source of inerrancy in his quotations from Sir Robert Anderson. May I quote also from a Protestant divine a view of the source of infallibility which is vastly more Catholic and therefore much truer?

Dr. Newman Smyth, in his *Christian Ethics* (revised edition, 1913), says: "These two . . . the Christian Scriptures and the Christian consciousness of man, are not to be held apart, or regarded as though they were independent forces or factors of faith, one of which must be lowered in order that the other may be exalted." (p. 72.) . . . "We cannot take God's special word out of its general relation to our humanity without destroying its power. Whatever special or unique authority Scripture may have, it cannot have it apart from the Church to which the Holy Ghost has been given" (p. 72). "The two testimonies of the Spirit are complementary, and the authority of the one requires the witness of the other. If we separate these two factors of the spiritual life of man, we can have no sufficient rule, and consequently no infallibility" (p. 73).

I might quote more. The Christian consciousness of man (mark you, man generally, not a man), is but another name for the Church of Christ—the whole Body of Christ, not one section of it, not one class in it, surely not each individual member of it; the whole Body, to which God the Holy Spirit was given and in which He now dwells.

Wherewith is the utterance of the whole Body of Christ more human than the Scriptures, the written word, as to authority? Does God, or did Christ, speak more infallibly through St. Matthew, St. Mark, St. Luke, St. John, and St. Paul, than He did through St. Thomas and St. James? What evidence is there that those who had not the whole canon of scripture for some centuries were without an infallible guide during that time? Then how was the canon formed if not by and through the Christian consciousness of the Holy Body of Christ? Why was the Gospel of St. Peter, having the name of an apostle, rejected, and that of St. Luke accepted, if it were not that the Holy Spirit, acting in and by the Church, judged it to be the truth?

It would be interesting to have Sir Robert Anderson quote authorities for the statement that "the Church claims to mediate between God and man," any more than the Bible so mediates. There is no more mediation in the sacraments and ministry of the Church than there is in the Bible. Wherewith and how are the Truth of God or the work of the Holy Spirit limited to the written word? Most Protestants are practical deniers of the immanence of the Holy Spirit in the Christian Church.

Wherewith is a man more face to face with God when reading Holy Scripture than when receiving the sacraments or hearing the Creeds? The one mediates as much as the other.

Another question: does the Bible "shield us from influences which make Christianity impossible," if it is taken as the sole infallible guide? The late Robert Ingersoll knew the Bible; he had it given him as the inerrant word of God. By the logic of Sir Robert Anderson and Mr. Higby he should never have fallen away from the Faith.

The Infallible Truth is Christ, whom God the Holy Spirit has revealed and is revealing in the Church, the Body of Christ, and in the Holy Scripture, the recorded word of God, and neither the living voice of the Church nor the fixed record of the Bible is alone the final authority; both are one because both are the work of the one Spirit of God.

Poultney, Vermont.

H. P. SCRATCHLEY.

ENGLISH RELIGIOUS CONDITIONS

To the Editor of *The Living Church*:

It would seem to me that one marked feature of this crisis has been overlooked, and that is its centering of attention upon the question, "What is the Church?" We have for two generations tried to focus attention on this point. The Tractarians raised the question, but of late the answer had grown dim and blurred. Once more we are being compelled to face the question, a little more insistently. But Mr. Cram quite overlooks the tremendous *vis inertiae* of English religion. We are too stolid to be stampeded out of Church. The genuine Evangelicals will remain almost to a man. The acceptance by the English Church of the deposition of Dr. Cummins from the Episcopate in the American Church will act as a firm precedent.

It is not to be forgotten that this is a challenge issued by the Bishops of Uganda and Mombasa. They urge in defense that they would submit the "Proposals" of the Kikuyu conference to the English Church. The Bishop of Zanzibar has merely secured them a wide audience, and they ought to be correspondingly grateful.

Very truly yours,

Stockport, England, January 20, 1914. R. B. NEVITT.

'THE CHILDREN AT FESTAL SERVICES

To the Editor of *The Living Church*:

It is with pleasure I have just read Mr. Van Ingen's letter on the above subject, and I feel that he has not only written on an interesting topic, but has expressed ideas both timely and important. As I am writing from one of the outposts of the Empire, I

may be pardoned with saying that the Christmas services in the parish church (St. James') in this city, were the reverse of the case cited by your correspondent. At midnight on the Eve of Christmas Day, a simple Mass was sung by the men of the choir alone. There was of course a High celebration, and a large congregation of adults present, but the children were home in their beds. Later in the day, Masses were said at 6, 7, and 8 o'clock, with Matins (plain) at 10:30. The High Mass was celebrated at 11, with full choir of men and boys, and I might add this is always the great service in this church every Sunday, as well as every day. All children of the parish were told to be present with their parents, and these with the adults more than filled the church at 11 o'clock.

If we could prevail on many of our clergy to become more definite in their teaching of the Catholic faith both in the pulpit and in the Sunday school, and by this means to lay hold of the children more than is done, we would not be deploring the absence of our children from the House of Prayer. Then, again, there is the relegating of the Lord's own service, on the Lord's own day, in the background. The great Eucharistic sacrifice must in many places give way, for lack of right instruction, to monkish Matins, and the Divine injunction, "Do this in remembrance of Me," be entirely ignored. My experiences in Church matters bears me out when I say: Wherever I see the Eucharistic sacrifice made the chief service of the day, not only large numbers of children are present, but of men also.

Yours,

Vancouver, B. C., February 2, 1914.

Z. H. BURNHAM.

THE CAPTIVE THRUSH

'Mid a throng of birds I wandered,
Brought from many a distant land,
Bright of hue, and gay with color,
But alas! a captive band.

Once in azure air they floated
Through the bright cloud's pearly foam;
Now, man gives them skies of darkness,
For that fair, far-distant home.

Mockery of former freedom
Are the palms and playing fountains,
For the fragrance of the forest
And the torrent of the mountains!

How, I thought, can life find place here,
'Mid these cramped and narrow walls,
When earth's widest, fairest country
Echoed to their happy calls?

When, amid the noisy chatter
Of the motley colored throng,
Sweet and piercing, pure and limpid,
Floated forth a flood of song.

And a modest thrush, half hidden,
Sheltered by his suit of brown,
Sang, as if by angel bidden,
Every earthly voice to drown;

Sang, as if he saw before him,
All that he had been denied,
Visions of a world of beauty,
By his singing glorified;

Sang, his tiny throat full throbbing,
Of a thicket-hidden nest,
And the downy life, new wakened,
Stirring 'neath the mother's breast,

'Till his shrill, sweet, happy clamor
Flooded all the room around,
And his little mates, half silenced,
Chirped a chorus to the sound,

What to him were bolts of iron,
Leaden sky, and cage of glass?
That full, inward joy, God-given,
Bursts through prison gates of brass.

So it is, meek souls and faithful,
Sealed by pain, with Christ's own cross,
Live by inward springs of blessing,
Flowing from each earthly loss.

And that joy no man takes from them,
Be earth's fetters ne'er so strong,
'Till that pure and heaven-born rapture
Lives in an eternal song.

MARY ALETHEA WOODWARD.

LITERARY

CHURCH HISTORY

The Church in Rome in the First Century. By George Edmundson, M.A. Bampton Lectures, 1913. Longmans, Green & Co. Price \$2.50; by mail \$2.62.

This latest volume of the Bampton lectures, contrary to what has been the usual tradition in that series, is a historical study pure and simple. The subject with which it deals is one of perennial interest, and one of which there has not been heretofore any single satisfactory account in English. Its author is already favorably known as a historian for his contribution of several excellent chapters to the Cambridge Modern History on the history of Holland. We have not before noted any excursion of his into the field of early Church history, but these lectures give evidence of wide reading and careful study of the ground they cover. One wonders at first what there may be new to say of the Church in Rome in the first century, but one finds in this volume no lack of novel and radical conjecture and conclusion.

St. Peter, according to the author, comes to Rome with St. Mark in the year 42. Shortly afterward he goes to Antioch, where he spends the years 47 to 54; then, with Barnabas, returns to Rome, goes presently to Asia Minor to labor among the elect of the dispersion, till, in the year 63, he again returns to Rome, and is there put to death in the Neronian persecution in the year 65 (not 64, the generally accepted date). St. Mark, later, "according to one of the best authenticated traditions of these early times, went to Alexandria and spent some years in organizing the Church in that great city"—it may be noted that the author here takes no account of Duchesne's damaging criticism of this tradition. St. Barnabas, in the year 66, writes the epistle to the Hebrews to Christians in Rome. In the year 70 St. John is exiled by Domitian, then acting as consul in Rome, to Patmos, where he writes the Apocalypse, and in the following year he is released by the consul Nerva. This is an ingenious re-reading of the tradition which puts the exile of St. John in the reign of the emperor Domitian at the end of the century, and his release in the reign of the succeeding emperor Nerva. In the same year, 70, the "terrible year" of the four emperors, is to be placed the first epistle of Clement. The fact that Clement was then a young man, and writing not as Bishop but as a sort of secretary for the Roman Church, accounts for the omission of his name from the epistle. The *Shepherd of Hermas* was written about the year 90. It must be said that Mr. Edmundson's reconstruction of the history does not seem always to proceed by the slow and commonplace methods of rigid criticism and induction. His evident desire to accept all traditions, and his tendency to jump from "it may have happened thus" to "it almost certainly did happen thus" make us here and there skeptical of the conclusiveness of his conclusions. Yet his book is full of informing and suggestive discussion, and merits the attention of all serious students of the beginnings of Christian history.

W. P. L.

Rome, St. Paul, and the Early Church. The Influence of Roman Law on St. Paul's Teaching and Phraseology and on the Development of the Church. By W. S. Muntz, D.D., vicar of St. John's, Upper Holloway. Milwaukee: The Young Churchman Co. Price \$1.40; by mail \$1.52.

The first two divisions of the old Sunday school trilogy, that to St. Paul the Greeks gave the language, the Jews the god, and the Romans the roads, have been greatly enriched in recent years by the studies of Pfeleiderer and Percy Gardner in the first, and by the *Religionsgeschichtliche* school with Cumont in the second. This book, in a more sympathetic spirit, endeavors to present the importance of the third or Roman contribution, and finds it in St. Paul's use of the Roman Law. "St. Paul, and he alone, utilized current terms of the great legal system of his day," p. 26. The application of this thesis leads to an instructive exposition of the Pauline teaching of Justification by Faith, under such topics as adoption, sons, testament, guardians, and stewards, in the light of their contemporaneous legal significance. The question as to whether St. Paul's use of this tool influenced his design, is not discussed. The conclusion that St. Paul's "purpose was to manifest the similarity of Abraham's faith to that by which Christians are justified" (p. 152) is strengthened in an Irenæan interpretation that "the Son of God became the Son of Man in order that men might become the sons of God" (p. 104).

According to its title, the book should end with chapter ten, but there follows, in three further chapters, a criticism of Western, as distinct from Eastern, Christianity down to the Reformation. Allen's *Continuity of Christian Thought* is cited, and the judgments are often questionable. As characteristic of this "Romish" (p. 175) Church, it is said that "the functions of the Church were made to replace the work of the Holy Spirit: the hierarchy becomes the sole channel of grace: the Church ascribes for herself a definite limit

outside of which there was no salvation" (p. 180). The discipline of the Orthodox Churches of the East certainly precludes such an *esprit* from being peculiarly Western. Similarly we are told (footnote p. 194) that "The spiritual conception of the episcopate, which had prevailed during the first three centuries, began to be obscured by another conception—the official." In view of the recent work on this subject by Scheel, and even on the older Hatch-Harnack hypothesis, "spiritual" as contrasted with "official" is just the one word above all others which it is misleading to use in this connection.

The attitude in these final three chapters does not, however, take away the real worth and suggestiveness of the earlier and helpful explication of Roman Law.

L. C. L.

LITURGICAL

The Manual Acts Prescribed in the Rubrics of the Prayer of Consecration of the Eucharist, according to the Anglican Rite. By the Rev. Vernon Staley. (Alcuin Club Prayer Book Revision Pamphlets, IV.) A. R. Mowbray & Co. The Young Churchman Co. 40 cents.

The author makes sharp strictures upon the rubrics which command the breaking of the bread at the words "He brake it," and the laying of the priest's hand upon the elements at the words "This is My body" and "This is My blood." Our Lord's order of consecration was (1) taking, (2) blessing, (3) breaking and distributing, the sacred species: He consecrated before He "brake" it. Therefore to place the Fraction before consecration is to change our Lord's order. It also places the Anglican in sole alliance with the Abyssinian, so far as liturgical precedent is concerned, all other liturgies having the Fraction after the Consecration. Laying the hand upon the elements at the Words of Institution is without any precedent whatever, and seems to make of those words the consecrating form, whereas our Lord used them as His words of administration. Both these directions were inserted into the Prayer Book in 1662, under the influence of Cosin; the author thinks they should certainly be changed whenever the Prayer Book can be revised. Laying the hand upon the elements should come, if at all, at the Invocation; the Fraction should come after the Consecration.

For sharply calling attention to this important but hitherto almost unnoticed defect in our liturgy, the author deserves thanks. For the rest, there is overmuch use of "unjustifiable" to describe less essential practices on which learned and honest opinions differ. The matter of the Fraction involves the question of separate wafers as against the "one loaf"; the author condemning the former absolutely, finds the latter best represented nowadays by "sheets of twelve squares."

BOWYER STEWART.

MISCELLANEOUS

The Greatest Books in the World. Interpretative Studies. By Laura Spencer Porter. Houghton, Mifflin Co. Price \$1.25 net; by mail \$1.37.

The admirable analysis and condensed criticism of seven (Ruskin's classification) "books of all time" will be very helpful to the "average sincere person" to whom they are dedicated. The *Odyssey*, the *Divine Comedy*, *Faust*, *Arabian Nights*, *Don Quixoté*, *Pilgrim's Progress*, and *Job* are well chosen. They might make up in themselves one of President Eliot's all sufficient shelves. For the average *insincere* person who wishes to acquire an appearance of culture, these chapters are far too deep, not to speak of the inherent quality of their treatment as parts of general literature. And alas! even the appearance of culture is no longer a social ambition. The discussion of the methods of writers and of readers and the philosophy of literature which precedes, and the suggestion of study which follows, are quite admirable, brief but not sententious, wise but perfectly unaffected and simple. The appendix contains a considerable list of books with prices and names of publishers for farther research and illustrative readings which might perhaps receive a considerable addition.

ERVING WINSLOW.

From the Cradle to the Grave (Mowbray, 60 cents) is an anonymous volume on the Christian faith. The tone is thoroughly Catholic. There are instructions on the seven sacraments, a summary of other theological truths, and chapters on prayer, temptation, sin, etc. The little book is beautifully printed and is relieved by excellent illustrations, reproductions of various well-known pictures of the masters. [The Young Churchman Co., Milwaukee.]

AFTER all it defeats itself; for there can only be friendship between equals. This does not mean equals in what is called social position, not even in intellectual attainments, though these naturally have weight, but it means equality which has a spiritual source.—*Hugh Black.*

Woman's Work in the Church

— Sarah S. Pratt, Editor —

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

THE dynamo firing the parish—making the difference between it being alive or dead"; "The best interpretation of the Holy Catholic Church throughout the world!" Such were some of the wonderful phrases applied to the Auxiliary during a conference at the late Triennial. Dare the Auxiliary believe that these were anything more than the momentary emotion of happy Churchwomen? It is a serious thing to assume the function of a dynamo, but many things since this great meeting show that the Woman's Auxiliary is at least having a try at being a dynamo. So many absorbers—as they may truly be termed—went home and began at once to do the things about which they had learned in New York. The institute so fully described and highly recommended, has been tried in several places and enthusiastically adopted as a future fixture in Auxiliary affairs.

For three days in late January, there was held one of these institutes in Henderson, N. C. Miss Grace Lindley from the Church Missions House, conducted the meeting, which was attended by Bishop Cheshire, Archdeacon Hughes, the Rev. Milton Barber of Raleigh, four diocesan officers, and thirty-seven delegates from twenty-nine parishes, including one from the district of Shanghai. Interested persons from the Presbyterian, Methodist, and Baptist churches were present at all meetings and took part in various discussions. Miss Lindley's morning Study Classes were from Dr. Potts' book, *The Emergency in China*. This stimulating course was widened by discussion of many missionary problems and at one meeting members of the class represented a devout Buddhist, a Confucian, and a good Chinaman, urging their own views against the Christianity which we are introducing into China. After lively discussion it was agreed that the great contributions of Christianity to China were faith in God, love for humanity, and hope for the future. Miss Lindley also gave each day a beautiful lecture upon the Gospel of St. Matthew, showing how this gospel treats of the Messiah as King and how He prepared and established His Kingdom. Conferences were given the important place in this institute which they held in New York, it being recognized that the conference is the tool of the Church working-woman. The first one on "Prayer, its place in the work of the Auxiliary," was conducted by Miss Kate Cheshire, president of the North Carolina branch. Miss Emma Hall, delegate from St. Peter's branch, Charlotte, told of the inspiration which had come to her branch through the work of a prayer committee, such committees having been suggested by Miss Claudia Hunter, diocesan secretary, and recommended to all branches. Throughout the institute, the noon hour was observed by the use of our missionary litany and at each session a special time was set apart for private and intercessory prayer.

The conference on Junior work was led by Miss Lindley, with many helpful ideas. Wednesday's theme, "How to use the Board's literature," was led by Miss Hunter, and the result of the talk about the leaflets, was a resolution urging the board to put out a hand-book for the use of the Woman's Auxiliary. (The editor wonders if this resolution embodies a request for any certain phases of Woman's Auxiliary work, as it seems there is an abundance of carefully written Auxiliary pamphlets.) To Mrs. Vallandigham, vice-president of the North Carolina branch, was given the lively topic, "How to make the Auxiliary the Biggest Thing in the Parish." Here is where, we imagine, the dynamo came in. The conference was rich with suggestion and narration of plans. Mrs. Parks, of Tarboro, told of personal work done by young women whom she represented in nine missions of their parish. Mrs. Blair, of Greensboro, and Miss Hall, of Charlotte, described minutely the every-member canvass made by Auxiliary women of their cities. They felt it the most effective builder of the society. "When this is done, we will come very close to our ideal; to

have every baptized woman a member of the Auxiliary and the Auxiliary the greatest power in the parish."

A delightful and important feature of this institute was the drawing room meeting at the home of Mr. and Mrs. I. Y. Cooper. This pleasurable and wonderfully instructive meeting was enhanced by the generous hospitality of host and hostess. Here were gathered the good people of Henderson, together with those in attendance from many places, and also honored guests from the various denominations. The speakers were graciously introduced by Mrs. I. W. Hughes. Miss Lindley spoke on general missions, using illustrations that made clear some things which seemed vague. Summed up in the words of one of our hymns, the import of her message was, "None of self and all of Thee."

It was a peculiar pleasure to this sympathetic gathering to hear from Miss Annie Cheshire, one of the loveliest daughters of the diocese, the story of her four-years life in China.

"Not for selfish praise or glory
Not for objects nothing worth,

But to tell the blessed story
Of Our Lord and Saviour's birth"—

did Miss Cheshire undertake this onerous task, and as a gift of life from the diocesan Auxiliary was she sent. On this occasion, dressed as a native Chinese, she told in a charming way of the customs of this land, exhibiting many curious idols and strangely interesting things, explaining their uses, to the delight and enlightenment of her hearers, at the same time giving the benefit of the information she had gained. Miss Kate Cheshire, as the closing speaker, presented the claims of St. Luke's Hospital, Tokyo, Japan. She told the stirring story of Dr. Teusler with all its unselfish and heroic devotion and urged participation in this beautiful idea of an international hospital. The institute closed with a Quiet Hour in Holy Innocents' Church, conducted by the rector, the Rev. Isaac Hughes.

We have given much space to this interesting experiment of our sisters of North Carolina, because it will be of use to societies which are considering some such meetings. The institute is going to play an important part in the future in "dynamic" Auxiliaries.

"How SHALL *Lorna Doone* be read to advantage in the G. F. S.?" Four well-thought-out columns in the *G. F. S. A. Associates' Record* answer this question. Personally we have always been glad that we were born before girls had to be taught just "how" to read. At the same time there are many advantages, especially to quite young girls, in having these carefully-placed guide-posts to call attention to any beauty which might be omitted in the mad haste to get at the story. *Lorna Doone* ranks as one of the most wondrous stories that ever came from mortal pen, and these young girls who are going to receive it in this scientific style, if they will allow themselves to be imaginative, are about to acquire an unforgettable delight. There is no doubt but that Lorna herself would have been a G. F. S. if those robber Doones had approved of such things, for she was just the type of girl that is so well represented in this popular society.

The *Record* contains suggestions for a helpful Lent, among them the use of a prayer taken from an English leaflet. "Oh Blessed Jesus, grant us the gift of thy Holy Love, the pardon of all our sins, and grace to persevere until the end."

The Extension Secretary, Miss Eleanor Lewin, announces that she hopes to complete soon the instalment of a branch of the G. F. S. in the North Carolina State Normal College, where there are more than 600 young women, and of which the house-mother is a Churchwoman, willing to take charge of the new branch.

It was our pleasure to attend a weekly meeting of the G. F. S. of Christ Church, Indianapolis, on February 3rd, when guests were invited to a joyous feast. The Associate.

Mrs. J. H. Ranger, not only arranged for a delicious and bounteous repast, but provided a very jolly game from the *Ladies' Home Journal*, in which all were set guessing twenty-eight conveniences which our grandmothers and even our mothers did not have. The closing service around the piano was very pretty and impressive, and these busy girls finished a day of business toil with a happy, wholesome evening. Mrs. Ranger has planned that this chapter shall have its weekly supper each Tuesday at Christ Church parish house, to avoid the long trip home and the return. There are prosperous branches also at St. David's and at All Saints' Cathedral, Indianapolis.

IN THE United Offering of 1913, as has been stated before in this page, were "first" offerings from four new districts, all of which were liberal. Eastern Oklahoma was one of these, collecting its Offering in two years from about 27 parishes and missions. Its United Offering treasurer, Mrs. S. G. Welles, in a circular sent to her branch, reviews the methods used and calls attention to the value of some of them. She writes:

"Notice what good offerings are recorded from some of our smaller mission stations. Take Pawhuska and Lehigh. What splendid offerings! Not that there are so many new women giving nor that each one gives so generously. No. These offerings spell just one word, and that is 'faithfulness.' Not a March or September but they have opened their boxes and sent in their money. It's the regular, faithful giving that tells. You will see that most of the towns show an increase in the offering sent in each year. This does not mean that each woman has given a great deal more in one year than in another. It means something better than that. It means that each year more women have asked that they too might be given blue boxes and help in this joyous work, if work it can be called. We are really making our thank-offering a *united* offering in Eastern Oklahoma."

THIS BRANCH has a special offering on Good Friday, and this letter recommends that as the clergy are few and far between, and many cannot be in church on Good Friday, each one so situated shall have her service at home and make her offering. The putting out of this inspiring letter of instruction thus early in the triennium is very statesmanlike and will mean a material increase in the United Offering of 1916. The sum given in New York by this district was over \$400.

There is a very general and emphatic feeling among United Offering treasurers that until the Auxiliary adopts this semi-annual opening of mite-boxes it will not be everything that the idea makes possible. Mrs. Welles' experience is that of many whose testimonies are constantly being given. The spasmodic sum at the end of the three years or even at the end of one year will never equal the small, constant-dropping gift. The blue box must be in evidence—so say the United Offering treasurers—even if it doesn't match the furniture!

LATELY a missionary, speaking before an Auxiliary, was asked if she were a United Offering missionary, to which she replied that she did not know. She explained that from the fact that her work and location had been changed, she did not know whether she was classed among the United Offering workers. Just at this time a pamphlet came from the Church Missions House with the names of those who are still being maintained by the United Offering of 1910. This missionary's name was among them, and she was informed that she was one of that band which especially enlists our interests. Whereupon she expressed great satisfaction, and although she is of the kind which always lives up to high ideals of work, we believe that the thought of being the Auxiliary's special care will often comfort her, as it surely must very many more.

This incident has made us wonder if United Offering missionaries are officially informed what they are? We certainly hope that this is the case, and it would be helpful to us all if the names of these workers were more familiar to the Auxiliary. For instance, when a United Offering missionary writes an article for the *Spirit of Missions*, would it not be good policy to add "United Offering Missionary" to her name? In this way the names of some at least might grow familiar to the Auxiliary. The Offering now provides for 156 workers.

SOME SEEM to make a man a friend, or try to do so, because he lives near, because he is in the same business, travels on the same line of railway, or for some other trivial reason. There cannot be a greater mistake.—*Lubbock.*

AT DAWN

The shadows of mine unbelief,
At Dawn, shall flee away;
The balm for every earthly grief,
Be found, at break o' day.

What though I needs must bide awhile
In misty valleys low?
At Dawn, the light of God's own smile
My waiting soul shall know.

Through all the watches of the night
I know that He is nigh—
And Faith beholds the Morning Light,
Unseen by finite eye.

HELEN ELIZABETH COOLIDGE.

THE SILENT INFLUENCE

BY ANNA SWAN REYNOLDS

TO some who long to do good to their fellow creatures, and yet do not have it in their power either to create, or help, great charities, there still remains that influence that may grow and extend over a large field; that may help some life to be well spent, and other lives to be influenced in a wonderful way for good, by a power that is marvelous; that of the silent influence, an influence exerted quietly, a strength of mind, but most of all an undefined influence of the Spirit, an influence that radiates from a life desirous of helping others on the toilsome, weary pathway of life. Here a little help given from the sympathy of a kind heart, the strength of a helping hand. Perhaps no spoken word of advice is needed, my sister, my brother, but a gentle hand has turned you, unconsciously, from the wrong path into the straight and narrow one that leads from the rock-strewn way to the cool waters of comfort.

A word may be spoken that lifts the thoughts from the bitterness that has come into your heart, by helping you to show mercy to one that has also felt the lash, the sting, and the hurt of a false and cruel misunderstanding and judgment. Without realizing it at the time, you have thus helped your own hurt by pouring on the balm of righteous indignation at a wrong done. When you look back into your own heart for that bitterness that you thought still remained, you find, through comparison to that suffered quietly and uncomplainingly by one who had endured great wrong, the feeling that had been yours is gone.

Two men worked side by side moulding clay; each working his thoughts into the plastic material. One man was dark and sombre, choosing a dark corner of the work room, and all his work spoke of despair and the bitterness of death. The other man worked where the sunlight fell through the window, and the breeze lifted his fair locks from a brow that was as open as the day. And he whistled blithely as he turned and punched, and moulded the clay that grew into a light, strong figure beneath his skilful fingers; so that when his work was finished he did not need to tell his fellow-laborer that his thoughts were the thoughts of a hopeful spirit, and a courage born of the sweetness of toil. And when people came to see the work in the studio they did not linger long over that created by the dark thoughts, but returned again and again to that which spoke of the cheerful spirit.

By and by the first worker also moved his moulding board into the light of a sunny window, and while his companion whistled he softly sang a sweet old hymn, "Rock of Ages, cleft for me," and the music went into his work, and beneath his skilful fingers slowly sprang a figure with an expression on its strong, angelic face that spoke of that strong, bright influence; that of the life of his fellow-craftsman. And there came one who lingered long beside his figure; then chose it to place above the high altar, for it represented a pure spirit, and hope after the bitterness of death.

Such was the silent influence of one man's life upon another. When the sombre man was asked why he had changed the character and style of his work, he said: "It was impossible to create those dark, gloomy figures, for the bright, sunny influence of my fellow-worker ever at my side entered into me, so that my heart was comforted, and my thoughts grew from sombreness into a happier mood, and my fingers turned out no longer those figures that represented the bitterness of life because of death. The spiritual life was simply influencing the practical, creative work of my hands."

He had learned the lesson of the silent influence, and the world was the better for his art.

Church Kalendar



Feb. 1—Fourth Sunday after Epiphany.
 " 2—Purification B. V. M.
 " 8—Septuagesima.
 " 15—Sexagesima.
 " 22—Quinquagesima.
 " 24—St. Matthias.
 " 25—Ash Wednesday.

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.]

ALASKA

Rev. Hudson Stuck, D.D.
 Miss Agnes Huntoon (in Fifth Province).
 Miss F. G. Langdon.
 Mr. C. W. Williams (in Fifth Province).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
 Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
 Rev. P. N. Tsu.

JAPAN

TOKYO

Miss Irene P. Mann.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Fifth Province).

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG MOUNTAIN PEOPLE

Rev. W. B. Allen, of Asheville (available during February).
 Rev. S. L. Tyson of Sewance, Tenn. (Address: Bay Shore, N. Y.)

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. (Address: The Toronto, Dupont Circle, Washington, D. C.)

WYOMING

Rt. Rev. N. S. Thomas, D.D. (Address: Stratford House, 11 E. 32nd St., N. Y.)

Personal Mention

THE Rev. GEO. P. ARMSTRONG, rector of Trinity Church, Paterson, N. J., diocese of Newark, has accepted a call to the rectorship of Grace Church, Town of Union, N. J., in the same diocese, and will assume his new duties on the second Sunday in March.

THE Rev. E. W. COWLING, rector of St. Thomas' Church, St. Bride's parish, Berkley, diocese of Southern Virginia, has accepted the rectorship of Hungar's parish, Eastville, Va., in the same diocese.

THE address of the Rev. THOMAS C. DAVIS, is changed from St. Paul's rectory, Newport, News, Va., to "The Shenandoah," Richmond, Va.

THE Rev. JOHN H. FERINGA, D.D., has accepted the rectorship of St. John's Church, Grand Haven, Mich., diocese of Western Michigan.

THE Rev. PAUL B. JAMES, until recently priest in charge of Christ Church, Las Vegas, Nevada, has accepted a call to the rectorship of St. Andrew's Church, Amarillo, Texas, missionary district of North Texas, and will enter upon his new duties about Ash Wednesday.

THE Rev. HAROLD JENKIN, who for the past sixteen months has had charge of the work at Williamstown, Va., and adjoining missions, in the diocese of West Virginia, has been appointed priest in charge of St. Paul's Church, Conneaut, Ohio, with duty at Grace Memorial mission, Ashtabula, and St. Matthew's mission, East Plymouth, in the diocese of Ohio, and commenced his new work on February 1st. He will reside at Conneaut.

THE Rev. JOHN FOSTER KIRK has resigned the rectorship of St. Michael's parish, diocese of Easton, and accepted the rectorship of Holy

Trinity parish, Prince George county, Md., diocese of Washington. He enters upon his new duties March 1st. Post office address, Mitchellville, Md.

THE Rev. JOSEPH KUEHNLE has resigned the rectorship of Holy Innocents' Church, Como, Miss., and on Sexagesima will begin his duties as rector of Trinity Church, Natchez, Miss., to which city all communications for him should be addressed.

THE Rev. HAMILTON B. PHELPS, of Newark, Del., has accepted the rectorship of Trinity Church, Thomaston, Conn., to take effect at Easter.

THE Rev. FRANK M. RATHBONE of Sharon, Mass., has accepted a call to St. James' Church, Amesbury, succeeding the Rev. L. A. Parsons, who has begun his new duties at Newton Highlands.

THE Rev. L. B. RICHARDS, rector of St. John's Church, Grand Haven, Mich., diocese of Western Michigan, has accepted the rectorship of the Church of the Incarnation, West End, Va.

THE Rt. Rev. HENRY ST. GEORGE TUCKER sailed on Wednesday, February 4th, to resume his duties as Bishop of Kyoto, Japan.

DIED

BLAKSLEE.—On Sunday, February 1, 1914, at his residence in Mauch Chunk, Pa., ASA PACKER BLAKSLEE, junior warden of St. Mark's Church.

CUMMINGS.—On February 3rd, in Chicago Heights, Ill., at the residence of her son, the Rev. C. A. Cummings, of the Cathedral of SS. Peter and Paul, MARY A. CUMMINGS, aged 87 years.

CURTIS.—On January 15, 1914, at St. Luke's Hospital, New York City, MARY CAROLINE, sole surviving child of the late Joseph and Sarah A. CURTIS, in the 75th year of her age. The funeral services were held on January 17th, and interment was in the family lot in Trinity Cemetery, New York City. R. I. P.

FUESSENICH.—Entered into life eternal, on Saturday, February 7th, Mrs. ELIZABETH BLAKE FUESSENICH, wife of Frederick F. Fuessenich, of Torrington, Conn.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her!"

OLMSTED.—At Burlington, N. J., on Wednesday, February 4th, after three days illness, the Rev. JAMES FREDERIC OLMSTED, rector of St. Mary's Church, Burlington, N. J. Funeral services were held at the church on Saturday, February 7th.

MEMORIALS

ASA PACKER BLAKSLEE

At a meeting of the rector, wardens and vestrymen of St. Mark's Church, Mauch Chunk, Pa., held at the rectory, February 3rd, and specially convened for the purpose, the following action was taken with regard to the death of the junior warden of the parish, Mr. ASA PACKER BLAKSLEE:

It is the unanimous sense of this vestry that we preserve in our records, and convey to the afflicted and beloved family of our dear brother, this tribute to his memory.

On the morning of the Fourth Sunday after the Epiphany, February 1, 1914, Asa Packer Blakslee passed into Paradise. He was the junior warden of our parish, having been elected to that office on April 27, 1908, and a vestryman since 1885. He was the chairman of our property committee, in which capacity he watched over the details of every material interest connected with the preservation and improvement of our buildings and real estate; during the recent extensive renovation of the church, the chantry, the parish house and the rectory, he was the superintendent of affairs, and gave daily and almost hourly care to the matter for a period of more than two years.

For a long space of time he served as choir-master with marked efficiency, and when it was necessary for him to relinquish the care he continued his interest in the welfare of the choir.

The chimes in the tower responded for years to his touch, and it is through his instruction that his successors in this important office have been enabled to do their work so well.

As librarian of the Sunday school, which position he held at the time of his death, he brought to the task the experience of nearly a life-time, and his system was a model one.

He will be remembered as the layman who always put the Church foremost in his thoughts, giving it the right of way before everything else, never absent from her services except for weighty reasons, and doing everything in his power to assist and encourage the rector. His particular

duty and joy was a regular attendance at the early Communion service of Sunday.

All the usual expressions of sorrow over a great loss, of sympathy with bereaved friends, seem to fall short of our desires at this time. It is impossible to frame a resolution that could convey our affectionate appreciation. We can simply bow in submission to the divine decree, and pray that the stimulus of his life may abide as a permanent inspiration and incentive to all good works for Christ and his Church.

He has been gathered unto his fathers, whose noble example he sedulously followed, and we use in closing a quotation from the fiftieth anniversary sermon of the parish, which precisely defines the zeal which was as characteristic of the son as of the father:

"In accepting the report of Mr. J. Irwin Blakslee, for the building committee, we desire to place upon record our most sincere and grateful appreciation of the services rendered by him in connection with the work of church building. To his untiring zeal and faithfulness, to his taste, ability, and prudence, displayed not only in active superintendence of its construction, demanding a large share of his time and attention, but also in obtaining so considerable a portion of the whole amount contributed for its cost, this parish is, and must be ever greatly indebted."

Walter C. Roberts, rector; Warden. W. R. Butler; Vestrymen, D. J. Pearsall, C. A. Blakslee, R. S. Ruddle, H. A. Butler, I. G. Ross, O. O. Jarrard.

RETREATS

NEW YORK.—A retreat for the Associates of the Sisters of the Holy Nativity and other women will be held on Wednesday, February 18th, at the Church of St. Mary the Virgin, New York City. Conductor, the Rev. J. G. H. Barry, D.D. Application may be made to the Sister in Charge, the Mission House of St. Mary the Virgin, 133 West 46th St., New York City.

NEW YORK.—A Quiet Day for laymen will be held at the Church of St. Mary the Virgin, New York City, on Monday, February 23rd, 1914. Conductor, Rev. Dr. Barry. For information apply to the Conductor, 144 West Forty-seventh street, New York City.

NEW JERSEY.—A day's retreat will be held at St. Barnabas Hospital, Newark, N. J., on Saturday, March 7th, for the Associates of St. Margaret and other ladies. Conductor, Rev. Charles Gomph. Please apply to the Sister in charge.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

A VACANCY will occur in the rectorship of St. John's Church, Deadwood, S. D., at Easter. Applicants will be furnished with full information by corresponding with D. A. McPHERSON, Senior Warden.

WANTED.—Assistant, Parish Church, Washington, D. C. State experience in work of Sunday School and Parish Organizations, also salary expected. Address: RECTOR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

MINISTER, age 30 (another denomination), drawn to Episcopal Church, gladly offers himself to any Bishop or rector for work. Preacher, worker, visitor; excellent references. Apply, "MINISTER," care LIVING CHURCH, Milwaukee, Wis.

PARISH desired by competent Southern Priest. General Convention Deputy, highest references. Will consider \$2,000 and rectory. Address "South," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, young, musical, single, energetic. Sound Churchman, requires position, town or city; not south. Apply Box B. G., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, young, active, well recommended, desiring to change from present field, seeks new cure. Address: BETA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires work, temporal or otherwise. Music a specialty. Reference, the Bishop of Albany. Address, "A," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST and **CHOIRMASTER** wanted for Calvary Church, Rochester, Minn.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST and **CHOIRMASTER**, with excellent testimonials, English and American, desires change. Large experience in boy and mixed choirs. Devout Churchman. Address, COLLEGE GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

INSTITUTIONAL MATRON desires permanent position; might consider private family. Loves children; economical manager. "DIETITIAN." 515 East Thirtieth street, Indianapolis, Indiana.

WANTED, in or near Boston, position in good Church home for young woman with boy, two years. General housework, good cook. References exchanged. Box 334, 20 Charlesgate West, Boston.

WANTED—Position as Organist and Choirmaster. Young, married, communicant. Good references. Address CATHOLIC C, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER of defectives will take young child or misunderstood girl in her home. Best references. Address: HELPER, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT Organist and **Choirmaster** in two large churches in the Middle West desires change. Excellent references. Address "ORGANIST" care LIVING CHURCH, Milwaukee, Wis.

LADY teacher desires summer position as companion. Good reader. Would travel. References. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

DEACONESS desires to serve permanently in Catholic parish. Address, giving particulars, FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER - ORGANIST. Boy Choir, highest references. Address "DECANI," care LIVING CHURCH, Milwaukee, Wis.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the **WORKERS** brought together. Parishes desiring reliable Clergymen, please write to 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month and following months. Needy Parishes write to 147 East Fifteenth street, New York.

PARISH AND CHURCH

AUSTIN ORGANS.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

COMMUNION SET—Solid silver, Gorham make, chalice six inches high, paten five inches diameter, small ciborium and spoon. Cost \$40, price \$25. E. C. BULLOCK, Charlestown, N. H., R. F. D.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

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

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

HARMONY and **COUNTERPOINT** Lessons by correspondence. MONTGOMERY, MUS. BAC., F.R.C.O., L.R.A.M., Whiting Block, Sherbrooke, Canada.

POST-CARDS of Episcopal Churches in United States and Canada. Catalogue free. M. L. CRANE, Roselle Park, N. J.

UNLEAVENED BREAD—INCENSE

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

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

HEALTH RESORTS

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

CLERICAL OUTFITS

CLERICAL TAILORING—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices. Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

FOR RENT—MILWAUKEE

FOR RENT—A modern, steam heated flat, five rooms with bath. No. 299 18th street, Milwaukee, Wis.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

WASHINGTON'S BIRTHDAY SUPPLIES

WASHINGTON CHAPEL POST CARDS, two subjects in colors 2 for 5 cents; badges, celluloid with picture of Washington at Prayer, 10 cents; Tape Measures, 25 cents. Address: **THE CURATOR**, Washington Memorial Chapel, Valley Forge, Pa.

TRAVEL

REV. M. ZARA is going to Italy in May, and will execute any commission entrusted to him. 324 Hansberry street, Germantown, Pa.

UNUSUAL TRAVEL. SEE PAGE 579

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President. **GEORGE GORDON KING**, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 38 Dioceses and 20 Districts in the United States.

\$1,600,000 is needed this year to meet the appropriations.

Full particulars can be had from

THE SECRETARY,

281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund."

National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers. 669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE,

Treasurer and Financial Agent,

Church House, Philadelphia.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

MRS. ROMANES' LECTURES, NEW YORK

A course of five lectures on the subject "What is Christianity?" will be given during Lent by Mrs. George J. Romanes of London, at 844 Fifth avenue, in this city, on Monday mornings at 11 o'clock and on Friday afternoons at 3 o'clock, beginning February 27th. A charge of \$3.00 will be made for the course of five lectures, and tickets may be had by applying to MISS ELIZABETH KEAN, at 844 Fifth avenue, New York.

THE EUCHARISTIC LEAGUE

Composed of clerical and lay members of the Church, who desire the restoration of the Holy Eucharist as the chief service of Sunday in every parish of the American Church, and are willing to forward that object by prayer and influence. There are no fees or dues.

For full particulars address:

THE REV. HARRY HOWE BOGERT,

Birdsboro, Pa.

APPEALS

WASHINGTON'S BIRTHDAY

AN APPEAL TO THE CHURCH OF WASHINGTON FOR THE WASHINGTON MEMORIAL CHAPEL

Washington's birthday will fall on Sunday, February 22nd, and an appeal is made to rectors and superintendents to hold patriotic services and to devote their offerings to the completion of the Washington Memorial Chapel, Valley Forge.

To the laity of the Church, we look for generous gifts for this great national Memorial.

Circulars, Offering Envelopes, and Catechisms of Patriotism supplied free, in any quantity. Address: REV. W. HERBERT BURK, Valley Forge, Pa.

THE ALL NIGHT MISSION

The All Night Mission, a shelter for homeless men, is always open night and day. It is helping, sheltering, and feeding thousands. Money, food, clothing, and bedding required. No salaries paid.

Contributions may be sent, Mr. DUDLEY TYNG URJOHN, president and treasurer, 8 Bowery, New York City.

INFORMATION AND PURCHASING BUREAU

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

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

CALENDARS

After the Christmas sale, we find that we can still supply about 200 copies of the **GIRLS' CALENDAR**. Price .17 each, postpaid; 1.75 per dozen, express prepaid. Also a less number of **THE YOUNG CHURCHMAN CALENDAR**. Price .20 single copies postpaid; 1.82 per dozen, express prepaid. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

THE APPROACHING LENT

The following list of Titles of Booklets, is from our larger list of "Church Booklets," useful for all purposes. The following are particularly for Lent work. All of the clergy have had our catalogue, and the complete list will be found on page 60.

In ordering, give number only, and not the title:

- No. 6—*Keeping Lent*. Intended for distributions on Quinquagesima.
 No. 37—*The Lenten Fast*.
 No. 45—*Helpful Thoughts for Lent*.
 No. 55—*Lent is for All Christians*, by the late Rev. M. M. Moore.
 No. 60—*No Friday—No Sunday*. An Editorial reprinted from the *Church Times* (London).
 No. 113—*Some Hints for Lent*. By the Bishop of Vermont.
 PRICES: From No. 1 to No. 19 inclusive, 50 cents per hundred.
 No. 20 to 99 inclusive, 1.00 per hundred.
 No. 100 to 149 inclusive, 2.00 per hundred.
 No. 150 to 169 inclusive, 3.00 per hundred.
 No. 170 and over, 3.50 per hundred.

SAMPLES

In order to assist the clergy in the examination of these Booklets, a complete set will be sent for 75 cents. It is hoped that familiarity with the series will induce large orders. There are over 75 titles in print.

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

CHURCH HYMNALS AND CHANT BOOKS WITH MUSIC

HUTCHINS' HYMNAL

The prices here given are the net prices in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

- EDITION A. Cloth bound, size 7 x 4 3/4 inches. List price, 1.00. Net price, .80; by mail .93.
 EDITION B. Cloth bound, larger page and type, size 7 1/2 x 5 1/2. List price, 1.50. Net price, 1.20; by mail 1.38.

LEATHER BOUND.

- EDITION A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.
 EDITION A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.
 EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.
 EDITION B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.
 ORGAN EDITION. Large type, size, 12 x 8 1/2 inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

HUTCHINS' CHANT AND SERVICE BOOK

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12 x 8 1/2 inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

THE NEW MISSION HYMNAL

WORDS AND MUSIC EDITION

- In full cloth, stamped in ink. \$25 per 100. Single copies .35.
 In extra cloth, stamped in gold. \$50 per 100. Single copies .60.

SPECIAL BINDINGS

- Pulpit Edition, in Morocco Skiver, gold edges, \$1.50 per copy.
 Gift Edition, in Limp Levant, gold edges, \$2.50 per copy.

WORDS ONLY EDITION

- In limp cloth. \$10 per 100. Single copies 15c each.

The above 100 rates do not include transportation.

Orders of 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

SUNDAY SCHOOL HYMNAL

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper*.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 37 East 28th St. (New York office of The Living Church.)

Sunday School Commission, 416 Lafayette St. (agency for book publications of The Young Churchman Co.)

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.

John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neler, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.

Woodward & Lothrop.

BALTIMORE:

Lycett, 317 N. Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.

H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenberg, Ellicott Square Bldg.

Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.)

The Cathedral, 117 N. Peoria St.

Church of the Redeemer, Washington Ave. and 56th St.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, 720 N. State St.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.

Faith and the Faith. The Bohlen Lectures 1914. By Samuel Hart, Dean of Berkeley Divinity School. Price 80 cents net; by mail 88 cents.

Life's Power. A Word of Help for the Days. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, author of *The Altar and the Life, Help from the Sanctuary*, etc. With frontispiece. Price \$1.00 net; by mail \$1.08.

God's Co-operative Society. Suggestions on the Strategy of the Church. By Charles L. Marson, perpetual curate of Hambridge, Taunton. Price 80 cents net.

The Life in Grace. By Rev. Walter J. Carey, Pusey House, Oxford. With an Introduction by the Bishop of London. Price 90 cents net.

AINSWORTH & CO. Chicago.

Lake Michigan and the French Explorers. By Edward Payson Morton, Ph.D. The Great Lake Series. Price 28 cents.

MACMILLAN CO. New York.

The Heresy of Cain. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New Revised Edition. Price \$1.25 net; by mail \$1.36.

HOUGHTON MIFFLIN CO. Boston.

What Men Live By. Work, Play, Love, Worship. By Richard C. Cabot, M.D., Assistant Professor of Medicine, Harvard University. Price \$1.50 net.

CATALOGUES

EPISCOPAL THEOLOGICAL SCHOOL. Cambridge, Mass.

Official Bulletin of the Episcopal Theological School. December, 1913. Vol. VI. No. 2. 1913-1914.

PAMPHLETS

MISS ROBINSON, 35a Elsham Rd. Kensington, London.

The Truth About Armenia. By Emily J. Robinson.

WILLIAM A. AERY. Hampton Institute, Hampton, Va.

Practical Training in Negro Rural Schools. By Jackson Davis. The Hampton Bulletin December 1913, Vol. 9, No. 6. The Hampton Normal and Agricultural Institute. Issued in nine numbers by the Hampton Normal and Agricultural Institute, Hampton, Va.

YEAR BOOKS

Parish Year Book of Grace Church in New York. Published at Epiphany, 1914.

The Magazines

Ancient Egypt is the title of a quarterly magazine begun in January 1914. It is edited by Prof. W. M. F. Petrie, assisted by Prof. Ernest A. Gardner, editor of the *Journal of Hellenic Studies*, and by Dr. Allan Gardiner. It is published by the Egyptian Research Account (Society), whose explorations in Egypt are in charge of Prof. Petrie who, as head field director, now devotes his time to the research alone. Its object is "to keep readers acquainted with the advances and discoveries about the principal civilization of the Ancient World. Egypt appears only occasionally in some periodicals on antiquities in general. It seems only fitting, therefore, that the largest society for the study of that country should perform the duty of presenting to the public a view of the advance of knowledge." *Ancient Egypt* is an attractive magazine, of clear and large type. Its illustrations are of interest and value to the general reader as well as to the scholar, artist, and lover of history. Price \$2.00 a year, mailed direct from London. As an official representative of the society, the Rev. Dr. W. C. Winslow receives orders for *Ancient Egypt*. Address Dr. Winslow, 525 Beacon street, Boston, from whom also circulars relating to the Egyptian Research Account may be obtained.

THE OLDEST PERSON LIVING

PROBABLY the oldest person now living is Gertrude Alto, whose home is at Old Town, San Diego, Cal. She is of Mexican Aztec Indian blood, and is believed to be in her one hundred and twenty-fourth year of age. She saw the morning dawn, the noonday brightness, and the waning twilight and afterglow of her own generation, and now stands as its lone surviving representative a full generation after its sunset. She is hale and hearty and has a real relish for her food. Through her granddaughter as interpreter, she declares she never saw a sick day in all her long life. She is still able to easily walk about her immediate neighborhood when aided by some one to lead her, as she is nearly blind. In her earlier years it was her delight to go five miles up the valley on foot to the old San Diego mission for the service at 6:30 in the morning. She attributes her great age and strength to her life-long regular habits and out-door life. — *Christian Herald*.

THE CHURCH AT WORK



TOMB OF BISHOP GRAFTON, ST. PAUL'S CATHEDRAL, FOND DU LAC, WIS.
 [The Memorial Chapel was dedicated by the Bishop of Fond du Lac during a session of the Archdeaconry of Fond du Lac, January 27th.
 For description see issue of February 7th, page 529]

SUGGESTIONS OF SOUTHWESTERN BOARD OF STRATEGY

REFERENCE was made in the report of the organization of the Provincial Synod of the Southwest to a report presented by its Board of Strategy. Its report comprised suggestions on a number of lines of Church work, including the following:

On Associate Missions, recommending a plan for the establishment of the same in the dioceses under two forms, one providing for a group of missionaries living together in a centrally located town and radiating to neighboring towns and mission points, the other for married clergy working similarly in a narrower field, together with recommendations concerning the financial support of the missionaries on a scale of stipends with minimum and maximum figures; a plan to secure plans and specifications for Churchly but inexpensive mission churches, rectories, and parish halls in several grades of size and cost, and also a ready-built portable church building and furniture and other equipments for mission churches, to be described and marketed through an illustrated handbook; a report on popular evangelism leading to the adoption of three resolutions: (1) directing the attention of Bishops and

diocesan missionary boards to "the importance of organizing city mission societies in large cities, and of assigning one or more of their clergy and lay workers, where and as it may be feasible, to regular ministrations in city, county, and state institutions and in the needy and neglected parts of such cities"; (2) that a committee of five Bishops be appointed to draw up a "memorandum of advice" to missionaries with regard to "adaptations of the Prayer Book to uninstructed congregations, and other forms and methods of ministration among people unacquainted with the worship and ways of the Episcopal Church," the same to be used only under the approval of the Bishop of the diocese; and (3) calling for the appointment of a committee of one Bishop, one presbyter, and one layman who shall be an officer of the U. S. Army "to consider the subject of army chaplains," and secure through the Federal Government as far as may be possible, such chaplains at all the important army posts in this Province; a report on the Church in university and college towns, concluding with a recommendation that the general Board of Missions "carefully consider each state university and make an appropriation through the Bishop in whose diocese or missionary district the university is located, in order that

the Church work may reach the student body," and a resolution referring the whole subject of the Church in relation to universities and colleges conjointly to the Provincial Boards of Education and Missions; a plan for organized Church publicity through the creation of a provincial editorial board and correspondents and the use of plate-matter space in country newspapers and of the Associated Press telegraphic news service in metropolitan dailies; and a recommendation that the support of the deaf-mute mission of the Province be referred to the General Board of Missions. All the above recommendations and resolutions referred to were adopted by the synod, with the exception of the scheme for church buildings and fittings, which, on the request of the board, was withdrawn to receive some modification before it should be given practical effect.

DEATH OF REV. ALBERT W. SNYDER

THE REV. ALBERT WHITCOMB SNYDER died at Elmhurst, N. Y., on February 3rd, after a short illness. Mr. Snyder was born in Lisbon, N. Y., April 8, 1842. He was educated in Racine College, and afterwards took courses in Kenyon College. He was a graduate of Nashotah Theological Seminary. He

was ordered deacon by Bishop Kemper in 1867, and the same year was advanced to the priesthood by Bishop Whitehead. He began his clerical career in Chicago, where he founded, and was the first rector of Calvary Church. His after charges were at Greene, N. Y.; Rockford, Ill.; Saco, Maine; Lehigh University, where he was chaplain; Wellsboro, Pa.; Augusta, Maine, and Woodside, N. Y.

Mr. Snyder married, January 6, 1875, Josephine M. Smith, daughter of Major Henry Smith of the United States Army. His widow survives him; also two children, Mrs. Charles H. Van Buren of Englewood, N. J., and Lieutenant Frederick S. Snyder of the Second Cavalry, U. S. A.

Mr. Snyder was widely known throughout the Church as the author of many of THE LIVING CHURCH tracts, of which a vast number were in circulation a generation ago. His pungent style, and his skill in addressing the average man were remarkable. The substance of these tracts was gathered together and published in a book called *Chief Things*, which had a wide circulation. He subsequently issued a book on theism which was called *Chief Things, No. 2*, which was a remarkable appeal to the average man for his belief in God. Of late years Mr. Snyder retired from the active ministry, and lived in Elmhurst, L. I.

CONFERENCE OF NEW ENGLAND COLLEGE CHURCHMEN

THE TWELFTH annual conference of New England College Churchmen will meet February 20th to 22nd at Amherst College, Amherst, Mass. All professors and students in New England colleges are invited. Entertainment will be given by the Churchmen of Amherst College and the Amherst Agricultural College. Bishop Davies of Western Massachusetts and Bishop Perry of Rhode Island will be in attendance. The committee having the conference in charge includes Bishop Perry, Rev. Sherrard Billings, Rev. John T. Dallas, Rev. G. W. Davenport, Dean Chas. M. Sills, Mr. Robert H. Gardiner, and Rev. Arthur T. Parsons, executive secretary. The full programme was issued February 7th. Correspondence is invited.

DEATH OF REV. DAVID D. BISHOP

THE REV. DAVID D. BISHOP of Cheshire, Conn., died at his home on January 15th, as the result of a paralytic stroke. He was canonically connected with the diocese of Newark, but had not done any active work for many years, ill health compelling his retirement.

RELIGIOUS EDUCATION ASSOCIATION

THE ELEVENTH annual convention of the Religious Education Association, to be held at New Haven, March 5th to 8th, is to be given to the single topic of The Relation of Higher Education to the Social Order. Educational experts and well-known leaders in the universities and colleges will present the reports on which they have been working for the past year on the efficiency of the colleges in preparing young people for the more exacting demands of modern social living. The interest of the convention centres in the question whether the colleges are consciously training for the more complex civilization in which their graduates must live and serve, and especially whether these institutions succeed in developing moral competency and leading to a religious interpretation of life. Four days will be devoted to this study and one and a half days to the problems of instruction in religion in the churches and Sunday schools. The convention will be the guest of Yale University.

An especially notable array of speakers

will address the evening meetings in Woolsey Hall. Amongst the speakers are: John R. Mott; President A. Gandier of Knox College, Toronto; President Powell of Hobart College; Charles S. Whitman, District Attorney of New York; Governor Simeon Baldwin of Connecticut; President William De Witt Hyde; President Samuel A. Eliot; Rabbi Stephen S. Wise of New York, and ex-President Taft. Programmes may be obtained from the Religious Education Association, Chicago, and all persons interested are invited to attend the convention.

DIRECTOR FOR COLLEGE WORK

THERE HAS been established in the diocese of Minnesota the position of Director of the Collegiate Department of the Board of Religious Education, and the Rev. Stanley Kilbourne has been appointed to that position. Mr. Kilbourne has for a number of years



REV. STANLEY KILBOURNE

been chaplain of the university work in Minneapolis in connection with Holy Trinity Church, and is an expert in that work. He is 32 years of age, a graduate of the University of Minnesota with the degree of B.A., 1903, and of the General Theological Seminary, 1907. In connection with the university work, which has been under the direction of Mr. Kilbourne since his ordination in 1907, there is a house near the campus used as a centre of Church work, and there is a Church fraternity, the *Chi Rho Theta*, formed to further the work. There are eighteen men in residence at the house.

PROVINCIAL SECRETARY FOR THE SOUTHWEST

THE NEWLY CHOSEN Provincial Secretary for the Province of the Southwest is the Rev. Edward Henry Eckel, rector of Christ Church parish, St. Joseph, Mo. (diocese of West Missouri), who has accepted his election subject to confirmation by the Board of Missions, and if so confirmed will take up his new duties about May 1st. He will retain his rectorship in St. Joseph until Easter, and his family will continue to live there until a more convenient location shall have been found. Mr. Eckel is a graduate of Delaware College and of the General Theological Seminary.

MISSION STUDY IN COLUMBUS, OHIO

FOR TWO WEEKS during the middle of January there was held in Trinity parish house, Columbus, Ohio, a series of interdenominational mission study classes, under the leadership of Miss Emily Tillotson, educational secretary of the diocese of Southern Ohio. Sixty-five persons were enrolled, representing the Church and five denominations. The enthusiasm and appreciation of all who attended these classes were very marked. It

was an opportunity for the representatives of the various religious bodies to confer, study, and exchange ideas regarding the common work of advancing Christ's Kingdom. It was a step toward real Christian Unity, and the fact that the Church took the initiative in this work and that her official representative conducted the classes, helped greatly to a better understanding and appreciation of the Church in the city. This work will be followed up next year by a School of Methods conducted by Mr. E. Carter Milliken, secretary of the Department of Missionary Education in the Presbyterian Church.

Miss Tillotson, who is a trained leader of exceptional ability, has recently accepted the position of assistant secretary of the Woman's Auxiliary at the Church Missions House, New York.

FURNISHINGS FOR ST. PAUL'S, CLEVELAND

BY AUTHORIZATION of the vestry, a special offering was taken on St. Paul's Day at St. Paul's Church, Cleveland (the Rev. Walter Russell Breed, D.D., rector), to be used for the purchase of proper hangings for the altar, pulpit, and lectern in the four colors of the Church's seasons. These will be purchased at a cost of about \$850, the white hangings having been promised in advance. "In addition to these," says the rector in his parish paper, "there are two other articles of adornment for the altar and chancel which St. Paul's parish should possess. These are eucharistic lights and a processional cross. Several persons have asked for the privilege of placing each of these gifts in the chancel. The eucharistic lights would consist of two bronze candlesticks, one to be placed at either end of the altar. These would be lighted once each month at the late communion service and on all Sundays at the early service. They would be made of bronze to correspond with the altar cross and vases. The processional cross would be similar in design to the one upon the altar, but smaller in size. It is not necessary that this cross be used at all services. If desired it could be used at festivals only. But it is clear that St. Paul's should own a proper processional cross. These two articles of adornment are now found in most Episcopal churches; perhaps St. Paul's is the only church in Cleveland that does not possess them. The rector believes these gifts will be welcomed by everyone, and that they will add to the beauty of our worship."

DEATH OF REV. ROBERT A. GOODWIN

THE REV. ROBERT ARCHER GOODWIN, D.D., rector of old St. John's Church, Richmond, Va., entered into rest, after a painful illness with rheumatic gout, on Wednesday morning, February 4th, in his sixty-fourth year. He is survived by his wife, three sons, the Rev. R. A. Goodwin, Jr., a missionary at Kiukiang, China; the Rev. Conrad H. Goodwin, who is taking a post-graduate course at the General Theological Seminary, New York, and T. Campbell Goodwin. His daughters are Mrs. E. Valentine Jones, Jr., of Newport News, Va., and Miss Mary A. Goodwin. He leaves, also, two sisters, and one brother, the Rev. Edward L. Goodwin, D.D., of Ashland, Va.

Dr. Goodwin was a son of the late Rev. F. D. Goodwin, for many years the rector of St. John's Church, Wytheville, Va. He was graduated at Roanoke College, Va., in 1866, and at the University of Virginia in 1871. Graduating at the Virginia Theological Seminary in 1875, he was ordained deacon the same year, and priest in 1876 by Bishop Whittle. His entire ministerial life was spent in Virginia, his first charge being as rector of St. James' and St. Luke's parishes, Mecklenburg county, 1875-1880; Salem parish, Roanoke county 1880-1885; in charge of colored work, Petersburg, 1885-1893; St. John's,

Petersburg, 1889-1893; principal and professor Bishop Payne Divinity School, Petersburg, 1889-1893. In 1893 he became the rector of St. John's Church, Richmond.

The funeral services were held at St. John's Church, Thursday afternoon, February 5th, the interment being in the churchyard.

CONSECRATION OF GRACE CHURCH, MANSFIELD, OHIO

ON SUNDAY, February 1st, Grace Church, Mansfield, formally opened for worship in 1907, was consecrated, the Bishop Coadjutor of the diocese officiating. He also preached the sermon. It was the Coadjutor's first visitation to the parish since his elevation to



GRACE CHURCH, MANSFIELD, OHIO

the episcopate, and likewise his first act of consecration. Within the chancel, and assisting in the service, were the rector of the parish, the Rev. Arthur Turner Reasoner, the Rev. H. W. Jones, D.D., and the Rev. Orville E. Watson, D.D., from Gambier, and the Rev. A. A. Abbott, Archdeacon of the diocese. The instrument of donation was read by Mr. James E. Brown, senior warden, and the sentence of consecration by the rector.

MEMORIAL SERVICES ON WASHINGTON'S BIRTHDAY

ON THE afternoon of Sunday, February 22nd, in response to appeals made in THE LIVING CHURCH, the *Churchman*, and the *Southern Churchman*; in response also to a letter from the Bishop of Virginia, which has been sent to the Bishops and clergy of all the dioceses, stating the claims of "Pohick," the parish church of Mount Vernon, Washington, memorial services will be held quite generally throughout the United States. Offerings will be made for the permanent maintenance of Washington's old church. Let the people "with one consent," pay a fitting tribute to Washington's memory by contributing to the support of the Church which he loved.

DEATH OF REV. JAMES F. OLMSTED

THE REV. JAMES F. OLMSTED, rector of St. Mary's Church, Burlington, N. J., brother of Bishop Olmsted of Colorado, and of the Rev. William Beach Olmsted of Pomfret School, died at Burlington on Wednesday, February

4th. He had suffered for some years with Bright's disease, but was active till within three days of his death. He was buried in the churchyard in Burlington on February 7th, a very large congregation, and many clergy from all parts of the diocese, being present. Bishop Scarborough officiated, assisted by Archdeacon Shepherd, and the Rev. John Fearnley. He is survived by a widow.

Before receiving Holy Orders he was master of St. Mark's School, Southboro, Mass. He was ordained deacon and priest in 1891 by Bishop Doane. He was rector of Christ Church, Schenectady, N. Y., from 1893 to 1897, when he became rector of St. Mary's Church, Burlington.

Mr. Olmsted was a member of the Stand-

men of Fond du Lac and the neighboring cities. At the conclusion of the dinner the Fox River Valley Church Club was organized, with the Bishop as honorary president; Mr. Henry R. Potter of Fond du Lac, president; Mr. Eugene L. Munden of Oshkosh, secretary, and Mr. James C. Kimberley of Neenah, treasurer. This club is the outcome of a long desire to get the laymen of this section of the diocese together in active effort in Christian life and work. The interest was very general and very deep, and good results are to be expected.

DEATH OF REV. DR. SNIVELY

THE DAILY PAPERS report the death at Nice, France, of the Rev. Summerfield E. Snively, M.D., a priest of the diocese of Pennsylvania, who was residing in that city, and assisting in the work of the American Church of the Holy Spirit. Dr. Snively was a graduate of Dickinson College, from which he took the degrees of B.A. and M.A., and of the medical department of the University of Pennsylvania, where he took his M.D. After practising medicine for a few years he was ordained deacon in 1879, and priest in 1881, by Bishop Williams of Connecticut. His first charge was the rectorship of St. Paul's Church, Flatbush, N. Y., after which he was for a time assistant at St. Stephen's, Philadelphia, and chaplain of the Burd Orphan Asylum. He had been retired and in ill health for several years and resident abroad, doing such work as he could in connection with the American churches on the Continent.

WRONG DATE GIVEN

AFTER the issue of THE LIVING CHURCH for last week had been printed we learned that the meeting of the executive committee of the Sunday school convention of the Second Province was held on January 30th, and not on February 11th, as stated.

MEMORIALS AND GIFTS

BY COURTESY of the University of Michigan, and through the generosity of Mr. Charles L. Freer of Detroit, Mich., Hobart College has received a copy of the facsimile reproduction of the Washington manuscript of the Gospels, of which an edition of 435 copies was issued by the university in 1912, with an accompanying volume containing a study of the manuscript by Prof. Henry A. Sanders. This gift is one of the most valuable ever made to the college library. The facsimile is contained in a sumptuous folio volume of 372 pages, and is printed by the photo-gelatine process on heavy paper that well represents the original parchment. The painted wooden covers of the manuscript, with quaint portraits of the four evangelists, are admirably reproduced in three colors. These plates were made in Paris, those for the text in Boston.

AT THE visitation of the Bishop of the diocese to St. Paul's mission, Point Cadet, Biloxi, Miss., on January 29th, an altar, presented to the mission by Mr. John Pritchard of Memphis, Tenn., in memory of his beloved wife, Emily Griffith Pritchard, who departed this life during the past year, was dedicated. The altar is a beautiful piece of workmanship, the handiwork of the donor. The Bishop also dedicated a pair of electric candelabra for the altar, given to the church by Mrs. Bessie H. Burling, in memory of her husband. The inscription on the candelabra is, "In memory of Joseph Lawrence Burling, 1836-1912." Mr. Burling, who resided in Ripon, Wis., attended the services regularly in the Church of the Redeemer during the winter of 1912, and was much interested; hence the memorial.

AT ST. MARK'S CHURCH, Toledo, Ohio (the

ing Committee of the diocese, and an examining chaplain.

Mr. Olmsted's place will be difficult to fill. A thorough Churchman, in full sympathy with the traditions of an historic parish, he will be missed by many who appreciated his sterling qualities as a faithful pastor, an excellent scholar, and a sound theologian.

TWO CHURCH CLUBS IN DIOCESE OF FOND DU LAC

THURSDAY EVENING, January 22nd, on the invitation of the Bishop and the vicar, wardens, and vestrymen of St. John's Church, Grand Rapids, Wis., sixty-five men of Grand Rapids, Marshfield, Mosinee, Stevens Point, and Wausau, met at dinner in Grand Rapids and organized the Wisconsin Valley Church Club, electing the Bishop honorary president, Mr. George K. Gibson of Grand Rapids, president; Mr. J. L. Sturtevant of Wausau, vice-president; Mr. Isaac P. Witter of Grand Rapids, secretary, and Mr. W. H. Roddis, of Marshfield, treasurer. The meeting was very enthusiastic, and the new club bids fair to be a great help in arousing the interest of our laymen in the Church's life and work.

On the evening of the 27th a dinner was given at the Palmer House in Fond du Lac, at which one hundred and twenty men from Chilton, Fond du Lac, Menasha, Neenah, Oshkosh, and Ripon, were present. Unusually helpful and able addresses were made by the Bishop of Milwaukee, the Rev. Bernard I. Bell, of Grace Church, Chicago, Herbert N. Latin, Esq., of St. Stephen's Church, Milwaukee, and several of the lay-

Rev. Robert L. Harris, rector), the old pulpit sounding board has been removed, and a beautiful canopy, the gift of a vestryman of the parish, substituted therefor, much to the improvement of the acoustics of the building. Last year's confirmation class has also presented the parish with a new set of altar books.

ST. ANDREW'S PARISH, South Framingham, Mass., is rejoicing over the offer of \$3,000 from an unknown donor, which will be used for the erection of the proposed rectory. The parish also will have the benefit of the diocesan apportionment fund, and with what the parish itself will raise the rectory will be an assured fact very soon.

ATLANTA

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

Bishop Nelson's Anniversary—Other News

THE TWENTY-SECOND anniversary of Bishop Nelson's consecration will be observed on February 24th at the Cathedral, Atlanta. There will be a Quiet Day for the clergy. In the afternoon the officers of the Woman's Auxiliary will tender a reception to Bishop and Mrs. C. K. Nelson.—THE EXCAVATING for the new church at Gainesville is nearly completed, and the foundations will shortly be laid. Gainesville is the seat of one of the largest girls' schools in the state, Brenau.—WITH THE encouragement and assistance of the Bishop, the ladies of the Cathedral have undertaken the complete renovation of the church and chapels, inside and out, tinting the walls, repairing and cleansing the windows, and staining the floors.

BETHLEHEM

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

Two Sunday School Institutes

UNDER THE AUSPICES of the diocesan board of religious education, Sunday school institutes were held at St. David's Church, Scranton (the Rev. George E. Wharton, rector), on Wednesday, January 28th, and at St. John's Church, East Mauch Chunk (the Rev. Henry Eugene Allston Durell, rector), on Thursday, January 29th. With the exception of the final number, the same programme was followed on both days. The Rev. J. Arthur Glasier, rector of Trinity Church, West Pittston, discussed "Missions in the Sunday School." The Rev. Thomas A. Hyde, rector of St. Mary's Church, Jersey City, gave two lectures on Religious Pedagogy, treating the elementary, intermediate, and senior grades. The Rev. Robert Johnston, rector of Trinity Church, Bethlehem, discussed "The Sunday School and Social Service." Addresses to parents were made in the evenings, at Scranton, by the Rev. H. E. A. Durell, and at East Mauch Chunk by the Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes-Barre.

CONNECTICUT

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

Annual Convention of the Knights of Washington

THE ANNUAL CONVENTION of the Knights of Washington, a fraternal order of Churchmen originating in this diocese a few years ago, and now numbering a considerable membership in several parishes, will take place in New Haven on February 22nd and 23rd. On Sunday evening there will be a service in All Saints' Chapel, and on Monday a business meeting at Trinity parish house. Monday noon there will be a special men's service in Trinity Church; and the convention will conclude with a banquet at the Hotel Taft. It is expected that one hundred and fifty knights will attend. The chairmen of committees are: On arrangements, Major C. G. Chamberlain, Co. A, West Haven; on Church services, Major Foote, Co. K, Fairhaven; on

publicity, Rev. Commander Downes, Co. M, New Haven; on banquet, Rev. Commander Barhydt, Co. B, Branford; on tour, Rev. Commander Lewis, Co. E, North Haven.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Bishop Morrison's Anniversary—Brotherhood Chapter holds Memorial Service

BISHOP MORRISON celebrated the seventeenth anniversary of his consecration to the episcopate on the Feast of the Purification of the Blessed Virgin Mary. The Holy Eucharist was celebrated in the Crypt Chapel of the Cathedral, with the Bishop as celebrant, and Dr. MacLean as assistant. Though a blinding storm was raging without there was a good attendance. Friends of the Bishop had decorated the chapel beautifully for the occasion.

THE PRO-CATHEDRAL chapter of the B. S. A. celebrated the thirtieth anniversary of the founding of the order, and held a memorial service in memory of James Houghteling, the founder, in the Pro-Cathedral

the Fourth Sunday after the Epiphany. The corporate Communion was held at the early service with Dr. MacLean, LL.D., vicar of the Cathedral, as celebrant. In the evening a public service was held at which Dr. MacLean, Mr. Cooper, Trinity Bible class teacher; Mr. Wade, secretary of the Y. M. C. A., and Judge Page Morris gave inspiring Brotherhood addresses. The Cathedral chapter attended both of these services in a body.

KENTUCKY

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

Quarterly Meeting of G. F. S. Council—Quiet Day for Woman's Auxiliary

THE QUARTERLY MEETING of the Girls' Friendly Society council was held at the Cathedral House, Louisville, on Thursday, February 5th, with a large attendance. For the first time in its history, the meeting of the council was preceded by a corporate Communion, which was held in the Cathedral. Dean Craik being the celebrant. Most of the time was devoted to reports; all of the branch secretaries reporting progress in their several parishes. A new branch has been organized,

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the first outside of the see city, at Grace Church, Pa-ducah, under the leadership of Mrs. Roy McKinney. In addition to the reports from the branches, encouraging ones were made by council representatives of the diocesan social service commission, the diocesan senior members club, the drama league, the consumers' league, and other civic organizations. Arrangements were made for the diocesan secretary to visit points in the diocese at large in the interests of the G. F. S., to organize new branches. The diocesan missions associate gave a report of the articles prepared for a united missionary box during Advent, and it is planned to have the local branches unite in sending a missionary box during Lent. Arrangements were made for the annual service in May. An effort was made to make Ascension Day the regular day for the annual service, but this plan was postponed until next year, since the speaker for the annual service had already been secured for the third Sunday in May. Three new representatives were elected to the council, the diocese now having the maximum number allowed. The work of the G. F. S. in Kentucky has recently received fresh impetus by a visit from Miss Helen Turner, vice-president of this Province, who visited Louisville a short time ago, when she addressed a large and enthusiastic mass meeting in the Cathedral House.

THE ANNUAL Quiet Day for the Woman's Auxiliary was held at Grace Church, Louisville, on the regular day, the Feast of the Purification, conducted by the rector, the Rev. Lloyd E. Johnston.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Meeting of Convocation at Pasadena

AN INTERESTING convocation meeting was held at All Saints' Church, Pasadena, on Wednesday, January 28th, attended by forty of the clergy and the Bishop, and some of the laity. The scheme suggested by the Rev. C. S. Mook of Whittier at the last convocation, for placing every post office village in the southern counties of California under the pastoral care of the nearest rector or missionary, was mapped out by a colored chart prepared by the Rural Dean, the Rev. A. G. H. Bode. The chart of districts proved of great interest when the various clergy who had agreed to supervise the districts near them made reports, reports that implied that every town from one hundred population up has the Church ministrations. The clergyman assuming supervision over all neighboring settlements, visits them, and keeps a register of all Church people, administering to them as opportunity offers. The Bishop further completed the plan by requesting that every Church family, in towns where there is no church building, be reported to his office, that he himself may keep them supplied with literature and attentions from the Bishop. It is hoped in this way to demonstrate how well a territory can be looked after without hopeless building operations. The unhesitating willingness of all the clergy to assume these additional duties was gratifying to see. The Church in every town where there is a money order post office; that is the motto of this new scheme. The Church, through the priest and the Bishop, not necessarily through a building, is the method proposed. When it is carefully worked out it will be a very difficult matter for a Church family to lose themselves in the convocation of Los Angeles. The afternoon session was made instructive by a discussion of the book, *Social Environment and Moral Progress*, by A. R. Wallace. A debate was held between the Rev. Dr. Learned and the Rev. R. L. Windsor upon "Methods of Church Work—the Old versus the New." The new methods were presented

as illustrated by the Board of Missions, Board of Religious Education, and the Board of Social Service; the old was presented by the personal pastoral care over the parish, as the essential need in Church work.

MAINE

ROBT. CODMAN, D.D., Bishop

Work at Trinity Church, Lewiston—New Treasurer of Two Societies

THE WORK of Trinity parish, Lewiston (the Rev. J. H. Nolan, rector), illustrates the ability of the Church to minister to the moral and spiritual needs of a busy manufacturing centre. The parish, which is largely made up of operatives in the mills, is one of the largest in the diocese, and is not only entirely self-supporting, but exerts itself to contribute to the diocesan and general missionary work of the Church. As evidence of the spiritual life of its people it may be cited that, at the recent visitation of the Bishop, the rector presented for Confirmation a class of thirty-eight, thirty-two of whom were adults, and most of whom had been baptized during the previous year. During the last four years 154 persons have been confirmed, 94 of them, 44 men and 50 women, being over twenty years of age.

MR. CHARLES B. CLARKE of the Cathedral parish, Portland, has accepted elections to the positions of treasurer of the diocese, and of the Maine Episcopal Missionary Society.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Anniversary of Protestant Episcopal Brotherhood—Death of Professor Warfield

THE SIXTY-SECOND anniversary of the organization of the Protestant Episcopal Brotherhood of Baltimore was observed with a special service at the Pro-Cathedral on the afternoon of the Fourth Sunday after the

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Fr. Scofield's article in the January number is entitled CATHOLIC CEREMONIES and deals with the difference between Catholic ceremonies and others. Ceremonies should be both beautiful and expressive.

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February. HOLY ORDERS. Why we assert that Christ established an order of ministry. March. SIN AND THE SIN-BEARER. Popular denials of the sinfulness of moral evil involve denial of Atonement. April. THE INSPIRED RECORD. The Bible is not a plan for the construction of Religion, but a description of our Religion in operation. May. AUTHORITY IN RELIGION. How the Faith is defined. June. EXTRAORDINARY DEVOTION. The training of Saints. July. THE POWER OF ABSOLUTION. The same power exercised in this Sacrament as in others. August. BODILY WORSHIP. The Body must take its part in religion. September. THE DOUBLE SACRAMENT. Sacramental Marriage a part of the Christian Religion. October. THE LAST ANOINTING. The Catholic view of illness. November. THE REQUIEM. What the Catholic Religion does for the departed. December. MELODY IN THE HEART. The Catholic ideal of the Christian's true attitude and demeanor.

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Epiphany. About two hundred members of the Brotherhood were present. The sermon was preached by Bishop Murray, who is superintendent of the Brotherhood *ex-officio*. The annual banquet of the Brotherhood was on Monday evening, February 2nd. Mr. William A. Wheatley presided and acted as toastmaster. The principal address was made by Mr. Edwin Higgins, who has been a member for thirty-seven years. After advocating the establishment of a "Sisterhood," following the same lines and having the same object as the Brotherhood, Mr. Higgins gave a most interesting address on Francis Scott Key, the author of the national anthem, as an ardent member of the Church, a lay reader, an author of popular hymns, a director of a tract society, a vestryman in several churches, and a delegate to the diocesan conventions. Stirring addresses were also made by Dr. B. Merrill Hopkinson, Mr. William S. Dubel, the Rev. Thomas Atkinson, the Rev. C. P. Sparling, and the Bishop of the diocese.

PROFESSOR JOSHUA D. WARFIELD died at his home in Harford county on January 30th, aged 76 years. Professor Warfield was a well-known educator, for ten years being a professor at the Maryland Agricultural College. He was also an historical writer of some note, being the author of *Founders of Anne Arundel and Howard Counties*, and other like works. He was a devoted Churchman and an active member of St. Paul's Church, Howard county. The funeral services were held on February 2nd, the Rev. P. M. Boyden officiating, and the interment being in the family burying ground.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Success of "Go-to-Church Sunday"—The Church Periodical Society—Laymen's League Selects Delegates

THANKS TO THE admirable work of an efficient executive committee, of which the Rev. Dr. Addison of All Saints' Church, Brookline, was one, "Go-to-Church Sunday" proved to be a day of unusual parochial activity in all the churches. The plans covered the entire state, and it was significant that in remote places where such a thing as union or federation had hitherto been unknown, there was good coöperation on this particular Sunday, and the committees worked in perfect harmony. In and around Boston a decided interest was manifested, resulting in large congregations.

A PUBLIC MEETING of the Massachusetts branch of the Church Periodical Society was held at Trinity Church, Boston, on the afternoon of February 2nd. Bishop Lawrence presided, and made an address. Other speakers included Bishop Rowe of Alaska, Bishop Thomas of Wyoming, and Miss Marian DeC. Ward, the diocesan correspondent.

THE LAYMEN'S LEAGUE has selected its delegates to go to New York on Washington's birthday to confer with the Seabury Society on "The Duties of Laymen." These delegates will be Secretary Myles O'Dwyer of St. James' parish, Roxbury; A. C. Fitch of St. John's, Arlington, and Allan G. Barton of the Church of the Good Shepherd, Boston.

MONTANA

L. R. BREWER, D.D., Bishop

Bishop Brewer Celebrates Birthday Anniversary

JANUARY 20th was Bishop Brewer's seventy-fifth birthday, and with his characteristic vigor and earnestness the day was spent in the work of the diocese, and in travel, which brought him home at the close of the day. In the evening there was a reception for some of the immediate neighborhood friends,

who congratulated him most heartily, and wished him many more years of active service in God's Kingdom. Bishop Brewer has been the Bishop of Montana for thirty-three years, and in that time he has seen great development in the state, and under his wise and efficient leadership the Church has grown, and developed, and taken its place as one of the influential institutions of this great commonwealth. And the Bishop is honored, and loved, and respected, not only by members of the Church, but by all classes of the people. And not only has he made an impression on this diocese, but his thought has gone out and has had its influence upon the whole Church. The work in Montana has grown, and is growing so rapidly, that it has become necessary to have a Coadjutor Bishop, and an effort is now being made to add \$25,000 to the endowment fund, so that there may be sufficient income to provide for two Bishops. It is expected that a Coadjutor will be elected at the annual convention

which meets in St. John's Church, Butte, next June.

NEWARK

EDWIN S. LINES, D.D., Bishop

Joint Meeting of Three Archdeaconies—Anniversary of Christ Church, Newark

THE MID-WINTER joint meeting of the archdeaconies of Morristown, Newark, and Newton, was held at St. George's Church, Maplewood, N. J., on Tuesday, February 3rd, morning and afternoon. Reports on conditions in Essex county, in Warren and Sussex counties, and in Morris county, were made by the Rev. Percy C. Bissell, the Rev. George H. Young, and Archdeacon McCleary. The Bishop addressed the clergy. The Rev. A. Peter Tulp, rector of Christ Church, Hackensack, N. J., delivered an appreciation of General Booth. This was followed by the recitation of "Some Facts about the Church Army," given by the Rev. Henry H. Hadley, rector

DAILY READINGS FOR LENT

The following list of books are such as are divided into chapters for Daily Readings for Lent, either in public services or for personal and home use.

MAKING UP YOUR MIND

Subjects for Thought and Prayer by those who wish to apply their Religion to Everyday Life. Arranged for the Weekdays in Lent by JAMES ADLERLEY, Hon. Canon of Birmingham, author of the *Creed and Real Life*. Probable price .60; by mail .65. [The book is expected to be ready in season for early Lent.]

"Why is Lent a time of studying the application of Religion?" is the title of the first chapter, and is the keynote to the whole. The chapters are very short, only a very few minutes to read one, and are useful for further contemplation. The second chapter is, "The Idea of a Fast." He says: "Fasting is a spiritual exercise." "Fasting gives us the power to say 'No.'" The chapters are made up largely of terse sentences. It is a very readable and helpful book, and particularly for those who have little time, and also for the clergy for sermon notes. The forty daily readings, if read slowly to a congregation, would give the people abundant material for thoughtfulness. The addresses are *modern*, in that so much is touched upon in our present everyday life.

CONSIDERATIONS FOR LENT

Readings for the Forty Days' Fast. By VERNON STALEY, author of *The Catholic Religion*, etc. Cloth, .60; by mail .64.

This author is so well known to American Churchmen, that any book of his will be welcomed.

A LENT WITH ST. JOHN

A Thought for Every Day in Lent from the First Epistle of St. John. By HARRY RANSOME, Rector of Christ Church, Media, Pa. Manila Cover, .30; by mail .35.

This is the third season of one of the most useful books for Lent, and its devotional value will be as great as heretofore.

SOME QUIET LENTEN THOUGHTS

A Manual for Lent, comprising Readings for each of the Forty Days. By the Rev. T. B. DOVER. With Preface by the Rt. Rev. Edward King, D.D. Cloth, .50; by mail .55. Paper, .25; by mail .30.

This book has been longer on the market and served for Lenten reading for a longer period than any other of its kind. It is as fresh as when first issued and has a good sale each year.

SIN AND OUR SAVIOUR

Forty Serious Thoughts for Forty Serious Days. By the Rev. J. S. HARTZELL. Cloth, 1.00; by mail 1.10.

Very conveniently arranged for reading at daily service in church, and very much liked.

LENTEN SOLILOQUIES

Short Daily Readings for Lent. By the late BISHOP OF CHICAGO (Dr. McLaren). Short devotional studies for Church or Home for each day of the Lenten season. Cloth, 1.00; by mail 1.12.

THE LITANY AND THE LIFE

A Series of Studies in the Litany, designed more specially for use during Lent. By the BISHOP OF WESTERN MICHIGAN (Dr. McCormick). Cloth, 1.00; by mail 1.10.

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NEW AND CONTRITE HEARTS

Forty Brief Meditations for Lent. By the Rev. H. J. WILMOT BUXTON. 8th edition. A short sermon for each day of Lent. Those for Holy Week are Addresses on the Seven Last Words. Cloth, .75; by mail .82.

THE PASSION OF THE KING

Short Daily Meditations for Lent. By the Rev. SHIBLEY C. HUGHSON, O.H.C. Limp cloth, cut flush, .15; by mail .17. Full purple cloth, .25; by mail .28.

"I SERVE"

Lent Readings for Girls. By A. M. TENNANT, with a Preface by Fr. Longridge of the Community of the Resurrection. Mirfield. Purple paper cover, .20; by mail .23.

Father Longridge says, in his Preface: "The readings are intended for a particular class, domestic servants, but include all who serve."

The book is such a good one, and so little of it, if any, that is not adapted to every class of girls in this country, that it is unfortunate to designate it for a class only. English conditions are so different from our own as regards "servants," that there is no "class" to be helped; but there are an innumerable number of girls to be greatly helped by the reading of these pages. They need not be "servants" as understood in this country, nor even "working girls," because it is a sympathetic talk with girls in all walks of life. Hence we commend the book to young women generally, for their Lenten reading.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

of St. Paul's Church, Newark, N. J. The closing number on the programme was a discussion on the query, "What is the proper attitude of our Church toward other Religious Bodies?" The Rev. Mercer G. Johnston and the Rev. Dr. Walker Gwynne were the principal speakers. The attendance of the clergy was good. Archdeacon Carter presided in the morning; Archdeacon Tuthill in the afternoon.

THE SIXTY-FOURTH anniversary of the consecration of Christ Church (Pro-Cathedral), Newark, N. J., was observed by special services on the Feast of the Purification B. V. M. Bishop Lines, who is rector of the parish, officiated at the night service, and made an address. The Rev. Frank H. Hallock, vicar, was congratulated on the success of his work. Addresses were made by Archdeacon Carter, Archdeacon McCleary, the Rev. John S. Miller, the Rev. David N. Kirkby (a former vicar), and the Rev. Henry B. Todd.

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

Dr. Bradner's Lectures—Temporary Arrangements at Trinity Cathedral, Cleveland

THE REV. LESTER BRADNER, Ph.D., member of the General Board of Religious Education, and director of its department of parochial education, spent Sunday and Monday, February 1st and 2nd, in the diocese. Monday morning, at its February meeting at Emmanuel Church, he addressed the Cleveland Clericus, explaining to the large body of clergymen present the operations and methods of the department of parochial education with which he is charged. In the evening, at St. Paul's Church, Akron, he addressed nearly one hundred Sunday school workers, clergymen, laymen, and women, on the development of the child, and teacher training in the Sunday school. This conference, attended by representatives of the Akron and contiguous parishes, Massillon, Ravenna, Kent, and Cuyahoga Falls, was preliminary to the organization of a local Sunday school institute.

PENDING the appointment of another Dean of Trinity Cathedral, Cleveland, to succeed Dr. Du Moulin, recently consecrated Bishop Coadjutor, the Bishop of the diocese will have oversight of the Cathedral organization, and its services, and the Rev. Walter R. McCowatt, for two years the senior curate, will be priest in charge of the parish and its operations.

TENNESSEE

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

Bishop Knight to be Installed April 30th—Other News

THE INSTALLATION SERVICE of Bishop Knight as Vice-Chancellor of the University of the South, Sewanee, is set for April 30th.

THE DOWN TOWN Lenten services in Nashville will be held as heretofore in one of the theatres during the last three weeks of Lent. Bishop Gailor, the Rev. James H. Owens of Louisville, Ky., and the Rev. McVeigh Harrison, O.H.C., are among the scheduled speakers.

ONE OF the great Bible conferences, with noted speakers from England and America, will take place in Nashville, February 22nd to 29th. The Rev. C. B. Wilmer, D.D., of Atlanta is among the speakers.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

Twentieth Anniversary of Bishop Hall's Consecration

BISHOP HALL observed the twentieth anniversary of his consecration on February 1st and 2nd. On Sunday he preached, and celebrated the Holy Communion in St. Paul's

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Church, Burlington. On Monday there was a general reception at the Bishop's House. Though unable to go about the diocese, the Bishop's health is greatly improved, and he proposes to revive the pre-Lenten conferences, which have necessarily been omitted the last two years. Six clergymen are entertained in the Bishop's House during each of the two weeks before Lent (and the local clergy come for the day), for devotion, and study, and conference.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Ministerial Bible Conference—Function in Historic Parish

THE MID-WINTER Bible conference of prominent ministers opened at the Columbia Theatre, Washington, Sunday, February 8th. Hon. William J. Bryan, Secretary of State, was the first speaker, and the Rev. G. Campbell Morgan, D.D., of London, England, the second speaker. The programme included several services and addresses each day of the week, and closes Sunday, February 15th. Meetings will be held in the First Congregational church and also the Church of the Epiphany, the Rev. R. H. McKim, D.D., rector. Addresses will be made by Dr. Frank A. Palmer, Dr. William A. Souper, Dr. G. Campbell Morgan, Rev. Melville Trotter, Dr. Camden M. Cobern, Rev. John H. Jowett, Rev. Dr. John McNeill of New York, Rev. Sherwood Eddy, Rev. Floyd W. Tomkins, D.D., of Philadelphia, Rev. Dr. Conwell, and Rev. Dr. Biederwolf.

THE ANNUAL reception of Rock Creek parish (the Rev. Charles E. Buck, rector), was held at the rectory the day after St. Paul's Day. St. Paul's is the parish church, and there are also two chapels in the parish, the Holy Comforter, and the Transfiguration, the former under the ministrations of the Rev. Howard Glisan England, vicar. The first church in the parish was built in 1719. The present church was built in 1774, and is situated in Rock Creek cemetery, one of the most beautiful cemeteries in this country.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

A Retreat at Grand Rapids—Mission to be Held at Luther

THE REV. HARVEY OFFICER, O.H.C., conducted a retreat February 2nd to 4th in Grace Church, Grand Rapids, for about thirty clergymen. The retreat was preceded by a Quiet Day for women on Monday, which was largely attended.

THE REV. CHESTER HILL of Big Rapids will conduct a short mission in Luther, February 12th to 15th, in which he proposes to point out the difference between Catholicism and Romanism, and Catholicism and Protestantism.

WEST MISSOURI

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

Quarterly Meeting of the Woman's Auxiliary

THE QUARTERLY MEETING of the Woman's Auxiliary was held in Grace Church, Kansas City, on Thursday, January 29th. Bishop Partridge, assisted by the rector of Trinity Church, the Rev. R. N. Spencer, celebrated the Holy Communion. The rector of St. George's Church, the Rev. E. J. Craft, preached the sermon. The organization decided upon monthly inter-parochial meetings, to be held on the fourth Thursday of every month.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Plan to Improve Conditions at Hobart College

IN FURTHERANCE of a plan to improve the moral and spiritual condition of students at

Hobart College, the trustees have decided as soon as practicable to add to the college equipment an institution somewhat analogous to the Phillips Brooks House at Harvard, which shall be the centre of all religious, social, and other interests of the students. The new institution will probably be called, in memory of the late chaplain, the Ballard Memorial House. Dr. Powell, the president, has returned from a trip of several weeks spent in visiting the alumni associations in different parts of the country.

CANADA

News of the Dioceses

Bishop Elected for Edmonton

A BISHOP was elected for this new diocese, at a special meeting of the Synod at Edmonton, January 29th, when Archdeacon Gray of Edmonton was chosen. There were five nominations for the position, and the vote stood as

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Social Service at the General Convention of 1913

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The speakers include Bishop Lawrence, Bishop Spalding, Bishop McCormick, Dean Hodges, Dean Sumner, Rev. J. P. Peters, D.D., Rev. J. H. Melish, Rev. Samuel Tyler, Rev. William P. Ladd, Rev. George P. Mayo, Rev. Augustine Elmendorf, Rev. H. D. Phillips, Ven. T. S. Russell, Rathbone Gardner, H. D. W. English, Robert A. Woods, Clinton Rogers Woodruff, J. H. Dillard, Dean Susan T. Knapp, Mrs. John M. Glenn, Helena S. Dudley, Harriette A. Keyser, Mabel T. Boardman.

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An illustrated quarterly magazine edited by Prof. Petrie for the Egyptian Research Account (Society), appeared in January. Its frontispiece has jewelry of the 12th dynasty in rich colors. Artistic illustrations in each issue with articles and notes on latest discoveries. All public libraries and many private should subscribe; \$2.00 a year. Heliopolis, where Moses was educated, now being excavated. The annual quarto volume is profusely illustrated. Circulars freely sent. Address

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follows: Archdeacon Gray, 61 clerical and 159 lay; Rev. W. G. Boyd, rector of St. Faith's Church, Edmonton, 59 clerical and 75 lay; the Rt. Rev. Dr. Richardson, Bishop of Fredericton, 16 clerical and 17 lay. The other nominations were the Rev. Canon Webb of All Saints', and the Rev. C. Carruthers of Holy Trinity, South Edmonton. The Bishop-elect was born in England, and is now 50 years old. He was educated at Chatham House College, Ramsgate, England, and Manitoba University. He was appointed Archdeacon of Edmonton in 1907.

Diocese of Rupert's Land

THE NEW St. Paul's Church, Dauphin, was opened Sunday, January 25th. Archbishop Matheson conducted the service. The building, which is a handsome one, cost \$20,000. The mayor and council of Dauphin were present in their official capacity.—THE NEW Church of St. Anne, Kildonan, was opened by the Primate on January 29th.

Diocese of Calgary

THE NEW building for the boarding school for Indian children on the Sarcee Reserve was opened January 20th. The Church has supplied all the furnishing and equipment, but the school was built by the government. The school will accommodate thirty scholars.

Diocese of Qu' Appelle

THE GIRLS' FRIENDLY SOCIETY of England is about to establish a hostel in Regina, Sask.

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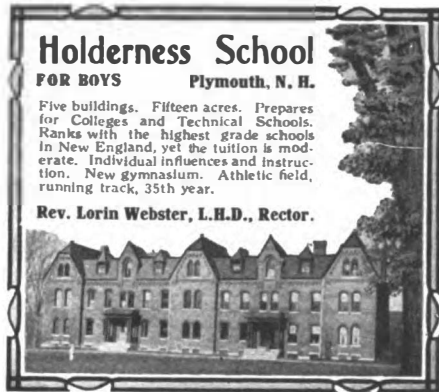
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FENG-SHUI AND MINES

ONE of the oddest hindrances to the development of the industrial resources of China is the intangible "feng-shui." China is incredibly rich in coal and iron, the two greatest requirements of modern industries. Almost every province of the empire has deposits of coal. Shansi and Honan have the most extensive coal measures of all. Pennsylvania, with its 20,000 square miles of coal lands—the greatest hitherto opened up in the world—is outstripped by Shansi. Very extensive deposits of iron ores also exist in China, and in close proximity to the coal needed for its smelting.

These great wealth producing natural products have, until very lately, been scarcely touched. They have lain unused—to the loss of national wealth and strength. When China's mines shall be adequately wrought, a wonderful addition will be made to the power of that largest nation of the world.

A main reason for the non-development of these "treasures of the earth" is the universal belief in "feng-shui." These somewhat shadowy beings have been defined as "genii that control winds and waters, especially subterranean waters." To dig down into the depths of the earth, will disturb the feng-shui, and awful calamities will follow. It is this silly notion that has blocked the wheels. A blind, foolish superstition has become a substantial bar to national progress, has kept multitudes of the Chinese people poor who might have lived in comfort, or have gained wealth.

It is only of very recent years that the new light which has come in with Christianity is dissipating such foolish superstitions, and setting the people free to utilize the resources with which a good Providence has so richly endowed their country.—*East and West.*

THE STORY OF A WORD

IF ANY of us are ashamed of counting on our fingers or calling to our aid small objects of any kind for this purpose, we can find comfort in the story of the word "calculate," which betrays the habits of the ancients in this regard. It comes from a word meaning "little stone" or "pebble." The word has come to be applied to the most complex problems in practical mathematics, and is even closely related to "calculus," the name of one of the most advanced subjects in abstract mathematics, which would doubtless be ashamed to own its humble origin.

The word "calculate" is also used in cases of judgment that imply a sort of vague mental arithmetic, as when a person "calculates his chances of success," or "calculates" the probable results of a certain course of action. But the man who "calculates that it is going to rain," or "calculates that he will go to the picnic," lays himself open to the ridicule of the English people, who never use the word in this sense, and laugh at Americans for doing so. Equally careless, though not so often condemned, is the use of the word in a case like this, "The race was calculated to stir up envy and ill feeling," where we really mean that envy and ill feeling resulted, but not that anyone had planned that they should. Strictly speaking, the word "calculate" always implies, that some one has been figuring on a problem, and it should not be used unless we mean to make that implication.—*Young People.*

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