

The Living Church

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The Church at Work

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Bishop Rowe in Providence.

BISHOP ROWE of Alaska is now visiting Providence, where he has met with a very enthusiastic reception. On the afternoon of February 3d he addressed the members of the Woman's Auxiliary at St. John's Church. In the evening he was the guest of the Churchman's Club of Rhode Island, whose January meeting was held in the parish house of All Saints' Memorial Church. At the conclusion of the banquet the members and guests of the club marched in procession into the church preceded by the choir. The church was filled with a congregation anxious to listen to the Bishop's description of the work being done in his missionary district. A large sum was raised at the service.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Notes.

THE Bishop Claggett Club met on January 31st in the parish hall of Trinity Church, Washington. A goodly number of the members were present to hear a paper by the Rev. Canon Austin, formerly rector of Spanishtown Cathedral, Jamaica, but now of St. Thomas' parish. The paper was on the comparative systems of finance in the dioceses of Washington and Jamaica, W. I. But for its excellent financial methods the Jamaican Church could not possibly make its splendid showing.

WEDNESDAY, February 2d, at 7:30 P. M. the Bishop delivered the third lecture in the course he is giving to the Teachers' Training Class. After this, he addressed a meeting of the Alpha Delta Phi fraternity, at which he was the guest of honor.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Special Musical Service and Sunday School Rally at Worcester.

THE Church Musical Club of All Saints' Church, Worcester (the Rev. T. F. Davies, Jr., rector) held its annual service on the Second Sunday after the Epiphany. The Rev. T. D. Martin intoned the service, and the rector gave the last of a series of three addresses on "Church Music." The club gave a most effective and pleasing rendering of Dudley Buck's cantata, "The Coming of the King."

ON QUINQUAGESIMA Sunday, at 3 P. M., the Sunday schools of Worcester held their annual united service at All Saints' Church. The children listened to addresses by Bishop Vinton and the Rev. Charles J. Sniffen, the diocesan missionary.

CANADA.

Church Dedicated at Montreal—Many Other Dominion News Items.

Diocese of Montreal.

BISHOP FARTHING held the dedication service for St. Thomas' Church, Montreal, on the last Sunday in January. This church has been much indebted to the Molson family for many years, and last Thanksgiving Day a further gift of \$10,000 was made by the

same family to pay off the mortgage, thus making it possible to have the church consecrated.—THE DEATH of Sir George Drummond, February 2d, removes a well-known figure, prominent in Montreal for over half a century. His funeral was arranged to take place from the Church of St. John the Evangelist. Sir George and Lady Drummond founded the Home for Incurables in Montreal, the management of which was intrusted to the Sisters of St. Margaret.

Diocese of Rupert's Land.

A PASTORAL LETTER has been issued by Archbishop Matheson bearing on the mission work of the Church, in which he takes a most hopeful view of the situation. He points out that the new system of making collections for this branch of Church work has resulted in quadrupling the aggregate givings of the people to missions. He recommends that the increase this year should not be less than \$31,000 and that in consequence of the demands the apportionments of 1910 be \$150,000. Strenuous efforts will be made during the Lenten season to raise the full amount. Out of the total amount \$100,000 will be devoted to missions in Canada and the rest to foreign missions. Archbishop Matheson has been much benefited by his trip to the Pacific coast.

Diocese of New Westminster.

THE JUBILEE of the Church in British Columbia was celebrated in London, England, February 1st. The Lord Mayor presided at a meeting in connection with the establishment of St. Mark's College.—THE VISIT of the Primate of All Canada, Archbishop Matheson, to Victoria and Vancouver was much appre-

(Continued on page 500.)

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PRINCIPAL CONTENTS.

| | |
|--|-----|
| EDITORIALS AND COMMENTS: | 479 |
| In Fastings Often—Lenten Opportunities in the Church—Dr. Grosvenor on the Preamble—The Attacks upon Sunday—Confession as an Absolute Privilege in Court—Unity and Apostasy. | |
| ANSWERS TO CORRESPONDENTS | 482 |
| SIX MONDAY MEETINGS. Presbyter Ignolus | 483 |
| RIGHTS OF PROVINCIAL CHURCHES MAINTAINED. London Letter. | |
| John G. Hall | 484 |
| GEORGIA DIOCESAN ELECTIONS | 484 |
| LENT ARRANGEMENTS IN NEW YORK. New York Letter | 485 |
| LARGE GIFT TO CHICAGO PARISH. Chicago Letter. Renmus | 486 |
| CALIFORNIA DIOCESAN CONVENTION | 487 |
| AN APPEAL FOR A SUNDAY LAW IN WASHINGTON | 489 |
| THE PREAMBLE AND THE CONSTITUTION. Rev. William M. Grosvenor, D.D. | 489 |
| THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION, VIII. The Bishop of Marquette | 491 |
| DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor | 492 |
| FORRESPONDENCE: | 493 |
| MISSIONARY WORK IN JAPAN (Rev. Thomas E. Green, D.D.)—The Women's Missionary Movement (Benjamin L. Lathrop)—Dr. Newman Smyth and Connecticut Churchmen (Rev. Curtis P. Jones)—The "Moravian Protestant Episcopal Church" in New York (Rev. Theodore B. Foster)—Exchange of Church Papers (Rasmus R. Madsen)—Concerning George Washington University (Rev. Howard G. England)—Clergy for Porto Rico (The Bishop of Porto Rico)—Canon Nineteen (The Bishop of Albany). | |
| LITERARY | 496 |
| A HELPFUL LENT. The Bishop of Indianapolis | 497 |
| SHAY BEFORE THE ELEGY | 497 |
| PERSONAL MENTION, ETC. | 498 |
| THE CHURCH AT WORK. [Illustrated] | 500 |

When sadness is much indulged in, there follows a contraction of mind, a weakening of the soul's power, a dissolving of the heart's strength, and an embittering of the spirit, which causes restless discomfort, and brings forth indignation and melancholy.—*Sacred Heart Review.*

IN FASTINGS OFTEN.

FOR THE FIRST SUNDAY IN LENT.

"O Father, in this time of Lent
When Holy Church bids me repent,
Thy strength my spirit send, I pray,
To lead me on my painful way."

HE who thinks to pass his Lent in ease, and in the enjoyment of selfish pleasures, does not comprehend the spirit of the solemn season. Neither is it in accordance with the teachings of the Church to combine religion and the pleasures of the world, by an attendance upon Lenten services in the day-time and public festivities of any nature whatsoever in the evening. "Ye cannot serve God and mammon." Our Lord voluntarily chose His forty days' fast in the wilderness, and His followers must willingly observe the appointed days of fasting and humiliation, apart from the gay, heedless throng whose only motive is the indulgence of self.

"Fasting," says Bishop Wilson, "is necessary to bring our hearts to a penitent, holy, and devout temper; and to perform the vows that are upon us."

Retirement, solitude, a withdrawal from lawful pleasures, gives to the soul an opportunity to recuperate its wasted energies, and to gather new force to enable it to resist the temptations of the coming year. Self denial is not a yoke which deprives us of our freedom, but it is the badge of our liberty, whereby we gain control of ourselves, our appetites, and our desires. It is in Christ alone that the soul, once in bondage to sin, finds its true and permanent liberty. It mounts to a higher level, and breathes a purer and loftier atmosphere. It has been said that, "Mortification of all kinds is the very life and soul of piety."

The saints of all ages have used fasting in imitation of their Divine Master. David said, "My knees are weak from fasting"; and one of our Lord's declarations was, "Woe unto ye that are full, for ye shall hunger." But abstinence from dainty food and secular pleasures are not in themselves sufficient to the keeping of a holy Lent; they are but the outward and visible signs of the inward contrition which should fill our hearts as we review our past lives and see the sins that have stained our baptismal robes.

It is only in the presence of the Blessed Jesus that the enormity of our sins is realized. Seen in the light of His purity, the soul discerns its spiritual state, and welcomes the season of Lent as a time to battle with and overcome the besetting sin which leads it to fall into a multitude of transgressions. "Show My people their transgression, and the house of Jacob their sins," was the message to Isaiah, and it is no less a divine message to the Church to-day. Not only as individuals but as a Church we have sinned and come short of the glory of God. Well may the Church sit in sackcloth and ashes, and pray for the restoration of the full Catholic faith, a heritage that is our privilege and our right. Then will Christ find more followers of His cross, and our altars will be thronged by sincere penitents, longing after and aspiring to the beauty of holiness, without which, we are told, no man shall see the Lord.

C. F. L.

THE STORY is told of a woman who had a rare rosebush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall near the bush, and running through the crevice was a tiny shoot of her rosebush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on, year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Christ.—*Great Thoughts.*

LENTEN OPPORTUNITIES IN THE CHURCH.

LENT brings the Church's opportunity to develop spiritual advance within the Church no less than within individual souls. The forward movements in the Church are often attended by heart burnings, forebodings of failure, and, too often, by acrimony. The Church never moves forward with exact uniformity. Here a company goes forward; there another company refuses to advance and criticises the company that has moved. Here an officer makes a false step; there a few other officers, appalled at his mistake, refuse to take any step at all. The ideals that underlie those triumphant cries—

"Like a mighty army
Moves the Church of God";—

"We are not divided,
All one body we";—

are ideals that are not realized in actual fact. The Church never moves forward in uniform and orderly array like an army. The Church is divided. We are one body, but a body in which the movements are abnormal. The hand is prone to view the foot as an enemy. The Head and the Heart are divine, but the members are human.

Now very likely there is no immediate cure for this condition, but there are some palliatives. It would not be right to suggest that we, or any of us, refrain from criticism of other Christians or other Churchmen during Lent, because criticism is a very real part of the duty of a thinking, advancing, loyal Christian. Only superficial people object to controversy, if it does not crowd out other duties, and stand in improper relation to them. But criticism and controversy are negative features. They are not themselves constructive. They may point out wisely what *not* to do, or how *not* to do a thing; but at best they perform only a subordinate function in the Christian life or in Churchly advance. A splendidly trained army that remains inactive lest it should make a mistake is not of much service in a forward movement. An enthusiastic, courageous, venturesome army of men, led by officers who are willing to do and to dare, will probably make some mistakes, but, on the whole, it will accomplish more than the army that refuses to move at all. World advances have been made by such armies.

We desire that these thoughts be applied to the Church of to-day and her forward work. It is beyond question that there are Churchmen—thoughtful, holy men, many of them—who are distressed at tendencies which they discover at work to-day. We even seem to discern a spirit of despondency, particularly among elder men in the Church. We are not blind to the shakings of heads on the part of trusted counsellors when novel plans are submitted to them such as our fathers were not accustomed to view with approval, nor are we deaf to the expositions of those who would hold back lest some harm should come from an untimely advance.

Fathers and brethren, does not the Holy Spirit rule in His Church? Is the spirit of wisdom and understanding dormant? Is there no longer a guidance to men who seek to promote advance in the Church, so that their footsteps shall not greatly slip? Has He who promised to be with His Church until the end of the world, forgotten His promise? Are we left to the dreary chances of a cold intellectuality, according to which the only hope for real advance in the Church is in the even chance that those in authority may happen to have better brains than those who are not; so that when men differ, it may chance that the wiser ones may happen to be at the helm? Is it on *that* that Churchmen pin their hope and their confidence?

Frankly, despondency is the next step to atheism and apostasy. If God is no longer directing His Church, then let us meet all that is involved in it. Then the Everlasting Arms that hold up the universe have been withdrawn. Then the suns and the planets and the comets and the little earth, with the absurdly self-conscious insects that dot its surface, are rushing madly through space at the rate of millions of miles a minute; rushing to a grand catastrophe that shall end them all in one grand smash so colossal that gases and ether and space alone can survive to tell the story. Then the soul of man, if it survives at all, will ascend before the great White Throne and find it—empty!

God reigns; or God does not exist. God rules within His Church; or God has no Church within which to rule. One cannot believe in Him as a negligible factor.

But we are reminded that candlesticks standing for national Churches have before this been snuffed out, and, obviously, that they may be again. Yes, but let us wait until this American Church's candlestick *has been* snuffed out before

we discuss what to do next. This much is plain. If a priest, in valid orders, can find an altar upon which to offer his daily or his weekly sacrifice, and can find enough income to keep his body and soul together, there is enough of the candle-light left so that that priest need not worry about the snuffer. And if a layman can find one altar from which the spiritual sustenance which his soul craves is given to him, that layman need not borrow trouble about the future. We cannot believe that the Anglican recovery from the stagnation of the eighteenth century was but the gasping flutter of a dying Church. The Church's candle-light is burning to-day; and those who believe it to be burning ever dimmer and dimmer need to consult a spiritual oculist and get some stronger eye-glasses. As a matter of fact, never did the candle-light of the American Church shine brighter than it does now.

No, we do not invite less criticism of men and movements within the Church, though we could wish that Churchmen prone to criticise would seriously examine their own past lives and discover how many times they have ever propounded constructive policies that were affirmative and not negative; how many of those were ever carried into effect without being criticised by somebody else; and how often they could themselves point out errors in those policies afterward. It is the criticism of constructive men that is valuable. The Church cannot become a party of the opposition, nor should any group of Churchmen allow themselves to fall habitually into that attitude. Mr. Pinchot coined a good phrase in his recent conservation report when he observed that he would consider pending measures in "a spirit of constructive criticism."

At the outset of Lent we propose one constructive policy to each of our fellow Churchmen and to any other fellow Christians to whom these words may come. It is this:

I resolve, by God's help, that during this season of Lent I will not criticise any worker, any work, any movement, within the Church or within Christendom, without offering a specific prayer to Almighty God to send His blessing and His guidance to that worker, that work, or that movement; and that He will, of His mercy, overrule for good whatever may be amiss in him or in it.

If this firm resolve be entered into honestly by Churchmen, we believe that those petty bickerings and back-bitings that so seriously retard spiritual advance locally in many parishes may in large part be done away with; and that in the larger movements within the national Church, criticism will be elevated to a higher plane. It will be no small benefit to him criticised to feel that he is also being made the subject of earnest prayer on the part of his honest critic, who may indeed be just and right in his criticism.

And after all, we are still abiding within the echo of those apostolic words that breathe a benediction over all who contend both earnestly and lovingly for the faith revealed: Now abideth faith, hope, charity, these three; but the greatest of these is charity.

DR. GROSVENOR ON THE PREAMBLE.

IN directing attention to the paper by the Rev. William M. Grosvenor, D.D., entitled "The Preamble to the Constitution," which is printed in this issue, a brief explanation should be made.

In treating the general subject last week we stated that we had anticipated the pleasure of publishing an article from the pen of Dr. Huntington, giving the reasons why, in his judgment, the pending Preamble should be ratified. Dr. Huntington's lamented death occurred before his purpose to write the article had been carried into effect. It was our wish to give due deference to his view, and for that reason we prefaced our own consideration with an explanation of Dr. Huntington's position, as it had been explained to us.

In the meantime, unknown to us, Dr. Huntington's papers had fallen into the capable hands of Dr. Grosvenor, his friend and colleague in the New York delegation to General Convention; and Dr. Grosvenor, in preparing the present article, is carrying into effect the intention that Dr. Huntington had expressed in reply to our own request. His article was received before Dr. Grosvenor could have seen our own consideration of the subject, and ours was written in ignorance of the fact that his would be forthcoming. We should, of course, have given place to his paper first had the opportunity arisen.

It is a great pleasure to be so nearly in accord with Dr.

Huntington's programme, which is so well set forth by Dr. Grosvenor in this article. That the Thirty-nine Articles should be dropped from the Book of Common Prayer, and that a concise statement of the position held by this Church in Christendom should be stated as a Preamble to the Constitution, are the essential elements in Dr. Huntington's plan. That the exact language that was tentatively adopted for the Preamble in 1907 seems to us inadequate for the purpose need not seem a reflection upon the distinguished author of the plan. The language adopted was not only entirely different from Dr. Huntington's original draft, submitted to an earlier General Convention, but it was also modified and amended in both Houses at the last General Convention, so that he must be said to have accepted it rather than to have written it *verbatim*.

It is of course true that the text of the Preamble laid over for final action at the approaching General Convention is not susceptible of amendment. It must be ratified or rejected *in toto*. What can be done, however, is to reject the present text, adopt tentatively a new Preamble, send it down to the dioceses, and pass finally upon it three years later.

And the matter certainly should not hinge upon the small consideration of haste. This Church having existed corporately for a century and a quarter with no Preamble at all, it cannot be serious for this condition to last three years longer. It is a serious matter to state in one brief paragraph the *raison d'être* of "this American Church," and it is no reflection upon anybody if we hold that it is not perfectly done in the pending text.

We must say for ourselves that before writing we made the most serious effort to convince ourselves that the language of the Preamble of 1907 would be reasonably adequate. We have every desire both to cooperate to the fullest extent possible with that statesmanlike programme which Dr. Huntington had outlined and to end the condition whereby Dr. Huntington's measures should be treated as "party" questions. It was with real disappointment that we were forced to the conclusion that the language adopted in 1907 was inadequate for the purpose, even though one should not go farther and hold certain phrases positively objectionable, as was held in the thoughtful report of the Vermont committee and as has been maintained by several recent writers.

But the Church has wonderfully grown together in recent years, and we believe the time is ripe for meeting such questions almost by unanimous consent in General Convention—a condition that would have delighted Dr. Huntington's heart more than anything else, and far more than the mere ratification of a precise form of words that chanced to become associated with his name. Dr. Huntington was never insistent upon the *verbatim* acceptance of precise words that he framed; and his best friends never maintained that the *detail* of his drafted canons was his strongest work. Dr. Huntington's ability was in outlining great ideas, but not always in working out their details.

To take one illustration. If the Constitution is anomalous with no introduction to show what it purports to be, it is even more anomalous with no corporate name of the body which adopted it, stated in the heading. That anomaly is not remedied in the text of 1907. Did any other body on earth ever adopt a constitution that did not state in its heading what was the organization that enacted it? We do not forget that the question of the name has aroused differences and animosities in past years; but we do not believe it need do so now, nor do we deem it worthy of reasonable men that they should shirk the responsibility of determining it. We do not ask that there should be at this time that systematic revision of our formularies that would be necessary if one corporate name should be substituted for another throughout; but we do ask that the Catholic name be incorporated into this new declaration in rightful relation to and due proportion with the name which none of us commonly uses but to which some Churchmen still cling. And we believe that this suggestion is so reasonable, and that the language we have adapted from Dr. Egar's draft so much more adequately conveys the idea which Dr. Huntington sought to propound, that if Dr. Grosvenor could see his way to accept this modification in detail, Dr. Huntington's statesmanlike plan might be adopted in this General Convention by an overwhelming vote, and without that clash of parties which was always so distressing to his irenic soul.

The language which, it will be remembered, we have substituted as a substitute for the Preamble of 1907, is as follows:

PREAMBLE.

The Church planted in the United States of America by the Church of England, its mother, does, in pursuance of the mission given by our Lord and Saviour Jesus Christ to His one holy Catholic and Apostolic Church (of which this Church is an integral part)—to go into All the World, and preach the Gospel to every creature, and to make disciples of All Nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all things which He has commanded, with the Promise that He is with His Church always even unto the End of the World—for its due organization and orderly government, hereby establish and set forth this the

CONSTITUTION

OF THE AMERICAN CATHOLIC CHURCH
IN THE UNITED STATES OF AMERICA

[Commonly called the Protestant Episcopal Church].

One explanation we add, in reply to inquiries.

The adjective *American* (American Catholic Church, etc.) is intended not only as an adjective denoting place, but also, and primarily, as modifying specifically the generic term Catholic. It is to be understood in the same sense as the modifying terms *Roman* [Catholic] and *Eastern* [Catholic]. This Church cannot claim, in its sole organization, to be "the Catholic Church in the United States of America"; but recognizing that it is the only autonomous, self-governing branch of that Church in this country, it can rightfully declare itself the "American Catholic Church," leaving bodies that are avowedly of foreign government to be known by foreign names. The concluding language, "in the United States of America," is therefore not tautological, but is used as the exact technical term of the nation in which the American Catholic Church is planted.

We ask the cooperation of Churchmen generally in the adoption of this Preamble.

THE ATTACKS UPON SUNDAY.

FEW appreciate the fact that there is a determined assault being made on the American Sunday and the judicially declared policy that the United States of America is a Christian nation. An organization in New York known as the Secular Union, which has an organ with the amusing title, the *Truth Seeker*, expresses its demands in this language:

"We demand the employment of chaplains in congress, in the legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

"We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

"We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

"We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalty of perjury shall be established in its stead.

"We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

"We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

"We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis, and that what changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made."

In the face of these "demands" and of the organized effort making to enforce them, and of the indifference of the multitude of nominal Christians, what is the Church doing to offset these influences? What are Churchmen doing to arouse the lethargy and defeat the deliberate intents of those who can only be regarded as the enemies of the republic and of religion?

In this connection, Dr. McKim's request that Churchmen will interest themselves in the enactment of a Sunday law for the District of Columbia should have attention. Washington, it will be remembered, is not self-governing, and its Sunday law can only be enacted as an act of Congress. A bill, very mild in its provisions and with ample exceptions, has passed the senate but needs popular support as a motive power to propel it through the house. It is not to our credit that such

a law was not enacted many years ago, and it must come as a surprise to many to learn that such is the case. Gladly do we unite our voice with that of Dr. McKim in asking that readers will write their congressmen urging favorable action on the bill.

We are persuaded that a very real danger confronts us. Not alone is the Secular Union at work, but so are the Central Conference of American Rabbis and the Union of American Congregations. These Jewish bodies are preparing arguments to show why the Bible should not be read in our public schools, why our Sunday laws should be repealed, and why the decisions of various courts throughout the land declaring that Christianity is a part of the common law of the land, should be modified or repealed. What are Churchmen doing to combat these arguments and overcome these efforts?

A LEGISLATIVE committee in Massachusetts is hearing arguments *pro* and *con* a bill to make confessions to priests or other ministers absolutely privileged from any compulsion to reveal them in court. One would suppose that such a law would long since have been spread upon the statutes of that state, as it has been in many others; but it seems that several Protestant ministers appeared last week before the committee to argue against such a law. Happily there were other Protestant ministers who appeared in favor of the bill. We quote from the *Boston Advertiser*:

"Rev. Herbert Johnson of the Warren Avenue Baptist church, Boston, said the Protestant clergymen who had appeared did not voice the sentiments of the Protestant clergy in general, in wanting an extension of such a privilege to Catholics only; he would have it extended not only to Catholics, but to Protestants, and further, to Jewish rabbis.

"I have a good deal of sympathy with the position of the Catholic in the confessional," said he. He said he had a sort of confessional somewhat similar to theirs in his own church. "If put on the stand," he continued, "I would not care to divulge what had been confessed to me. I think I should go to prison before I would do so," was about the way he stated his position later."

We quoted some months ago a paragraph from the *Christian Register* (Unit.), showing how universal was the practice of the confessional in some form, ministers of many sorts being accustomed to receive confidences and to extend advice, as being spiritual guides to whom persons troubled in conscience felt the right to come. An incident that transpired in a Milwaukee court last week is of interest in this connection:

A woman defendant was under criminal charges. Her pastor, an Evangelical Lutheran minister, was subpoenaed by the prosecution to tell of a confession from the defendant which he was alleged to have received. The minister, to his discredit, appeared entirely willing to reveal what had been confided to him, but after examination the court refused to allow him to do so.

The minister had admitted being in possession of such a statement in writing from the accused and was asked by the prosecuting attorney to produce it. Objection was made by counsel for the defense on the ground that the statement was given "under the sanctity of religion." We quote from the report in the *Evening Wisconsin*:

"Are such statements held by your church to be inviolate?" asked the court of the witness.

"They are," was the answer.

"Are you empowered with the right of absolution, following confession?"

"I am."

"Then the statement is not admissible as evidence," ruled the court."

Three considerations suggest themselves.

First, the longing to open one's grief to one who stands as the representative of Almighty God is an universal longing, so that it is the duty of every ambassador of Almighty God to prepare himself to receive such confessions wisely and well.

Secondly, a court will compel a minister to regard such a communication as confidential even though the minister himself be so weak as to be willing to reveal it.

Third, the claim to a right to receive confessions and to pronounce absolution is made on behalf of the Lutheran clergy. It is therefore in no sense a "Romish" claim.

To which might be added, so far as it pertains to the Massachusetts legislative inquiry, that privileges as to the sacredness of confessions could not constitutionally nor legitimately be extended to ministers of one body and denied to ministers of another.

Yet, though it is interesting and important to have these considerations established, the apparent willingness of the Lutheran minister to reveal on the witness stand what had been confessed to him, suggests (if there were no other considerations) that penitents might better select priests who are directly commissioned to remit and to retain sins, and who have received sufficient training in the cure of souls to realize that they are bound irrevocably not to reveal what is confided to them in the confessional.

AT the celebration of the one hundredth anniversary of the Unitarian church in Burlington, Vt., on Sunday afternoon, January 30th, the Methodist minister of the city and one of the Congregational ministers assisted the Unitarian pastor in the administration of the Lord's Supper.

This, no doubt, was intended as an act of "Christian unity"; but it was a unity that expressly excludes the Son of God and stamps upon His deity.

Either those ministers of bodies calling themselves "orthodox" are guilty of idolatry when they effect to worship as God, one who is not God; or else they have formally joined in an act of apostasy in which they have denied the Godhead of Him whom they worship as God.

Is "unity" worth the cost?

ANSWERS TO CORRESPONDENTS.

C. L. C.—(1) The terms Septuagesima, Sexagesima, and Quinquagesima imply seventy, sixty, and fifty days respectively before Easter, in approximate measurements of time. The precise history of the terms is not known, and they are obviously quite inexact.—(2) A communicant (female) marrying a divorced man whose divorce was not for the cause of adultery must be presumed to be self-excommunicated, as being married "otherwise than as the Word of God and discipline of this Church allow" (Canon 38, § IV.)

LOVE OF GOD AND LOVE OF MAN.

BY MARIE J. BOIS.

PRAYER, then work," says the Church. Work and—if you have time—prayer, says the humanitarian. Love of God, love of man, says One; love of man, love of God, exclaim the countless modern teachers.

Strongly was this antithesis marked in an audience composed mostly of society men and women, which had gathered to hear a celebrated man talk of his wonderful work. "Love of man" was his subject; it has filled his life, and it has enabled him to accomplish wonderful things. The applause which greeted him was certainly well deserved; natural also the enthusiasm which, when he had done speaking, collected a neat little sum for his work. Yet—and, I expect to be accused of narrowness, intolerance, and bigotry—the one thing I could not help but feel was that the love of man was put far above the love of God.

Is it not one of the great dangers of our modern life! Can the "plain bread gospel," as it might be called, take the place of the "Gospel of the Bread of Life"? If it leads to it, well and good; but if it satisfies the body without caring for the soul, what of it then? That the new gospel appeals strongly to the natural man, there can be no doubt. There stood men strongly advocating it, men who, although Church members, are seldom, if ever, seen kneeling at the Lord's table. God forbid I should pass judgment, but my heart burns within me at the thought of the unfaithfulness of the Church's own children. These very men, ready to lead brilliantly, and before the eyes of the world, a long subscription list for humanitarian work, are giving grudgingly, sparingly, to the work of the Church. Ought those things so to be?

Although far from depreciating the brilliant work done by that noble worker, still I knew, while listening to him, of men who even now are leading lives of heroic sacrifice; of missionaries who have suffered, who are still bearing the heat of the day. I knew of one of our Bishops, with his faithful staff of devoted workers, doing the very same work, running the very same kind of dangers, and I thank God that while his faithful love cares for the bodily wants of his people, yet it does not stop there. He brings the Church to them, for the love of God inspires his love of men.

"IT SEEMS to me there is no maxim for a noble life like this: Count your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, then you were your truest self."—Selected.

BLUE MONDAY MUSINGS.

SOMEONE has just put into my hands a seductive volume published in Paris, and entitled *Supreme Puissance*. This brochure is devoted to "personal magnetism," the secret of supreme power, "by means of which persons can be induced to sign notes they had no intention of signing, to buy goods they do not need, to make loans to borrowers plainly unreliable." A very desirable power this, our author thinks; and so, "after long and patient toils I have invented a special jewel which will transform the world. This jewel is like an ordinary ring, but has extraordinary virtues, being made of a new precious metal, which can be impregnated with magnetic fluid," and which brings wealth, success, charm, all you wish, for fifteen francs! "I should like to give it away, as a philanthropic activity," he writes, "but my means, my very modest means, unhappily, will not allow that. Perhaps some reader will make necessary sacrifices so that I can relieve suffering humanity freely."

The testimonials, signed in full, which accompany the booklet, are really worth reading. The good Widow Renou of Lyons had a daughter twenty-two years old, inclined to melancholy, and frightened at the thought of marriage. The miraculous ring being given to her, she turned at once into a coquette of the first water, and the mother hopes she will marry soon. Others write of rheumatism and poverty cured, business quadrupled, youth restored. All this is for fifteen francs—just the price, without postage, of *Science and Health, With Key to the Scriptures*. Happy parallel! The *Ville Lumière*, like the American Hub, produces, not light always, but sometimes darkness; superstitions the most gross and imbecile flourish in both those centers of culture; and of both the need is identical—not "new theology," nor outlandish inventions, but the light and truth which God alone sends out to lead us.

Apropos, you have heard, perhaps, the comment in a certain ancient history class: "Athens was, we may say, the Boston of the classic world!"

I HAVE just been reading a new catalogue of works on magic, published in all seriousness, to supply a real demand. Here is *The True Red Dragon*, which teaches how to command spirits infernal, terrestrial, and aerial, to bring up ghosts of the dead, to read the stars, and to render oneself invisible—surely cheap at \$1.80. *The Black Dragon* costs \$4.00, but it contains evocations, charms and countercharms, marvellous secrets, the Hand of Glory, and the Black Hen. These are practical receipts for witchcraft, collected and guaranteed by a present-day sorcerer; and the publisher recommends it, not to those who wish to injure their neighbors, but only to those whose intentions are pure! *True Secrets*, for only \$1.35, is the most precious treasure of the universe: the publisher so avers, and he ought to know. If you read the Life of St. Cyprian, he declares, you will be convinced that there is no risk to your soul in these occult arts. Yet if the claims made for them are really justified, it must be rather risky. To make Lucifer himself appear doesn't seem exactly safe, however harmless the manufacture of the philosopher's stone or the discovery of your future wife's initial letter may be. But how true it is that infidels are the most superstitious of people!

SPEAKING OF superstitions, the adoration of the alms-basin, as apparently practised in some of our churches, seem like a relic of Zoroastrianism. The huge disk of beaten brass, shining like the sun, which rests at the center of the altar, leaning against the cross, and flanked by empty brass vases, symbolizes a certain spiritual attitude which is only too common. Money is the grand desideratum even in the spiritual world: therefore, when a daughter Church presents her spiritual Mother a gift setting forth unity, it is not a chalice and paten that she gives, nor a golden censer, but a collection-plate! I wonder what congregation of rites is responsible for that agonizing piece of "fancy ritual," the Elevation of the Eleemosynary, as a New Jersey priest calls it. They tell a tale of a fine old-fashioned person who always resented an elaborate anthem at the presenting of the alms. Once the quartette outdid itself in declaring, "All things come of Thee, O Lord, and of Thine own have we given Thee." But he, standing with his face westward, and with eyes downdropped, looked up, at the end, and said curtly: "That's a lot of fuss to make about seventy-one cents!"

IT IS A SAD thing that Roman Catholic journalism has yet to learn the elementary lessons of Christian courtesy and com-

mon civility in endeavoring to defend Roman authorities from criticism. "If you have a bad case, abuse the prosecuting attorney," is an old rule among pettifogging police-court lawyers: one wonders that such a paper as *The Pilot* adopts it editorially. Some weeks ago, the Bishop of Massachusetts, addressing an assemblage of workmen, expressed sympathy with the Belgian socialists in their condemnation of the recent fulsome eulogy of King Leopold, pronounced by the Roman hierarchy of Belgium, glorifying him as "the apostle of peace and justice, the glorifier of the Catholic faith, and the promoter of Christian civilization through the foundation of the Congo Independent State." The Bishop's criticism of this lamentable utterance was entirely justified—unless *The Pilot* attributes infallibility to Cardinal Mercier and his fellows as well as to Pio Decimo! Merely because Leopold is dead is no reason for uttering monstrous untruths about him. Had the Belgian Bishops testified that he died repentant, having confessed his sins and made such reparation for them as was possible, that would have been laudable: or kindly silence would have been even better, perhaps. But it is an injury to the cause of Christianity to hold him up for admiration as "the glorifier of the Catholic faith and the promoter of Christian civilization," and Bishop Lawrence condemned such sycophantish falsehood, not because it was uttered about a nominal Roman Catholic, but because it gives occasion to the enemies of Christianity to blaspheme. Moreover, this is a free country, despite *The Pilot* and the *Syllabus* of Pius IX.; and its citizens have the right of free speech. Yet *The Pilot* descends to the lowest level of abuse and threatenings; here are some instances:

Bishop Lawrence, "while gnashing his teeth at that poor scapegoat of Europe, like the rest of his kind, attacks the Bishops without knowing either their words or the occasion of them. Any coward can kick at a dead man. Bishop Lawrence is as little as ever. We would warn the prelate of Episcopalianism in Massachusetts that if he wishes a solemn lesson in Christian courtesy, nay more, if he wishes to stir up bitter feelings anew, he has only to give forth a few, a very few, such utterances as the unworthy one which he made in Ford Hall a few nights ago, and the responsibility will be entirely on his head. Your Reverence, or My Lord, if you like, this is the year 1910, and Ford Hall is situated in the city of Boston, 75 per cent. of which is Catholic. We advise you either to go back to England to the Lambeth Conference and stay there, where all the hypocritical jingoism against the Congo is accepted, or else remember that the duty of every Christian Bishop, not only Belgian but even American, is Christian charity towards the living and the dead."

The spectacle of *The Pilot* presuming to instruct the gracious Bishop of Massachusetts in either courtesy or charity is somewhat amusing; and the incongruity grows even plainer when we find a diatribe against the private character of Edward VII. of England, in the best Fenian vein, added still further to confuse matters. When Anglican Bishops set forth officially a panegyric upon the present king of England as "the glorifier of the Catholic faith, the apostle of peace and justice," it will be time enough to examine the truth or falsehood of *The Pilot's* filthy scandals. But when our R. C. and A. O. H. contemporary calls him "the lawful head and supreme pontiff of the Episcopalian Church," and pictures "all the Episcopalian Bishops assembled round their loyal pontiff," ignorant malice and mendacity combine with the manners of the bar-room in a fashion unparalleled to-day outside the rival organs of the A. P. A. and the Papal Obedience. It is hardly necessary to add that the king of England has no more relation, officially, to the Lambeth Conference, than has the Patriarch of Rome; and that his authority in things ecclesiastical, so far as his own realm goes, was far exceeded by most Roman Catholic monarchs, Louis XIV., for example, or even President Grévy.

Meanwhile Bishop Lawrence will doubtless continue to utter his honest convictions, undeterred by *The Pilot's* threats of mob violence; and the rest of us will recognize how truly unchanged is the Roman spirit of persecution, since the days when the Huguenots, living in a city "more than 75 per cent Roman Catholic," found how little value lay in the oath of a sovereign quite as truly "a glorifier of the Catholic faith" as Leopold II. It must be noted that *The Pilot* is no longer a private enterprise, but is the official organ of the (Latin) Archbishop O'Connell.

PRESBYTER IGNOTUS.

"DELIBERATE long before thou consecrate a friend; and when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully and entertain him wisely; impart thy secrets boldly, and mingle thy thoughts with his; he is thy very self: and use him so; if thou firmly believe him faithful, thou makest him so."—*Selected*.

RIGHTS OF PROVINCIAL CHURCHES MAINTAINED

Primate of New Zealand Protests Against Subordination to the Archbishop of Canterbury

FOUNDATION OF "CHURCH OF ENGLAND CATHOLIC CRUSADERS' LEAGUE"

"League of Prayer for the Church" has Eighteen Thousand Members

VARIOUS NOTES OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, January 25, 1910

A REUTER telegram from Wellington states that in his address to the General Synod, the Primate of New Zealand (the Bishop of Dunedin, Most Rev. S. T. Nevill, D.D.), referred to the relations of the Church with other branches of the Anglican communion. He said it was improper for a self-governing Church to submit to the overlordship of a Church in some other country. Referring to the fact that the new Archbishop of Sydney had had to make a declaration of subordination to the Archbishop of Canterbury, Dr. Nevill declared it was an act of ecclesiastical immorality for the Archbishop of one province to require the Archbishop of another to make a declaration of submission, which could mean nothing.

It appears that the Bishop of Bloemfontein (Dr. Chandler) has recently written to Mr. W. H. Birkbeck, describing the recent attempt at the Provincial Synod held at Cape Town to alter the canon which forbids the admission to Holy Communion of persons who contract union within the prohibited degrees. A vote by orders having been called for, the motion for altering the canon was rejected by an overwhelming majority of the laity, so that it was not necessary for the Bishops or priests to vote. Such action as this on the part of Churchmen in South Africa is an important object lesson to those among us here in the mother country who seem disposed to temporize upon this question.

CATHOLIC CRUSADERS' LEAGUE.

I am in receipt of a circular announcing the formation of the "Church of England Catholic Crusaders' League," which has been formed in order to keep the following two great principles prominently before Church people: (a) The Authority of the Law Divine; (b) The Traditions of the Church Catholic. At scarcely any time previously, says the circular, has it been more essential, and, indeed, vital for these principles to be promulgated and explained, "for they have been largely lost sight of by many earnest sons and daughters of the Church." The League has patronesses in the Dowager Marchioness of Headfort and Lady Dasent. The president is T. W. Oswald-Hicks, Esq. (Registrar of the Guild of St. Augustine for Foreign Missions, and diocesan reader London and Southwark). Among the vice-presidents are Messrs. E. E. Phillips (English Church Union), H. C. King (Alcuin Club), H. G. Burrows (Guild of St. Matthew), F. Fenton (Society of St. Willibrord), S. Rawson (Guild of St. Thomas of Canterbury), and E. J. Rousseau (Church of England Men's Society). The League's objects and methods are as follows:

1. By outdoor addresses, lectures, and speeches in parks and open spaces to advocate and press home the first principles of the Catholic faith, as above outlined, (a) in London; (b) in towns and villages throughout the united kingdom.
2. To train speakers for the above purpose.
3. To conduct meetings in accordance with these objects in parishes wherever invited by the incumbents.
4. To distribute Catholic literature at all meetings, and elsewhere.
5. To forward the interests of all those seeking public positions of any kind, and irrespective of party politics, who are favorable to Catholic principles.
6. To collect funds for the support of Catholic works of mercy in connection with the social wing.

THE LEAGUE OF PRAYER FOR THE CHURCH.

Miss Cochrane of St. Edward's S. P. G. Hostel, Worthing, has drawn attention in the *Church Times* to the League of Prayer for the Church, the aim of which is to lead every English Catholic to make prayer for the Church a real and definite part of his or her daily devotions. How many of us, she asks, pray for the guidance and welfare of our spiritual Mother with the same reality as we ask for help for our relations who are in need or danger? The league was founded many years ago by the late Bishop of Wakefield (Dr. How) and Miss Cochrane's father, and the Bishop of London is president. The membership is over 18,000.

MISCELLANEOUS NEWS NOTES.

The Rev. O. P. Henly, the canonical vicar of Wolverton St. Mary, has written to the Bishop of Oxford to enter his protest against his Lordship's proposed action to license the Rev. A. J. Maxon to that incumbency. The Bishop replies that he cannot accept Mr. Henly's view of Sir Lewis Dibdin's court, and that it is his intention to proceed in the course which he has adopted, and to license Mr. Maxon. It is many pities that the Bishop of Oxford still adheres to the Erastian line he has taken up with this Wolverton case.

I am glad to see that Lord Halifax has now publicly corrected the misunderstanding in some quarters as to the nature of his proposal regarding the use of the Athanasian Creed. It was no part of his proposal, he writes, to leave the use of the Athanasian Creed optional.

"What I said [at the Cambridge meeting in defence of the Creed] was that if the use of Prime was sanctioned as an *extra* (not an *alternative*) morning service where thought desirable, 'the recital of the Athanasian Creed would naturally revert to its proper place in Prime, and, wherever Prime was said, would naturally be omitted at Matins.'"

The tide is still running strong against the Bishops and their supporters in respect of the Athanasian Creed. A joint meeting of the Lambeth Branch of the Church of England Men's Society and the Lambeth Sunday School Teachers' Association was recently held in Lambeth, the rector of Lambeth in the chair. Mr. Churchwarden Masters moved a resolution proposing the discontinuance of the use of the Athanasian Creed, and was followed by Mr. Kenneth Ingram (assistant secretary of the E. C. U.), who moved an amendment *deprecating any alteration of the status of the Creed, or any mutilation of it*. After a general discussion, the amendment proposed by Mr. Ingram was carried by 25 votes to 7.

In the election of members of Parliament Church questions, *e.g.*, that of religious education in the schools, have been well kept to the fore, and the results thus far, on the whole, have been received by most Churchmen, I think, with great satisfaction. There is a prevalent feeling among the radical leaders that their losses are due in many cases to what they describe as the "ecclesiastical interest." We hear no more now in the editorial columns of the *British Weekly*, the leading organ of British Protestant Dissent, about another great Puritan uprising under a Hampden and a Pym at this general election. No, the enormous number of dead corpses of Socialist-Radicals already lying on the battlefield has put an extinguisher on suchrodomontade.

It is understood that the report, which recently gained currency, that Dr. Pollock, master of Wellington College, had been selected to succeed the retiring Bishop of Norwich in that see, is entirely unfounded.
J. G. HALL.

GEORGIA DIOCESAN ELECTIONS.

IN the report printed last week of the Georgia diocesan convention, the results of elections were omitted. Diocesan officers, including members of the Standing Committee, were re-elected, and deputies to General Convention were chosen as follows:

Clerical Deputies: The Rev. Charles Hall Strong, D.D., Rev. George Sherwood Whitney, Rev. Francis Alan Brown, Rev. Chas. I. Wright. Messrs. H. C. Cunningham, E. S. Elliott, Geo. T. Cann, John A. Cobb.

Provisional Deputies: Clerical—The Rev. Samuel J. French, Rev. James B. Lawrence, Rev. D. Watson Winn, Rev. Wm. Johnson. Lay—Messrs. Wm. K. Miller, C. Lucien Jones, R. C. Balfour, Clarence J. White.

Delegates to Missionary Conference: The Rev. J. B. Lawrence, Rev. C. H. Strong, D.D., Rev. S. B. Carpenter, Rev. C. T. Wright. Messrs. S. D. Ravenel, Dobbin Holmes, Thos. Harrold, R. C. Balfour.

WHATEVER may be the avocation of the Christian, he has but one vocation, one high calling wherewith he is called, and that is to extend the kingdom of God upon earth. Whatever may be the trade or business or profession by which he makes a living, the conquest of the world for Christ should be the one supreme end for which he lives. However many jobs he may undertake and complete, this is the one task to which, day after day and year after year, he should devote the best that is in him. Few of us can be said to have attained unto this ideal of life: but if the Scriptures teach anything at all they confirm the conception of life entertained by that cobbler-missionary who said that his business was the conversion of the heathen and that he patched shoes merely to make a living.—*Cum-berland Presbyterian*.

LENT ARRANGEMENTS IN NEW YORK

Outline of Services Arranged in Several Churches

FINE CHURCH TO BE ERECTED FOR NEGRO CONGREGATION

Work Being Done by Junior Clergy Missionary Association

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, February 8, 1910

UNUSUAL publicity has been given the schedule of special Lenten services in Manhattan, the Bronx, Brooklyn, and other churches in the metropolitan district. The noonday services for business men and women have been advertised in the daily press and through other channels. In Newark, attractive signs inviting attendance at mid-day services in Trinity Church, Military Park, have been affixed to telegraph poles, and are widely distributed in other ways.

AT NEW YORK CHURCHES.

At the Cathedral of St. John the Divine the Lenten programme will be the same as in previous seasons, except that during Holy Week there will be services at 11 o'clock as well as at 4:30, with special preachers. In the Church of the Ascension the Rev. Percy S. Grant will begin noontide services, the hour selected being 12:15. The parish clergy will give addresses save on Tuesdays, when the preachers will be the Rev. J. Howard Melish, Bishop Courtney, the Rev. Dr. H. P. Nichols, the Rev. Dr. C. H. Babcock, and the Rev. Dr. W. M. Grosvenor. During the first week of Lent Dean Symonds of Christ Cathedral, Montreal, will speak daily in Holy Trinity parish house. Holy Trinity Church will have noonday services on Wednesdays and Fridays, with addresses by the rector, the Rev. Dr. H. P. Nichols. St. Bartholomew's will have noonday services, the hour being 12 to 12:25. On Tuesdays there will be a Bible class and on Saturdays a children's service at the hour named. The rector, the Rev. Dr. Leighton Parks, will make nearly all of the addresses. At Grace Church, Church of the Holy Communion, St. Paul's Chapel, Christ Church, and the Church of the Heavenly Rest, services will be maintained at the noon hour as in former years. Grace Church changes the hour of Holy Communion on Thursdays from 11:30 to 10:30, but makes no other change. The Rev. Dr. Mottet will give the addresses at the Church of the Holy Communion, but the Wednesday and Friday night preachers will include the Rev. Dr. Grosvenor, Bishop Burgess, and Bishop Courtney. At the Church of the Heavenly Rest the Rev. E. C. Chorley will give Friday addresses on "American Church History." On other days there will be many different speakers, the rector emeritus, Dr. D. Parker Morgan, among them.

At the noonday (12:05) services at St. Paul's chapel, Trinity parish, there are Lenten cantatas on Tuesdays, addresses by the vicar on Wednesdays and by special speakers on Fridays, including Dr. Stuart Crockett, Rev. Duncan M. Genns, Rev. Milo H. Gates, Drs. Bellinger and Wrigley, Bishop Courtney, and, on Good Friday, the vicar.

Calvary Church will follow its custom of one preacher for each week, the parish clergy taking the services during the days following Ash Wednesday. The hour at Calvary is 12:25, and the noonday preachers are: The Rev. Drs. W. H. van Allen, F. W. Tomkins, J. Lewis Parks, Dean DuMoulin, W. W. Bellinger, and Dean Hodges of Cambridge. Good Friday services will be taken by Father Huntington. At the Church of the Transfiguration the noonday services will be at 12:15 by Father Field of Boston; Fathers Mayo, Anderson, Huntington, and Harrison of the Holy Cross Order; the Rev. Dr. J. G. H. Barry, and the Rev. W. W. Davis. The Sunday preachers will be Dean Burleson, Father Field, and Dean Robbins. Father Huntington will preach on Palm and Passion Sundays.

There will be special preachers on Wednesday and Friday evenings during Lent at the Church of the Holy Communion, including the Rev. Drs. Grosvenor, Douglas, Manning, Bishop Burgess, Rev. S. N. Usher, Drs. Barry and Lubeck, Rev. R. W. Woodroffe, Bishops Courtney and Talbot, Rev. A. C. Howell, Rev. Charles H. Babcock, D.D., Rev. Frederic B. Carter, Dr. McGuinness, and Rev. L. H. Schwab.

FINE CHURCH FOR NEGRO PARISH.

It is reported that St. Philip's Church, a wealthy negro congregation, is about to build a new church costing \$200,000. The recent sale of the properties in the lower part of the city brought \$590,000 in cash. This work among colored people was started more than a century and a quarter ago by Trinity Church. Some sixty years ago St. Philip's people worshipped in a small building (60 feet by 50 feet) in Centre street near the city hall, which was erected in 1822. In recent years the church has been located in West Twenty-fifth street, near Seventh avenue. There are 1,002 communicants; 250 Sunday school pupils; the receipts last year were about \$10,500. The clergy

are: Rev. Hutcheson Chew Bishop, rector; Rev. Everard Washington Daniel, curate.

JUNIOR CLERGY MISSIONARY ASSOCIATION.

The Junior Clergy Missionary Association held one of the largest meetings of the year last week at Trinity Church and enjoyed luncheon with the rector. The Bishop of North Dakota addressed them on work within his jurisdiction. The Junior Clergy have in charge Sunday school rallies in various parts of the city in the interests of missions, culminating in a grand rally at which the united offerings of the Sunday schools during Lent will be presented by Bishop Greer, at a service to be held in Zion and St. Timothy Church on the Second Sunday after Easter. This will do much, it is believed, towards stimulating the missionary offerings of the Sunday schools of the diocese of New York. The organization is also arranging for services to be conducted by Bishop Rowe of Alaska, during his week's visit in New York. These services will be held on February 10th, 11th, and 15th in St. Michael's, St. James' and the Church of the Incarnation. It is expected that these services will arouse great interest in the work of the Church in Alaska. The president of the association is the Rev. DeWitt L. Pelton, Ph.D., rector of St. James' Church, Fordham.

NAME DAY AT ST. CHRYSOSTOM'S.

Name day was observed on the festival of St. John Chrysostom at the chapel of St. Chrysostom, Trinity parish, by special services. At the midday celebration of the Holy Communion an address was made by the Rev. James B. Sill. The Rev. C. R. Stetson, vicar of old Trinity, preached at the evening service. A special collect, epistle, and gospel were licensed for use by the diocesan. A solemn procession was made after vespers, in which the visiting clergy and acolytes from a number of New York and Newark parishes were in line. After this service the Rev. Samuel A. Mitchell, senior curate, invited the people to meet the clergy, the choir, and the acolytes in the lower school room. The music included Barnby's *Magnificat* in E, and Dr. Stainer's anthem, "How beautiful upon the mountain are the feet of him that bringeth good tidings."

The Rev. Thomas H. Sill, the devoted vicar of St. Chrysostom's, is still in St. Luke's hospital. He is reported as being a trifle better, but very weak.

DISTINGUISHED ORGANIST DIES.

Professor Frederick A. Fowler, one of the best known church organists in the East, died in this city on Wednesday, February 2d, of blood poisoning. Mr. Fowler was 60 years old, and a native of New Haven, Conn. In former years he was organist of St. Paul's and St. Thomas' churches, and conductor of the well-known Amphion Singing Society in that city. Several of his inventions are used in the construction of organs. He leaves a widow and two children.

DEATH OF REV. R. A. EDWARDS.

The Rev. Richard Arthur Edwards, curate at Christ Church, died in St. Luke's Hospital on Monday night of this week at the age of 29 years. His brief ministry began on June 1, 1906, when he was ordained deacon by Bishop Brewster. The funeral will be held in Christ Church on Thursday morning.

NEW ORGAN AT ST. LUKE'S.

St. Luke's Church, Convent Avenue and 141st Street, has given the order for a new and very fine organ, to be built by the Austin Organ Co. It will be among the best instruments in this country, and, divided into three sections, will be as large as the capacity of the church will admit. It is hoped that the work of installation may be accomplished during the month of August.

HOWEVER much Christianity may have contributed to the better social life of to-day, the chief service it renders humanity is the lifting of the burden of sin from men's souls, and the spiritual regeneration of humanity in Jesus Christ. No doubt life in all its phases has been changed and improved by Christianity in a truly wonderful and marvellous way, but all this has been incidental and secondary, and not the direct and primary purpose of its presence in the world. Christianity has brought to the sinner the offer of God's pardon, and the joy of God's acceptance of his repentance and conversion. It has lifted the cloud which hid God in heaven from view, and has given the penitent the assurance of present forgiveness, and of everlasting life.—*Los Angeles Churchman*.

"THIS ABOVE all things, to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."—*Selected*.

LARGE GIFT TO CHICAGO PARISH

Fifty Thousand Dollars to St. Peter's for Memorial House.

BISHOP OF SALISBURY WILL DELIVER HALE LECTURES NEXT AUTUMN

Lenten Courses of Lectures by Seminary Professors

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, February 8, 1910

A MEMORIAL gift of \$50,000 has been presented to St. Peter's Church (the Rev. A. W. Griffin, rector), by the widow of Hermon Beardsley Butler, in memory of her husband, a former vestryman of the parish. This sum was promised to St. Peter's Church during the last years of the rectorship of the Rev. Dr. DuMoulin, who is now Dean of Trinity Cathedral, Cleveland, Ohio. At that time it was the plan to use the money for the erection of a settlement house on the northwest side of the city; something that should correspond to the settlements on the south and west sides. That plan has now been abandoned. The parish owns a large lot on the corner of Evanston and Belmont avenues, directly across from the present church, and the gift of Mrs. Butler will be used for the building of a parish house on this lot. The ground will be broken for this house early in the spring. The plans for it are already being drawn, and will include such features as a gymnasium, bowling alleys, assembly halls, rest and reading rooms, etc. Plans also include a new church and clergy house as well as a parish house, though only the latter is for immediate erection.

BISHOP OF SALISBURY WILL DELIVER HALE LECTURES.

An important and most interesting announcement is made by the president, dean, and trustees of the Western Seminary, brief mention of which has just appeared in the public dispatches from London. The Rt. Rev. Dr. Wordsworth, Bishop of Salisbury, has accepted an invitation to give the Hale Lectures of the Western Theological Seminary next fall, either in October or November, the date to be announced later. The Lord Bishop of Salisbury is one of the greatest scholars in the English Church, being considered by some to be the greatest Latinist in Europe. He gave the Bampton Lectures several years ago and is the author of many well known works, especially the volume *The Charismatic Ministry*. Dr. Wordsworth will lecture under the Hale Foundation on the subject, "The History of the Swedish National Church." He will be the guest of Bishop and Mrs. Anderson at the Episcopal residence while in Chicago.

OTHER SEMINARY LECTURES.

The Rev. Professor C. S. Lewis of the Western Theological Seminary will give a course of lectures on "Sunday School Work" at the Church Club rooms, 510 Masonic Temple, as follows:

- Feb. 12—Child Nature.
- " 19—Laws of Attention and Interest.
- " 26—Content of the Sunday School Curriculum.
- Mar. 5—Preparation and Training of Teachers.
- " 12—Some Hints on Teaching: (a) The Bible; (b) The Catechism.
- " 19—The Sunday School a Force in the Child's Spiritual Life.

These lectures come at 2 o'clock on Saturdays, and are free, and open to all.

On Wednesday evenings during Lent the Rev. Dr. Toffteen of the Western Theological Seminary will give a course of lectures at Grace Church parish house (the Rev. W. O. Waters, D.D., rector) on "Modern Science and the Bible," and the lectures will be delivered as follows:

- Feb. 9—Geology and the Bible.
- " 16—Archaeology and the Bible.
- " 23—Magic Worship and the Bible.
- Mar. 2—Nature Worship and the Bible.
- " 9—Animal Worship and the Bible.
- " 16—Development of the Idea of God.
- " 23—Development of Man, according to the Bible.

NORTHEASTERN DEANERY.

THE Northeastern Deanery met on Tuesday of last week at the Church of the Redeemer (the Rev. S. B. Blunt, rector), beginning its session as usual with the Holy Communion. Dr. W. A. Evans, health commissioner of Chicago, gave a most interesting paper on the subject "The Health Department of Chicago." He gave a brief resumé of the work of the department, of its aims and future hopes, and solicited the cooperation of the Church and its members in the reforms which he hoped to bring about. The afternoon discussion was upon the subject taken up at the previous deanery meeting, "The Preaching of Repentance." Seldom has there been a more interesting discussion at a deanery than that which followed the opening speak-

ers, the Rev. C. H. Young and the Rev. S. B. Blunt. Those who spoke were the Rev. John Henry Hopkins, D.D., the Rev. W. O. Waters, D.D., the Rev. Herman Page, D.D., and the Rev. George Craig Stewart.

DAUGHTERS OF THE KING.

The Local Assembly meeting of the Daughters of the King, which was held at St. Peter's Church (Rev. A. W. Griffin, rector) on February 2d, was one of the best meetings on record. The Rev. W. B. Stoskopf preached a sermon suited to the feast of the Purification. The afternoon addresses all brought out the emphasis of the Church's authority and mission. Dr. Waters brought out the point of the truest philanthropy being to bring people into the Church and urged the Rule of Service. Dr. Hopkins spoke of the necessity of understanding the Church and keeping in touch with the diocese as well as the parish. As a means to this end he urged the people to read the annual convention reports thoroughly. The Rev. J. W. Fogarty said that people should try to give inspiration to the priests, instead of expecting to get all their inspiration from them without giving anything in return. The meeting was well attended. The offering was given to Dr. Hopkins for his work.

NEW RECTOR AT THE ADVENT.

Rev. Annesley Thomas Young, who resigned as rector of St. John's Church, Moorhead, Minn., to accept an appointment by Bishop Anderson to the Church of the Advent, Humboldt boulevard and North Francisco avenue, preached his initial sermon to his new flock Sunday morning, and every seat in the little edifice was taken by parishioners eager to give him welcome and pledge fealty in the work of spreading the gospel in this rapidly growing district of Chicago. Mr. Young arrived in Chicago with his wife and two daughters last week, spending a few days in Barron, Wis., the scene of a part of his early ministry, while *en route* from Moorhead to Chicago; and on arrival immediately took up his residence at 2619 North Mozart street. He succeeds the Rev. Daniel LeBaron Goodwin, who has been assigned to the Cathedral.

WOMAN'S AUXILIARY.

At the meeting of the Woman's Auxiliary last week Bishop Anderson gave an address of great power and interest. The theme was the Mission of the Church, using the word in the singular, not dividing it into foreign, domestic, and diocesan missions. The Bishop showed the need for work in the rural towns throughout Illinois and other states, saying that the problems of the rural population equalled the problems of the cities. A resolution of sympathy with the corresponding secretary, Mrs. John J. McDermid, was adopted, her husband having lately died.

CHICAGO NOTES.

Weekly luncheons are being held at the Union League Club by a group of laymen making a joint committee of the Laymen's Forward Movement and the Church Club to study the subject of "Methods," as outlined by the Bishop and reported in these columns two weeks ago. Much progress is being made in the outlining of a general plan which may be followed looking to the establishing of some method in the raising of funds for missions and other purposes in every parish and mission in the diocese.

ANTI-SALOON LEAGUE.

The Anti-Saloon League was successful in getting 78,805 names of registered voters on its petition that the question, "Shall Chicago become dry territory?" be placed upon the ballots in April. Sixty-one thousand was the number required, and so they have 13,805 names with which to withstand the attacks upon the genuineness of the petition. The Church in Chicago has taken an active part in this effort.

VARIOUS OTHER NEWS ITEMS.

The South Side Sunday School Institute held one of its most successful and best attended meetings at St. Bartholomew's Church on the afternoon and evening of February 3d. The conference in the afternoon on the subject: "Lenten Services for Children, and the Teacher's Responsibility Thereto," was led by the Rev. E. J. Randall. The point was made that the teachers should not only urge the children to be present at the children's services, but should be present themselves with the children. The Bishop made the address and led the discussion of the evening. He emphasized the importance of Sunday school work and the great responsibility which rests upon the teachers.

The sixteenth anniversary of the founding of St. Ansgarius' Church (the Rev. Herman Lindskog, rector), was celebrated on Friday, being St. Ansgarius' day. St. Ansgarius was the first Christian missionary to Sweden. He went there about 1,050 years ago, when the country was all heathen, and built the first Christian church. About sixty years ago a Swedish parish was organized in St. James' Church and named for this Swedish saint. Dr. Stone, the present rector of St. James' Church, made the address at the anniversary service. Dr. Hopkins also preached an inspiring missionary sermon. The offering was taken for general missions. With the exception of the two addresses, the entire service was in Swedish.

The seventh public service of the Western Chapter of the American Guild of Organists took place at St. Paul's Church, Kenwood (the Rev. Dr. Page, rector), on Thursday evening. Tina Mae Haines,

(Continued on page 495.)

CALIFORNIA DIOCESAN CONVENTION.

THE sixtieth annual convention of the diocese of California has passed into history, and certainly it was a notable occasion. It marks a high plane of activity both intellectual and spiritual. It was typical of our life in the West where we are still laying foundations: the cornerstone of the Cathedral laid with imposing procession but under stress of adverse weather; the new Church of St. John the Evangelist, scarcely finished enough to keep out the elements, but full of high suggestion and beautiful in its possibilities; certain conditions, possibly, of our surroundings, but nothing crude or half-baked in our proceedings and discussions; life on a high plane amid difficulties and adverse surroundings—these were elements that entered into the occasion. There was a sustained interest from beginning to end, with not one idle moment through all of three busy days, and there was a larger attendance than usual, though the actual number of registrations was about the same as last year. There was throughout a note of cheer and of confident hope for the future. We have gone back to our parishes with thankful hearts for what God hath wrought, and with cheerful willingness to work for those things He hath yet in store for us.

The Bishop this year read his address in the place of the sermon at the opening service of convention. His theme was SPIRITUALITY. He dwelt on "Convention Time as a Period of Spiritual Audit." Then he developed at some length a "Philosophy of the Spiritual Life," passing on to consider "Our Real Views, Our Working Theories of Life," leading up to "Philosophy of the Spiritual Life, The Philosophy of History Making." He dwelt on the "Reality of the Spiritual Life," and "Spirituality, a Convention Search Light," and then on "Cornerstone Spirituality," "Spiritual Honesty," "The Spiritual Plane of Progress," "A Spiritual Canon," and "Our Own Spiritual Momentum," closing with "Convention Spirituality." In part he spoke as follows:

"SPIRITUAL HONESTY.

"Honesty passes as a trait from the moral to the spiritual nature as readily and as indispensably as it does to our intellectual nature. We hear a good deal about the necessity for intellectual honesty in religion in these times. I believe we really need to hear a good deal more about spiritual honesty. It would carry us too far into casuistry to discuss the many subtle forms of spiritual dishonesty, and for our present purpose we hardly need to touch upon them further than to show by the fact that there may be spiritual dishonesty, the caution therein conveyed to isolate and cultivate intelligently and systematically spiritual honesty. Now spiritual honesty is nothing more nor less than taking our religion seriously, or, as it is sometimes put, being honest with ourselves. Let us look at this here, rather from some of our relations as Church members, communicants, or Church officers or representatives in convention, than from more purely private introspection of our personal religion.

"THE SPIRITUAL PLANE OF PROGRESS.

"To tell the honest truth, a Church member is much beset in these days to impose on himself with false pretences. It has always been so. In the new science of aviation there seems to be first the start to get headway, and then the test whether the airship will rise or stay on the ground; whether there will follow flight or flop. Momentum is the thing keenly watched. The moving machine uses laws of gravity which would simply make the dead weight drop if it were still, just as the bicycle wheel topples when it stops. Now keeping up the momentum from a good Christian start is one of the critical points of our spiritual progress in religion and in the Church. And unfortunately just there is one of the most serious types of self-deception, of spiritual dishonesty with ourselves. Our current Christianity will never 'mount up with wings as eagles' until it sustains its initial momentum and catches the upward glide. If one and all, we are to rise above what is of the earth earthly, the delicately adjusted spiritual planes of our lives must be kept moving, the spiritual machinery of the Church must be all awl. Two calls for an awakened spiritual honesty about this seem just now imperative and insistent. First, we must frankly admit that a good many of our religious and Church planes of progress have little or no spiritual momentum about them at all and so keep to the ground. Our religious money raising, for example, which might rise to planes of clear vision about owing God something of what He gives us as a debt of the most sacred honor, and so give high momentum to every treasury in the Church, founders down into hopeless grounding, as all sorts of clap-trap schemes and purveyance to the public that oftentimes takes the tickets with a protest and a sentiment of 'plague on all your Church entertainments'!—and that, not infrequently, to patch out some fund, the paltriness of which causes the smile to the cynic.

"Again, spiritual honesty as a positive force very early in the Church had to expose that sad drag upon its momentum which St. Paul designated among the Corinthians when he said: 'And I, brethren, could not speak with you as unto spiritual, but as unto

carnal, as unto babes in Christ . . . for ye are yet carnal: for wherever there is among you jealousy and strife are ye not carnal and walk after the manner of man?' Spiritual honesty must be tempered and trained to detect at sight that which is so shrewdly identified by Jeremy Taylor in one of his prayers: 'Let no pride or self-seeking, no covetousness or revenge, no impure motive, no unhandsome purposes, no little ends and low imaginations, pollute my spirit and unhallow any of my words and actions: but let my body be a servant of my spirit, and both body and spirit servants of Jesus.'

"Spiritual honesty recognizes only too familiarly all that practical havoc in good intentions and good plans and good progress of the religious life and the Church, that such things work in personal religion, as expressed in the prayer. And is there not room for stressing our sheer spiritual honesty in some of the current policies of the Church? Take the general Laymen's Missionary Movement, for example, which is spreading over the country like a new missionary awakening, and is to reach San Francisco in the coming March. Can any one, who has studied that movement and is fully and veritably informed as to its genius and methods, and knows by personal acquaintance the sort of men to the fore in it, honestly question the real spirituality that is underneath it? Can any one challenge that spirituality on any such plane as that many of those who are in it do not bear the same Christian name as ourselves? Can any one meet the spirituality with mere partiality and honestly mistake aloofness for alertness for Christ? St. Peter could say of the Gentiles on whom was poured the gift of the Holy Ghost, 'Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?' Does not spiritual honesty suggest spiritual enthusiasm in joining our voices with our brethren of other names in a great twentieth century Pentecostal acclaim: 'Go we into all the world and preach the Gospel to every creature!'"

RESULTS ACCOMPLISHED IN THE CONVENTION.

1. Preliminary steps were taken by this diocese looking to the setting apart of fourteen counties of the San Joaquin Convocation as a missionary jurisdiction, subject, of course, to action of the General Convention. The reasons are: extent of territory, increase of population, and need of more personal and direct oversight than is possible by the Bishop of California with his increasing and manifold responsibilities in the territory which will remain.
2. Adoption of a memorial to General Convention asking for a revision of the Lectionary with the objects: (a) To provide, through additional lessons read at the more public services on Sundays, a greater amount of information concerning Holy Scripture; (b) To make our people more familiar with many comparatively unknown passages of the Bible of great value and beauty; (c) To allow, through alternate lessons, greater liberty in the use of Holy Scripture, a measure which is in the line of liturgical enrichment. The details of this memorial will go to the members of the Commission on the Lectionary appointed by the General Convention.
3. Two missions were admitted into union with convention: the mission of the Transfiguration, Ocean View, and the mission of the Good Shepherd, Reedley.
4. Steps were taken leading to the taking over by the Church in the Eighth Missionary Department of the work of the Seamen's Institute, which has been for nearly twenty years supported by the Church of England's Mission to Seamen.
5. Alternate delegates to House of Churchwomen may now be elected if the parish or mission so desires.
6. The boundaries of San Francisco parishes were revised and rearranged by proper action of the Standing Committee and the Bishop.
7. The beginning has been made of a home for disabled clergy, in the acquirement of the John Tennant Memorial Home at Pacific Grove for this purpose.
8. An amendment to the Canons was adopted providing that parishes and missions which took part or all of their Easter offering for diocesan missions should be exempted from the canonical collections for this purpose. This is in the direction of really spiritualizing the Lent and Easter self-denial by sending offerings beyond the parish.
9. Report was made of the graduation of the first class from the school for Deaconesses as established by the Rev. E. L. Parsons in Berkeley and which has now become a diocesan institution.
10. The number of candidates for orders is larger than ever before.

REPRESENTATION IN CONVENTION.

1. The whole subject of a proper basis of representation in convention, both clerical and lay, occupied much of the time of convention, and was for the most part a thoughtful, helpful discussion of a very important matter. So far as the clergy are concerned the effort is to remove the possibility that non-resident clergy, or clergy who have secularized themselves, should be able, by suddenly claiming franchise, to exercise undue influence. It must be said that this is rather an academic or possible difficulty than one which is immediately pressing. As to the laity there was much discussion; in fact the discussion was confined to the subject of lay representation in convention. The question is: Shall we maintain our

American tradition of the equality of parishes and missions without regard to size, or shall we recognize differences in size and numbers and base our representation on this difference? The whole matter was referred to the next convention, the commission being instructed to give the matter more study during the year.

SOCIAL SERVICE COMMISSION.

This report covers forty-two typewritten pages, and ranges over many subjects, showing careful study and conservative but effective activity. It is certainly one of the most important matters of our convention, and is perennial and most conclusive evidence that the Church is alive to the necessity of doing what can be done in practical ways to make real the brotherhood of humanity. The report was full of interest and brought out the only burst of applause of the convention—which was quickly suppressed by the chairman's gavel. It will be printed in advance of the journal and distributed. Quotation from it would be manifestly inadequate. We therefore give only the headings and try to indicate some of the results under each caption.

Under the heading Public Morals, sub-heading Amusements, the first item is Nickelodeons. The commission is especially fortunate in having among its members Mr. J. C. Astredo, who has been chief probation officer of the San Francisco Juvenile Court, and who is a member of the Playground Commission of the city. He is also officially recognized as chairman of the City Board of Censorship for Nickelodeons, etc., appointed at the suggestion of this commission. Through his agency some 1,200 films, covering 5,000 subjects, have been examined, and many of them rejected, and efforts are being made to improve the standard of all these pictures.

The next heading is Theatres, and the commission reports having helped to drive one indecent play out of town. Under the heading Dance Halls, the commission reports having materially helped in the closing of at least one infamous resort, and is moving with the park commissioners of San Francisco to establish playgrounds, our commission frankly recognizing the need of healthful amusement. They go on to report their activity in opposition to gambling in the especial forms of race-track gambling and slot machines, both of which have been driven from this city.

Then they touch on Social Purity, using some plain words on the necessity of proper instruction to growing boys and girls as to the meaning of their expanding life. The next section is devoted to Divorce, tracing it back to unfit marriage in many cases.

They deal with Child Labor, laying especial stress on the iniquity of allowing little boys to be out at one or two in the morning delivering morning papers. Then they go on to Tenements, insisting on proper allowance of air space and also of court yards. They touch on Capital and Labor, joining with the "Federal Council of the Churches of Christ in America" in their appeal for fair conditions for the working man.

Public Health is the next large topic, and is dealt with in very plain words. They instance a case in which a sailing vessel was compelled by law to improve quarters assigned to a cargo of hogs, while there was no one to insist on any improvement in the sailors' quarters, which were really worse than those in which the pigs were shipped. They close their report with six pages on the great subject of Temperance, in the course of which they give the names of those California senators who voted for and against the local option bill which was defeated in the last session of the legislature.

It is a most important document, and gives good evidence that the Church is not muzzling any inquiry but is really and prayerfully attacking any problem whose solution may tend to the good of humanity.

ELECTIONS.

There were no important changes in diocesan officers. Deputies to General Convention were chosen as follows: Ven. John A. Emery, Rev. E. L. Parsons, Rev. N. B. W. Gallwey, Rev. H. S. Hanson; Messrs. A. N. Drown, W. A. M. Van Bokkelen, W. H. Crocker, C. D. Haven.

NOTES.

An effort to change the date of the convention from January to May was defeated.

A proposal was referred to the next convention looking toward a canonical provision that members of vestries must be communicants.

The number of the clergy is the same as last year, 100. Eight names have been removed and eight added. Of the eight we have lost, only two had been in active service in the diocese during the preceding year; the eight added all are active and efficient, so that our working clerical force is considerably stronger this year than last, although nine of our clergy were unable to attend the convention by reason of sickness or infirmity.

What appeared to be in the direction of drawing the convention into local politics was promptly defeated, when the convention voted down a resolution petitioning the mayor of San Francisco not to remove the present Board of Health.

The matter of the relation of organized labor to organized Christianity was referred to the Social Service Commission for careful investigation.

The convention strongly recommended that classes in personal

and general hygiene be established in all Church schools, with compulsory attendance both of teachers and pupils.

It was reported that all of the churches destroyed in April, 1906, are now in process of rehabilitation—three having completed buildings, three having buildings well under way, one having just laid the cornerstone of the permanent building, and one having just secured the land on which to erect its permanent structure.

St. Luke's Hospital reported its new psychopathic department as well under way, and also reported the bequest of a large sum from the late D. O. Mills.

The Sunday School Commission gave notice that it will propose to the next convention the merging of the commission with the committee on Christian Education, thus enlarging and broadening the work of both committee and commission.

THE HOUSE OF CHURCHWOMEN.

Coincident with the opening of the sixtieth annual convention of the diocese was the opening of the fifth annual meeting of the House of Churchwomen on the morning of the Feast of the Conversion of St. Paul. The convention met in the unfinished Church building of St. John the Evangelist. Much to the disappointment of the rector and congregation of St. John's, delays in the completion of the building and the non-arrival of the furnishings prevented them from welcoming the convention to the House Beautiful in its completeness. This is the first of the new permanent churches to be erected since the dire calamity of 1906. It is a stately and dignified building on Gothic lines, reproducing St. Stephen's parish church, Norwich, England.

After uniting with the convention in the service of the Holy Eucharist, with the Bishop as preacher, the House of Churchwomen reassembled in the parish house and organized for business. After some routine business and the annual address of the president, Mrs. George H. Kellogg, an address on the Emmanuel Movement was made by the Rev. Alfred Shields, D.D., which was most helpful and enlightening to his hearers, many of the delegates listening to explanations of the movement for the first time. During the afternoon the Rev. E. L. Parsons spoke to the women on the subject of Deaconesses, and at another session of the House, the Rev. Charles N. Lathrop spoke on the subject of Sisterhoods.

During the second afternoon the women were privileged to hear a most instructive address by Dr. Frances Greene, on Social Purity, in which she pointed out very clearly the necessity for teaching the young much of what is usually treated as a mystery, leaving them to fall through ignorance and their very innocence.

The presence of Bishop Partridge of Japan, Bishop Robinson of Nevada, and our own missionary to China, the Rev. John Williams Nichols, the son of the Bishop of the diocese, all of whom were most generous in their words of commendation and helpfulness, made this convention a noteworthy and most inspiring one.

Mrs. George H. Kellogg, the president of the House, was reelected by an unanimous vote, and Mrs. Ruggles was elected second vice-president for the Convocation of San Francisco.

On Wednesday evening the Bishop and Mrs. Nichols held a reception in the Bishop's house for members of both Houses and the various organizations of the Church, with the visiting Bishops as honored guests.

On Thursday evening was held the annual united service of the Brotherhood of St. Andrew and the Daughters of the King, those in attendance afterward adjourning to the parish house for more addresses, social intercourse, and refreshments. Bishop Partridge preached the sermon at the service. At the close of the business session of the House of Churchwomen on Thursday, the Rev. D. O. Kelley read the closing prayers and pronounced the Benediction, thus closing the most largely attended, the most enthusiastic, and most helpful gathering of Churchwomen ever held in the diocese.

WOMAN'S AUXILIARY.

According to custom, the Friday of convention week was devoted to the Woman's Auxiliary. The attendance at the morning service was the largest ever known in the history of the California Branch. The sermon, preached by Bishop Robinson, was an inspiring one; one to be carried in the hearts of his hearers long after they have gone their various ways. Bishop Nichols was celebrant with the Rev. H. Howitt and the Rev. L. C. Sanford as assistants. After lunch the women gathered in such force in the parish house that there was an inevitable overflow on the stage, and many a woman had a seat of honor equal to that of the Bishops and clergy already there.

Bishop Nichols spoke of the needs of the Chinese mission, so ably carried on in the past by Deaconess Drant, who has been called home for family reasons; and also asked for an extra missionary altar this year. Bishop Robinson told of the conditions in Nevada, and our own missionary spoke in behalf of his catechists' school in Shanghai. Deaconess Anita Hodgkin told of the Deaconess' School in Berkeley, of which she is one of the first to graduate, and explained the duties and requirements pertaining to the order. Miss Caroline Fiedler spoke of the arrangements for the mission's class, of which she is the successful leader, as she also is of the Teachers' Training Class. The Rev. L. C. Sanford, secretary of the Eighth

Department, made a plea for an enlarged circulation of the *Pacific Churchman*. A determined effort is being made to have it adopted as the official organ of the Department. Mrs. Montague, diocesan president of the Auxiliary, presided in her own happy manner, by her tact and sunniness bringing out the best in every one. Miss Prevost, a dainty little lady already past the allotted four score years, was induced to say something of a mission she started in a small country place, and which is carried on largely by her sublime faith and courage.

The offerings for the day amounted to \$150 and were divided between Bishop Partridge and the Rev. J. W. Nichols.

AN APPEAL FOR A SUNDAY LAW IN WASHINGTON.

By THE REV. R. H. MCKIM, D.D.,

Rector of the Church of the Epiphany, Washington, D.C.

MAY I appeal through the esteemed columns of your paper for the support of the Sunday Bill, known as Senate Bill 404, for the observance of Sunday in the District of Columbia? This bill has already been introduced and passed in the Senate, but there are grave fears that through lack of support and antagonistic pressure, it will not be introduced or passed in the House of Representatives, though it is a Rest bill pure and simple; no religious restrictions or requirements of any kind.

It is a national disgrace that the capital of the United States has absolutely no law governing the observance of Sunday. At present it is a common sight on Sunday to see buildings in the course of construction, the work being operated not only by private contractors, but by the Government of the United States. All kinds of stores are kept open and every species of place of amusement is going at full swing.

The following letter from one of my parishioners tells the story.

"MY DEAR RECTOR:

"May I call your attention to the alarming desecration of Sunday in Washington? I was requested, a short time ago, to investigate the conditions of the Sunday Moving Picture shows. I was also asked whether stores were kept open on Sunday. As a result I spent Sunday morning, January 2d, in seeing how many things it was possible to purchase. Of course I bought nothing.

"I visited many stores. I am prepared to say that a man or woman can purchase any article of wearing apparel; that one can have his clothes repaired and pressed, that a housekeeper can not only furnish the house but stock her pantry and buy a stove and the kitchen utensils with which to cook the meal. In fact, I do not know of anything that one cannot buy in this city on the day that God commanded us to remember and keep holy.

"That the Moving Picture shows are permitted to operate is disgraceful, but more appalling is the contaminating vileness that they are showing, singing, and reciting to their patrons. I saw pictures that taught murder and theft, that sanctioned the breaking of the law. I heard songs that were filled with innuendo; jokes and monologues that were coarse, vulgar, and immoral; I saw dancing that was indecent.

"The audiences were mostly composed of young people, many of whom were children who should have been in Sunday school.

"What can we do to preserve the day of rest?"

"Yours sincerely and respectfully,

"T. HUBERT-JONES,

"Feb. 3, 1910. Assistant Secretary, Associated Charities."

You will see by this letter that the passage of the bill is a vital necessity to the city of Washington.

May I ask every reader of these lines to write or telegraph his representative at Washington urging him to vote for Senate Bill 404?

This non-observance of Sunday works grievous hardship to the working man and to the clerks in various stores. If they insist on having a day of rest, they will lose their jobs. Accordingly the labor unions are supporting this bill. The misfortune of our position is that we have no power to pass a law for ourselves, nor have we any representation in Congress; consequently we have no political influence; and unless the representatives from the different states of the Union please to give us this law, we are helpless. But the commercial interests of the various classes that are profiting by this Sunday work and the Sunday amusement businesses are very active in opposing the measure. Will not good citizens all over the country come to our help in securing the benefit of this very mild restriction on unnecessary labor and pernicious greed? The bill is only a rest law; it has no religious feature whatever, and it does not apply to Jews or Seventh Day Adventists.

THE PREAMBLE TO THE CONSTITUTION.*

By THE REV. WILLIAM M. GROSVENOR, D.D.

THE personal influence of Dr. Huntington was so potent, his knowledge so varied, his parliamentary skill so astute, his frankness and unflinching courtesy so evident, that he carried measures through the General Convention which otherwise would have failed. Now that he has gone, those who shared in any way his dreams for the unity of the Church must study the legislation he proposed and see how far it is possible for them to promote it, not for his sake, but for the reasons which controlled him, the ultimate good of the Kingdom of Christ.

There are two measures which he left us: The Preamble to the Constitution and the leaving out of the Prayer Book of the Thirty-eight Articles of Religion.

The Preamble, as amended and passed in 1907, must be adopted or rejected in 1910 without further alteration or change. The Articles are in an entirely different position; although they are part of Dr. Huntington's plan, for he intended, if we adopted the Preamble, to press on until the Articles were laid aside. But the Preamble is of immediate importance and we cannot consider it too early. At any rate, as a deputy to the General Convention from New York, I desire, as far as possible, to learn the present feeling of the Church in regard to it. Such a discussion will save long debate in Cincinnati. It will be following the method adopted by Dr. Huntington in 1907 and in 1909, for three years ago and last year he wrote many private letters to deputies, and was planning to write an article for THE LIVING CHURCH, in answer to the question of its editor,

"WHY THE PREAMBLE SHOULD BE RATIFIED."

If it ought to be ratified, let us know the reasons. Let us refresh the mind of the Church regarding those reasons, and let us be prepared to vote upon the matter with reasonable promptness.

The opportunity has been given me of reading many letters sent to Dr. Huntington, and his answers. He asked for criticism, and received it, not only in public utterances but in many private letters. The objections seem to be three:

1. That the Preamble is not fitting. That we have the Prayer Book in which the Church expresses her faith, and that the Constitution and Canons are for an entirely different purpose.

2. That the Preamble is only another doctrinal definition, and so is dangerous and will create controversy in the Church.

3. That it is unnecessary. That we have gone on very well without it. That it is doubtful if it accomplish the purpose of its author. That neither the Constitution itself, nor the Canons, nor the Church needs it. At best it is harmless; at its worst it may commit the Church to a partial definition of the faith, and at any rate it is superfluous.

How Dr. Huntington would have met these criticisms next October it is of course impossible to say, but we can easily find out how he met them in the past. This Preamble and his proposition in regard to the Articles of Religion were simply a part of his original plan formed long ago. As he himself said in a letter to a friend, "The real truth of the matter is that there has been nothing in my whole course as an ecclesiastical reformer, which was not clearly indicated in the first book I ever wrote." He had one clear purpose which he sought to incorporate into the life and legislation of the Church, and that was to make "our attitude sympathetic rather than polemic or controversial toward other religious bodies in this country." The dream was given to the Church in the little book called *The Church Idea*, and his life was lived that somehow, some day, the dream might come true.

Prayer Book revision he accomplished, the reorganization

*Attention is directed to an editorial reference to this article. The text of the Preamble, tentatively adopted in 1907 and pending now for ratification at the General Convention of 1910, is as follows:

"This American Church, first planted in Virginia, in the year of our Lord 1607, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God, the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to-wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian Faith; maintaining the orders of the sacred ministry in such form as from the Apostles' time they have been continued; reverently conserving the Sacraments ordained by Christ Himself; and accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, has set forth and established, for the furtherance of the work to which it has been called of God, the following CONSTITUTION."

of the Mission Boards, the Chicago-Lambeth Quadrilateral, all were part of the dream, measures brought forward to make it come to pass. These four conditions of Church Unity were left in the form of a declaration by resolution, for that is all the General Convention did, and that is all the Lambeth Conference had the power to do.

So we may at least venture to say this, that he would have insisted that in putting the substance of the Quadrilateral into the constitution, the Church was simply putting into a dignified and authoritative position, the resolutions passed in Chicago and so solemnly affirmed in the Lambeth Conference. He would not have our good faith questioned, but would urge the Church to take the perfectly logical step of saying in the proper place, at the beginning of her constitution, what she has been proclaiming everywhere as her will and prayer. It would not be difficult for us to quote from his many letters and articles giving various reasons which he would have so felicitously expressed, but the Church knows them and can read them. There is one point, however, which I am sure he would have insisted on, perhaps more strongly than formerly, his Church Congress address in 1909 in Boston, corrected and completed on his death bed, revealed his distrust of federation. He was true to his dream of an organic union. Then he made it increasingly evident that he did not wish to press his measures so that they would cause any large or serious division in our own Church. We had witnessed one painful schism, and we must never willingly allow another. He stood for comprehension, not for a technical and narrow victory which would leave a large section of the Church wounded and protesting. If he could not have the sympathetic support of the men who opposed him, he at least hoped for their tolerant acquiescence. He was very patient, and very persistent. More than once he had disarmed bitter criticism and won the confidence of men who could not at first understand his purpose. He asked for no barren victory.

But now we must leave our interpretation of Dr. Huntington's purpose, and say a few words for ourselves. After all, the General Convention will think for itself, and I am sure we all propose to advocate and vote for only those things which we believe to be for the good of the Church. Concerning all vital problems, a delegate who permits himself to be instructed by his diocesan convention is not fit for his position.

So now I will speak for myself. I will try to answer the three questions:

1. Is the Preamble appropriate?
2. Is it increasing our doctrinal fetters?
3. Is it necessary?

1. The Preamble plainly contains doctrinal statements. In a letter Dr. Huntington says:

"As the author and first promoter of the Quadrilateral, I should naturally like to see it (the Preamble) introduced into the Constitution unchanged. . . . Besides, I wanted to provide in advance a substitute for the Thirty-nine Articles, in the event of their being disestablished, and this also was a reason for somewhat enlarging the limits of the pronouncement."

Now ought doctrine or a definition of faith to be put into a constitution and canons? One eminent Churchman doubted it in these words: "The difficulty of constructing a Preamble upon these lines in the present case, suggests a doubt as to whether the case is one in which a preamble is really appropriate at all."

But, Yankee-like, I am going to answer this question by asking another. Was it fitting for our forefathers in 1789 to have adopted any constitution for the Church of America without a solemn declaration of faith either as a preamble or in the body of the instrument? Now I have taken the trouble to look over the canons of many Church councils through the ages, from the Apostolic Constitutions, through the six General Councils, to the Council of Trent and the Vatican Council of 1870. I have glanced over the confessions and canons which really were the documents that organized and perpetuated the Protestant Churches of the Reformation and the dominant note of all confessions was, of course, the Faith of the Church. The assertion of the faith against errors; the assertion of the faith for the discipline of clergy and laity; that everywhere is evident. If it does not take the place of a preamble, it is found somewhere. Take the Synodical letters at Nicea, Antioch, Ephesus, etc., or the definitions at Chalcedon. There is no need of quotations; it is a matter simply of reference to the books.

But you say these definitions of faith correspond to our Thirty-nine Articles. Our forefathers here in America faced new conditions. For the first time since the days of Constantine, Church and State were absolutely separated. The State

had controlled the temporal affairs. Our Constitution and Canons were intended to take the place of those ecclesiastical laws which had been heretofore in the control of the State; to do for us without the Royal or State supremacy what the Constitutions and Canons ecclesiastical of 1603 were and still are to the Church of England. But those Canons of 1603 contain not only a preamble on the King's Supremacy and the authority for Convocation, but they immediately afterward assert the Apostolic character and mission of the Church and establish the Thirty-nine Articles.

The American Church, in getting rid of the Preamble on Royal Supremacy, put nothing in its place, and did not even follow their own Civil Constitution, which had its Preamble. As the Report of the Committee of the House of Deputies says:

"Precedents both civil and ecclesiastical for such action abound. The Constitution of the United States as well as the overwhelming majority of the constitutions of the several states of the Union have preambles. A preamble is of the nature of a preface and the prefaces respectively of the Prayer Book, the Ordinal, and the Book of Articles in the English form, are, for all intents and purposes, preambles."

Surely our fathers were wrong in omitting such a preamble, and acted contrary to the trend of Catholic precedent and tradition. These legislative acts concern the discipline of a spiritual kingdom and spiritual persons, using the term in its ecclesiastical sense. The Church does not exist to make canons, but to teach the faith of Jesus Christ. She ordains Constitutions and Canons to help her in her mission to the world. Now the expression of that spiritual purpose is not only everywhere appropriate, but should always find a place somewhere in every body of legislation. I am amazed that our forefathers did not at least put the Apostolic Creed at the beginning of the Constitution. However, inasmuch as two Churchmen who have been Chief Justices of the Supreme Courts of two states endorsed this movement for the preamble, it would seem to be appropriate in the eyes of the civil law; and inasmuch as the precedents for it in ecclesiastical law are overwhelming, I believe that Dr. Huntington's attempt to urge us to mark our 300th anniversary by adopting this preamble is nothing but a belated correction of a serious omission.

We want a declaration of faith in the midst of our canonical legislation, for no body of canons can be rightly interpreted unless the spiritual values for which the Church exists are duly recognized. I cannot see how any man who calls himself a Catholic Churchman can possibly object to it.

2. Now the second question is this: "Have we not creeds and definitions enough? Are we not curtailing our liberty by creating more?"

For some of us the preamble does not contain definition enough, for others it contains too much. Of course it cannot contain everything that every one wants to say, and it necessarily implies the possibility of saying things in the wrong way. But we have passed the age when we care to quarrel over a letter in the Greek alphabet. Besides, the Nicene Creed, which is in the Prayer Book, cannot recite the historic facts appropriate to an instrument written in 1789 A. D. If there is anything heretical, unsound, or uncatholic in the Preamble, I confess I cannot discover it. And as for binding us to new definitions, that is foolishness, for we are bound now by all and more than it says. The question is not whether it is an adequate expression of all our convictions, but whether it is adequate for its purpose as a preamble to that Constitution.

3. Is it necessary?

What a stupid question! The Church will get on, of course. There must have been people asking that question when our fathers gave up the Athanasian Creed, and adopted the Scotch Communion office, and changed the marriage service, and ignored the table of marriage affinity with its deceased wife's sister provision. The Church would have gone on carrying all those burdens and a hundred more. I presume we would have done good work here in America with our Prayer Book unrevised, our Hymnal left as it was, and not a canon changed in a hundred years, as the Church of England has done with its archaic Canons of 1603. We are getting on very well with the Thirty-nine Articles hanging on by a slender thread. But what all these things have done for the American Church is to fit her to become what the English Church can never be; the centre of organic unity. The Christian world has seen us struggling to live, eager to serve, more and more ready to do all we can to solve the problems of American life. To show to American Christianity with all its splendid achievements and its perplex-

ing problems the spirit of sympathetic tolerance, of earnest helpfulness, and of intelligent comprehension, is surely necessary.

To prove to the American people that we are not a little sect, self-satisfied and self-centered, but a great, living, loving Church, ready and willing to open every door that with loyalty to her essential principles she can open to let her sons go out and serve their generation in many manners and various ways, and to let all who will, come into her life, bringing their own peculiar treasures, and sharing those rich gifts which are her peculiar possession—that surely was and is increasingly needful.

The Prayer Book is not given to us for our own use, but as a precious heritage for our common Christianity; and the canons are not, in spite of the opinion of the Bishop of Maryland, a family affair for our own internal discipline, but are public evidence of our purpose and character, which may be read and known of all men. They must tell the public what kind of a family we are, and how we conduct our affairs, whether in the spirit of a petty sect, or a hard Church, or in the spirit of Jesus Christ for the discipline of His Church, that it henceforth should not live unto itself but for the service of the world.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

By THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

VII.—SUPERINTENDENTS IN THE SWEDISH CHURCH.

IT will be remembered that when Henry VIII. was engaged in the dissolution and plunder of English monasteries, his chief agent was a layman named *Thomas Cromwell*, whom he appointed *Vicar General*, and who undertook, as such, a general visitation. In Sweden, at about the same date, *Gustavus Vasa* appointed *George Norman*, also a layman, to be *Superintendent*, with functions like *Cromwell's*, and he was actively engaged for the king in both visitation and wholesale plunder.

The new Bishops were by no means all favorable to the more drastic measures of *Gustavus*, who had come to look upon himself not only as a divine agent, but an indispensable divine agent, and one after another they fell into disfavor. Of the older Bishops who survived the *möte* at *Westerås*, *Ingemar of Wexiö* sat quiet in his distant and not easily accessible see, and never appeared except by a substitute. He died 1530. *Brask of Lincöping* fled on the first opportunity. Only *Petrus Magni* was outwardly subservient. Of the three consecrated in 1528, one, the Bishop of *Skara*, soon fled, *Magnus Sommar of Strengnäs* was deposed and imprisoned for faithfulness to the old order in 1536, and the Bishop of *Åbo* resigned in 1545.

There were three Bishops consecrated in 1531 before the Archbishop; *Johannes Haquini* to *Lincöping* in *Brask's* room, *Sveno Jacobi Scheningensis* to *Skara*, and *Jonas Boetii* to *Wexiö*. Both Bishop *Johannes* and Bishop *Sveno* resigned, the first very soon, the latter after 13 years. *Jonas of Wexiö* lived on plagued by war and feud until 1553.

The Archbishop was temporarily out of favor with the King on account of his resistance to the King's proposed marriage with his deceased queen's niece.

Bothvid Suneson, a favorite of the king, was consecrated to *Strengnäs* in 1536, but even he was deposed, and only recovered his see after the king's death.

Meanwhile the king not only was using *Norman* in a high-handed way, but was dividing the old dioceses into two or three and appointing *Ordinari* to the new places. He was very much afraid of the power of the regularly elected Bishops, and no forms of election appear to have been observed in the case of these *ordinari*. It is not known whether they were consecrated or not. *Anjou* conjectures that they were. One settled in *Göfle* is reported to have made a visitation of *Norrland*, and is styled Bishop, but the king does not seem to have called them so. However, his death put an end to this indiscriminate division, and four validly consecrated Bishops at least overlived him. The one superintendency which seems to have survived him with a show of continuity was *Calmar*.

At the time when *Gustavus* came to the throne, Sweden proper had six dioceses and *Finland* one; in order, *Upsala*, *Lincöping*, *Skara*, *Strengnäs*, *Westerås*, and *Wexiö*, with *Åbo* in *Finland*. *Gustavus* erected another diocese in *Finland*, *Wiborg*, and a superintendency, which was short lived. There was a Bishop for a while in *Reval*. But, since then, Sweden

has acquired other territory. The Island of *Gothland* was Danish and was for a long time a battle ground. *Skåne*, *Hålland*, and *Blekinge* belonged to Denmark and formed the diocese of *Lund*. *Bohuslän* to the west, or *Viken*, was then out of Sweden, and afterwards contributed to forming the diocese of *Gotenburg*. *Wermland* belonged nominally to *Skara*, but was close to Norway and had not had an episcopal visitation for a hundred years. The diocese of *Upsala* stretched up to the north almost indefinitely, but the Swedes lost *Jemtland* and *Härjedsdal* from 1570 to 1647, when, on getting them back, they added some territory and made *Hernösand* a superintendency.

The superintendents of *Calmar* were first far from independent and were little more than deans under the Bishops of *Lincöping* and *Wexiö*. The first to have full charge and episcopal right was *Johannes Petri Ungius*, from April 30, 1607. From descriptions of his rights he was very likely consecrated. The fifth to succeed him is a regular Bishop, from 1678, and there have been Bishops ever since. There is nothing in the Church law to show why superintendents should not have been consecrated, but there is evidence that some of them were not, as they were afterwards explicitly said to have been consecrated to an older see. If *Peter Schomerus*, the last superintendent, was not regularly consecrated, then there is a flaw in the Priest's orders of *Olavus Svebilus*, who was afterward Archbishop. But there is none in his episcopal orders.

Carlstäd, formerly *Mariestad*, represents *Wermland*, the outlying border part of *Skara* diocese, described above as so long neglected. It owes its foundation to Duke *Charles*, afterward *Charles IX*. Its superintendent did not probably at first have power to ordain. It was raised to full diocesan dignity with a Bishop in 1772.

Gotenburg or *Göteborg* was only a superintendency for 45 years, from 1620 to 1665. It was largely conquered territory. It has had a Bishop ever since.

Hernösand was a superintendency from 1647 to 1772. It was largely territory recovered from Norway. One of the superintendents, at least, may have been consecrated, as he had been named Bishop of *Gotenburg*, and is called *Bishop Wallin* in the *Life of Nils Grubbe*. He is not to be confounded with two other Bishops named *Wallin*.

Gotland was essentially Danish and debatable ground for years, now with a Danish, now a Swedish superintendent. It took a long time to make it Swedish. Its superintendent became a Bishop in 1772.

Lund was a Danish diocese until 1658. Its last Danish superintendent, called a Bishop, received a seat in the Swedish riksdag, and remained in undisturbed possession of his see. The rest of the clergy were protected by treaty rights, but nevertheless strong efforts, affecting the personnel, were made to make the diocese Swedish as fast as possible. The next Bishop was in Swedish Orders.

There is no precise parallel for all this in English Church history. It is true that the Bishops sent to Scotland in 1610 had not the right and perhaps no inclination to extrude Presbyterian incumbents who did not desire episcopal ordination, and that therefore universally valid orders could only have come about after a long period, had this episcopate met with success. It is also true that the English government protects an established Episcopacy in England, but the ministers of one do not pass freely into the other. In Sweden, on the contrary, there was but one national Church. But there is no necessary theological implication as far as I can observe. The law identified the superintendents with Bishops in more than one place. It was the practice that was defective. The inconsistency worked itself out, and ceased in 1772. There were economic reasons in the way of an earlier change; there was some politics. I do not attempt to defend it. If there were now superintendencies, presided over by men not consecrated Bishops, it would render our present task more difficult; but Sweden has now been free from the major results of such an anomaly for 137 years.

The one question which can arise now is about the effect upon the succession in former days. If *Svebilus* was ordained in *Calmar* in 1658 as reported, and if his consecrator was not consecrated himself, which I suppose no one knows, then *Svebilus* was not in orders at all, according to the majority of Anglicans, until he was made Bishop. And if *Matthias Steuchius* was ordained by his father in *Hernösand*, which is possible, but not necessarily true, then he was in the same case until he became Bishop of *Lund*. These things would not invalidate the succession, however; and it is not at all believable

that either of these Archbishops, any way, consecrated other Bishops without assistance. Custom and law would prevent, and there was no need.

I may conclude with a correction of a previous article. In that I gave the line of Swedish consecrations. I am obliged to amend it in three points. The consecrator of *Olaus Martini* in 1607 was *not Petrus Benedicti*, although he was the senior in standing. The Upsala clergy know the consecrator to have been *Peter Kenicius*. As others had been summoned for a prior date, there were probably assistants.

I have now what I lacked, documentary evidence that *Jonas Magni Wexionis* was the consecrator of Archbishop *Lennaeus*. As this happened in Stockholm at a Riksdag, three other Bishops were probably present and assisting.

I must also amend the statement, and am glad to be able to do so, that *Matthias Steuchius* consecrated his son and successor *Jöns* to Lincöping. *Matthias* had already died when the consecration took place, though the nomination was of long standing, and it was performed by *Jesper Svedberg*, Bishop of Skara.

Petrus Kenicius was himself consecrated by *Abrahamus Angermannus*, and he by *Petrus Benedicti*. So we here insert two links, in *Svedberg's* case one, and drop one. Briefly therefore the line is as follows:

| | |
|--|---------------------------------------|
| Petrus Magni, Westerås. | E. Benzelius, Upsala. |
| Laurentius Petri, Upsala. | J. Svedberg, Skara. |
| J. J. Westrogothus, Skara. | J. Steuchius, Upsala. |
| Petrus Benedicti, Lincöping. | C. F. Mennander, Abo, Upsala. |
| Abr. Angermannus, Upsala. | U. von Troil, Lincöping, Upsala. |
| Petrus Kenicius, Skara. | J. A. Lindblom, Lincöping, Upsala. |
| O. Martini, Upsala. | C. von Rosenstein, Lincöping, Upsala. |
| L. P. Gothus, Upsala (from Strengnäs). | J. O. Wallin, Ordensbiskop, Upsala. |
| Jonas Magni, Skara. | H. O. Holmsström, Strengnäs, Upsala. |
| Johannes Canuti Lennaeus, Upsala. | H. Reuter Dahl, Lund, Upsala. |
| J. Bazius, Jr., Upsala. (Wexiö first.) | A. N. Sundberg, Carlstad, Upsala. |
| O. Svebilius, Lincöping and Upsala. | J. A. Ekman, present Archbishop. |

Department of Social Welfare

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North American Building, Philadelphia

NEW YORK'S EXAMPLE.

NEW YORK is busy just now furnishing examples to other cities of how to do municipal work, or at least how to begin to go about doing it. The *Tribune* tells us that:

"Borough President McAneny is reported to have found four hundred more or less superfluous employees handed down to him by Ahearn. The payrolls were full of bookkeepers who could not add, ship calkers drawing pay all the year for working only in the summer, janitors who did not know the number of floors in the buildings under their charge, and persons whose only function seemed to be to put in an appearance on pay-day. Mr. McAneny is giving his office the kind of examination every department of the city government should receive. Out of the \$70,000,000 or so that the city pays in salaries it ought to be possible by inquiry in detail into who gets the pay and for what, to effect a very considerable saving."

Mayor Gayner's new rule extending the municipal day to 5 o'clock is another step in the right direction. Municipal employment should not mean incapacity or a sinecure. We cannot expect the maintenance of very high standards from men who are not doing their full duty to the city. If, on the other hand, they render a full and honest day's work for a fair rate of compensation, they will be much more likely to exact an honest return for every dollar expended under their supervision.

PRESIDENT TAFT AND PUBLIC HEALTH.

President Taft's plan for health reorganization, so far as developed at present and disclosed in his oral and written statements, is as follows:

First: To change the name of the Department of Commerce and Labor to the "Department of Commerce, Labor, and Health."

Second: To create a new bureau of health in the department and to transfer to it all the present functions of the present public

health and marine-hospital service, now in the Department of the Treasury, the Pure Food and Drugs division of the Bureau of Chemistry, now in the Department of Agriculture, and the Meat Inspection service of the Bureau of Animal Industry, now in the Department of Agriculture.

Third: To put at the head of this new bureau a Commissioner of Health.

Fourth: To create within this bureau, or as a closely affiliated bureau, a bureau of children.

Fifth: To appoint a new assistant secretary of the Department of Commerce, Labor, and Health, who shall be especially responsible for the conduct of the new health bureau, the Bureau of Labor (which is becoming increasingly a bureau of health for labor), the Census Bureau (which has to do with the vital statistics of health bookkeeping), and the Bureau of Immigration, which is closely allied to the Bureau of Labor and to the functions of the Public Health and Marine-Hospital Service.

Sixth: To appoint a purely Advisory Board of Health to serve without pay as consultants for the new assistant secretary and his bureau chiefs, thus providing him with the best expert advice which the country affords in respect to health matters in their many aspects.

SOCIAL SERVICE AMONG BAPTISTS.

The Social Service Commission of the Northern Baptist Convention has begun the publication of a press bulletin, the purpose of which is to supply the weekly papers of the country with information concerning the work which that commission is doing. The first one issued touches upon such matters as family life, municipal reference bureaus, the retired farmer's chance, significant social events of 1909, and social service leaven. One of the interesting features is the outline of a social service year, designating a series of topics for consideration, one each month. Naturally many of the items have a strong Protestant bias, but the general features are of interest to all who are interested in social activities. The experiment deserves the attention of the Social Service commissions among Churchmen and especially at the coming conference of these commissions to be held in Trenton in April under the auspices of the Christian Social Union.

SOCIAL OBLIGATIONS.

Here are some social obligations which, it is suggested by the wife of a priest, should form the basis of a "Big Sister Movement":

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions and try to help my younger brothers and sisters.
5. To use every possible means to fulfil the command, "Keep thyself pure."
6. To believe that nothing is politically right that is morally wrong.

TRAFFIC IN WOMEN.

"Organized Traffic in Women and Girls" is the title of a discussion recently had before the Chicago city club. The January 26th bulletin of this organization contains a stenographic report of the addresses and all who are interested in the subject will do well to secure a copy. The address of the city club is 228 South Clark street, Chicago, Ill.

AND THERE ARE OTHERS.

"The Owners' Association" is what the *Chicago Tribune* calls the group of influential political leaders in Chicago who control senators and representatives in the state legislature.

ORGANIZED CHARITY seeks, first of all, to renovate, educate, and elevate dependents, defectives, and delinquents to self-help and self-respect. Earnest and sympathetic people everywhere stand ready to give of their time, money, and activity for the uplift and betterment of these classes; but how can charity be of more than temporary benefit while this inhuman, disease-breeding, crime-creating environment exists and thwarts every well-directed effort? Conditions must be radically changed and new environment brought into existence before permanent results or lasting benefits will be insured. The parable of the Sower is here well exemplified.—H. M. ELLIOTT.

"GOOD FAITH, good courage, good humor" is the altogether admirable motto of the *California Labor Union*.

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.

MISSIONARY WORK IN JAPAN.

To the Editor of *The Living Church*:

SOMEONE was kind enough to send me the other day a page from your issue of January 1st, containing a very interesting letter from my good friend, the Rev. Charles F. Sweet of Tokyo, Japan.

I am very glad that Mr. Sweet had a text for a discourse so luminous and of such interest to himself and, I doubt not, to many of your readers. I have written to tell him so, even if his text was erroneous; for I did not say what he said I did, or what he thought I said. That however does not particularly matter, and I am not going to open the door to any possible controversy. I merely rise to a question of personal privilege.

I did not happen to see *THE LIVING CHURCH*'s account of anything that I said in Chicago. The truth is, I did not make an address concerning religious work in Japan at all.

I happened to be spending a few idle days in Chicago, and the Rev. Peter C. Wolcott, D.D., of whose parish I was a temporary resident and who is an old and intimate friend, asked me to come with him to the initial meeting of the Round Table, of which he is president, and make a short, informal talk about my recent visit to Japan.

The which I did; covering in a merely conventional way some facts concerning my journey. I may have said—I think I did—that to me all religious work in Japan looked discouraging, owing to the widespread agnosticism bred by the growth of the "new learning." I think I was but voicing the practically universal opinion of competent and observing travellers. It is not simply Christianity that is thus opposed, but the ancient Buddhism as well; in fact, all philosophy or faith that rests in any way upon the supernatural. However, even had I confessed to the greatest degree of discouragement, one has a right to enjoy one's discouragement in a comfortable and unmolested fashion, hasn't one?

The truth is, however, I had opportunity for only the slightest and most superficial glance at missionary work in detail, even at our own work. I went to Japan on an especial errand, and for some investigation along some specific lines. Much to my regret, my limited time afforded me opportunity for nothing else.

Had I wanted, however, to find out what Mr. Sweet so earnestly sets forth, I might have saved much of time and money, and learned it at home, for have we not the regular issue of the esteemed *Spirit of Missions*, as well as a constant succession of reports and letters like in sort to Mr. Sweet's most interesting communication?

Had I wanted really to investigate the condition, influence, and progress of missionary work, however, I should have gone to Japan, and approached it from the Japanese side and learned what the learned and leading Japanese had to say of it, as well as how it seemed from the mission viewpoint. I was able to do this in some slight fashion, but, as Mr. Sweet so truly says, simply as a busy "casual traveller."

I went to Japan to find out, if I could, the attitude of the government and people toward the United States. I could have found out all about this too, and saved both time and money, by staying at home, if I had simply asked my friend, Captain Hobson. I would have found out that beyond a doubt Japan was preparing for war with us; had determined upon war; that war was imminent; and so have become an enthusiastic advocate of a tremendous armament and a world-beating navy.

But I went to Japan and found that the very opposite was true; that Japan wanted war with anybody least of all things, and particularly did she wish peace and amity with her great and good friend, the United States. The way was providentially opened to me for personal interviews with cabinet ministers, members of the Diet, journalists, army and navy officers,

princes of the blood, indeed, and my conclusions were based upon what they said who ought to know.

How satisfactory that authority was is evidenced by the following letter, for the insertion of which I cry mercy to one of the best and most devoted of men who wrote it, as well as to you for the intrusion of so palpably personal a thing.

It is this:

"THE BISHOP'S OFFICE,

"38 Tsukiji, Tokyo, Japan.

"MY DEAR DR. GREEN:

"I must thank you for the copy of the September *Hampton's* containing your very interesting article on Japan. It is quite evident that you have the seeing eye and the wakeful mind. It is not given to many in so short a time to get so intelligent and accurate a view of things Japanese, and to get behind the curtain at that. Come and see us again, when we shall hope to see more of you.

"Sincerely yours,

"JOHN MCKIM, *Bishop of Tokyo.*"

What information I was able to gather regarding religious conditions in Japan came in the same way and from the same sources. It was not regarding the Christian religion in particular, but all religion, that I spoke. Christianity and Buddhism together are face to face with doubt and denial, doubly dangerous in that they are intellectual and scientific. The problem regarding Japan is not shall she have this religion or that, but shall she have any.

Of the missionaries, both our own and those of the various denominations, I heard but the highest praise both for their personal character, influence, and thorough devotion. As to the collateral influence of our missions—the magnificent philanthropy of which they have been the inspiration—I allow no one to exceed me in praise. The question as to whether our Occidental setting of Christian doctrine and ethics will ever commend itself to so astute and unprecedented a type of Orientalism as Japan presents, demands, as Mr. Sweet so delicately implies, a far more erudite and capable person than I for its solution.

Aside from the mere matter of personal explanation there is nothing to it, save that I gave Mr. Sweet an opportunity for a most interesting and convincing letter, for which I am devoutly glad; and so, I am,

Faithfully and finally yours,

THOMAS E. GREEN.

THE LAYMEN'S MISSIONARY MOVEMENT.

To the Editor of *The Living Church*:

PERMIT me to express my admiration of your courage in standing so firmly for fair play in the controversy over the Laymen's Missionary Movement. It is evident that your convictions are on the side of those Churchmen who recognize in the movement an opportunity for arousing laymen of the Church to a sense of their responsibilities to their brethren in all lands; and yet you have generously allowed much space to your correspondents of the opposition. From personal experience I know that the Church in Scranton, Pa., was benefited by the conferences held there in the "Torrey Tabernacle" and in Elm Park Methodist church. Subscriptions in one parish for the cause of "Foreign" missions have been about trebled. Laymen who have hitherto "had no use for foreign missions" have admitted their error, and endeavored to atone in some measure.

Without meaning to be personal, may I call attention to what I believe are misleading statements and inferences in the letter of the Rev. Archibald Campbell Knowles in your issue of January 29th?

In the second paragraph Mr. Knowles implies that participation in a mass-meeting held in a Methodist meeting-house is an act of schism. By analogy, therefore, a charity ball in the town hall might be construed as the entering wedge for bringing about a union of Church and State, and a hospital benefit held in a theatre would cause mental confusion as to the relative importance of the Thespians and the physicians.

Mr. Knowles says: "We have no right to abandon any part of the field of missions." Who has intimated to him that the Laymen's Missionary Movement contemplates inciting us to any such treason? He says: "There is a distrust of our missions steadily growing." On what premises does he base this startling conclusion?

He infers that the Anglican Church is being made a laughing stock to the world! Well, in the early days the Church was

"to the Greeks foolishness," but she seems to have survived, and where are the Greeks who laughed at her?

He says: "The Roman Church has errors, but they are nothing to the errors of the Protestant sects! . . . The Roman Church . . . has valid orders and sacraments." True, some few Protestants presume to deny the Trinity; but many Roman Catholics come dangerously near to placing the blessed saints upon a level with the Creator. Some few Protestants deny the efficacy of the sacraments, but Rome gives her faithful followers a mutilated communion, permitting the laity to receive the holy Body but withholding from them the blessed Blood. Even we of the "P. E. C. in the U. S. A." are prone to forget the sacraments of unction and penance. Romanists, American Catholics, Presbyterians, Methodists, Baptists—we all have our faults. We have been brought up to look upon some of our very faults as virtues. With all their wonderful works, the great reformers left us a terrible heritage of misunderstandings, bigotry, and spiritual pride. But surely all of us, baptized into Christ's Body, even though some of us do not realize what that baptism means, can work in common to bring ourselves into closer touch with the Divine Master and with one another, and for the spread of Christ's kingdom. We can't bring about Church unity in a day; but surely this united effort to obey the Saviour's command to "go into all the world and preach the Gospel to every creature" is a great step in the right direction.

BENJAMIN L. LATHROP.

1600 Ridge Row, Scranton, Pa.

THOSE WHO LEAVE ROME.

To the Editor of The Living Church:

CO one given to observation a fact stands out very clear—the so-called Episcopal Church is finding herself.

Four years ago, six young men, of which number I was one, left the Roman Catholic communion, and after many rebuffs entered the American Church. Our reception was cold and unfriendly.

However, we did not forsake the religion of our birth and education for material betterment, and with God's help we set about to learn more of the true Catholic faith, trusting to Him to set aright the scruples and doubts that naturally troubled us.

After a time we were fortunate in finding a good priest who was in truth a father. Our leaving the Roman Church had turned all our old friends against us, and of course by all our Roman neighbors we were looked upon as insane persons.

The Roman clergy encourage their parishioners to look upon anyone who has the courage to rebel against the Papal religion, as lunatics.

So to-day we are nothing more or less than a few strange persons wandering in the darkness of Protestantism. So say the Romans.

During the years that have passed since we came into the Church I have seen changes come about that indicate the Church in America is gradually recovering her true heritage.

I have seen many Romanists and members of other sects kneel down and profess the Catholic religion pure and simple.

The Holy Spirit is with us and nothing on earth can hinder the progress of the Church. Traitors and weak priests may leave us for Rome, but we are getting more people to-day from the Roman communion than Rome ever took from us.

Let us propagate the Catholic religion, and Rome will begin to tremble. Her schemes and impositions on the ignorant and lowly are coming to light.

R. C. DESMOND.

Chicago, Feb. 1, 1910.

DR. NEWMAN SMYTH MISUNDERSTOOD CONNECTICUT CHURCHMEN.

To the Editor of The Living Church:

DR. NEWMAN SMYTH in his "minute" upon the Connecticut conference shows that he understood the Churchmen there present conceded: first, that unity might be attained without confirmation; second, that our Bishops might ordain the "ministry of different Christian bodies" to minister as now in those bodies, hoping that this would lead in time to "outward visible unity"—that is to say our Bishops might thus organize the existing Protestant bodies into Churches without confirmation. I am happy to find from the letter of the revered Bishop of Connecticut in this week's issue of your paper that Dr. Smyth grievously misunderstood the sentiments of the Bishop and other Churchmen of the conference upon the two points I

have cited, and that so uncatholic and sacrilegious a scheme will receive no support from Connecticut Churchmen.

Permit me also, Mr. Editor, to express my great gratification at your acceptance in this week's issue of my proposition published in your issue of May 16th, 1903, for adopting "The American Catholic Church in the United States, commonly called the Protestant Episcopal Church" as the temporary designation of this Church. I still think, as I avowed in the article referred to, that only by the temporary use thus of two alternative titles, can her rightful name ever be won back for the Church. It is a very happy thought of yours to propose the introduction of the double title into the proposed preamble to the constitution. If the leaders of Churchly thought will vigorously unite with you in this movement I believe it can be carried through, possibly at the next General Convention, almost certainly within a few years. I hope (like General Grant) you "will fight it out on these lines if it takes all summer," or many summers.

CUSTIS P. JONES.

Baltimore, Feb. 5, 1910.

"THE MORAVIAN PROTESTANT EPISCOPAL CHURCH" IN NEW YORK.

To the Editor of The Living Church:

YOUR correspondent, the Rev. S. P. Simpson, is probably in error when he writes that the church building corner of Lexington avenue and Thirtieth street, New York, was once a church of our communion, and he is certainly in error when he connects the Rev. W. T. Sabine with that locality.

Mr. Sabine was for years the rector of the Church of the Atonement, situated on the northwest corner of Madison avenue and Twenty-eighth street. Thus the remark about "the Little Church Around the Corner" has point—the Church of the Transfiguration being in exactly that position.

Mr. Simpson may recall the fact that Mr. Sabine failed to carry his congregation with him when he seceded to the Reformed Episcopalians, also that his successor at the Church of the Atonement was Dr. Tiffany, who, years later, succeeded the present Bishop Coadjutor of Pennsylvania as Archdeacon of New York. During Dr. Tiffany's rectorship the Church of the Atonement was consolidated with Zion Church, Bishop Southgate's former parish, at the corner of Madison avenue and Thirty-eighth street, the Twenty-eighth street property was sold and the church was torn down. At the time of which Mr. Simpson speaks our Church had but one parish on Lexington avenue, namely the Church of St. John the Baptist, now the Church of the Epiphany, which stood, as it stands to-day, at the corner of Thirty-fifth street.

THEODORE B. FOSTER.

[Several other correspondents have sent the same correction, and it seems unnecessary to prolong the discussion.—EDITOR L. C.]

EXCHANGE OF CHURCH PAPERS.

To the Editor of The Living Church:

I HAVE at the moment the names and addresses of about half a dozen English Churchmen and Churchwomen in different parts of this country who are willing to send their copy of *Church Times* every week when read to any reader of *THE LIVING CHURCH* who will reciprocate with a copy of this paper when read. I shall be glad to give an address to any of your readers who care to take the matter up. They must do so distinctly on the understanding that the exchange is to be worked regularly and not spasmodically.

Some exchanges that I arranged seven or eight or more years ago are still in operation and many friendships on both sides of the Atlantic have been formed by this means and the papers have been read eagerly on either side and a wider knowledge of the Church's work both in England and America has been acquired.

Applicants should state whether Rev., Mr., Mrs., or Miss.

Yours truly,

RASMUS R. MADSEN.

95 Newcombe St., Liverpool, Eng., Jan. 29, 1910.

CONCERNING GEORGE WASHINGTON UNIVERSITY.

To the Editor of The Living Church:

NOTICE that you encourage a protest in your issue of January 29th with reference to an annual appropriation by Congress to the George Washington University in Washington,

D. C., on the ground that it is a private and sectarian institution. Permit me to say as an alumnus of the university and a priest of the American Church that it is not a private institution in any sense of the word, nor is it sectarian. As Columbia College it was started under Baptist patronage, but as far back as 1892 while I was a student there I never heard any Baptist teaching mentioned by any of the professors, and several of them I know were Churchmen. Several of us were students from the priesthood and were given scholarships in the college. Any minister of any Christian communion can take a course in the university to-day free of charge. I have taken advantage of this liberal spirit and I know of several others in our priesthood who have done so.

I am sure if you understood fully the conditions here in Washington you would withdraw your opposition. The Roman Church is strongly entrenched with educational institutions and the work of the George Washington University is sorely needed. I am sure the downfall of this university would please Rome very much. At the present time I am the only clergyman on the executive board of the alumni. When I was a student I heard of more Churchmen in the college than any other Christian body. I believe more of the professors in the university are Churchmen than any other Christian communion.

Rock Creek Parish, HOWARD G. ENGLAND.
Washington, D. C., Jan 29, 1910.

CLERGY WANTED FOR PORTO RICO.

To the Editor of *The Living Church*:

I NEED three clergymen in priest's orders, to fill vacancies in this part of the mission field. The need is urgent, the work is not easy; the compensation sufficient, the opportunity great. Who will volunteer? Life in the tropics is attended with such risks to health that I cannot ask any clergyman to invite peril for others than himself.

For particulars please address Mr. John W. Wood, Corresponding Secretary, Church Missions House, 281 Fourth Avenue, New York.

JAMES H. VAN BUREN,
San Juan, Porto Rico. *Missionary Bishop of Porto Rico*

CANON NINETEEN.

To the Editor of *The Living Church*:

JUDGING from the recent inundation of pamphlets and letters and Church papers about Canon Nineteen, I am inclined to think that a process of artificial respiration is going on with a view to reviving what seemed to me to have died a natural death—a condition of excited anxiety and alarm in reference to this canon. Regarded by some people as a step toward reconciliation with Protestant Christendom, it seems to other people a dangerous break of the unity and polity of the holy Catholic Church. Nobody is more ready than I to acknowledge that we have no right to risk our relations with the long Christian past in order to seize any apparent possibility of present restoration to unity or of a reunion with the Church of the future.

I believe one ought carefully to discriminate between the exaggerations and excesses of both views, and what is wanted is sound balance of judgment and moderation of language, with freedom from personal condemnations. I am free to say that, in my judgment, far too much importance was attached to this canon from the moment of its adoption; until lately, the sober settling down of thoughtful people shows them that it neither contradicted the polity nor the policy of the Church. The Philadelphia explosion which immediately followed the passage of the canon made it appear like a dynamite bomb. Really that result was due to certain local and personal conditions, and a few men who had held a sort of Catalinian allegiance to this Church up to that hour took advantage of its superficial appearance and its most improper and untrue designation as an "Open Pulpit canon," to feel that "their swords were their own," and to use them to cut themselves loose from the obligations of their ordination vows. It was a small and short-lived spasm, by means of which a few people went out from us who were not of us, and went to their own place in the Roman communion. A very few equally insignificant explosions in the other direction occurred, and a most unfair advantage was taken of a misunderstood meaning of words to allow what the canon in no wise suggests or permits, a very loose surrender of some of our churches to combined revival services,

and here and there the reckless and random invitation to "Christian men" to preach, merely because they were *not* ministers of this Church. Meanwhile the overwhelming preponderance of Bishops and other clergy, of churches and congregations, kept on the even tenor of their way, and it has required the very persistent agitation of a very few people to manufacture what I believe to be a very morbid anxiety about the meaning and effect of the canon. Of course this question must be fairly met if it is pressed and urged in either house in the General Convention next autumn, and I believe it will be found that the temper of the Church will show that the canon has a declaration of a principle from which this Church is not prepared to recede; namely, that we recognize a gift and power of teaching neither conferred by nor dependent upon our orders; that there are subjects with which experts not in our ministry can deal better than any of us; that the restrictive language of the canon, namely, its application as confined to special addresses at special services and only by the authorization of a Bishop, is an abundant safeguard against any contradiction or contravention of the language of our Ordinal; and that more and more, as time goes on, the real good in the existing legislation will prove its value, and what is apparently evil will totally disappear. To repeal the canon, or to change its language in the direction of limitation foreign to its spirit or purpose, would be to bring "the shadow of the degrees" ever so many "degrees backward on the sun-dial" which marks the growth and progress of light and love and oneness to-day. I hope and believe that the Bishops will make such answer to the petition of last year as will allay the alarm and anxiety of its signers and satisfy the sober second thought of Churchmen that the matter may safely be left where it is. If it has not been helpful, as some people thought it might be, it certainly has not been harmful; and, while I do not desire to consign it to "innocuous desuetude," it certainly has no reason to be counted as a burning question to occupy the time of the General Convention with long and warm discussion.

February 5, 1910.

WM. CROSWELL DOANE.

LARGE GIFT TO CHICAGO PARISH.

(Continued from page 486.)

Arthur Dunham, and Walter Keller were the solo organists. St. Paul's choir, assisted by the choirs of the Church of the Redeemer, rendered the service, which included the two anthems: "The Day Thou Gavest, Lord, Is Ended," by Woodward, and "Praise the Lord," by Elvey. Dr. Page gave the address.

The Rev. J. E. Curzon, rector of Trinity Church, Houghton, diocese of Marquette, Michigan, with Mrs. Curzon, has recently been a guest of Grace Church, Oak Park.

The Church of the Holy Communion, Maywood (the Rev. E. Croft Gear, rector), has recently received a gift of \$200 to be held in trust until a similar amount is raised by the parish for the purpose of paying off the parish debt. The same parish has also received a gift of \$50 for furnishing games and supplies to the boys' club.

St. Thomas' Church (the Rev. J. B. Massiah, rector) has recently organized a men's club. February 1st marked the end of the fourth year of Fr. Massiah's rectorship, and the records show that during that time a great deal of splendid work has been accomplished in that parish.

RENMUS.

THE BIBLE furnishes us, when rightly interpreted, a laboratory note-book of the experiences of the greatest experts in religion the world has known. The nearer we can come to the hearts of the men whose inmost experiences are here writ down, the greater will be the benefit accruing to us. We see them fighting unflinchingly the battle of faith against enemies as real and powerful as any that ever confront us, and with weapons no better and no worse than those available to us. We realize our oneness with them in the struggle that was, that is, and that ever shall be. We are emboldened by their triumphs and fortified by their example, so that we renew our own contest with an access of courage and strength.—*Biblical World*.

THE BATTLE of unbelief is the same to-day that it has ever been. It fights against the supernatural in religion. Christianity's great Author was the most popular of teachers, so long as He was only a teacher and healer and human friend. But when His earthly career approached its crisis and He was compelled to reveal Himself unmistakably as God manifest in the flesh, the multitudes forsook Him, and He went to ignominious death almost unbefriended. His chief and real offense was that "being a man, He made Himself God." That is the "offense of the cross which is to the world foolishness." But that is Christianity's supreme vindication. If Jesus Christ were not a supernatural being, Christianity is not supernatural.

Literary

SOME RECENT PAMPHLETS.

Many of the best thoughts that come before us are contained in those pamphlets which, from time to time, appear, and sometimes—happily not always—have only a limited circulation and evanescent influence. There have accumulated a number of these within recent weeks.

It is a pleasure to learn that a vest-pocket manual, *Fraternity*, has reached a third edition. It comprises a collection of prayers for busy men, chiefly selected by the late Dr. Huntington. In the earlier editions not all of Dr. Huntington's selections were included, but those which were not are now added in this edition. The manual is issued especially for the "Fraternity of Prayer," which, with neither officers, rules, nor dues, "Consists of those who pray for the increase of the Gospel of Jesus Christ in the hearts and lives of all people." [Church Laymen's Union, 23 Union Square, New York.]

From the pen of the Bishop of Milwaukee comes a thoughtful essay on *The Unconfirmed and the Holy Communion*. Tracing the history of Confirmation and the greatly varying customs relating to its administration, Bishop Webb concludes that "it is very doubtful whether the immediate imposition of the Bishop's hands is necessary to the validity of the sacrament; if so, every Eastern is unconfirmed, from the Patriarchs down, and it is a noteworthy fact that of the twenty early offices for Confirmation given by Martene, only two contain any direction as to the laying-on of the Bishop's hands." He considers the rite in its sacramental signification, and is very clear in his treatment of the requirement of Confirmation as a preliminary to admission to Holy Communion, according to Anglican discipline. Indeed we know of no more satisfactory rebuttal of the specious plea that our present rubric is not intended to be of general application. [Church Times Press, Milwaukee, 5 cents.]

Pamphlet literature pertaining to Christian Unity is continually increasing, thus evincing the widespread interest in the subject. Phases of Anglo-Swedish unity are treated in two pamphlets, of which *Unity in the Church of Christ* consists of a sermon by the Rev. W. Rudin, Ph.D., D.D., professor emeritus at the University of Upsala, translated by the Rev. G. Hammarsköld, and introduced by the Bishop of Marquette; and *The Anglican Communion and the Church of Sweden*, by the Rev. G. Hammarsköld, is a paper read before the New York Rectory Club. We defer any review of these until we are ready to take up the whole question of Anglo-Swedish relations at the conclusion of the publication of the present series of papers by the Bishop of Marquette. A suggestive paper by the Rev. John H. Egar, D.D., on *A Free Church in a Free State*, shows the opportunities of this American Church, freed of the shackles of Erastianism, to act as a mediator in Christendom. Dr. Egar's paper is an amplification of views which he has expressed in THE LIVING CHURCH and which have attracted widespread attention. [Published as No. 2 of Syracuse (N. Y.) Clerical Club Papers.]

A pamphlet on *Church Unity* comes from the pen of the Rev. Archibald Campbell Knowles, whose devotional books are well and favorably known to Churchmen generally. Mr. Knowles' line of thought seems to lead up to his statement (p. 19): "In view of the doubt as to God's purpose of formal unity, the aloofness of Easterns and Romans and the opposition of many Anglicans seem to establish the presumption that efforts for reunion are radically wrong, and that, in the words of the Psalmist, 'Our strength is to sit still.'" Surely Mr. Knowles cannot have meant this seriously. It is an expression that might have come from a middle nineteenth century Methodist, but is absolutely foreign to Catholic teaching. It would be quite analogous to argue that the widespread prevalence of sin must "seem to establish the presumption" that efforts to establish righteousness are "radically wrong"; and in combating sin and evil, which include the divisions in Christendom, our strength is not to sit still but to get up and work for something better. What would perhaps more truly express Mr. Knowles' real mind than his own words (for we refuse to believe that he has done justice to his own mind) must probably be that wrongful methods to obtain unity are too often proposed and that the end does not justify falsity to our trust. We cannot and do not believe that he intends to justify the sectarianism that now exists throughout Western Christendom. It is certainly the duty of Catholic Churchmen to work and to pray, with all the power they have, for the restoration of true Christian Unity, and then leave the answer to God. [George W. Jacobs & Co., Philadelphia.] The opposite extreme is taken in a pamphlet entitled *Practical Catholicity*, by the Rev. Thomas J. Packard, D.D., who shows a fine Christian spirit but also a total misconception of the corporate principle of the Church of Christ. His view that "When we come to acknowledge and call all baptized persons members of the Church of Christ, and treat them as such and their societies as Churches, we step towards practical Catholicity," might be paralleled

by gravely saying that when we view all native Americans as American citizens, and their athletic clubs as nations, we shall have taken a most decisive step towards practical patriotism. Why will reasonable men confuse such totally different propositions, as though the one followed logically upon the other? We regret to say that an introduction by the Bishop of Southern Virginia contains the same defects even more pointedly. The Bishop demands free intercommunion with everybody. Neither of these writers seems to have thought that the term *Catholic* has a meaning which has been gained through centuries of use as a proper name, in which sense they are obliged to use it whenever they recite the creed; a little consideration which, by itself, overthrows the entire reasoning that is seriously made in the essay and its introduction.

A touching sermon in memory of Bishop Coleman, preached by his successor, Bishop Kinsman, at the unveiling of a memorial to the elder Bishop at St. John's Church, Wilmington, shows a keen appreciation of the character of the revered prelate. A sermon by the Rev. James E. Freeman, preached in connection with the Hudson-Fulton celebration, entitled *The World's Peace*, is a splendid plea for putting international peace upon stronger and more enduring ground. A popular tractate by the Rev. Edward S. Doan, entitled, *What I Would Do If I Were a Layman*, is replete with meaty suggestions.

We have received from The Young Churchman Company, American agents, a series of admirable tracts, the "Manuals for the Million," edited by the Rev. Paul B. Bull of the (English) Community of the Resurrection, the American price of which is 5 cents each, or \$4.00 a hundred. Father Bull, the editor, will be remembered in connection with his American visit at the time of the Brotherhood convention. The names of the tracts are recorded elsewhere in this issue under the customary head, Books Received. These tracts are admirably adapted to general circulation, and the enormous editions through which they have passed in England evince their wide popularity there. Even an occasional Anglicism not common in this country need not serve to condemn them. The three numbers (1, 2, and 35) on *Christian Teaching* set forth plainly the things that simple people ought to be taught. Several on Socialism (Nos. 4, 12, 14) need perhaps to be used with a little caution in this country lest they be thought to be in the interest of a political movement whose organs take frequent occasion to proclaim it hostile to Christianity. Several devotional numbers (7, 9) are adapted to Holy Week and one (No. 8) to Easter. No. 10, for "lads," is an admirable plain treatment of Confirmation. We should be glad if those liable to the "Roman fever" might be induced to read No. 15, *The Return from Rome*; but of course they won't, for these see only their own trials and troubles, and the unknown beyond is very sweet to them. Several are historical, one deals in plain terms with the subject of Purity "for men and lads only," and there is a sensible tract entitled *A Day in a Monastery* which people ought to read merely to add to their own store of intelligent information.

There is also a series of shorter eight-page leaflets entitled *People's Pamphlets*, written by Father Bull, on plain subjects connected with religion and morals. These are sold at 3 cents each or \$2.00 per hundred, and may also be obtained from The Young Churchman Co.

MISCELLANEOUS.

Aspects of the Spiritual. By J. Brierley, B.A. New York: Thomas Whittaker. Price, \$1.40 net.

This contains thirty-six short essays, covering a great variety of subjects, and "so far as they are theological," the author informs us "belong . . . to a progressive theology."

The book is full of optimism and offers some exceedingly good and practical suggestions. Its theology might be characterized as "broad," and the views expressed socialistic after the better sort. The tone of some of the essays is more lofty than that expressed in others, noticeably in the chapters "Concerning Marriage" and the "Church as Social," as compared with the essays on "Open-air Religion—and A Doctrine of Odours." The chapter on "The New Philosophy" is a brief summing up of Nietzsche's pessimistic view of life, contrasted with the Christian religion, which seeks "the perfection, not of a class, but of a race." While the reader would not perhaps agree with the author on all points, yet the impression left on one's mind after reading the book is that the author is full of hope and confidence that "all things work together for good to them that love God."

G. H. KALTENBACH.

AMONG the new books on the Lenten list of Thomas Whittaker, Inc., there are the following: *The Good Shepherd*, by the Rev. Canon Body, a companion volume to *The Guided Life*, by the same author; *In the Light of the Cross*, a new series of addresses on the seven last words, by the Rev. A. G. Mortimer, D.D., of Philadelphia; *Village Sermons for Lent*, by the Rev. J. H. Williams; and *Magister Moritur*, a contemplation of our Lord's Last Hours, by the Rev. Joseph Hammond.

A HELPFUL LENT.

FROM A LENTEN PASTORAL ADDRESS TO HIS DIOCESE.

BY THE RT. REV. JOSEPH M. FRANCIS, D.D.,
Bishop of Indianapolis.

MAY I not, at the outset, take it for granted that every member of the Church really desires to be brought into closer relationship to our Lord? Unless this be our true desire, membership in the Body of Christ has no meaning, and soon must become utterly unreal and purely formal. The danger of both unreality and formality is a grave danger of which we are not ignorant. If our prayers, our sacraments, our Church attendance, our Church work, are engaged in simply as a formality, in much the same spirit as that in which we perform many of the social duties of the society in which we live, not only are they without intrinsic value, but they become unreal, and unreality is the forerunner of spiritual death. The danger declares itself when we rise from our knees unwarmed, when we turn from the altar unrefreshed, when we leave the church uninspired, when we finish our work glad only that the task is finished. Everyone of us faces the danger every day of his life. We have all experienced something of the lack of warmth and refreshment and inspiration and satisfaction of which I have spoken, and not a few, because of the experience, have thrown aside as useless the efforts which once they made to realize the presence of God and to live in the exercise of the indwelling power of the Holy Spirit.

How are we to overcome the danger? How shall we reach a place of safety? How shall we accomplish our desire for closer fellowship with God? Not only must a fire be lighted; it must also be supplied with fuel. God Himself has placed the spark of divine life in all of us: He supplies us with the fuel that must be used in order to kindle that spark into flame; on us is imposed the necessity of using what He supplies and the effort of tending the divine fire. Negligence, forgetfulness, absorption in other concerns, result in the dying down of the flame and eventually in the extinction of the fire.

Our safety, then—the safety of our lives here and hereafter—lies in care, in diligence, in spiritual exercise and activity. It is to these things that Lent summons us. For the forty days which begin with Ash-Wednesday, the Church calls us to prepare for Easter; that is, for a resurrection; not for the celebration of a festival only, but for an actual experience in our lives, that like as Christ “died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.” Joined to the summons, a rule is given, faithful obedience to which has been in past ages, and will always be, the means of accomplishing the purpose put before us. It is a rule of fasting and of abstinence, the intent of which is, as stated in the Prayer Book, to fit us for “extraordinary acts and exercises of devotion.” It is a broad rule which does not go into particulars, but proposes a definite course of action for individual application. Self-denial leading to self-conquest is its foundation. As loyal members of the Church, as sincerely desirous of quickening and deepening the religious life, we must make an honest and determined effort to apply the rule to our own conduct. The first application of it will of necessity be in the line of surrender. The things to which ordinarily we devote much time and thought, such as social activities, amusements, and recreation, will be lessened, or entirely given up; there will be abstinence in food; there will be a snatching of time from things of lesser import in order that it may be given to things of greater moment.

And the second application of the Church's rule will be along the line of positive and constructive effort. We shall turn the self-denial in food, for example, to the strengthening of our wills, by magnifying the spiritual at the expense of the physical. By learning to curb and hold in check natural desires which are in themselves entirely lawful, we shall develop strength to resist those things which are unlawful. The time redeemed from ordinary pursuits will be used in self-examination, in prayer, in reading and learning God's Word, in worship in God's house, in seeking His aid and strength in the Holy Communion, in seeking to do something helpful for those who need our help, in striving to set forward the Kingdom of God in our midst and in all the world.

Thus Lent will be a blessed season; thus Easter will have a new meaning for us; thus our lives will be strengthened and refreshed; thus our relation to God will become real and our work

for God will lose its formality; thus the desire deep down in our hearts for closer union with God will have its fulfilment.

GRAY BEFORE THE ELEGY.

BY ROLAND RINGWALT.

NOTHING in English verse is better known than the “Elegy in a Country Churchyard,” and no English verse deserves to be better known. It represents long study; the lines are cast and recast (the stanzas which Gray rejected almost any poet since Gray would prize); it could not have been written except by a man of learning without pedantry, and of sympathy without effusiveness. Yet the “Elegy” is so simple that it is understood by people who cannot read ten lines of Browning, and whose lack of historical knowledge prevents them from relishing Tennyson's “Princess.” A quotation from the “Elegy” is in order in the finest university address, and is adapted to the backwoods country school.

So little is known of Gray that it was no easy matter for Edmund Gosse to prepare a small biography, and that little book is liberally sprinkled with quotations. Yet from Mason, from Mitford, from Nicholls, and from other sources Gosse has picked up enough data to show that Gray was devoted to his near of kin; that his friendships, if few, were strong, and that he was generous to those having claims upon him. With this existed what Benson, what Matthew Arnold, what all students of Gray noticed—a melancholy reserve that clouded the poet's whole life. He shrank from the praise that was justly due him; he could not reduce his mass of knowledge into available lecture form, as one of his best friends said, “He never spoke out.” Gosse tells the story of Gray's sad childhood, and that story lends a new pathos to our idea of the man who sat in the churchyard while the cattle made their way to the fold and the beetle sounded through the gathering shadows.

Philip Gray, the father of Thomas, was a dissipated man, who refused to pay for his son's education, and the mother bore the expense of the boy's course at Eton. Dorothy Gray and her sister, Mary Antrobus, carried on a millinery establishment in London, and they must have been good business women. Eton, the training school of so many dukes and earls, the school at which Gray made friends with the son of a Lord Chancellor of Ireland and the son of Prime Minister of England, cost something. Gray always remembered the generosity of his mother, but on the playground as later in the halls of Cambridge his shyness and sadness were manifest. Years after Dorothy and her son had both passed into another world a letter written by the heart-broken mother to a well-known lawyer was discovered. In that letter Dorothy Gray stated that her husband had never supported her, that she had been subjected to constant insult, that her husband had beaten and kicked her, that he had threatened her life, and that she sought some legal relief—which the lawyer told her she could not obtain. It is well known that Dorothy Gray had twelve children, of whom Thomas alone grew to years of discretion.

In Gray's letters to his mother and to intimate friends there is a delicacy which no conscious effort could produce. He enters into the feelings of those in sorrow with the beautiful courtesy of one who understands what to say and how to say it. If some of his jokes are forced, his sympathy is always tender and dignified. The trials of his early life had taught him to feel for those in gloom and sadness. It is due to his memory that we should not look on him as we look on mere bookworms, who read too long, exercise themselves too little, and get moody in consequence. Gray had passed through the depths of real sorrow before he wrote the “Elegy.”

Perhaps we never get into the heart of a strong novel, a rich poem, or any book of real merit unless we know something of the life that produced it. A miscellaneous association with Cavaliers and Puritans, soldiers and peddlers, prosperous merchants and hopeless bankrupts, in fact with all sorts and conditions of men, gave Defoe his unequalled stock of every-day and out-of-the-way data. Scott's old grandfather, who had vowed never to cut his long beard until a Stuart was again on the throne, did much for the little boy who was to grow up and tell the tales of Woodstock and Redgauntlet. The boyish eyes of Robert South looked on much that afterwards sounded forth in those wonderful sermons—so powerful and yet so defaced by grievance and rancor. But in the literary annals of our language we cannot find anything more touching than the grief, the horror of great darkness that came to Thomas Gray in his early childhood.

Church Kalendar



Feb. 2—Wednesday. Purification B. V. M.
 " 6—Quinquagesima.
 " 9—Ash Wednesday.
 " 13—First Sunday in Lent.
 " 20—Second Sunday in Lent.
 " 24—Thursday. St. Matthias.
 " 27—Third Sunday in Lent.

Personal Mention

THE REV. T. W. CLIFT, for many years rector of St. Thaddeus' Church, Aiken, S. C., and who resigned the rectorship about a year ago on account of his health, has so far recovered as to be able to accept the call recently extended to him to become rector of St. Helena's, Beaufort, S. C.

THE REV. LEE MALTBE DEAN, rector of St. Mary's Church, Detroit, Mich., has accepted the position of assistant in a church in Minneapolis, Minn.

THE REV. C. W. DUANE, sometime rector of St. Andrew's Church, West Philadelphia, has resigned his parish in Boston, and is on his way to Europe for an extended trip. For a number of years past Mr. Duane has been rector of the historic Christ Church (Old North).

THE REV. J. WILMER GRESHAM, rector of Trinity Church, San Jose, Calif., has accepted the call to be Dean of Grace Cathedral, San Francisco, and will enter upon his new duties soon after Easter.

THE REV. JAMES A. MCCLEARY, rector of St. John's Church, Dover, N. J., has been appointed Archdeacon of Morristown, a district including Morris, Sussex, and Warren counties, in the diocese of Newark.

THE REV. P. N. McDONALD has resigned as rector of St. Paul's Church, Sistersville, W. Va., to take up work in Louisville, Ky.

THE REV. JULES LOUIS PREVOST of St. Ambrose's mission, Philadelphia, has accepted a call to St. Peter's, Great Valley, and St. Paul's, West Whiteland, Pa., and will enter upon his new duties on the second Sunday in March.

THE RT. REV. PETER TRIMBLE ROWE, D.D., Missionary Bishop of Alaska, will be in Philadelphia from February 17th to 19th, inclusive, and during that time may be addressed at the Church House.

THE REV. JAMES D. SIMMONS has resigned the Church of the Transfiguration, York, Pa.

THE REV. JAMES LOUIS SMALL has taken up work under the Ven. H. E. Chase, Archdeacon of La Crosse, diocese of Milwaukee, and should hereafter be addressed at Shell Lake, Wis.

THE address of the Rev. L. G. H. WILLIAMS has been changed from Fort Valley, Ga., to Box 85, Columbus, Ga.

THE REV. DR. J. E. WILKINSON, rector of St. John's Church, Ionia, Mich., who was assistant secretary of the diocese of Western Michigan, now becomes acting secretary until the meeting of convention, in place of Rev. Charles Donohue, deceased. All mail matter for the diocese should be sent to his address at Ionia.

THE REV. E. B. WOODRUFF, who has been engaged in directing the institutional work of Grace Church, Kansas City, Mo., has accepted the rectorship of St. Clement's Church, St. Paul, Minn.

ORDINATIONS.

DEACONS.

COLORADO.—At Trinity Church, Greeley, by the Bishop of the diocese, EDWIN J. SKINNER. The Bishop preached the sermon, and the candidate was presented by the Rev. T. A. Schofield. The Rev. George H. Holoran acted as chaplain to the Bishop. The service (plain-song) was sung by a volunteer choir of Normal students. The Rev. Mr. Skinner will continue in charge of St. James' mission, Ault, where he has served most acceptably for the past year and made many loyal friends.

KANSAS.—On the Feast of the Purification, in St. Paul's Church, Clay Center, ALBERT GEORGE HEAD, by the Bishop of the diocese. The Rev. A. S. Freese presented the candidate, and the Rev. P. Burton Peabody preached the sermon. The Rev. Mr. Head will be minister in charge of St. Paul's, Clay Center.

NEWARK.—On Septuagesima Sunday, January 23d, in St. Paul's Church, Englewood, N. J., by

Bishop Lines, AIKA PETER TULP. The candidate was presented by the Rev. Howard C. Robbins, rector of the parish; preacher, the Rev. Louis S. Osborne. Mr. Tulp is curate at St. Paul's Church, Englewood, with special charge of St. John's chapel, Nordhoff.

PRIESTS.

IOWA.—At St. Katharine's chapel, Davenport, on St. Thomas' Day, by the Bishop of the diocese, the Rev. ALBERT E. SELGER. The candidate was presented and the sermon was preached by the Rev. Edward H. Rudd, D.D., dean of Muscatine. Dean Hare and Rev. Wilbur S. Lee united in the laying-on of hands. The Rev. Mr. Selger is priest in charge of St. Paul's, Durant.

NEWARK.—On Tuesday, February 1st, in Trinity Church, Newark, by Bishop Lines, the Rev. WALDO ADAMS AMOS. The preacher was the Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn, N. Y. Mr. Amos has served in Holy Trinity parish, Brooklyn, during his diaconate, and will continue his work there for the present.

On Thursday, February 3d, in St. John's Church, Passaic, N. J., the Rev. WARREN VAN H. FILKINS, by the Bishop of the diocese. The Rev. Dr. Henry Lubeck of New York preached the sermon. Mr. Filkins' address is 65 Howe Avenue, Passaic, N. J.; he is curate at St. John's Church, Passaic, with charge of Holy Innocents' mission, Garfield, N. J.

PANAMA CANAL ZONE.—On December 14, 1909, by the Bishop of Cuba, acting for the Bishop of Southern Virginia, the Rev. J. M. GIFFITH. The candidate was presented by the Rev. E. J. Cooper, the sermon was delivered by Archdeacon Bryan, and the Rev. Messrs. Decker and Cross united in the imposition of hands.

WESTERN COLORADO.—On the Feast of the Conversion of St. Paul, at St. Thomas' chapel, Palisades, by the Bishop of the district, the Rev. WILLIAM FORD HIGBY. Archdeacon Lyon of Delta preached the sermon and the Rev. J. W. Ohl, rector of St. Matthew's Church, Grand Junction, presented the candidate. The new priest is a graduate of the Church Divinity School of the Pacific and will remain in charge of St. Thomas' chapel, Palisades.

DIED.

CARTER.—Suddenly, at Whippany, N. J., January 15, 1910, ELIZA WAYNE CARTER, formerly of Savannah, Ga.

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

COLEMAN.—Entered into rest, MARY MACKEY, wife of the late Henry H. COLEMAN; born at Belvidere, N. J.; died at Lincoln, Neb., January 25, 1910.

"Blessed are the dead who die in the Lord."

FOX.—At the House of the Holy Comforter, New York City, January 11, 1910, LUCY AGNES MURRAY (FOX), daughter of the late Robert Murray and Kerenhappuch Jefferson, his wife, and granddaughter of the late Ralph Jefferson, Royal Artillery, Woolwich, England.

FRENCH.—Entered into rest eternal, Miss JEANETTE L. FRENCH, at her old home in Syracuse, N. Y., a devout member of St. Paul's Cathedral, Buffalo, for forty years.

HALE.—Entered into rest January 28, 1910, at her home, Winterset, Iowa, MARIA C. HALL, in the seventy-third year of her age.

"God giveth his beloved sleep."

WATSON.—At Iowa City, Iowa, on the night of Sunday, January 30, 1910, in the 82d year of her age, HETTY NEWELL, wife of the late Rev. George W. WATSON, D.D.

MEMORIALS.

REV. GEORGE WASHINGTON DU BOIS, D.D.

THE REV. GEORGE WASHINGTON DU BOIS, D.D., entered into the rest of Paradise on the 29th of January, 1910, being in his 88th year.

Ordained to the priesthood in 1847, he has a record of over sixty years of ministry, thirty-seven of which were years of active ministry in the fullest sense of the word. In all that time he never took any stated "vacation," though almost from the beginning he suffered from delicate health. This weakness was the cause of many changes in his life's work. Thus, commencing his ministry in Cincinnati, under Bishop Mellvaine (whose daughter, Maria Cox, he married in 1848), he held charges later in other parts of Ohio, in Minnesota, Iowa, New Jersey, and Delaware, before taking up a permanent residence, in 1884, in the Adirondack region. His services as a chaplain of an Ohio regiment, in West Virginia, in 1861-2, perceptibly impaired his health, and in the latter year he removed to St. Paul, Minn., at the time of the great Sioux massacre. Bishop Whipple found in him an ardent sup-

porter of his humane policy toward the Indians, and at one time he did useful work among them in the far north of the state, under commission by the government. But it was especially in view of his years of labor among the settlers in the southern part of the state that the Bishop once referred to him as "the missionary of Minnesota."

A scholarly gentleman, he was a perfect exponent of refined culture and Christian courtesy; and, best of all, one felt that every gift was consecrated to the Master's use.

At St. Hubert's, in the mountains, "Felsenheim Chapel" was each successive summer visited by a larger congregation. It was the center of an unique work in his old age. During the many years since he came first to Keene Valley the offerings presented at the chapel services were (with trifling exceptions latterly) entirely devoted to missions and charities. Most generously, however, did his friends at St. Hubert's show him their appreciation and their love.

Many persons have spoken years afterwards of having once attended a service at Felsenheim chapel, on some trip through the woods, and having felt its influence ever after. In the homes of the mountain people he was an ideal. One hears there, by common consent, the tribute, "He was the best man I have ever known." To the farmers and workmen in the region he was doubly interesting from his familiarity with every detail of their various pursuits. He was a natural craftsman, as well as a student of the natural sciences. He delighted in his scientific instruments and in his tools, and needed no architect or carpenter. And whatever he wrought, he made it the very best he could.

With exquisite thoughtfulness for all around him, with a gentle gaiety of disposition, and a rarely spiritual nature, he called the best out of every one he met; and all who knew him intimately count it an inspiration and a privilege unspeakable. Patient through trials, infirmity, and suffering, he witnessed gloriously to the faith and hope which are in God. The tender, self-forgetting love which was the characteristic of a life-time was never more brightly manifested than in his last hours, fraught as they were with poignant suffering.

Instinctively, as we think of him, come the words of the promise, "Blessed are the pure in heart, for they shall see God"; and, again, these words, "He that abideth in Me, and I in him, the same bringeth forth much fruit." With trembling hand he wrote, a few days before his death: "My record is on high."

Grant him, O Lord, eternal rest, and let light perpetual shine upon him! A. V. V. B.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

POSITION as nurse or companion desired by refined and willing woman, experienced in care of aged and partly invalid or mentally disordered persons. Address: Rev. G. F. G. HOTT, St. Paul's Rectory, Columbia, Pa.

CHURCH SCHOOLS for Boys seeking a clergyman as rector, or rector's assistant, are requested to address the undersigned, who is specially trained and has had fifteen years' business, educational, and parochial experience. Address: PRESBYTER, care LIVING CHURCH, Milwaukee.

CATHOLIC PRIEST, married, rector of a large parish, will take work as rector, curate, locum tenens, or minister in charge, in the East soon after Easter. Large experience in choir training; good reader; not below the average as a sermonizer. References given. Address: A. H. D., care of LIVING CHURCH, Milwaukee, Wis.

LACEY BAKER (organist of Calvary Church, New York, for the past nine years) has resigned his position, and is at liberty to accept a new appointment. Address 48 E. Twenty-sixth Street, New York City.

LADY wishes place as companion, household assistant, managing housekeeper, or any place of trust. Address: COMPANION, LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position Experienced with boy voice. Highly recommended. "ORGANIST," 911 Main Street, Fremont, Neb.

FEBRUARY 12, 1910

THE LIVING CHURCH

PARISH AND CHURCH.

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ORGANS.—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.

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Many others are useful for the season, especially for Baptism, Confirmation, etc.

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BOOKS RECEIVED.

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

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The DeLaney Divinity School of the Diocese of Western New York. 1909-1910.

Seed Annual. D. M. Ferry & Co., Detroit, Mich.

Modern Christianity and Social Justice. S. C. H. C., Two Papers Read at South Byfield, Massachusetts, During the Fourteenth Annual Conference of the Society of the Companions of the Holy Cross, August 25, 1909. Copies may be obtained of Miss E. M. Morgan, 108 Farmington Avenue, Hartford, Conn. Price 10 cents.

Official Bulletin of the Episcopal Theological School, January, 1910. The Faculty to the Alumni. [Published by the Episcopal Theological School, Cambridge, Mass.]

Eighth Annual Report of The Settlement. A Sanatorium for the Treatment of Tuberculosis. Founded by Henry B. Ely of New York City. Redlands, Calif.

CATALOGUES.

St. John's Military School, Salina, Kansas. Twenty-Second Year. Circular of Information, 1909-1910.

CANADA.

(Continued from page 478.)

ciated.—A NEW parish (St. Saviour's) has been formed from All Saints' parish, Vancouver.—THE NEW organ to be installed shortly in Christ Church, Vancouver, is to be of exceptionally fine quality.—A VESTED choir has been introduced, since the New Year, in St. Mary's Church, Sapperton.—CANON D'EASUM, who was appointed rector of Holy Trinity Church, New Westminster, begins his work there February 6th.

Diocese of Quebec.

MUCH INTEREST and speculation has been excited in the friends of Bishop's College School, Lennoxville, by the resignation of the headmaster, the Rev. W. D. Standfast, who came from England to undertake the position in September last. Mr. Standfast said that it was his ambition to raise the standard of work in the school to as high a standard as in the college, and in attempting this he met with so much opposition he preferred to resign. He said: "It has been nothing but a fight since I began. I cannot sanction poor work"; but he added that there was no hard feeling between himself and the directors of the school; they had always treated him well, and very kindly.

Diocese of Ontario.

THE WINDOW which was placed in St. Peter's Church, Brockville, in memory of the wife of Judge McDonald, chancellor of the diocese, is a fine piece of workmanship. It is expected that Bishop Mills when he next visits the city will dedicate the window.

Diocese of Niagara.

IN HIS address at the meeting of the Standing Committee of the diocese, January 26th, Bishop Dumoulin said that one reason why vacant missions were so hard to fill now was that the young clergy were taking up the foreign work especially.—PREPARATION for Lent was the leading thought at the meeting of the chapter of the rural deanery of Wellington, at Fergus, January 26th and 27th. Among the subjects discussed was "The Child," and "The Work of the Priest."

The Magazines

THE first issue of the *Quarterly Review* for the year contains two contributions that will be read with great interest: "Jacopone da Todi: the Poet of the *Stabat Mater*" and an illuminating article on "Ancient Jerusalem," by the Rev. Dr. Burney. Articles on politics, sociology, sports, and art round out a very good number.

SIR ALGERNON WEST furnishes some extremely interesting personal "Reminiscences of Mr. Gladstone," which the *Living Age* for February 5th reprints from the *Nineteenth Century*.

The Church at Work

BISHOP SCARBOROUGH'S THIRTY-FIFTH ANNIVERSARY.

THE THIRTY-FIFTH anniversary of the consecration of the present Bishop of New Jersey was quietly observed in Christ Church, Trenton, on the Feast of the Purification. On account of the recent death of Mrs. Scarborough there was no social feature of the occasion; and at the Bishop's own request all details of the observance were so simplified that they



RT. REV. JOHN SCARBOROUGH, D.D.,
Bishop of New Jersey.

did not adequately express the great reverence and affection in which this venerable prelate is held. In addition to the celebration of the Holy Communion in Christ Church, at which the Bishop was assisted by the Rev. John Keller of Newark, and Rev. Henry H. Gifford of Elizabeth, there was a service in the same church at night. Clergy from all parts of the diocese were present and the building was crowded. The music was furnished by the combined choirs of Trinity and Christ Church parishes. A sermon was preached by Rev. Alfred B. Baker, D.D., rector of Trinity Church, Princeton. The preacher described the consecration service held in St. Mary's Church, Burlington, on February 2, 1875, and reviewed the Bishop's work for the past thirty-five years. Dean Baker said the keynote of that ministry was "consecration." He paid a handsome tribute to Bishop Scarborough's quiet, consistent, and conservative administration of diocesan affairs, his simplicity of life, his patience under heavy afflictions in the recent past, his tenderness toward the clergy and people of the diocese, and his constant interest and endeavors for the welfare of the whole community. Bishop Scarborough made a brief address after the sermon appreciative of the interest manifested in the celebration. He alluded to the fact that but one Bishop, Dr. Doane of Albany, remained of the Bishops taking part in his consecration, and that but three clergymen are in active service of all that were canonically resident when he became Bishop. Assisting at the service were Rev. Milton A. Craft, rector of Grace Church, Trenton, and Rev. Robert W. Trenbath, rector of Christ Church. Offerings were made for the Bishop's trust fund.

At a meeting of the clergy, with the Rev. Hamilton Schuyler, rector of Trinity Church,

presiding, resolutions of congratulation and affectionate regard were adopted and presented to Bishop Scarborough.

CONVOCATION OF SOUTHERN FLORIDA.

THE CONVOCATION of Southern Florida began on the Feast of the Conversion of St. Paul, with a celebration of the Holy Communion at 7 A. M., in the Cathedral of St. Luke, Orlando. At 10 A. M., Morning Prayer was read, followed by organization and appointment of committees. Convocation then adjourned to the site of the new George B. Cluett Hall, the gift of Mr. Cluett to the Cathedral School for Girls. Vested and on the temporary platform, were the rector of the school, the Ven. J. J. Bowker, the Bishop of Tennessee, the Bishop of Florida, and the Bishop of Southern Florida. The address was made by Bishop Weed, on the cornerstone as the measure of the proportions of the future building, an illustration of our Lord, the Cornerstone. Luncheon was then served in the Chapter House to all the delegates to Convocation and Woman's Auxiliary and visitors.

Tuesday afternoon at 3 P. M., after the opening prayers, there was a special order of business. Convocation has the election of two clerical and two lay members of the Cathedral chapter, and the Bishop the appointment of one, either clerical or lay. Convocation elected the Rev. Campbell Gray of Grace Church, Ocala, and Rev. W. W. DeHart of St. Andrew's, Tampa; Dr. Lowry, and Mr. F. H. Hand, Jr. The Bishop appointed the chancellor, Hon. L. C. Massey. Then followed the Bishop's address. There were some interesting statistics. Seventeen years ago, at the beginning of his episcopate, there were less than 2,000 communicants, now there are nearly 4,000. Church property then consisted of churches and rectories only, and was valued at about \$150,000. Now it includes schools and hospitals and is valued at about half a million. This year is the high-water mark of confirmations, 354. The work of the B. S. A. was commended and the Bishop urged the founding of chapters where there are none. The subjects of Canon 19, Unity, and the Roman Question were all touched upon. A splendid report from the rector of the Cathedral School for Girls was read, showing most encouraging progress. The rest of the afternoon was taken up with routine. At Evening Prayer Bishop Gailor was the preacher, his subject being "The Work of the Ministry."

Wednesday, January 26th, was the day especially set apart for the celebration of Bishop Gray's half century in the priesthood. The Bishop celebrated the Holy Communion at 7 A. M., assisted by his son. A purse of \$1,000 in gold was put on the plate as a personal gift to the Bishop from all the clergy and laity of Southern Florida. The morning was taken up with routine business. The entire Convocation and W. A. S. were taken for an automobile trip from 2 P. M. to 3:30. There was a reception to the Bishop in the Chapter House from 3:30 to 5:30. At Evening Prayer the Rev. C. B. Perry of Cambridge, N. Y., preached the sermon from Acts 26:19, his general theme being "Visions." The culmination of the sermon was Bishop Gray's vision of unity, particularly towards the East, and his remarkable interview with the Patriarch of Jerusalem, bearing to him a letter from our House of Bishops. Mr. Perry thanked the Convocation for its resolutions

last year and said that this was the first Convocation of any sort in the Anglican communion to endorse the work of the A. & E.-O. C. U. He spoke of Bishop Parker's gratitude for Bishop Gray's influence in that cause. The peroration was an eloquent appeal for the cultivation of the power of vision.

At the second celebration of the Holy Communion on Thursday, the Bishop was the celebrant, Dr. Perry assisting and making the address. The W. A. S. held its meeting at the Cathedral school, and Convocation was called to order in the Cathedral. Delegates to General Convention were then elected: the Rev. Campbell Gray and Mr. F. H. Rand; alternates, the Rev. W. W. DeHart and Mr. T. P. Warlow. The report of the committee on the State of the Church showed in the past seventeen years an increase of from 100 to 150 per cent. in everything except the item of total contributions. The afternoon was taken up with routine. In the evening there was a mission meeting. The speakers were the Rev. J. M. McGrath, who spoke of the practical missionary needs of Southern Florida, and the Bishop. After the reading of the minutes, the singing of the *Gloria in Excelsis*, and the final benediction, Convocation adjourned. Convocation will meet in Ocala, January 25th and 26th, 1911.

TEN YEARS RECTOR IN TRENTON, NEW JERSEY.

THE CONGREGATION of Trinity Church, Trenton, N. J., observed on Quinquagesima Sunday the tenth anniversary of the rectorship of the Rev. Hamilton Schuyler. A special musical programme was rendered at the morning service and an appropriate sermon was preached by the rector. A feature of the service was the fact that the processional hymn, "Hail, Holy Three," was composed by him, the music being by Frederick H. Clark. In his introductory remarks the preacher referred to the mutual good will which had al-



REV. HAMILTON SCHUYLER.

ways prevailed between the parishioners, the vestry, the parish organizations, and himself. He then passed on to a consideration of the events of his rectorship and to a summary of the accomplishments marking the last ten years of parish life. After touching upon conditions as they existed in February, 1910, when he commenced his duties, and tracing the growth of hope, confidence, and material prosperity, the following gratifying statement of the ten years' work was submitted: Net cash receipts, \$90,000; estimated value of memorials and other gifts, \$7,000; value of endowments in cash and real estate, \$7,500. Of

this sum the actual current expenses of the parish have consumed a little over one-half, and the balance represents what the parish has received and raised for all other objects. The items are as follows: Old indebtedness, \$17,000; value of memorials and gifts, \$7,000; repairs and betterments, \$12,000, missionary and charitable objects, \$4,000; endowments, \$7,500. A somewhat surprising figure is the amount of money raised through the women's societies, which totals \$8,000 for the ten years.

"I have," said the rector, "submitted these gratifying figures because you had a right to the information and I deemed them of interest to you, and not because I am so fatuous as to suppose that necessarily they represent a proportionate religious or spiritual advance in the life of the parish. Certainly this much however, may be said on the point, namely, that the willingness on the part of the parishioners to give of their substance to the needs of the Church argues a high regard for their religious privileges and a firm conviction that they are in receipt of corresponding spiritual benefits."

The Rev. Hamilton Schuyler is a son of the late Rev. Dr. Anthony Schuyler, who was rector of Grace Church at Orange, N. J., for a quarter of a century. He is also a brother of Montgomery Schuyler, the writer, and is a cousin of Bishop Cameron Mann of North Dakota, and of the Rev. Dr. Alexander Mann, rector of Trinity Church, Boston. He is the author of several works, both of prose and poetry.

JUBILEE SCHOOL NOT ABANDONED.

FROM REPORTS in the secular press it would appear that the School at Jubilee (diocese of Quincy) had been merged with a school in Indiana. This is not the case. The headmaster, with some members of the faculty and many students, withdrew from Jubilee on January 21st. The Bishop of Quincy, with other members of the board of trustees at Jubilee, was able to arrange for a satisfactory financial reimbursement for the harm done to the school, and has arranged for its continuance. The Rev. George Long is now in charge, and the new superintendent, who will assume his place within a few weeks, will be Mr. Clarence Mallory Abbott, of Albany, N. Y., the founder and president of the Christian Studies Society. Mr. Abbott will maintain all the best ideals for "the little place in the woods" as the School at Jubilee has been known, and his well-known business ability and integrity, together with his staunch devotion to the Church, give assurance to patrons of progress in all directions. The headmaster who deserted his post was under contract to remain until July 1st, and was able to take so many away with him by representing that Jubilee would be closed immediately and by holding out alluring inducements. It is understood that he was piqued because the trustees refused to give him a five years' lease. This they had never promised to do.

FORMAL OPENING OF ST. PAUL'S, MARSHALLTOWN, IOWA.

ST. PAUL'S CHURCH, Marshalltown, Iowa, was formally opened for services on St. Paul's Day by the Bishop of Iowa, assisted by the rector, the Rev. William Pence James, and a number of neighboring clergy. The Holy Communion was celebrated at 8 o'clock and the blessing of the Church followed at a later hour, when the Rev. Charles J. Shutt of Des Moines was the celebrant, assisted by the Rev. F. H. Burrell of Clinton and Rev. W. P. Williams of Oskaloosa. Bishop Morrison preached the sermon. The service was followed by a luncheon participated in by some 200 members of the parish, and addresses were made by Rev. William P. Williams of Oskaloosa, the Rev. Albert E.

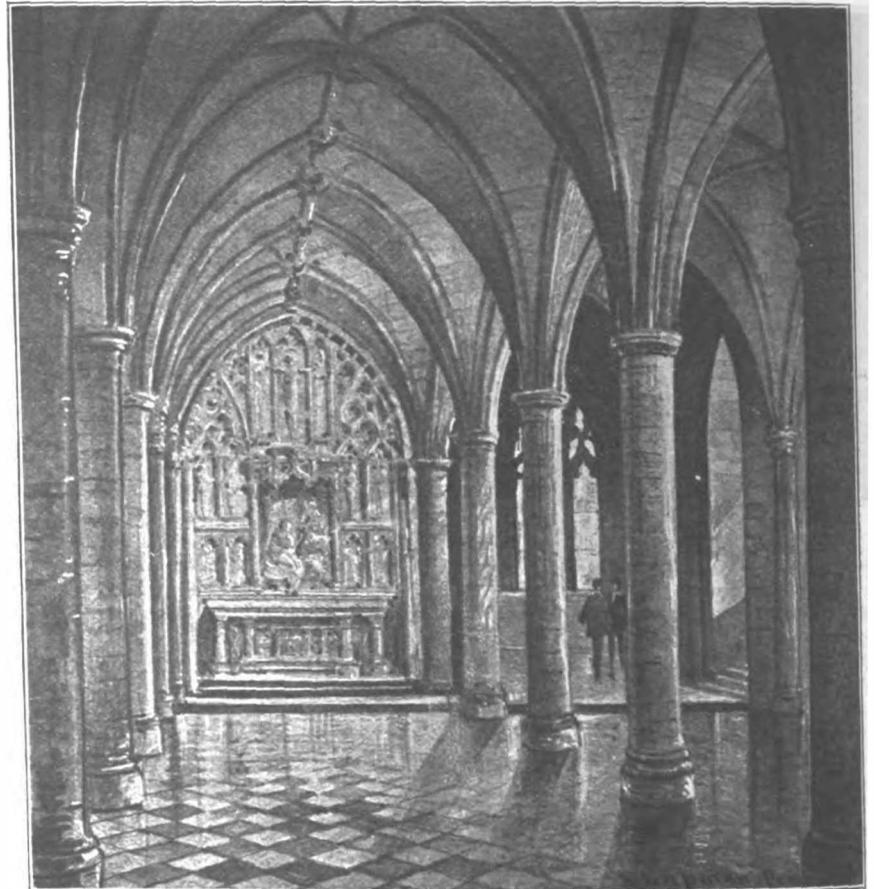
Selcer of Durant, Bishop Morrison, and Mr. A. M. Parker. In the evening an organ recital was given to dedicate the new organ.

The building, now transformed for the use of the Church, was purchased recently from another communion and rebuilt to conform to the needs of the parish. It is a stone structure of dignity and beauty, and many years ago was owned by St. Paul's parish and used for divine services, but in time of stress had been sold. The edifice is a Gothic structure of stone, located on one of the best streets of the town, and is soon to have a memorial pulpit and altar placed within.

BETHLEHEM CHAPEL, WASHINGTON CATHEDRAL.

THE BETHLEHEM Chapel of the Holy Nativity, in the crypt of Washington Cathedral, is a memorial to the Rt. Rev. Henry Y. Satterlee, D.D., the first Bishop of Washington. The illustration shows the interior de-

How those words came to the hearts of his mourning people, when in a few months their dearly loved Bishop was called to his rest and it was deeply felt that this must be his memorial, is shown by the fact that in one month the estimated cost of the chapel—\$50,000, was subscribed, and offered on the Feast of the Annunciation, his consecration day. One year later, on the same festival, 1909, work on the chapel was begun by the signing of the contract by Bishop Harding, after a brief service. All through last spring and summer the work progressed, and the massive foundations of the eastern end of the Cathedral are completed. The superstructure of the crypt chapel will be begun in the spring, no work being done in winter in order that the concrete foundations may set, and also to avoid laying masonry in freezing weather. Already a deep impression of the massiveness of the Cathedral is obtained by those who descend the small circular staircase and wander through the passages



BETHLEHEM CHAPEL OF THE HOLY NATIVITY.
CRYPT CHAPEL OF THE CATHEDRAL, WASHINGTON, D. C.

sign for the chapel, from a sketch by Mr. Henry Vaughan, architect of the Cathedral. It is in what is known as the transition Norman style of architecture, thus conforming to Bishop Satterlee's desire for the Norman element in the crypt, and at the same time giving opportunity for decoration, and for height, through use of the pointed arch, which would have been lost had the architect confined himself to the early Norman.

The Bethlehem chapel (so called because it encloses the foundation stone, brought from the fields of Bethlehem, and inscribed with the words, "The Word was made flesh and dwelt among us"), will occupy the eastern end of the crypt, immediately beneath the choir and sanctuary, and from the beginning it was designed to be the place where the Cathedral worship would begin. In the last words that the beloved first Bishop of Washington wrote concerning this work so near his heart, he spoke of this chapel and of how it might be made a beautiful memorial, should any loving hearts be moved to build it, adding the prophetic words, "It is for God to decide how it is to be provided for and built."

and chambers that ramify in various directions. It is said by engineers, that no government building in the District of Columbia has foundations of equal strength and proportionate size. The total cost of laying the foundation of the entire Cathedral, which is what the Bishop and chapter desire to do, is \$250,000. That of the choir, including the Bethlehem chapel, is being provided for, and the New York committee has undertaken to secure the \$25,000 necessary for the foundation of the south transept.

RETIREMENT OF REV. J. H. KIDDER.

THE VENERABLE rector of St. Paul's Church, Owego, N. Y., the Rev. James H. Kidder, has resigned that parish after a rectorship of over forty-one years. His formal resignation, with priestly blessing upon his parishioners, reads like an apostolic benediction. Mr. Kidder, with the late Rev. William T. Gibson, D.D., and the late Rev. John Irish, came under the ban of the late Bishop Huntington in the "seventies" for conducting what the Bishop termed a "sacramental funeral"

over the body of a brother priest in Grace Church, Utica. As "Puseyites" they had proceeded with a celebration of the Holy Communion after the burial office. For this all three of the clergymen were rebuked, and the good Bishop issued a "pastoral" to all the flocks about it. Mr. Kidder is beloved by not only his parishioners, but by his brethren in general in the diocese, without regard to Churchmanship, and all wish him a quiet, peaceful, and blessed respite during his few remaining years. He has been elected *rector emeritus* of the parish and will continue to occupy the rectory.

PARISH HOUSE DEDICATED AT COLUMBIA, PA.

A NOTABLE event occurred in St. Paul's parish, Columbia, Pa., on St. Paul's Day. It was the dedication of the parish house "in loving memory of the Hon. H. M. North, LL.D., late senior warden of the parish," in conjunction with the liquidation of a long-standing parish debt. The service was conducted by the Bishop of Harrisburg and the rector, the Rev. G. F. G. Hoyt, assisted by clergy from neighboring parishes. The preacher was the Rev. F. J. Clay Moran of New York City, a former rector, who had presented Dr. North for confirmation on St. Paul's Day, twenty-three years before. After the religious exercises a reception and luncheon in the parish house was tendered to the guests by Mrs. H. M. North, at which congratulatory speeches were made by clergy, ministers of the city, and visitors.

By the generosity of Mrs. North, widow of the late senior warden, an indebtedness which included bonds and accumulated interest as well as a note in the bank, amounting in all to more than \$10,000, has been entirely wiped out on condition that the building shall be henceforth known as the "H. M. North Memorial" parish house, and that it shall be forever secured against sale or incumbrance by being deeded to the trustees of the diocese. This offer was gladly accepted by the vestry, and the fact announced fourteen months ago. In the interior Mrs. North has put the parish house in complete repair, among other things installing an entirely new steam-heating plant, replacing over 300 broken window panes, renewing the plumbing throughout, reflooring and re-wainscoting the gymnasium, and redecorating all the woodwork and walls. On the stone arch over the main doors is cut the inscription, "1826. H. M. North Memorial. 1907." The parish house, built about fifteen years ago, is a substantial two-story stone structure, finished in hardwood throughout, and complete in every detail.

The memorial is a fitting one of the late Hon. H. M. North. He was a commanding figure in the community and one of the most prominent lawyers of the state, and his connection with the Church was marked by membership in the Standing Committee of the diocese and by his representing the diocese at several General Conventions. He had been a vestryman of St. Paul's for twenty years, and its senior warden for the last eighteen years.

PAROCHIAL MISSIONS.

A MISSION characterized by good attendance, especially at the daily celebrations, and by the enthusiastic coöperation of all connected with it, has just been concluded at the Church of the Holy Cross, Baltimore, Md. The missionary was the Rev. William H. Barnes of Philadelphia. Much spiritual benefit is evident. There were two early celebrations of the Holy Eucharist and a service each night, besides several special meetings.

THE Rev. EDMUND A. NEVILLE, rector of the Church of Our Saviour, Cincinnati, held a very successful and profitable pre-Lenten mis-

sion in Trinity Church, Lawrenceburg, Ind. (the Rev. Willis D. Engle, vicar), during the week commencing January 30th, which will doubtless result in the building up of this live mission, which had doubled the number of its communicants since the erection of its new church three years ago.

AT CHRIST CHURCH, Rochester, N. Y., a mission was held from January 25th to 31st, the preacher at all the evening services being the Rev. Dr. W. H. van Allen of Boston. A story-telling service for children was also conducted by him on the afternoon of January 29th.

FUNERAL OF REV. R. E. WRIGHT.

LAST WEEK was recorded the death of the Rev. Robert Erskine Wright, rector of All Saints' Church, Fallsington, Pa. The funeral took place at All Saints', Torresdale, Pa., on February 1st, the services being conducted by



REV. R. E. WRIGHT.

his old friends and classmates, Rev. Elliot White of Newark, N. J., and Rev. Charles A. Jessup, D.D., of Greenport, L. I. Many of the Philadelphia clergy were in attendance, and a number of his Fallsington parishioners went over by trolley and the church was filled. He was buried in the churchyard in the family plot. The committal was said by the Rev. Elliot White. The Rev. A. R. Van Meter, rector of the parish, and the Rev. Thomas J. Garland were also present.

TRAVELS IN THE FIFTH DEPARTMENT.

SINCE THE Grand Rapids Missionary Council of the Fifth Department, in October last, the Rev. Dr. John Henry Hopkins, department secretary, accompanied by Mrs. Hopkins, has been busy in the dioceses of Chicago and Michigan, with occasional visits to parishes in Milwaukee and Michigan City. In the diocese of Chicago, including the ten days spent in the Northern Deanery last spring, Dr. Hopkins has visited over sixty parishes and missions, and has given ninety-two addresses to an attendance of over 8,400. Mrs. Hopkins has given in Chicago forty-one addresses, to nearly 1,700 people. Racine, Wis., and Valparaiso and Hammond, Ind., were also visited during the Advent and Epiphany seasons, and in the diocese of Michigan, from January 8th to 28th, the following cities and congregations were visited: Detroit: Trinity, Christ Church, St. John's, the Messiah, Epiphany, St. Alban's, St. Stephen's, St. Thomas', and St. Peter's; Pontiac, Jackson, Ypsilanti, Port Huron, Monroe, Adrian, Lansing, Flint, Saginaw (St. Paul's and St. John's), Bay City (Trinity and Grace), Midland, Alpena, and Algomac. In the diocese of Michigan during these three weeks Dr. Hopkins gave thirty addresses and Mrs. Hopkins gave thirteen, the total attend-

ance being about 3,000, in fourteen cities and towns.

On the feast of the Purification Dr. Hopkins commenced the second year of this work as department secretary. During the first year the following are the items outlining the work: Miles travelled, 22,089; cities and towns visited, 174; parishes and missions visited, 237; addresses given, 370 by Dr. Hopkins and 174 by Mrs. Hopkins; total attendance, about 40,000; calls made and received, 1,185; letters written, 2,871. Appointments missed, 2, owing to railroad wrecks ahead. Dr. and Mrs. Hopkins went to the diocese of Ohio on February 5th for three weeks.

JAMESTOWN MEMORIAL.

A CIRCULAR has been issued in the name of those who were deputed by the last General Convention to arrange for a memorial of the foundation of Anglo-American Churchmanship at Jamestown, Va. It is explained that delay in taking this matter up was caused first by the financial panic and second by the lamented death in succession of three leaders in the movement, Mr. Joseph Bryan, Mr. George C. Thomas, and the Rev. Dr. Huntington. It is now asked that Churchmen will take it up in real earnest and contribute to a fund of not less than \$5,000 for the erection of a memorial. The Society for the Preservation of Virginia Antiquities has generously given the portion of land whereon, so far as can be known, Chaplain Hunt first administered the Holy Communion to the band of settlers. There has been given a bronze relief depicting the scene. "Upon this sacred spot," says the circular, "it is proposed to erect a suitable structure containing the Lord's Table, with the relief as a reposed, where companies of Churchmen may from time to time be able to celebrate the Holy Communion. An amount of not less than \$5,000 will be necessary in order to carry out the plan. Confident of generous support, we now ask Churchmen and women to send their gifts to the treasurer, Dr. Thomas Nelson Page, 1759 R Street, Washington, D. C."

L. M. M. IN ST. LOUIS.

THE ST. LOUIS convention of the Laymen's Missionary Movement was held last week in the Southern Armory building. At the opening dinner, attended by 1,600 men, Bishop Tuttle offered prayer and most of our clergy, with very many laymen, were present. Among the speakers at the convention was the Rev. H. P. Silver, secretary of the missionary department. "The enthusiasm was at times intense," writes our correspondent, "but it was noticeable that the greatest applause was always evoked by the latitudinarian sentiments of the speakers. Much was said about the 'Man of Galilee,' nothing of 'God the Son.' Of course the Episcopal Church was included in 'The Protestant sects here gathered together,' both by the speakers and the local newspapers. The emphasis of the speeches was rather on the educational work of Protestantism, and no mention was made of the missionary work of the Roman Catholic and Greek Churches." On Sunday Mr. J. Campbell White spoke under a Canon 19 license at St. Peter's Church (Rev. D. C. Garrett, rector). In the evening Churchmen held a united missionary service at Christ Church Cathedral, the Bishop and Mr. Silver being the speakers.

L. M. M. IN LOUISVILLE.

THE CHURCH played an important part in the Laymen's Missionary Movement in Louisville, whose conferences were held last week. The Bishop had in advance given his approval, saying in the pages of the *Bishop's Letter*, his diocesan paper: "This convention will commit you to nothing but your own Church."

Let us not be afraid to stand up and be counted. It is something new. Yes, but do not forget that while there is a conservatism—much needed—which preserves, there is also a conservatism which stagnates. As this is a voluntary movement whose sole object is to arouse laymen to their privilege and responsibility, there will be no difficulty in withdrawing if it should eventuate that this endeavor falls short of what it aims at and promises." Bishop Woodcock presided at the banquet given at the Galt House on the evening of February 1st with which the conference opened, and also made an address, his topic being "The National Missionary Campaign." Of the 600 men present, about ten per cent were Churchmen, this being the full allotment of tickets allowed.

On the previous Sunday, missionary addresses were made in most or all of our churches. On the final day of the session Churchmen, gathered by themselves in Calvary Church, listened to inspiring addresses by Bishop Penick, Bishop Burton, and Dean Capers of Lexington, and passed resolutions asking for the appointment in every congregation of a strong missionary committee; the adoption of a weekly system of missionary offerings; and that "the total offerings of the churches to work abroad be increased from \$33,431.44 to \$75,000 for the coming twelve months, and that a public meeting of the men of Louisville be held on the 27th day of February, to hear the reports of the result accomplished."

Mr. R. A. Robinson, a prominent Church layman, was chairman of the cooperating committee, the executive committee, and the committee of arrangements; while Dean Craik and the Rev. Richard L. McCready were members of the advisory committee of ministers.

FAINTS AT SERVICE.

DURING the morning service of Quinquagesima Sunday at Trinity Church, Oshkosh, Wis., the rector, the Rev. John W. Greenwood, fainted, and it became necessary to assist him from the church. Some little time elapsed before he revived and a condition of great weakness lasted through the day, but he was reported much better at night.

DEATH OF FIVE PRIESTS.

THERE HAVE been recorded in these columns recently an unusual number of deaths among the clergy. Last week five were recorded, and this week the same number, those of the Rev. CHARLES DONOHUE, the Rev. RICHARD LEWIS HOWELL, the Rev. J. EVERETT JOHNSON, the Rev. GEORGE DENT SILLIMAN, D.D. and the Rev. WILLIAM HILTON BUTTS.

A KEEN SORROW has come to the diocese of Western Michigan in the sudden death of the Rev. CHARLES DONOHUE, rector of Holy Trinity Church, Manistee, and secretary of the diocesan convention, at the age of 41 years. On Friday evening, January 28th, he was stricken with an illness which proved to be appendicitis. A surgical operation was promptly decided upon, but without relief. On Tuesday evening, February 1st, he quietly passed unto Paradise, the Bishop of the diocese, the Rt. Rev. Dr. McCormick, being with him at the time, together with his brother and sister, of Grand Rapids, and his aged mother, who made her home with him. On the following morning Bishop McCormick held a celebration of the Holy Communion, and at 4 P. M. a largely attended public service was held by the Bishop in the Methodist house of worship, which was kindly offered for the purpose, as the repairs upon the recently injured parish church due to fire are not yet completed. Shortly after this service the casket was taken to Grand Rapids and the burial service held the day following at St. Paul's church,

where Rev. Mr. Donohue had been rector for nine years previous to his acceptance of the work at Manistee about a year ago. A large number of diocesan clergy were present at the funeral and the capacity of the church was overtaxed. A delegation of eleven parishioners was present from Manistee, including the vestry, who attended in a body. These vestrymen with the vestry of St. Paul's, Grand Rapids, were the honorary pall bearers, the active pall bearers being six of the diocesan clergy. The burial was in Greenwood cemetery, Grand Rapids, where the service was taken by Bishop McCormick and Dean Peters of the pro-Cathedral, who also had taken the full service at the church. The Rev. Mr. Donohue had during his diaconate cared for a group of missions near Syracuse, N. Y. Then for four years he was rector of Grace Church, Waverly, N. Y. Following this he was for a period of five years assistant rector of St. Mary's Church, Brooklyn, N. Y., from which place he went to Grand Rapids as rector of St. Paul's in 1900. He was, at the time of his death, a member of the executive committee of the Fifth Department Missionary Council.

THE Rev. RICHARD LEWIS HOWELL, son of A. Allen Howell, formerly of Wheeling, W. Va., and nephew of the late Admiral Howell, died, after a lingering illness, at his apartments at the Aberdeen, New York City, on Tuesday evening, February 1st. His college was the University of Virginia, and he was an alumnus of the Philadelphia Divinity School, and was ordained deacon in 1882 and priest in 1883 by the present Bishop of Pennsylvania. He had had no definite Church work for the past few years, but "his works do follow him" in Philadelphia, in Ohio, and in Washington. He began his career as the assistant at the Church of the Epiphany, Philadelphia; then was rector of Grace Church, Sandusky, Ohio. While there he did one of the heroic acts of his life in taking, training, and educating the present rector of Grace Church, Galion, Ohio, the Rev. W. J. Hawthorne, formerly of Philadelphia, who came on specially to officiate at the funeral of his benefactor. Mr. Howell was a Mason and an active member of the Society of the Cincinnati. Private services were held at his apartments on Wednesday afternoon, and interment will be made in Wheeling, W. Va., his boyhood home. Mr. Howell is survived by his wife, formerly Miss Gwendolen Whistler of Baltimore, and two young daughters.

ON THE Feast of Lights (February 2d) there passed away the soul of the Rev. J. EVERETT JOHNSON, the retired rector of Calvary Church, Syracuse, N. Y. For twenty-five years he had been rector of Calvary and during the days of St. Andrew's Divinity School, under Bishop Huntington, was instructor in dogmatic theology. For the last few years he had led a quiet life in Syracuse. The funeral was held in Sheldon, Vt., on February 4th. On the same morning at 10 o'clock there was a requiem celebration in Calvary Church, Syracuse, which was filled with the friends of the old rector.

THE Rev. GEORGE DENT SILLIMAN, D.D., rector of St. John's Church, Stockport-on-Hudson, N. Y., died Tuesday, February 1st, at Green Cave Springs, Fla., where he had gone to avoid the severe winter weather at his home. He was graduated from St. Stephen's College in 1867; received his B.A. 1867; M.A. degree, 1870; B.D., 1884; D.D., 1895. He was made deacon in 1870 by Bishop Doane, and ordained priest the same year by Bishop Alonzo Potter. He served at St. John's Church, Monticello, N. Y.; Trinity, San Francisco, Cal.; Napa, Cal.; St. George's chapel, Newburgh, N. Y.; Middletown, N. Y.; Hoosick Falls, N. Y.; Grace Church, Albany; and since 1899 had been rector of St. John

the Evangelist's Church at Stockport. Dr. Silliman was graduated from the General Theological Seminary in the class of 1870. He took an active interest in the seminary's progress and in the affairs of St. Stephen's College, being a trustee of the latter. The survivors are two sons, George Silliman, Jr., of Long Island and William W. Silliman of Hoosac School, Hoosick, and a daughter, Miss Mary Silliman, who lives in Oregon.

THE Rev. WILLIAM HILTON BUTTS of Christ Church, Corning, N. Y., died suddenly of acute indigestion at Gloversville, N. Y., on Saturday night, February 5th, aged forty years. Mr. Butts was a graduate of the General Theological Seminary in 1896, and was ordered deacon that year and priest the year following by Bishop Rulison. He was placed in charge of All Saints' Memorial Church, Williamsport, diocese of Central Pennsylvania, in 1896, and was vicar of the same from 1897 until 1901 inclusive, when he became rector.

SYRACUSE LENTEN CIRCULAR.

THE SYRACUSE clergy, with the Bishop of Central New York at their head, have adopted an admirable plan in issuing jointly a four-page envelope-folder with a brief Lenten pastoral signed by all of them, and on the fourth page, a table showing the Lenten services at all city churches. The circular not only serves admirably for each of the congregations, but also illustrates the feasibility of joint work and will be of particular value for circulation among strangers and among the non-church-going population.

DIOCESAN SYNOD OF MONTREAL

THE ANNUAL meeting of the diocesan Synod of Montreal, Canada, opened February 1st with the usual service in Christ Church Cathedral. Bishop Farthing delivered his charge at the business session in the afternoon. He drew special attention to the growing work of the Church in Montreal and its suburbs. He also pointed out the necessity of remembering the importance of the mission stations in the diocese, instead of becoming fascinated by the glamor of work in the great northwest. He described the life and work of some of the country missionaries. Many a parish covers a territory of over forty miles. The Bishop spoke of some of the small churches in the suburbs where the seating capacity was entirely inadequate for the growing population. Other subjects dealt with by him were rescue work for women, the Federation of Laymen's associations and the growth of lay missions among the Jews. The past year had shown an increase of missionary interest and offerings. The diocese had contributed for missionary purposes \$33,179, as against \$30,852 the previous year. During the year the diocese had for the first time raised its full apportionment for missionary purposes. The Bishop opened his charge with a reference to the passing away of the late Rev. Edmund Wood, in whose death he said the Church had lost one of her most honored priests.

The Holy Communion was celebrated each morning during the session of Synod at 7 A. M. A missionary meeting was held in connection with the synod on the evening of the second day in the convocation hall of the diocesan college. Bishop Farthing presided. The Rev. Provost Macklem from Trinity College, Toronto, was one of the speakers. There was a discussion on the third day on the report of the committee for the Carmichael Memorial Church, and it was decided that the fund should not be closed but further contributions to it should be solicited. It now amounts to about \$5,000, but several speakers stated that many districts had not yet been canvassed. An amendment of the canon defining the time of meeting of the synod was made. It will

FEBRUARY 12, 1910

read in future the first Tuesday in February instead of in January as heretofore. There was a lengthy discussion at the afternoon session on the third day as to the relation of the diocesan college to the synod. The college authorities offered to give seats on their Board of Governors to four representatives, two clerical and two lay, to be elected by the synod. Principal Rexford was still speaking on the subject when the synod adjourned on Thursday. The discussion was continued on Friday. A feature of the opening of the synod was the unveiling of the portraits of the three last Bishops of the diocese, Archbishop Bond and Bishops Oxenden and Carmichael.

WHAT THE LAYMEN ARE DOING.

THE FIFTH annual banquet of the laymen in the Archdeaconry of Williamsport, Pa., took place in the Park Hotel, Williamsport, on January 21st. There were over 300 men at the tables, which were served by young women from the five local parishes. James M. Lamberton, Esq., of Harrisburg responded to the toast "The American Church in the Past." The second toast, "The American Church in the Present," was responded to by Dr. Matthew D. Mann of Buffalo, N. Y. "The American Church in the Future" was spoken to by Dr. J. Nicholas Mitchell of Philadelphia. The last speaker was the Bishop of the diocese. He spoke to the toast "The Diocese of Harrisburg, Past, Present, and Future." He reviewed the brief history of the diocese and showed in several striking ways how much progress had been made. He strongly urged that the apportionment for general missions for this year be fully met.

THE LAYMEN in the Archdeaconry of Harrisburg, Pa., held a banquet on February 1st in the Board of Trade Auditorium, Harrisburg. Over 200 men from all parts of the Archdeaconry were present. The toastmaster was Mr. George C. Schmidt of York. Ex-Mayor George W. Guthrie of Pittsburgh spoke to the toast "What Churchmen Can Do." J. Horace McFarland of Harrisburg spoke on "Some Aspects of Civic Righteousness," and emphasized the importance of attention to matters that pertained to healthfulness and comfort of city dwellers. Mr. H. D. Gerhardt of Harrisburg spoke on "Laymen and Missions," especially in relation to the Laymen's Missionary Movement. Impromptu addresses were made by Rev. Dr. George B. Reed, president of Dickenson College, Carlisle, and Edwin S. Stuart, governor of the state. The governor's speech was so well received that on motion of the Bishop he was unanimously elected an honorary member of the "Laymen's Dinner Association." The Bishop spoke on "True Progress." He gave a brief summary of what men in the diocese are doing and expressed bright hopes for the future.

THE CHURCHMAN'S LEAGUE of the District of Columbia held a meeting February 4th at 8 o'clock at "The Highlands," when an address was made by Rev. Roger A. Walker of St. John's College, Tokyo, Japan. Nominations for membership were afterward made and a supper served. Admiral Mordecai T. Endicott has been the active president of the league and Mr. John Lane Johns secretary. It is under the auspices of the league that the lectures given annually in Lent, generally in Epiphany Church, have become so valuable an auxiliary.

THE FIRST annual banquet of the Men's Guild of St. Matthew's, Wheeling, W. Va., was held in the parish hall on Thursday evening, January 27th, with sixty in attendance. It was in every way a success. Addresses were made by Dr. Frank M. Hupp, Judge Hervey, Judge Nesbitt, Dr. W. S. Hamilton, and Dr. G. A. Aschman, Rev. L. W. S. Stryker gave a review of the speeches, pointing out how they fitted in with the purposes of the guild.



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ADDRESS

The Young Churchman Co. MILWAUKEE, WIS.

Mr. Louis Heib, executive secretary of the Laymen's Movement in West Virginia, spoke on the "Laymen's Movement in Wheeling."

THE CHURCH Club of Louisiana held its annual meeting in New Orleans with a dinner on the night of January 29th. The guest of honor was the Rev. H. Percy Silver. Mr. Orloff Lake was reelected president. There were speeches made by many of the clergy and laity present on the occasion.

ABOUT SEVENTY men sat down to a dinner given by the ladies of Holy Trinity parish, Minneapolis, it being the annual meeting of the Men's Club. The Hon. John Day Smith of the District and Juvenile courts gave a review of the work of the Juvenile Court.

MEMORIALS, GIFTS, AND BEQUESTS.

TWO WINDOWS have just been placed in the transept of Christ Church, Tarrytown, N. Y. They are memorials, the gift of Mrs. Morgan, who is a communicant and a member of the Odell family, which has been identified with the parish from its inception in 1836. One window is a memorial for the Morgan family and the other for the Odell family. The glass was made by Mayer & Co, of Munich, Bavaria. The designs of the windows are most appropriate for the church, as one represents the Lord as a loving Saviour, the Good Shepherd carrying one of His lambs, and in the other window the figure of the Master is standing as in the act of speaking and blessing.

THE PROBATION of wills during the month of January revealed a number of bequests of Central New York Church people to parishes in that diocese and elsewhere. The Rev. John Brainard, D.D., willed \$5,000 to St. Peter's Church, Auburn, of which he had been rector for over forty years; \$5,000 to Trinity College, Hartford; \$1,000 to the Christmas fund of the diocese (for the aged clergy), and \$250 to the faithful sexton of St. Peter's Church. St. Paul's Church, Owego, receives a bequest of \$5,000 from the estate of Miss Anna M. Dean. The money has been used for the purchase and equipment of a dwelling for use as a parish house. St. Thomas' Church, Slatterville Springs, received a bequest of \$100 by the will of the late Miss Flora Bowman.

A PULPIT in memory of the late Rev. E. H. Newbegin has been placed in St. John's Church, Bangor, Maine. It is of solid oak, hexagonal in shape, and richly carved. On the inside it is inscribed as follows: "Given by the parish and friends in grateful remembrance of Edward Henry Newbegin, born November 25, 1870; died October 14, 1906; rector of this church from December 10, 1899, until the time of his death"; while at the bottom of the pulpit proper, above the pedestal, are the words: "This to the glory of God, and in loving memory of the Rev. Edward Henry Newbegin." The pulpit was designed by Henry Vaughn of Boston, Mass., and executed by Irving & Casson of that city. It was dedicated by the rector, the Rev. L. W. Lott, at the morning service on Sexagesima Sunday.

AN UNNAMED donor has offered \$50,000 to Epiphany parish, Washington, D. C., for the building of a parish hall. This announcement was made by the Rev. Dr. Randolph H. McKim, rector of the parish, at a meeting of the Epiphany Men's Club on February 4th. The offer has been accepted and architects have been invited to submit plans for a model parish hall, which will contain lecture rooms, a gymnasium, reading rooms, and other features. The building will be erected on the lot in the rear of the church on G Street northwest. The Rev. Dr. McKim, who is the seventh rector of the parish since its organization in 1842, some time ago made an appeal for a parish house, and the gift which is announced comes in answer to this request.

TWO HANDSOME silk stoles, one white and one violet, the gift of the local branch of the Woman's Auxiliary, and a private communion set, the gift of Mrs. W. R. Price, wife of the head of the Sierra School for Boys at Auburn, have recently been presented to the Rev. W. A. Cash, rector of St. Luke's, Auburn, Calif. The women of the parish have just installed a fine steam-heating plant in the church.

IN ST. JAMES' CHURCH, Lafayette Avenue, Brooklyn, a bronze tablet has been erected on the east wall in memory of the Rev. Dr. Charles Whitfield Homer, for nearly forty years rector and rector emeritus of the parish, and his wife, Henrietta Tracy Greenleaf, co-worker in this parish.

TWO MEMBERS of St. Paul's parish, Minneapolis, Minn. (Messrs. A. R. Rogers and H. B. Waite), have presented that church with an Austin organ, which will be in place for Easter Day.

PAROCHIAL IMPROVEMENTS.

A NEW ORGAN has been installed in Christ Church, Macon, Ga., built by the W. W. Kimball Co. of Chicago and costing \$7,000, to the memory of Mrs. Mary Little Schofield. The Bishop of Atlanta dedicated the organ on Sunday morning, January 9th, and preached the memorial sermon to a large congregation. The organ is a very handsome instrument, is built into the old vestry room, and has twenty-seven speaking stops and an electric pneumatic action. Mrs. Schofield was for many years a devoted member of Christ Church and an earnest worker in all of its interests, and sang for twenty years in the choir. On Wednesday, February 2d, Dr. M. V. Mullette, president of the Mullette College of Music, Nashville, Tenn., held an organ re-

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

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

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ital, giving an interesting and brilliant programme.

PLANS have been adopted recently by Trinity Church, Newark, N. J., for a parish house to be built on the site of the present chapel on Rector Street.

CONDITION OF REV. DR. H. H. OBERLY.

THE Rev. Dr. OBERLY, rector of Christ Church, Elizabeth, N. J., who has been a patient for some weeks in a local hospital, is reported as improving, but he is still very weak.

RECENT CLERICAL GATHERINGS.

AT THE winter session of the Williamsport Archdeaconry (diocese of Harrisburg), held on February 1st, the Bishop and other clergy present emphasized their interest in the effort to build a chapel at the Pennsylvania State College by making a contribution of \$155 for the enterprise. Among more than 1,500 students and members of professors' families there the Church has about 100 baptized and confirmed members, representing in about equal proportion all the dioceses in the state. The nearest church of their own communion is twelve miles away. The Rev. John Hewitt, rector of St. John's, Bellefonte, is in charge of the college mission. The sermon on the morning of the 1st was by the Rev. E. J. Haughton of Christ Church, Danville. At the business session held in the afternoon an essay was read by the Rev. Alexander DeWitt of Muncy on "The Higher Criticism." This was followed by an exegesis by Rev. Dr. Quinn on Hebrews 9: 16-22. In the evening the usual missionary meeting was held, at which addresses were made by the Rev. Mr. Dunham of Westfield, and the Rev. Mr. Hartman of Shamokin. The next meeting is to be held in Danville in October next.

THE REGULAR meeting of the Convocation of Burlington, N. J., at St. Andrew's Church, Mount Holly, on January 25th and 26th, was in several respects notable. This was because of the large number in attendance; the interest awakened in an essay by the Rev. Charles A. Behringer of Swedesboro, on "Heroes of the Mission Field"; the dean's report of substantial progress and achievement within the limits of the Convocation; and an encouraging report of finances. There was a missionary service on the evening of St. Paul's day, at which addresses were made by Dean Perkins and the Rev. Messrs. Davis and Morse. At the celebration on Wednesday morning the preacher was the Rev. Wm. J. Robertson of Gibbsboro. Missionary prayers were offered at noon. Resolutions were adopted of sympathy with the Bishop in his bereavement (the death of Mrs. Scarborough) and with the Rev. Edward K. Sullidge of Millville for the serious accident that has disabled him. The most encouraging feature of the meeting was the report of the dean. Three places of worship are awaiting dedication, and one church building awaits consecration. Parish houses have been erected at North Cramer Hill and Haddon Heights, and a church building at Laurel Springs. The church at Maple Shade is out of debt. The work at Collingwood and Pitman is prosperous, and indeed all the Convocation missions are doing well.

THE WINTER meeting of the Archdeaconry of Washington was held Wednesday, February 2d, at 2 P. M. at the Bishop's residence. The Bishop opened the meeting and presided for awhile, but he was obliged to leave at 3 P. M., when the Archdeacon took the chair. Several committees were appointed, one to urge the passing of the bill concerning Sunday labor in the District. Dr. Bratenahl, Rev. W. Henning Nelms, Mr. Singleton, and

Mr. Arthur S. Browne were appointed to serve on the committee. A second committee was that on Social Service, to consist of nine members, to be appointed by the Archdeacon. A third was on Prisoners' Aid Work. By courtesy of the Archdeaconry the Rev. S. F. Hotchkin, rector of a suburban Philadelphia parish, addressed the meeting on the advisability of the parishes of the District preparing individual histories of the same for the information of the many strangers constantly sojourning in Washington.

THE CONVOCATION of the Southeastern deanery of the diocese of Kansas met on January 24th and 25th at Chanute (the Rev. George F. Degen, rector). In many respects this meeting was the most successful held in several years, nearly every clerical member of the deanery being present. The Rev. Albert Watkins preached the opening sermon. Papers were read by the Rev. John Bennett (dean of the Convocation) on "How to Make

Convocation Meetings Effective," and by the Rev. George W. Smith upon "When is a Communicant Not a Communicant?" At the choral Eucharist on the second day (Conversion of St. Paul) the sermon was preached by the rector of the parish. An important feature of the Convocation was the closing missionary service, when the Bishop of the diocese gave a graphic account of the great missionary council recently held in Oklahoma City.

THE 101ST regular meeting of the Archdeaconry of Troy (diocese of Albany) was held in Grace Church, Waterford, January 31st and February 1st. Archdeacon Carey presented as speakers the Rev. Dr. E. A. Enos, rector of St. Paul's, Troy, and the Rev. H. C. Plum of Mechanicsville. The subject of the addresses was the missionary work in the diocese. At 8 o'clock on Tuesday morning there was a celebration of the Holy Communion, the Archdeacon being celebrant, and at

Finder of Men



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10 o'clock a business meeting was held. The Bishop Coadjutor was present at this meeting. At 2:30 the clergy gathered again in the church and listened to short historical sketches of the various parishes in the diocese read by the incumbents. The Rev. C. V. Kling, the rector, announced that in September Grace parish would celebrate its centenary.

MUSCATINE (Iowa) Deanery met in St. James' Church, Oskaloosa, January 12th and 13th. The Woman's Auxiliary held a session on the afternoon of the first day, at which an increased interest in that work was created. Mrs. John Arthur, diocesan president, gave an excellent address on the evening of that day on the work of the women of the Church. Dean Rudd gave a report of the Missionary Council, and Bishop Morrison closed the evening service with a missionary address. On the morning of the second day Dean Rudd celebrated the Holy Eucharist and Bishop Morrison gave an *ad clerum* address to the clergy on "Church Unity." A business session was held in the afternoon and arrangements made for the presentation of diocesan missions in the various parishes of the deanery.

THE ST. PAUL DEANERY met at St. John's Church, St. Paul, on the afternoon of January 20th. Dr. Wright presented a paper on the subject, "What Instruction Should be Required Before Confirmation." "How Can We Influence the Denominational Churches to Observe Lent" was opened by Mr. Eddy, a layman of St. John's, which was generally discussed. The subject, "What Can We Do in Preparing for and Reaping the Benefits of the April Meeting of the Laymen's Forward Movement?" was opened by the Bishop and was earnestly discussed. Nine clergymen and twenty-four laymen were present.

DECLINES PROVIDENCE: RESIGNS MILWAUKEE.

CHURCHMEN in Providence and in Milwaukee have awaited with interest and anxiety the decision of the Rev. William Austin Smith, rector of St. Paul's Church, Milwaukee, respecting his call to Grace Church, Providence. His decision, made in letters to the vestries of both churches, brings sadness to both, but especially to Churchmen in Milwaukee who have worked with Mr. Smith so harmoniously during his residence in this city. That decision is that the present state of his health is such that he can neither accept his call to Providence nor yet continue his work in Milwaukee. Mr. Smith therefore resigns his present work and will retire from active work for perhaps a year. He is hardly yet in middle age and is by no means permanently incapacitated or retired, and after a year's rest will undoubtedly be in position to resume vigorous work.

Mr. Smith's resignation brings peculiar sadness to his fellow Churchmen in Milwaukee. Entering nearly eight years ago upon the rectorship of St. Paul's Church, he found relations between city churches somewhat strained, and he leaves them now more closely knit together in relations of harmony and co-operation than can be found almost anywhere else in an American city; a condition that is due in large part to his own unflinching tactfulness and courtesy. Within his parish he has markedly increased the spirituality of his people, has introduced the weekly Eucharist and greatly improved the spirit of devotion in the services. Within the city he has proved an efficient force for civic and social righteousness, and in the direction of local charities and civic organizations he will be greatly missed. Within the diocese he has been a factor toward harmony and efficiency in every form of work, and the appreciation of the diocese has been repeatedly shown in the unanimity of his reflections upon the Standing Committee, of which he is the president.

It is the sundering of very warm personal ties with many in the diocese, quite as truly as within his parish, that is involved in his resignation.

BROOKLYN CHURCH DESTROYED BY FIRE.

CALVARY CHURCH, Williamsburgh, Brooklyn, was completely destroyed, with its contents, by fire from an overheated furnace one hour after service on last Sunday night. The Rev. John Williams, the rector, was slightly burned in attempting to save treasures and was forced out of building by the firemen.

CALIFORNIA.

Wm. F. NICHOLS, D.D., Bishop.

Death of Henry Fisher.

IN THE death of Henry Fisher another link in the early history of the Church in California has been severed. Mr. Fisher went to the Pacific coast on the same steamer with Bishop Kip and was made sexton of Grace Church, often called the Cathedral from the fact that the Bishop was its rector. For fifty years he faithfully and efficiently fulfilled his duties. On the morning of January 23d he fell unconscious in front of the present temporary Grace Church, and died the following day.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Chancel Consecrated at Golden—The Bishop in Greeley.

THE BISHOP consecrated last month the new chancel of Calvary Church, Golden. Under the leadership of the Rev. C. M. Pullen the parish is making excellent progress.

THREE DAYS were recently spent by the Bishop in Greeley and vicinity. A Sunday afternoon visit was made to New Windsor by the Bishop, the Rev. B. W. Bonell, rector of Trinity Church, Greeley, and a male quartette, where services were held in the Disciples' house of worship. On the afternoon of the following Monday the new rectory and guild-hall at Greeley were formally opened and blessed.

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| Cash Capital | \$4,000,000.00 |
| Reserve, Re-Insurance (Fire), | 6,529,367.31 |
| Reserve, Re-Insurance (Inland), | 190,609.39 |
| Reserve, Unpaid Losses (Fire), | 509,712.94 |
| Reserve, Unpaid Losses (Inland) | 90,909.00 |
| Other Claims, | 678,807.35 |
| Net Surplus | 6,062,704.34 |
| Total Assets | \$18,062,110.33 |
| Surplus for Policy-Holders | \$10,062,704.34 |

LOSSES PAID IN NINETY-ONE YEARS

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IOWA.

T. N. MORRISON, D.D., Bishop.
Personal.

THE Rev. CHARLES J. SHUTT, rector of St. Luke's Church, Des Moines, has been appointed chaplain of the Fifty-third Regiment, Iowa National Guard.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Diocesan Woman's Auxiliary Meeting.

THE QUARTERLY meeting of the Woman's Auxiliary of the diocese was held on January 27th at St. Paul's Church, Kansas City. The feature of the day was the address in the afternoon by the Hon. Horace N. Allen, late United States Minister to Korea. The Auxiliary is looking forward to the coming of the Bishop of Alaska in March, when they hope to have another general meeting.

KENTUCKY.

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

Special Services at the Advent, Louisville —
Death of Mrs. E. R. Longsdorf—Meeting of the Woman's Auxiliary.

THE FIRST of a special series of monthly services was held at the Church of the Advent, Louisville, on the evening of Septuagesima Sunday, at which the Men's Club of the parish attended in a body. The club is notable for the faithful and efficient work being done, especially in connection with the new parish house, notwithstanding that a large proportion of its members are not connected with the parish or even members of the Church.

MRS. ETTA R. LONGSDORF, a member of Calvary Church, Louisville, and a prominent local charity worker, died February 3d at the Norton Memorial Infirmary, at the age of 48. She had been matron of the Home of the Innocents, a Church institution for foundlings, for several years past. She is survived by a son and a daughter, both adults. The funeral was held on Friday afternoon, February 4th, conducted by the Rev. J. G. Minnigerode, rector of Calvary Church and chaplain of the Home of the Innocents.

ON JANUARY 31st a special united meeting of all the local branches of the Woman's Auxiliary was held in St. Andrew's Church, Louisville, to hear a special address by Mrs. George S. Eddy, one of the delegates to the Laymen's Missionary Movement. All were much interested in the address on India, where Mrs. Eddy has worked as a missionary for some years.—THE ANNUAL Quiet Day for the Auxiliary, conducted by the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville, was held in that parish Thursday, February 3d. During the day five meditations were given, the subjects being devotional in character.

MAINE.

ROBT. CODMAN, D.D., Bishop.

The Fight on Tuberculosis.

BISHOP CODMAN recently addressed a most attentive audience in the Universalist place of worship, Lewiston, on the war against tuberculosis, in which subject he is deeply interested. The Bishop is a trustee of the Hebron Sanitarium, which is doing a very effective work in this direction, and is frequently called upon to speak at such gatherings as the one to which reference has been made.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

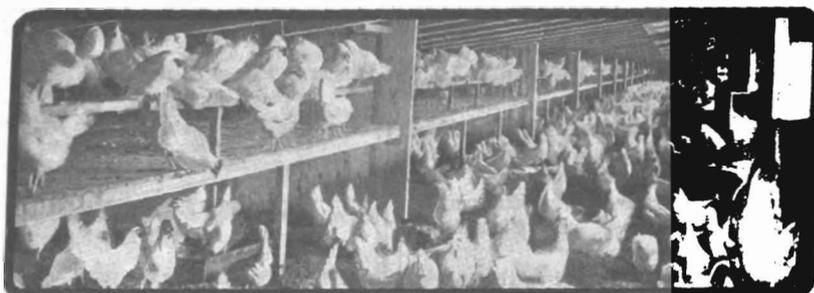
Condition of Rev. Charles Mockridge—Bishop Rowe in Boston—Other Items.

THE Rev. CHARLES MOCKRIDGE, rector of All Saints' Church, Ashmont, who was mentioned in last week's issue as seriously ill, has

Read how two egg-raisers made \$12,000 a year

TO men and women who want to make money at home, one of the most intensely interesting of recent books is the CORNING EGG-BOOK, which tells how the Cornings, on a patch of ground at Bound Brook, N. J., have in four years built up an egg-raising plant that earns a clear profit of over \$12,000 a year. When they took up egg-raising, both were in poor health, and had no experience. Capital? Well, they began with one little pen of *thirty hens!* Now they have a large and valuable plant, and their 1953 hens averaged a profit last year of \$6.41 EACH.

The CORNING EGG-BOOK is valuable especially because it shows how ordinary, every-day people, without large capital or special training, but with "gumption" and industry can make money in a business that can be carried on *anywhere*. Egg-raising is much simpler than poultry-raising. The hard work of killing, dressing, and marketing fowls is left out. The rest can be done by men in poor health, women, school-boys, girls, and others not qualified for regular business. Corning Methods have proved successful on both a small and a large scale. For fresh eggs there is a ready mar-



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ket everywhere. They are better food than meat, easier to cook, keep fresh longer, and make a far greater variety of dishes. You can sell one dozen or one thousand dozen a week, and for **READY MONEY**; and if you only learn the Cornings' great secret of raising a regular supply for customers **IN WINTER**, you, too, can get 65 cents a dozen, as they do.

This and all the secrets of actual *success in egg-raising* are told in the CORNING EGG-BOOK. It tells where the Cornings find their market, why they raise only white-shelled, sterile eggs, how they keep hens laying daily in winter, when they hatch chicks to lay best in January, how they mix egg-producing food, how they prevent losses, how they found the best breed for egg-producing, and how their whole system works to that one end—eggs, EGGS, EGGS. It gives photographs and complete working plans of their buildings, which can be made in sections, large or small, as needed.

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returned from the hospital to his home in Dorchester a little improved, though he is still a very sick man. His former parishioners at St. John's Church, Roxbury, are quite as uneasy over his condition as is his present flock at the Ashmont parish.

BISHOP ROWE of Alaska was in Boston a week ago and preached at the Sunday afternoon service at Trinity and at the Church of the Advent in the evening. On Saturday, the 5th inst., the Bishop was the guest of the Trinity Branch of the Woman's Auxiliary, when he told of his work in that far-off possession. This was the first visit the Bishop had made to Boston in several years. The special purpose of his present Eastern trip is to raise money to rebuild the church at Tanana, which was destroyed by fire, for mission houses at various points, to enlarge hospitals, and to enlarge also the Red Dragon Club at Cordova, which is doing a good work among men.

OUTSIDE clergy who will take part in the Lenten services at the Church of St. John the Evangelist, Boston, are Rev. Curtis H. Dickins, U.S.N., of the Portsmouth (N. H.) Navy Yard; the Rev. William O. Baker of Haverhill, the Rev. Thomas Cline of Berlin, N. H., and the Rev. William A. Mitchell of the Church of the Advent, Boston. The Rev. Dr. van Allen will conduct a retreat for men on February 22d.

THE ALUMNI of the Episcopal Theological School held a reunion and dinner at the University Club, Boston, on the evening of February 1st. Several prominent clergymen took part in the discussion of the topics: "Recruiting for the Ministry," "The Endowment of the Chair of Missions," and "Changes in the Curriculum."

IT IS of special interest that in the annual report of the treasurer of the Chapter of the Cathedral of the diocese the Cathedral fund shows an increase of \$63,406 over the preceding report. The fund now amounts to \$1,069,657.

A MEMORIAL window to Phillips Brooks was lately unveiled at Wellesley College and on the following Sunday Bishop Lawrence officiated, using the great preacher as the subject of his discourse.

RATHER A distinction comes to the St. John's parish at Sandwich in being the first church in the diocese to send in its full apportionment for missions.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Auxiliary Experience Meeting in Detroit.

THE EXPERIENCE meeting of the Michigan branch of the Auxiliary was held in St. Paul's Church, Detroit, on January 31st. The number of delegates attending was 175, several of these being from out of town. Interesting papers were read by Mrs. Fitzhugh of the Saginaw Valley Convocation, by Mrs. Marble of the Southern Convocation, and by others. Luncheon was served at 1 o'clock, after which Mr. Berry, a worker in Paris and other parts of France, gave an instructive talk on the great need of Christian work in that country. A gavel made from a piece of wood preserved by the late Rev. Dr. Clark taken from the altar rail of the old St. Paul's Church, was presented to the Auxiliary by the Rev. Dr. Marquis. The Rev. Dr. W. S. Sayres gave a short report of some of the work done by him as general missionary, and Rev. Dr. McCarroll, dean of the Detroit Convocation, summed up the result of the day's meeting.

MILWAUKEE.

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

Noonday Lenten Services in the See City — Rev. Frederick Edwards to Return.

THE NOONDAY Lenten services heretofore held in a downtown hall are to be confined

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LETTERS OF JOHN MASON NEALE, D.D.

Selected and Edited by his DAUGHTER. With Portrait. 8vo, \$3.00 net. [Just ready.]

It was hoped that many of the letters in this volume would have had a place in Mrs. Charles Towie's "Memoir of John Mason Neale," published lately; but the author found that the limitations of one volume forbade their inclusion. . . . The idea of a supplementary volume of letters has met with the warm approval of Dr. Neale's old friends and admirers.—FROM THE PREFACE.

SOCIAL RELATIONSHIPS IN THE LIGHT OF CHRISTIANITY

(The Hulsean Lectures, 1909-10.) By W. EDWARD CHADWICK, D.D., B.Sc., Vicar of St. Giles, Northampton. Crown 8vo, 366 pages, \$1.75 net.

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this year to Passion Week and Holy Week, and the Shubert Theater has been rented for the purpose. These services are this year under the auspices of the Church Club. The Shubert Theater, which has been secured, is a large building, and it is hoped that it may be filled each day by consolidating interest in those two weeks. The successive speakers during Passion Week will be as follows: Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee; Rev. S. B. Blunt, rector Church of the Redeemer, Chicago; Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac; Rev. Frederick Ingley, rector St. Matthew's Church, Kenosha, Wis.; Rev. W. B. Stoskopf, rector of Church of the Ascension, Chicago; Very Rev. W. T. Sumner, Dean of the Cathedral, Chicago. Speakers for Holy Week are not yet announced.

IT IS UNDERSTOOD that the Rev. Frederick Edwards, who retired from the rectorship of St. James' Church January 1st by reason of ill health, is so far recovered that he will be able to resume work at Easter and will enter again upon his rectorship of the parish at that time. Mr. Edwards has promised to preach the Easter sermon at St. James' Church.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Rector Instituted at Minneapolis — Personal and Parochial Notes.

THE REV. J. E. FREEMAN, the new rector of St. Mark's, Minneapolis, was instituted by the Bishop on Quinquagesima Sunday. The parish extended a reception to the rector and the Bishop gave a luncheon in his honor.

THE REV. S. S. KILBOURNE, chaplain at the State University and vicar of Grace Church, Minneapolis, was presented with a handsome gold watch by his parishioners on the occasion of his birthday.

THE BISHOP spent last week at Seabury Divinity School, giving a course of lectures on Pastoral Theology.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Arrangements and Speakers for Lent in St. Louis—The Diocesan School for Girls.

DURING LENT noonday services in St. Louis will be held in the Garrick Theater under the auspices of the Brotherhood of St. Andrew. Among the speakers will be the Rev. Dr. Henry Lubeck, New York City; Rev. F. H. Nelson, Cincinnati, Ohio; the Bishop of Western Michigan; Rev. C. T. Miller, Louisiana, Mo.; Rev. R. Johnson, Philadelphia; Rev. T. C. Jones, Old Orchard, Mo.; Rev. S. B. Blunt, Chicago, Ill. The last two weeks of Lent in the theatre will be especially in the nature of a mission, and among the preachers will be the Rt. Rev. D. S. Tuttle, D.D. On Thursdays in Lent united services will be held in the different churches of St. Louis at 8 p. m.

VIGOROUS EFFORTS are being made to advertise Bishop Robertson Hall, the diocesan school for girls. With an admirable equipment and excellent management the school has nevertheless somehow failed strongly to appeal to Church people. Among other methods a course of lectures on the nineteenth century poets by the Rev. A. A. V. Binnington (Ascension Church, St. Louis) has been tried and proved most effective. The clergy of the diocese are behind the movement.

NEVADA.

HENRY D. ROBINSON, D.D., Miss. Bp.

Church Consecrated at Mina.

ON SUNDAY, January 13th, the Bishop consecrated All Saints' Church, Mina. This is a portable church and is erected to the mem-

ory of the late Rev. C. McW. B. Noyes of New York. The Archdeacon assisted in the services, the Bishop preaching the sermon. The little church was crowded to its capacity. This is the only church of any kind in Mina. Its influence will spread wide among the surrounding mining camps in bringing the Gospel to the children of the desert.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

C. B. S. Meets in Jersey City.—Other Items.

THE NEW JERSEY Conference of the Confraternity of the Blessed Sacrament held a service and meeting for election on Thursday, February 3rd, in Holy Cross Church, Jersey City. The Rev. Edward J. Cooper of the Panama mission was celebrant; Rev. M. W. Britton of St. Clement's Church, Manhattan, deacon; the Rev. E. P. Hooper sub-deacon and preacher. There were twelve clergy present besides the lay members. The Rev. G. E. Magill was elected president and the Rev. George Herbert Dennison secretary-treasurer.

THE ANNUAL acolytes' service at the House of Prayer, Newark, was held on the evening

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of the Feast of the Purification B. V. M. The officiant was the rector, the Rev. John S. Miller; preacher, Fr. Anderson, O.H.C. There were sixteen clergy present and about 120 acolytes vested and in procession, representing twelve parishes. The solemn procession was very imposing and impressive. A reception to the visiting clergy and acolytes was enjoyed in the parish house immediately after the service.

THE REV. L. S. OSBORNE preached his twentieth anniversary sermon in Trinity Church, Newark, on Sexagesima Sunday. The sermon was partly historical and reminiscent and partly explanatory of the plans for the future of this venerable parish.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Clerical "Round Table" Organized at Seattle.

AN INFORMAL organization of the clergy of Seattle has been effected, which will be known as the Round Table. Meetings are to held in St. Mark's parish house every Monday morning, when matters of common interest will be discussed. The first results were the plans for united services of all Seattle parishes during Lent. On Tuesday evenings all the clergy and so many of the people as can be gathered meet at a designated church for this united service, the preacher being selected from one of the other parishes.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Kindness to Animals.

IN ITS annual report the Women's Pennsylvania Society for the Prevention of Cruelty to Animals appeals to the clergy to preach at stated intervals on the humane treatment of animals. Attention was called to the good wrought by such an observance of "animal Sundays" in England.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Progress of Calvary Church, Roslyn.

MUCH LIFE and enthusiasm are being manifested by the congregation of Calvary Church, Roslyn. The reorganized woman's guild has twenty-five members and the G. F. S. over thirty members. The Sunday school now taxes the little church to its capacity. Early in the spring improvements will be made to the interior of the church. The Rev. H. I. Oberholtzer is the rector.

VERMONT.

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

Patronal Festival of St. Paul's, Burlington.

ON JANUARY 25th St. Paul's Church, Burlington, observed its name-day with three services, including two Eucharists, Morning and Evening Prayer, a parish supper, and historical papers with addresses. The day's offerings were for St. Paul's College, Tokyo, Japan.

SOUTH CAROLINA.

WM. A. GUNN, D.D., Bishop.

Health of Dr. Kershaw.

THE REV. FRANCIS L. FROST, Ph.D., of West New Brighton, N. Y., who has been in Charleston on a visit, held the services and preached in St. Michael's Church on Sunday, January 30th, in the absence of the rector, the Rev. John Kershaw, D.D. It is stated that Dr. Kershaw's health has been much improved by his rest from pastoral duties and that he will soon be able to return to his work again.

(For other diocesan items see page 478.)

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