



The Living Church

VOL. XLIV.

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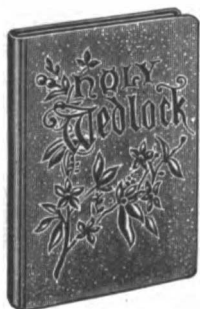
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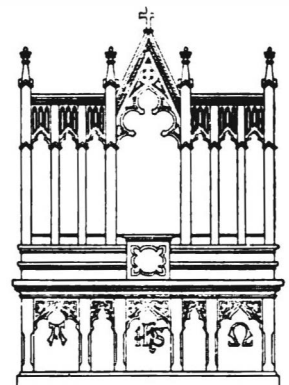
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THE GIFT OF SELF-SACRIFICE.

FOR ST. VALENTINE, PR. M. (FEBRUARY 14TH).

ST. VALENTINE'S DAY is so universally devoted to the exchange of sentimental nonsense between boys and girls, that it is difficult to rescue the day from the popular misconception, and do justice to the saintly martyr from whom it takes its name.

Valentine was a Roman physician, who, after his conversion to the Christian faith, became a priest, and like St. Luke, combined with his ministry to the souls of men the cure of their bodies; and so was amongst the first to illustrate, if not to recognize, the intimate relation between the office of a priest and a physician. He literally imitated His Master's example, and foreshadowed centuries ago that revival of the healing art in the Church which some think is to-day but beginning to come again into its own. Valentine's skill and knowledge, combined with his faith and, we may well believe, his prayers, were so effectual in bringing about cures that he incurred amongst the ignorant and superstitious medical men of his time the suspicion of accomplishing his good deeds by means of magic. The result was that he was so formally accused to the authorities. This accusation, accompanied as it was by malicious evidence, combined with the fact that he was a Christian, led to his martyrdom at Rome under the second emperor Claudius.

St. Valentine should be regarded as the patron saint of the medical profession, for certainly he was one of the first Christian physicians, and there is not the slightest truth in the legends that have given rise to the foolish, if innocent, customs to which his day has been popularly devoted by thousands who are ignorant of the slightest detail of his life. He must be regarded also as a martyr to science as well as to religion, for he sought to heal not only by prayer and faith, but in accordance with certain principles of medicine known to him, and on the whole far in advance of the general information of his time. He is not the only Christian who could say with his Master, "Behold, I go about doing good, and ye seek to kill me." It is a part of the native malice of the evil spirit in the world to confound the good by subjecting it to misunderstanding. Goodness in this world has need of patience. But there is this to say, though the individual life seems often to be sacrificed for the sake of the Kingdom of God, it is of such sacrifice that the Kingdom is triumphant. He who won the victory over sin and death by sacrifice, has put one sure way of forwarding His Kingdom within the reach of every soul—the power of sacrifice. To some are given great natural gifts of body, mind, and heart; but history is as much the record of the fearful abuse of the body, the tragic misuse of the intellect, and the ruin wrought by the passions of men's hearts, as it is of the consecration of these things to the glory of God. But to every soul, whether is given other gifts or not, God has given the power of self-sacrifice, and it must be—ah! we know it is—the greatest gift of all. The idea of sacrifice has captivated our faith; it remains for it to take possession of our wills. The bright names that adorn the calendars of the Church are a perpetual witness and earnest of the unquenchable power that Jesus has revealed in the souls of men.

"Love! if Thy destined sacrifice am I,
Come, slay Thy victim, and prepare Thy fires;
Plunged in the depths of mercy, let me die
The death which every soul that loves desires!

"To me, 'tis equal, whether Love ordain
My life or death, appoint me pain or ease;
My soul perceives no real ill in pain;
In ease or health no real good she sees.

"One Good she covets, and that Good alone;
To choose Thy will, from selfish bias free,
And to prefer a cottage to a throne,
And grief to comfort, if it pleases Thee.

L. G.

THE CHURCH'S "FORWARD MOVEMENT."

AT last the American Church appears to have been blessed with a vision. We have, of late years, been preparing for it. We have proceeded gradually, in spite of partisanship and of misunderstandings here and there, from the magnifying of little things to the realization of great things. Our ideals have been growing. They do not cluster, as once they did, about isolated parishes, nor single dioceses or groups of dioceses, nor about distorted periods in Christian history broken into *termini ad quem* which the Church, having once reached, should for ever crystalize as fixing the limit of her consciousness.

Whatever else may be said of the late General Convention, two movements unanimously affirmed are of primary import. These are the determination to face those mooted questions of Faith and Order which divide Christendom, with a view toward finding the unity that must be possible in spite of, if not because of, them; and the reorganization of the Board of Missions, coupled with a brave call to new conquests for Christ.

We shall speak now of the second of these movements; not because of any lack of sympathy with the first, but because we are loath to embarrass the members of our commission that is dealing with the subject in a preliminary way, by any suggestions that might seem prematurely to outline work for them that they may better be permitted to outline for themselves. So great is our sympathy with their work, so firm our confidence in their judgment, so anxious lest we should seem to intrude any views of our own concerning procedure upon them, that we have preferred to wait until the commission has, for itself, outlined the way in which it determines to proceed, before discussing in detail the possibilities of success and the serious dangers that lie in the way. We trust our silence on the subject has been altogether a sympathetic silence.

But the missionary Forward Movement has already been launched. It proceeds from a vision and toward a vision. It recognizes that the most magnificent work before this American Church to-day is the evangelization of the world for Christ. No doubt other things are important; but this is all-important. And the men whom the American Church has entrusted with carrying this idea into effect have gone about their work with a splendid enthusiasm. No more are we told that the work can be done by a few cents contributed annually by all our communicants. Rather is the appeal of to-day made direct to each individual separately: This is *your* opportunity and *your* work. Never mind how much or how little anybody else does. See the vision lying ahead of you, and, seeing, attain to just as much of it as you can! This is the way to conquer the world for Christ.

THE JANUARY number of the *Spirit of Missions* is termed the Forward Movement number. We shall not review it, for we assume, as a matter of course, that whoever is sufficiently interested in his duties as a Churchman to read THE LIVING CHURCH, also reads, regularly, the *Spirit of Missions*.

But we must allude to this January number as furnishing the information which is necessary in order that the Forward Movement may be understood. Thus tersely is it defined by Bishop Lloyd:

"IT IS

"1. An endeavor to place frankly before the Church, and especially before its men, the true situation of missionary affairs, taking them into the confidence of those charged with the conduct of missions, with the conviction that the men of the Church will recognize the Church's opportunity and bestir themselves to supply the Church's need.

"2. It is a call to the Church as the Body of Christ to realize more fully the opportunities which lie before her, that she may make the same forward movement which we all make in our conscious life and growth, moving onward into a new sphere of larger effort and better understanding, and filling more nearly the circumference of our opportunity. It is such a forward movement as all vital, growing things must experience if they are to remain in health and usefulness.

"3. It aims at a better organization of the forces within the Church which must be relied upon for carrying to a successful issue the great business for which the Church exists; and particularly it sets itself to enlist the cooperation of the men who call Christ Master, in a systematic and practical effort to establish His Kingdom in the earth.

"4. Lastly, the Forward Movement contemplates a gift of \$500,000 in excess of all apportionments upon parishes, Woman's Auxiliary and Sunday schools, and all other sources of revenue. Only by some such effort can the new obligations of the present be fairly met, and any advance made in achieving larger results."

This means that we are no longer to be content with the *status quo* in our missionary work. That *status quo*, indeed, represents an ideal beyond that of most of our parishes. We have not, on the whole, supported our Board of Missions adequately, on the scale they have been maintaining our work at home and abroad. We have not supplied the funds they had a right to expect of us. We have permitted missionary opportunities to be lost, missionary deficits to be created, missionary endowments to be impaired.

And in spite of that lack of vision which most of us have shown, our leaders now call upon us—not to reach the measure of the opportunities which they had hitherto laid before us, but greatly to exceed that measure. In short, when we have not paid the apportionment, and thus have seriously embarrassed those who act as our agents in the administration of our work, we are called upon to *exceed the apportionment of 1910-11 by half a million dollars!*

Splendid courage! Splendid vision! Splendid faith!

But it means that *we* must be imbued with a like courage, must see a like vision, must be impelled by a like faith.

And this is the courage, the vision, the faith, that no longer measures missionary opportunity in pennies. Rightly does Bishop Lloyd say, "The first Message of the Board of Missions is epoch-making." But how many of the clergy granted the request of the Board that it be read to their congregations? How many parishes awoke to the determination that their apportionment should be contemptuously thrust aside as too small a measure of their vision? How many individuals determined to do a large work in a large way?

For mere enthusiasm and hurrah will accomplish little. The "every-member canvass" and the "every-member weekly offering" are the means whereby the enthusiasm may produce results. If once we reach the determination to give dignified expression to our faith and our vision, we shall not lack in making good all that our missionary leaders have held up before us—and more.

The added half million dollars beyond the amount of the year's apportionment is urgently needed. It represents no visionary ideas. It is a real necessity if we would adequately do our work. That work taunts us with the opportunities for expansion that are given; it challenges the reality of our religion.

But, even more, the desire to dignify missionary endeavor as a large thing, a MAN'S WORK, is the kernel of the Forward Movement. May we all go forward with it!

A ROMAN CATHOLIC VIEW OF GENERAL CONVENTION.

IT is a pleasure to direct attention to some very sympathetic references to the work of our late General Convention, which we find proceeding from sources that are not always sympathetic. Cardinal Gibbons' cordial words concerning the appointment of our commission on a conference touching questions of Faith and Order have been widely printed. In the (*Roman*) *Catholic World* for February, from the pen of the Rev. John F. Fenlon, D.D., we find a thoroughly appreciative article entitled "The General Convention of the Episcopal Church." Where it has been the practice of Roman controversialists in general to sneer at the forward movements among Anglicans and to put the worst possible construction upon what we may do, Dr. Fenlon conspicuously does the reverse. Except, of course, that his point of view is frankly Roman, a more appreciative review of the convention could not have come from one of our own writers.

Dr. Fenlon first examines the present condition of American Protestantism, which, he says, "has been repeatedly declared to be on its death-bed, but evidently, like the English monarch, it is an unconscionably long time dying. We are far," he continues, "from desiring its early demise; because, though we do not, of course, admire its distinctive features, we rejoice that it preserves so much of our common Christian heritage and trust it shall continue to distribute it among those who will not come to us." Coming specifically to the "Episcopal Church," he says: "There, as we know, an acute struggle never ceases between Catholic and Protestant ideas."

The General Convention, he says, "was one of unusual interest and great importance." A very complimentary reference is made to the opening sermon by the Bishop of Salisbury, "for we owe not a little to this distinguished English scholar, who has made the Latin Bible the favorite object of his study.

In his sermon, the Catholic spiritual note of the old

Oxford, so accentuated in Newman, Pusey, the Kebles, and Isaac Williams, is again struck, yet not, we feel, with the clearness and force of the old masters—the men who awakened a new spirit in Anglicanism.”

There is an examination of our statistics, in which Dr. Fenlon is hardly just in comparing the numerical decline in our own candidates for orders with the increase among candidates in his communion, for the enormous immigration from Roman Catholic countries chiefly accounts for the latter, as for other elements of Roman increase, while American Churchmen have, even now, a considerably greater proportion of clergy to laity than have American Roman Catholics. Treating of our low percentage of children under training in our schools he says, only too truly:

“Some day the Protestant Churches in this country will awake to the realization that they have been their own greatest enemies; as the people drift further and further away from them, the folly will be apparent of expecting those uninstructed in the principles and spirit of a Church to remain its loyal members.”

Proceeding after a long introduction in this strain, to the work of the convention itself, the incident of the House of Deputies vindicating its belief in the Bible as the word of God is treated as “noteworthy as showing that, despite the inroads of rationalism in the Episcopal Church as well as elsewhere, the denial of the inspiration of Scripture is still a scandal. Belief in the inspiration of Scripture is still essential and, we trust, still vigorous among Episcopalians, though most likely we should find their ideas of inspiration unsatisfactory.”

The action giving lectionary authority to the use of the Revised Bibles is commended—some good Protestant Churchmen may stand aghast at the reason—because it “brings the Protestant Bible a little nearer to the Catholic.” The attempted action to improve our marriage canon is commended, with the view that—

“If the Episcopal Church, in its coming conferences with other Protestant bodies, can induce them or help them to take a higher and firmer stand against divorce, it will be rendering a great service to Christian civilization.”

The issue over Canon 19 is very intelligently stated, and the interpretation of the Bishops is said to be “the only one in harmony with the Prayer Book and the Ordinal.” “In all this”—referring to the subjects already treated of—“there is, no doubt, much to please one who seeks for traces of Catholic doctrines and principles.”

The matter of the Change of Name is treated at considerable length and with a courtesy that carefully represses the sneers which so generally proceed from Roman writers when the subject is broached.

“We must be Catholic and Protestant,” said the chairman of the House of Deputies in his opening address; while every one who is not a member of that denomination and many who are, would say they must be either one or the other.”

“The situation of the Church,” continues the writer, “is indeed peculiar and difficult. It claims to have suffered no break of continuity with the Catholic Church at the time of the Reformation and to remain to-day one of its branches; but the churches in communion with the See of Peter and the Orthodox Catholic Churches alike refuse to acknowledge this claim. No party in the Episcopal Church objects to having it considered a part of the Catholic Church. The battle wages then around the retention of the name Protestant. It is an ugly name, all agree, and a merely negative one, though we Catholics feel it describes well the one element common to all Protestant Churches on which they could unite—the spirit of protest against the Catholic Church.”

Could any argument for the change of name be stronger than this presentation of the import of our present name as understood by one of the most courteous of our critics, who obviously feels that he has stated the case correctly?

We have next an analysis of the debate on the subject, in which both sides are fairly well presented; and the statement is made that “an analysis of the vote and the trend of opinion seem to indicate pretty clearly the success of the measure at the next General Convention in 1913.”

There follows then a significant page. Treating of the proposition to retain the Protestant Episcopal name at home but abandon it in our missions in Latin-American countries, Dr. Fenlon points out that “Many of those who opposed the change of name at home, one speaker tells us, were just they who called most loudly for it in Latin-America.”

“The advantages of the proposal hardly need to be pointed out. If a missionary among the poor Cubans or Brazilians declares himself a minister of the Protestant Episcopal Church, and offers them

a Prayer Book of the Protestant Episcopal Church, he will probably meet with a cold reception or perhaps with one unpleasantly warm; but if he declares himself a Catholic priest and offers them a Prayer Book of the Holy Catholic Church, his chances of success are certainly greater. Poor, half-instructed Cubans and Brazilians will probably be slow to discover that they understand the terms in a sense quite different from that of the missionary.”

And with reference to the proposal, seriously made, we regret to say, to retain our present name for use at home but hide it in the foreign mission field, this is Dr. Fenlon’s comment:

“Will this appeal to the American people as quite straightforward? We think not. And though we regret exceedingly to give offence, we will not conceal our opinion, which we are sure was shared by many at the Convention, that the willingness of half the delegates to allow their church to appear as Protestant in a Protestant country and Catholic in Catholic countries wears a very ugly look.”

Yes, it does; and those members of our own Protestant party who could vote in that wise must now forever find themselves estopped from criticising Jesuitical morality, so-called.

Dr. Fenlon’s conclusion is that “the desire to drop the Protestant name and appear as Catholic springs from no yearning towards Rome, nor is it greatly influenced by any hope of closer union with Eastern Churches.” But he does not quite accurately state the reason why the change is desired, which, in brief, is that as the Protestant Episcopal Church feels the consciousness that it is in fact a section of the Catholic Church, it will best be identified as such by assuming the Catholic name that belongs to it as of right.

He writes sympathetically of the movement toward unity inaugurated in this General Convention, and speaking of the necessity for an eirenic attitude, adds, significantly:

“What, we ask, is our Catholic Press doing to recommend Catholicism to the American people? Something, no doubt; the tone of certain papers is Catholic, firm, sane, and balanced, kindly and courteous, bright and scholarly. All this, and nothing less, a Catholic paper should be. The combination of all these qualities, perhaps we must admit, is rare; yet we all know journals we should not be ashamed to put into the hands of a non-Catholic with the hope that he would find in them a reflection of the true Catholic mind and spirit. But their companions, or some of them rather, how shall they be characterized? They seem, alas, to have effected the most unnatural separation under the sun—the divorce of Catholicism from the spirit of Christ. How seldom we feel in reading the pages of some that they are inspired by that spirit. They have the tone of party organs and the spirit of party: but the broad spirit of Catholicism, which is the spirit of Christ, seeking to draw all men to itself and not looking for petty transient victories, seems a stranger to their pages. The peace of soul and joy of heart so familiar to a Catholic have vanished. The pity of it all is that American Catholics have to deal with the fairest, the most open-minded and open-hearted people on this planet.”

And after eloquently depicting what the religious press might be, especially strong are these, his concluding words:

“How soon will the happy day dawn when nearly the whole Catholic press will be of this character? Perhaps when the hurly-burly’s done, when the battle’s lost or won, and there are no more enemies to fight. We do hope, however, for an earlier date. A strong Catholic and Christian press, fearless and uncompromising, scholarly and well-informed, sane, never hysterical, courteous and urbane, what an incalculable amount of good could it not accomplish in this land! It will not come soon, because no very serious efforts are being put forth to make it come. There are millions of dollars for other good causes; but very few indeed, to form Catholic opinion through the press and to prepare men of good will for the reception of Catholic truth. From inaction and blunders, which have cost us so dear, both at home and abroad, past and present, perhaps wisdom will be learned; perhaps it will be learned before it is too late.”

Seldom have we been so impressed with the view of one outside our communion concerning our own interior affairs; and seldom has a writer striven so hard to be both just and courteous as has Dr. Fenlon been in this extended paper, which is inadequately presented in the brief extracts which alone we have been able to make. We thank him for so sympathetically interpreting our own General Convention to the members of his communion.

WE find ourselves under much embarrassment in treating the correspondence concerning the Round Table conference at Cincinnati, the reception of its measures in General Convention, the subsequent gathering in Grace Church rectory, New York, and, in general, the issue over the name of the Church and kindred topics. The letters sent to the editor bear-

ing on this group of subjects very much exceed the limitations of space under which any discussion may be carried on. For one letter that we have been able to print, fully ten have been returned as unavailable. In the matter of selection we have sought to have the various current points of view adequately presented, and scrupulously giving opportunity for the presentation of views at variance with our own editorial position. But we have not been able to print nearly all that have been sent to us, nor have we attempted to review the letters that have been printed.

We need hardly say that the Rev. Dr. McKim's position in General Convention and in the Church entitles his utterances to receive the most careful consideration of Churchmen. Dr. Wilmer's reply, point by point, in this present issue, to Dr. McKim's letter printed in the issue of December 17th, appears fully to meet the issues involved. But when, in his second letter, printed in the issue of January 7th, Dr. McKim made the sweeping statement that "Neither Eucharistic Adoration, nor Sacramental Confession, nor the Objective Presence, nor the Sacrifice of the Mass, nor Reservation, nor Seven Sacraments, can claim the support of Bishop Beveridge, or Bishop Overall, or Bishop Andrewes, or Bishop Cosin, or Bishop Jeremy Taylor, or Bishop Bull, or Bishop Bramhall, or Bishop Hall," it becomes necessary, obviously, to devote a considerable amount of space to the rebuttal, and we are indebted to those correspondents who have painstakingly cited the evidence from these writers to show that Dr. McKim is mistaken. Sheer lack of space compels us to limit the number of extracts that we can accommodate; and neither have we been able to show, from other correspondents, that Dr. McKim, in citing his authorities, wholly overlooks others of equal standing whose evidence also is against the contention of Dr. McKim. In our issue of January 28th the Rev. Dr. Ernest M. Stires wrote to defend Dr. McKim against an editorial in which he was "accused of unfairness in his appointments to the committee on the Prayer Book," referring to an editorial in THE LIVING CHURCH of December 31st. But no such accusation was made in that editorial, and we have exercised the greatest care not to intrude personalities into the discussion. The analysis of the membership of the committee seemed a necessary step in accounting for the curious lack of sympathy that was accorded the Round Table measures. In the conference men of all parties found it possible to work together. Afterward they did not. The facts were told, with no charges made against anybody, and if Dr. Stires has inferred that a sense of unfairness was felt, the inference could only have been drawn from the relation of fact and not from any criticism of it. To say that the chairman was "accused of unfairness" by our editorial is an error, made, of course, in perfect good faith, by our correspondent. Dr. Stires defends the composition of the committee by showing that, man for man, its complexion was unchanged from that appointed by the same chairman in 1907. Very likely that is true.

The fact is, there has been for many years no subject upon which Churchmen have manifested such great interest as this group of issues which we have mentioned. As Dr. Wilmer—who, at least, has never been rated as a "Romaniser" or as of the "new Mediævalist party"—so well states, there was ample security given in the Joint Resolutions which accompanied the proposal to change the name, that no attempt was being made to recede from Reformation principles. It strikes us as most unfortunate that our friends of the Protestant party will accord no recognition to this fact. We are confident, for ourselves, that the sober sense of the Church will assert itself before the next General Convention in such wise that considerations of the subject which overlook this important side of it will fall to the ground as being hopelessly inadequate or partisan.

In the meantime, since some of those who have valiantly contended for the measures that THE LIVING CHURCH has supported, have seemed to feel a sense of grievance that we have been unable to make place for excellent articles on the subject that they have offered or sent, we can only express regret. We fully appreciate their courtesy in writing; but the space limits by which we are inexorably bound have been stretched to their utmost extent, and yet it has been impossible for us to accommodate probably a tenth part of the excellent material that has been offered to us.

LAST week's observance of the centenary of Horace Greeley testifies anew to the power that may be wielded by a man

who is terribly in earnest, whatever be the disadvantages against which he is obliged to cope. To be "self-made" is not naturally advantageous; only superficial men boast of it. Other men, self-made through force of circumstances that limit their early education, realize only too vividly what might have been, but what they cannot wholly attain to, try as they may.

Greeley was a self-made man who made the most of his life, by dint of hard work and of personal study and sacrifice. He triumphed over early disadvantages and took a leading place among the thinkers of the nation. He frequently disagreed with the people, and the people, never very indulgent toward men who venture to be original in thought, vented their rage upon him more than once. Yet he continued to lead them, sometimes unknown to them, and sometimes, probably, against their will. He led because he possessed the qualities of leadership.

Very likely the day of personal journalism is past, as we are frequently told. Very likely no American editor to-day occupies the position that Greeley wielded during the momentous days of the sixties.

Yet qualities of leadership endure, and if leadership has, in large measure, passed away from journalism, it is because, sadly enough, we seem no longer to produce Horace Greeleys for our editorial chairs. Perhaps the day of personal influence for editors would return if a Greeley should be placed in full charge of a great newspaper. But papers whose view is directed from the advertisers' window cannot become great, and greatness seems not now to be expected of them. Somehow editorial ideals have been lowered since Greeley departed from the *Tribune*.

It is a pleasure to know that a monument is to be erected to his memory at Chappaqua, N. Y., the scene of his home during those years in which he was moving the nation by his writings. The old homestead is now the summer home of his daughter, wife of the rector of St. Peter's Church, Westchester, New York City, with their family, and it is one of the most restful spots among the hills of Westchester county. Rightly will the monument be erected there, where Greeley, the man, was known and beloved.

Very likely some who see this may desire to contribute toward the erection of the monument. If so, THE LIVING CHURCH will have pleasure in transmitting any sums for the purpose.

CALLED out by the letter which we recently printed, showing how difficult it is for many of the clergy even to subscribe for a Church paper, a number of subscribers have written to us, generously offering to share their copy of THE LIVING CHURCH with any one not able to subscribe, and asking that a name be suggested to which the paper may be sent after the subscriber has finished with it.

We suggest that such subscribers will kindly communicate with their diocesan representative of the Church Periodical Club, or with the central office of that admirable institution at 281 Fourth Avenue, New York. It is better to utilize existing organizations for any purpose than to provide new ones, and the club mentioned is already doing excellent work in supplying Churchly and other literature to applicants after it has fulfilled its original purpose. Will those who have written us in regard to the matter, kindly take this as our personal reply?

And yet the *clergy* ought not to be relegated to a place of secondary reading, with all the delays and uncertainties that are therein implied. Moreover, the mere cost of postage on forwarding copies is more than half the clerical subscription price of THE LIVING CHURCH. We feel therefore that the benefactions which some have very kindly made for subscriptions to clergymen who are unable to subscribe for themselves will prove most grateful to the recipient, while there will still be an abundance of names available to those who are willing to pass their own copies on, through the agency of the Church Periodical Club.

ANSWERS TO CORRESPONDENTS.

A correspondent, replying to a query submitted several weeks ago, writes that *The Philosophy of the Plan of Salvation* was published years ago by the Religious Tract Society of London; that its author, described as "An American Citizen," was a lawyer who, unconvinced of the validity of the claims of the Christian religion from the usual evidence, made an independent study of the Bible which convinced him.

(Continued on page 489.)

BLUE MONDAY MUSINGS.

HOW rapidly changes come in American cities. I went back to New York the other day and wandered about that mighty Babylon with the sort of amused and detached wonder which is the natural attitude of an old New Yorker, now promoted to a better place. Everywhere the streets were torn up; new buildings were being torn down that newer buildings might rise on their ruin; ancient landmarks had largely disappeared; even the street-car routes were not the same. The crowd hurried back and forth in what seemed a meaningless frenzy. "Step lively" was evidently the watchword, though I gathered that many of them had no special reason for stepping lively except the infection of the hustling spirit. Most of the faces looked foreign; even as the signs over the shops spoke of every country under heaven except our own. And only in a few quiet corners was there much left of the New York of twenty years ago, as I first knew it. A transformation indeed, and one not altogether for the better! Gramercy Park, overshadowed though it be by skyscrapers, still keeps its ancient air of dignified repose. The north side of Washington Square looks a fit setting for the great American romance of manners. A block or two of lower Fifth avenue has remained much as it was in the delightful days when Curtis was writing *Prue and I*. There are some bits of Greenwich Village which still suggest the middle of the last century, and Mr. Janvier's delightful stories. But of the New York of a generation ago, almost as little is left as then was left of the New Amsterdam which my ancestors helped to found.

The same thing is true of London. In the city proper, leaving out the churches and the Tower, there is scarcely anything of historical interest surviving; and the tearing down of Crosby Hall is a piece of outrageous vandalism that no American city would have endured: witness the preservation of Fraunce's Tavern in New York and the Old State House in Boston.

IN NEW YORK the passing of the private house in favor of the apartment house has been, I suppose, a necessity, because of the land values under our present system of taxation. But it has effected little less than a revolution in the appearance of the city and in the mode of life there. I don't know what can be done about it, if anything. Doubtless the spirit of home is something interior and does not depend on having a backyard and a separate entrance. But the effect upon children is a most marked and lamentable one. The children of the poor have long suffered from it in the tenement-houses; and the most magnificent apartments are after all nothing but tenement-houses on a larger scale. Of all Mrs. Russell Sage's benevolences, none, I think, shows such an admirable combination of good business and philanthropy as her plan for a village on Long Island, where people of moderate means may enjoy the country and its beauty at a reasonable price.

I wandered about looking for familiar haunts of mine as a boy, "in those brave days when I was twenty-one" and had for companion that brilliant and erratic musical genius who now wears the purple of a dignitary, but has himself happily remained unchanged. The little brown-stone house where we lived together so delightfully in a kind of up-town Bohemia remains, overwhelmed by towering neighbors, but still within a few minutes' walk of all that is best in music and art and such nature as New York still preserves. But where, O where is Jouffret's? A magic name indeed to those who remember it! On Broadway there stood, then, the great Horse Mart of New York, where lovers of horse-flesh from all over the continent gathered to buy and sell and discuss. In one corner of the huge building there was a tiny little eating-house, partitioned off, where Monsieur Jouffret, white-aproned and white-capped, with the most bristling of black beards, the brightest of black eyes, and the strongest of Marseilles accents, broiled the most wonderful beefsteaks in America, and Madame served them. What dinner at the University Club, where high living and plain thinking now abound, what costly splendour of table at the Carlton, what Pittsburghian pomp at the St. Regis, was ever half so appetizing as the cheerful music of the broiling steak over the half-partition which separated the cook from the eaters? All sorts gathered there, artists, students, men of affairs, until the little dining-room was crowded beyond its capacity; but we were patient and knew that it was worth while to wait. I dare say I got quite as much profitable education out of the conversation there as out of some fairly learned courses at the university.

So, too, DOWNTOWN, another haunt of ancient peace has passed. Who that knew "Old Tom's" can ever forget it? It was a bit of colonial life preserved in its narrow alley not far from Old Trinity, known only to the initiated. To frequent it was a mark of discretion and of good birth. I shall never forget the proud moment when the second Old Tom, himself, for the first time called me by name, as he brought the thick chops for my inspection and said, "Will these suit you, sir?" To be known and remembered by name in that place, meant more than an ordinary carpet knighthood in Europe; and my boyish soul thrilled with the knowledge that, at last, I was numbered among the elect. But alas! an office building towers there now, and Old Tom has rejoined his culinary ancestors, I suppose.

I miss old St. Mary's and old St. Ignatius', too, on another plane. The splendid new churches are admirable, and yet there was something so sweet and *gemüthlich* about the little buildings on Bryant Park and West Forty-fifth street that one could not help loving them. Where is the majestic sexton of old St. Thomas', whose flowing white locks bent so reverently before the mighty ones, and flaunted so superb an insolence to any shabby stranger? St. John's, Varick street, is silent, though its stones cry out against the folly that closed its doors; but still the lonely spire and the stately columns of the porch abide, whatever squalid changes have come round about. O, if I were to play "Felix Oldboy," and make a real tour about old New York, I should wax melancholy and reminiscent—which is futile. Wherefore, I lift up my eyes to the splendour of the Metropolitan Tower, and rejoice that some changes are for the better, *Laudator temporis acti* though I am constrained to be.

I HEARD a good story the other day of a little five-year-old boy down South, who loves to join in singing, "On our way rejoicing." One line in it, however, roused his indignation; the line "Clouds are not from Thee." "God made the sky," he said, "but He made the clouds just as truly; we ought not to sing that." Well put, I think, and worthy of a future theologian! There is room for a very careful censorship of many hymns in all the hymnals that I know, from the point of view of literary good taste as well as of orthodox doctrine. What could be worse than the outrageous altering of Faber's sweet hymn to a guardian angel, "Dear angel ever at my side," which we find in the American Church Hymnal, turned into a hymn to our Lord Himself, beginning, "Dear Jesus, ever at my side"! There are other hymns for children which speak of God as far above the heavens and quite forget to bring home the truth that He is closer to us than we are to ourselves, even. I am quite frank to say that of all the hymnals in present use, the one which pleases me most is the *English Church Hymnal*, particularly because of its splendid songs of social righteousness. I wish it were in wider use among us.

SOME ONE writes to ask just what is meant by calling Friday "a day of abstinence." That the Church certainly expects every Friday in the year, except Christmas, to be kept as a day of abstinence, is perfectly plain; and the careless and neglectful Church-people who ignore or disobey that rule have bad consciences in the matter. Whether there is any detailed prescription of the fashion in which the day shall be kept, is another question; and for myself, I incline to think that, in harmony with the general practice of our communion, the Church means that to be left to the individual conscience. The word abstinence has a technical meaning in Church law, however. It refers to abstaining from flesh meat, as at once the costliest and the most stimulating part of our diet. The traditional way, therefore, of keeping Friday, is by supplanting flesh meat with something else, whether fish or eggs or poultry. But the same law includes the days of Lent as to be marked by "such a measure of abstinence as is suited to extraordinary acts and exercises of devotion"; and yet no one urges that one should abstain from flesh meat on all the days of Lent. I have known many holy people who were obliged to eat meat and to make that the chief part of their repasts, who, therefore, when Friday came, gave up all sorts of dainties, by the way of marking the abstinence in their food; and I think that was a very wise way. Certainly Church people ought not to keep Friday with feasting and parties and theater-goings. As every Sunday is a little Easter, so every Friday is a little Good Friday. That sort of observance is of more consequence than any abstinence from meat, important as it may be. PRESBYTER IGNOTUS.

BISHOP OF SOUTHWARK TO BE TRANSLATED TO WINCHESTER

Dr. Edward Talbot Will Succeed Bishop Ryle at that Historic See

BISHOP OF LONDON CENSURES HIS CHANCELLOR

Large Gifts to Liverpool Cathedral and to Selby Abbey

OTHER RECENT ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Jan. 24, 1911

THE see of Winchester, about to be vacant by the appointment of Dr. Ryle to the Deanery of Winchester, is to be filled by the translation of the Rt. Rev. Edward Talbot, D.D., Bishop of Southwark. This comes as a particularly welcome announcement in view of the very unpleasant newspaper rumors persistently current last week as to who was to be the new Bishop of Winchester. It is an open secret that Dr. Talbot would have passed to this see in 1903, when Dr. Davidson was raised to the archiepiscopal see of Canterbury, had it not been for Mr. Balfour's extreme deference to Protestant prejudices. Dr. Talbot, who just about the time when his translation to Winchester takes effect will have entered upon his sixty-seventh year, began his notable public career as a Churchman as the first warden of Keble College, Oxford, where he remained for eighteen years. He was then for seven years vicar of Leeds, and in 1895 he was consecrated Bishop of Rochester in succession to the present Archbishop of Canterbury, who was also then to precede him, as we now know, in the chair of St. Birinus, to whom the West Saxons owed their conversion to Christianity. In this connection the *Times* says:

"His episcopate was memorable for the conversion of St. Saviour's, Southwark, into a Cathedral for South London, and the subsequent creation of the diocese of Southwark out of Rochester. Dr. Talbot met and defeated every possible device of obstruction in Parliament and elsewhere, which party spirit could suggest. When the bill was at last passed, he elected to take the more laborious task of starting the new diocese as its first Bishop. How well he has performed that task it is needless to explain. The Bishop, though a convinced High Churchman, has worked heartily in South London with men of all creeds on social and moral questions. In his own communion the influence of his character and his personality has been very great, particularly with his episcopal brethren."

There has recently occurred another divorce scandal in the diocese of London, under circumstances, if possible, of a peculiarly revolting nature, and which has again brought the Bishop into collision with his recalcitrant lay chancellor,

Divorce Scandal in London

Dr. Tristram, as will be seen by the letter herewith reproduced. It does not yet appear, however, what action, if any, his Lordship has taken against the chief clerical offender in this horrible business, who although a royal chaplain, is presumably amenable to his canonical authority. The *Church Times* several weeks ago inserted a letter from a beneficed priest of the diocese of Winchester calling the attention of the Christian public to certain facts in connection with the scandal—namely, in brief, that at the Chapel Royal, Savoy (just off the Strand), two days before last Christmas Day, a married woman who two days previously had obtained a legal divorce from her husband— notwithstanding she herself had been found guilty, as the judge admitted, of adultery and perjury—went through the Church's ceremony of Christian marriage with a barrister-at-law, an assistant at the ceremony being the chaplain of this particular Chapel Royal, the Rev. H. B. Chapman. Our correspondent then asked an answer to the following questions: Were these people "married" by a special license? If so, who issued the license; and was it issued with the knowledge and consent of the Bishop of London, "who is Dean of the Chapels Royal, and who may be assumed to have control over the services therein held, and to have known the facts of the case?"

As the present outcome of this painful *exposé*, the *Times* newspaper last Wednesday published the following letter which the Bishop of London has addressed to the chancellor of the diocese:

"DEAR CHANCELLOR:—It having come to my knowledge that you, purporting to act as my Chancellor and under the patent appointing you to that office, have, contrary to the practice and custom of the diocese of London (as I am informed), assumed to grant certain marriage licenses in your own name, I write to express my disapproval and to convey to you my desire and, so far as I lawfully can,

my direction that all marriage licenses shall be issued as heretofore in the name of the Bishop of London, and that no license for marriage of a divorced person or of a person with his deceased wife's sister shall be issued without my personal consent in writing previously obtained.

"Any license granted otherwise than in accordance with these conditions is granted wholly without my sanction and in spite of my prohibition. I am not prepared to admit your claim to grant marriage licenses in your own name and against my will; and persons acting on such licenses should do so with knowledge of their doubtful legality. Yours very sincerely,

"A. F. LONDON.

"P. S.—As there has been much discussion on this matter, I am sending this letter to the press."

The Bishop has also had published the following letter, which he has addressed to Mr. H. W. Lee, registrar of the diocese:

"DEAR MR. LEE:—I write to instruct you that no license is to pass in my name or under my seal or bearing your name as Registrar of the Diocese for the marriage of a divorced person or of one who desires to marry his deceased wife's sister, without my previous consent. Yours very sincerely,

"A. F. LONDON."

It is understood that Dr. Tristram is preparing a detailed reply to the Bishop of London's letter; and presumably on the specious lines of his series of letters to the *Times* in 1903 in defence of his action in the granting of marriage licenses to divorced persons. It appears that marriage licenses are not granted to divorced persons or to men desirous of forming a legal union with their deceased wife's sister in the dioceses of Oxford, Salisbury, Chester, Manchester, and Liverpool. In the diocese of Norwich the consent of the Bishop is required. The Bishop of Chichester has prohibited licenses to divorced persons. The practice in the archdiocese of York has always been for the chancellor to refuse such application for marriage licenses.

Goodwill, the parish magazine founded in 1894 by the Rev. the Hon. J. G. Adderley, the editorship of which he resigned in 1908, is no longer published, and its place in some parishes has been taken by a new venture entitled *Ecclesia*, brought out by the Society of the Divine Compassion, a religious community of priests and laymen working among the poor in the East End of London, and with its central house at Stanfords-Hope in Essex. Canon Scott Holland, the newly appointed Oxford regius professor of Divinity, and who has long been the editor of the *Commonwealth*, the well-known Christian Social magazine, contributes to the January number of *Ecclesia* a characteristic "Foreword."

Liverpool Cathedral and Selby Abbey church have received munificent gifts. Mr. Fenwick Harrison, a Liverpool ship-owner, who had already given £10,000 towards the Liverpool Cathedral, has made a further gift of £5,000 to the fund. Mr. William Liversidge, of Leeds, who is in his eighty-fourth year, has undertaken to defray the whole cost, estimated at £8,000, of rebuilding the south transept of Selby Abbey, now the parish church. He had previously headed a subscription list with £1,000, and the supplement which he has made will remove all pecuniary difficulties in the complete restoration of the church.

The *English Historical Review* for January contains an article on "Bishop Seabury," by Mr. Gerald B. Hertz.

The Archbishop of Canterbury has conferred his diploma of Student in Theology upon Mrs. Caroline Bacon Coleman, of Boston, Massachusetts, among other candidates in the recent examination.

J. G. HALL.

IT IS TOO MUCH the habit now-a-days to pass over or ignore the tremendous fact—a fact that affects the life of each human being—that sin is punished in this life. But that is not all; it will also be punished in the next life. This habit of glossing or ignoring this awful fact on the part of religious teachers and preachers is, we believe, responsible for many of the shortcomings of the present day. Dr. Paterson-Smyth puts the matter fairly and forcibly in his striking book, *The Gospel of the Hereafter*, where he says that "the main trend of Scripture teaching is that it shall be well, gloriously well, with the good, and that it shall be evil, unutterably evil, with the wicked; that there is a mysterious and awful malignity attaching to sin; that to be in sin means to be in misery and ruin, in this or any other life; and that sin persisted in tends to utter and irretrievable ruin."—*Canadian Churchman*.

FOR CONSECRATION OF NEW YORK CATHEDRAL

**Committee of Arrangements Has Been Named
by the Bishop**

JANE ADDAMS SPEAKS AT CHILD WELFARE EXHIBIT

Dr. Grosvenor's Anniversary is Celebrated

OTHER LATE HAPPENINGS IN NEW YORK

**Branch Office of The Living Church
416 Lafayette St.
New York, Feb. 7, 1911**

THE following committee of Arrangements for the opening service of the completed portions of the Cathedral of St. John the Divine, including the choir and crossing, St. Saviour's chapel, and St. Columba's chapel, on Wednesday in Easter Week, April 19th, has just been appointed: Archdeacon Nelson, chairman; the Rev. Dr. William M. Grosvenor, the Rev. Dr. J. Lewis Parks, George Macculloch Miller, Henry Lewis Morris, Robert Livingston Gerry.

In reply to a correspondent who seems to be a little doubtful as to the size of the New York Cathedral when completed, as compared with that of St. Paul's, London, says Dr. G. Edward Stubbs in the *New Music Review*, the former building will measure, on completion, 520 feet in length, and 280 feet from transept to transept. The latter measures 510 feet in length and 250 feet at the transepts. In point of area the difference is more striking, St. John's being credited with 99,500 square feet and St. Paul's with 84,025.

It is estimated that the New York Cathedral will rank fourth in size—the first being St. Peter's, Rome, 227,069 square feet; the second, Seville Cathedral, 124,000 square feet; and the third, the Duomo of Milan, 107,000 square feet. Cologne Cathedral ranks fifth, with an area of 91,464 square feet.

The dome of St. John's will be about equal in span to that of the mosque of St. Sophia, Constantinople, and will be somewhat smaller than that of St. Paul's, London. The present dome is, of course, a temporary one, which will be removed when the central tower is built.

Jane Addams of Hull House, Chicago, spoke to seven thousand persons one day this week at the Child Welfare **Jane Addams Exhibit on "The Spirit of Youth in our on Child Welfare City Streets."**

"There are four kinds of labor, according to Count Tolstoy," said Miss Addams. "There is the heavy muscular labor, the labor of hand and wrist, the labor of the mind, and the labor of the people together—the coöperative labor. Tolstoy did all these things—began them when he was fifty-four years old. What are we doing with regard to these four kinds of labor in our cities? Do we not early deprive our boys and girls of these different types of labor, without regard as to whether we thereby gain the highest type of efficiency?"

"As we are now beginning to divide our schools and putting in gymnastics for the children to exercise their heavier muscles, and putting all sorts of handicrafts for the finer muscles and shutting up their books in their desks, so we join ourselves into groups, and the labor will be more easily done when we get together, and out of the whole commingling of this many sided life we can bring forth the life of the city as we have never done before."

Miss Addams said that for relaxation from monotonous factory work the city must provide some sort of a department of recreation to serve the desire of the young for play.

A dinner was held in the parish house of the Church of the Incarnation on Thursday, February 2d, attended by 160 men, to mark the fifteenth anniversary of the Rev.

A Tribute to Rev. Dr. Grosvenor Dr. William M. Grosvenor as rector of the parish. The vicar, Rev. Philip Cook, acted as toastmaster. Responses were made by Dr. Grosvenor, Francis Lynde Stetson, James McLean, John A. McKim, Harry Eckhart, and Robert McBride. Dr. Grosvenor is one of the most respected and beloved of the city clergy and wields an influence much beyond the confines of his parish. He is one of the strong factors in the support of missions in New York, and his parish gives much beyond the measure of its apportionment.

At St. Stephen's College, Annandale-on-Hudson, Dean DeWitt of the Western Theological Seminary spent from Saturday till Monday,

News of St. Stephen's College preached to the college at Sunday morning service, January 29th, and addressed the B. S. A. that evening. The Rev. Dr. Rodgers spent Sunday at Seneca Falls, N. Y., preaching at Trinity Church, of which the Rev. W. B. Clarke, a St. Stephen's alumnus, is rector. Dr. Rodgers is meeting with some success in his efforts to interest the Church in raising a guarantee fund for five years. By terms of Bishop Vinton's will, a sum of money is left to establish a scholarship at St. Stephen's College, also to the Kappa Gamma Chi fra-

ternity of that college, for the erection of a Fraternity House. It is to be noted however that the entire estate is left to his brother, Robert C. Vinton, in trust. At his death the aforesaid legacies will be paid and one-quarter of the whole estate will then go to St. Stephen's College.

In the interest of the college, President Rodgers preached at the Church of the Beloved Disciple, New York City, on Sunday, February 5th. He will preach on Sunday, February 12th, in the Church of the Ascension, Washington, D. C.

The mid-year examinations have just been held with gratifying results.

The Chamber of Commerce has given its indorsement to the plan of the Seamen's Church Institute to erect a sailors' lodging house. A site has been purchased and it is hoped that a twelve-story building, capable of accommodating 500 men, may be erected, the estimated cost being \$750,000. Of this large amount over \$410,000 has been subscribed. The Chamber of Commerce commends the enterprise and asks for assistance to it.

The New York Historical Society is the principal beneficiary under the will of the late Miss Caroline Augusta De Peyster, who died at her home in this city on January 25th, leaving a valuable estate. This deserving institution will receive the proceeds from

the sale of her real estate, the residue of her personal estate after the payment of some specific bequests, and many objects of artistic and historic value. Her coachman will receive \$5,000 and all her horses, carriages, and stable equipment.

The fifteenth anniversary celebration service of St. David's Church, East 160th street, was held in the crypt on Sunday morning, February 5th. The Ven. George F. Nelson, D.D., Archdeacon of New York, preached the sermon and celebrated the Holy Communion. The chapel now has 373 communicants and 335 pupils are enrolled in the Sunday school. The Rev. Edward George Clifton, D.D., is in charge of this congregation.

In contradiction to the unwarranted announcement in the public press last week that the date for the consecration of the Bishop Suffragan-elect had been fixed as February 15th, THE LIVING CHURCH is authorized to say that no date has as yet been fixed. Possibly that may be done in the coming week, and possibly the day may be as noted in the recent list of Episcopal appointments, i.e. St. Matthias' Day, February 24th. The designated place is Grace Church, Broadway and Tenth street.

The friends of the Rev. Dr. Alban Richey in the congregation of Trinity Chapel of Trinity parish have presented him with a silver pitcher (about fifteen inches high) and a tray. The two pieces are of handsome design and of the finest metal and workmanship. An inscription reads: "Presented to the Reverend Alban Richey, D.D., in sincere appreciation of his twenty-one years of faithful service at Trinity Chapel, New York. A. D. 1911."

The Sunday morning services at old Trinity, Broadway at Wall street, will begin hereafter at 11 o'clock. It is said that these services have begun at half-past ten for nearly or quite a century, although the later hour has been in vogue for some years among most of the prominent city churches. The change, which has just been ordered by the rector, the Rev. Dr. Manning, will be to the convenience of the members of the congregation and of strangers coming from the upper parts of the city, the Bronx, Long Island, and New Jersey.

ANSWERS TO CORRESPONDENTS.

(Continued from page 486.)

R. S.—That the Church of England is not supported by the British government is obvious from the fact that no such appropriations are made by parliament, as they require to be made if government funds were disbursed. A few years ago the question was addressed to a number of the leading English politicians of both parties and each replied in the negative.

G. B. C.—(1) The custom of abstinence from flesh food on days of abstinence rests on very widespread custom but not on legislation that is binding upon American Churchmen.—(2) Fasting Communion has been required by many conciliar enactments, and by very many is felt to be normally of moral obligation among ourselves as elsewhere throughout Catholic Christendom.

T. R. B.—The American Church is in full and formal communion with all the Churches of the Anglican Communion and in partial and informal communion with most of the Churches of the Eastern Communion and with Old Catholics.

E. W. G.—(1) Nobody knows.—(2) For "urgent reasons" candidates for orders may be exempted from Hebrew, Greek, and Latin, under some conditions.

W.—The number of "adherents" of the American Church may be placed roughly at about 2,500,000.

WE ARE READY to condemn others for that which is as eminently faulty in ourselves. If one blind man rush upon another in the way, either complains of the other's blindness, neither of his own.—*Joseph Hall.*

BISHOP WHITAKER'S CONDITION CRITICAL

Serious Report Concerning the Bishop of Pennsylvania

SERVICE OF WELCOME TO THE NEW ARMENIAN BISHOP

Raising the Apportionment for Missions

OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau (Philadelphia, Feb. 7, 1911)

CHE announcement was made on Sunday that the condition of Bishop Whitaker is critical. A week ago he suffered an attack of grippe and has been steadily sinking since that time. He suffers no pain but is very weak, and most of the time unconscious.

A unique service was held on Sunday morning at the Church of the Advent, when the Armenian Bishop of Adana, in Cilicia, was welcomed by both the Armenian and the American congregations. The Holy Communion was celebrated according to both rites and there were two sermons, one by the rector, in English, and one by the Bishop, in Armenian. An overflowing congregation was present, many Armenians coming from out of town to attend.

Armenian Bishop Greeted

The campaign for the raising of the diocesan apportionment for missions is not allowed to slacken in this diocese. Philadelphia is favored by the presence of many missionaries during the winter, and full use is made of their services in presenting their needs and describing their work to congregations. Archdeacon Parshall of Duluth has been a visitor in the city during last week, and has spoken, or is to speak within a day or two, before the Woman's Auxiliary, at the Church House, to the students of the Divinity School, the Clergy Missionary Association, the Men's Club of St. Timothy's, Roxborough, the Sunday School of St. Barnabas', Haddington; and on Sunday afternoon, the 5th, he preached at St. Mary's, West Philadelphia. The men of St. Mary's also meet on Tuesday, February 7th, to be addressed on The Forward Movement by the Rev. Wilson R. Stearly, representing the Board of Missions, and Mr. Franklin Spencer Edmonds, representing the Men's Auxiliary of the diocese. At the Church of St. Jude and the Nativity (the Rev. Llewellyn N. Caley, rector) Mr. John W. Wood spoke on Sunday evening, at a service arranged by the Brotherhood of St. Andrew; and Mr. W. R. Stirling of Chicago addressed the congregation of St. Stephen's Church on the morning of the same Sunday.

The sudden death of the Rev. Dr. J. Sanders Reed on Monday, January 30th, greatly shocked the clergy of Philadelphia, among whom he was universally known. Dr. Reed had been for several years chairman of the programme committee of the Clerical Brotherhood, and was always present at the Monday morning meetings of that body. He had gone to the Church House and was sitting in the rooms of the Church Club, waiting for the hour of the meeting, when he was stricken with apoplexy, and died almost immediately.

Dr. Reed was *rector emeritus* of Trinity Church, Watertown, N. Y., and since his retirement from the rectorship had been living in Philadelphia, where he had been in much demand for sermons and addresses. He was born in this city, educated at the Philadelphia Divinity School, and his first charge was Gloria Dei (Old Swedes') Church.

Bishop Mackay-Smith and the Rev. Carl E. Grammer, D.D., conducted the funeral, which was held in St. Stephen's Church on Thursday, February 2d.

A departure has been made from the usual custom in the annual dinner of the Church Club. Instead of holding it at the Bellevue-Stratford Hotel, it was held at the Cooper Battalion Hall connected with the Church of Holy Apostles, on Monday evening, February 6th and every effort was made to render the occasion informal and general. The members had been notified that evening dress was not expected. The speakers were the Rev. Wilson R. Stearly, rector of the parish, Francis A. Lewis, W. R. Stirling of Chicago, and George Wharton Pepper, president of the club.

Plans of the Church Club

It is announced that on February 27th, the Most Rev. Archbishop Platon, of the Russian Orthodox Communion, will speak at the Church House under the auspices of the Church Club, the Clerical Brotherhood, and the Divinity School, on the subject of "Christian Unity."

It may be of interest, especially to Sunday school workers, to compare with the experiment in the Sunday school of the Holy Apostles, looking toward the participation of the children in the Church service, which was described several weeks ago in this letter. The method that has been in use for years in St. James' Church, Philadelphia, with the same end in view. The different departments assemble in their respective rooms at 2:45 P. M., and forty-five minutes are given without interruption to lessons. At half-past three they all collect and go in procession into the church. The organist of the parish is awaiting them there, and one of the clergy, and a service is held, which is choral with the exception of the Psalter, which is read. There is one psalm, one lesson (always the Gospel for the day), and one canticle, the *Magnificat*. The satisfaction with the service is such that it is now planned to add another canticle and lesson and complete the Evensong.

Sunday School Services

Epiphany Church, Germantown, has purchased a plot of land adjoining the church building, at Lincoln avenue and Carpenter street. This addition to its property has a frontage of 106 feet and a depth of 198 feet. It is intended to erect a rectory and parish house upon it, though no definite plans have as yet been made.

Other News Notes

The Rev. A. J. Arkin, of St. George's, Kensington, a member of the Executive Committee of the Christian Social Union, lectured in the course on Social Problems at the Church House, on Wednesday, February 1st, on the subject, "Social Reform Movements."

VIRGINIA ELECTS A COADJUTOR.

CHE diocese of Virginia held a special council in St. James' Church, Richmond, on February 1st, and chose as Bishop Coadjutor, in succession to Bishop Lloyd, the Rev. Berryman Green, D.D., professor at the Virginia Theological Seminary. Bishop Lloyd, having accepted the position of president of the Board of Missions, had obtained permission from the House of Bishops to resign as Bishop Coadjutor of Virginia, and his resignation was presented to the council and accepted with complimentary resolutions. Proceeding then to the choice of a successor to him, there were placed in nomination the Rev. Joseph B. Dunn, the Rev. Berryman Green, D.D., the Rev. William Meade Clark, and the Rev. William D. Smith, all presbyters of the diocese. Only one ballot was necessary, Dr. Green receiving a large majority of all votes cast, both by clergy and by laity. The vote was as follows:

Whole number of votes, 62 clerical and 57 lay. Necessary to a choice, 32 clerical and 29 lay.

	Cl.	Lay.		Cl.	Lay.
Rev. Berryman Green...	47	41	Rev. Wm. Meade Clark..	3	3
Rev. Jos. B. Dunn.....	2	1	Rev. R. S. Coupland....	4	3
Rev. Wm. Cabell Brown..	1	2	Rev. W. D. Smith.....	5	7

Dr. Green had previously been elected Coadjutor in 1908, when Bishop Gibson first made his request for Episcopal assistance, but declined his election, after which Bishop Lloyd was chosen. His entire ministry has been spent in Virginia, where in 1890 he was ordained deacon and in 1891 priest, both by Bishop Whittle. He was successively rector of South Farnham parish; St. John's, Leesburg, and Christ Church, Alexandria, until 1902, in which latter year he became professor of the English Bible, Ethics, and Homiletics in the Theological Seminary. His degree of D.D. was received from Washington and Lee College.

THOSE BEST entitled to form an opinion on the question are most confident that the sum total of the Biblical criticism of the last half century has only vindicated the Christian revelation and given it greater authority than ever. And experience continues to approve it. Assailed by adverse criticism, it is confirmed by experience; impugned in theory, it is verified in practice; depreciated by those with whom familiarity has bred contempt, the science of comparative religion is ever furnishing fresh proofs that in comparison with the ethnic Scriptures it contains the most satisfactory solutions of the grave problems which perplex us. All practically enlightened and seriously-minded persons are persuaded that the Bible is the one sovereign luminary of the moral sky, and that the hope of the race is in its light and influence. It alone deals effectually with the question of our relation to God, with the sin that disturbs and the grace that restores that relation. It remains our one great stay amid mystery and temptation, sorrow and death, and as such has no serious rival whatever to dispute its supremacy and permanence.—W. L. Watkinson.

DOST THOU SEE a soul that has the image of God in him? Love him! love him! say, This man must go to Heaven some day. Do good to one another, and if any wrong you, pray to God to right you, and love the brotherhood.—John Bunyan.

CHICAGO CLERGY IN RETREAT**Large Attendance at Three Days' Services
Last Week****ARMENIAN WORSHIP TO BE HELD AT THE
CATHEDRAL****Arrangements for Lenten Noonday Services****OTHER LATE NEWS OF CHICAGO**

The Living Church News Bureau
Chicago, Feb. 7, 1911

CHE retreat for clergy held last week at St. Paul's Church and parish house was attended by sixty-three priests. Evensong was said on Monday at 5:30, after which until 8 o'clock the clergy present had a chance to visit with one another before taking up the serious business of the retreat. From 8 Monday night until 3 o'clock Wednesday the rule of silence was kept, and the priests gave themselves up to self-examination, meditation, confession, and prayer. Three meditations a day were led by Father Officer, O.H.C., who also acted as spiritual adviser of individual clergy. The result was a remarkable deepening of the sense of spiritual realities and of priestly responsibility. Several priests from outside the diocese were present, including the Very Rev. Selden P. Delany, Dean of All Saints' Cathedral, Milwaukee, the Rev. C. E. Jones of Wauwatosa, Wis., the Rev. Frederick Ingle of Kenosha, Wis., and the Rev. W. S. Leete, chaplain of St. Katherine's Hall, Davenport, Ia. St. Paul's parish furnished the clergy the most generous hospitality, and did everything that was possible to be done to enable them to avoid distractions from their meditations.

Arrangements have been made by which the members of the Orthodox Armenian Church who are in Chicago are to hold their services every Sunday afternoon in the Cathedral. Services have been held there by the Armenians for some time at long intervals, but this is the first regular work undertaken by them. Several hundred assembled for their first service, and the attendance has continued to be large.

**Armenians Use
the Cathedral**

The choir of Trinity Church (Mr. Irving Hancock, choirmaster) gave its annual Epiphany-tide musical service on the evening of February 1st. The cantata rendered was Stainer's "Daughter of Jairus." The congregation completely filled the large church. The remarkable spirit and loyalty of this choir has perhaps had more to do with holding this parish together during the long period since it has had a rector than any other one thing.

**Epiphany-tide
Musical Service**

In order to stimulate interest in the noon-day services which are to be held, as usual, in the Chicago Opera House every day in Lent, the committee in charge has appointed from the various parishes and missions a committee of 1,000 laymen on attendance.

**Preparing for
Lenten Services**

These men and women promise to attend themselves as often as possible, to try and bring some one else each time they come, to speak about the services as widely as possible, and to pray daily for God's blessing upon them.

The Rev. Harry S. Longley, the new rector of St. Mark's Church, Evanston, will be introduced to the people of that city at two receptions this week. The first one, on Monday night, will be for men only, and will be conducted by the Men's Club. The other reception, on Thursday evening, will be for every one, and to it has been invited the entire town.

**Receptions to the
Rev. H. S. Longley**

Mr. W. R. Stirling, who is just leaving for Europe, has been doing a work for missions remarkable in a man who is so busy as he. Besides several addresses given in Chicago, both in the interests of Missions and of the United Charities, Mr. Stirling has, during the last month, delivered two missionary addresses in New York, two in Philadelphia, and one each in Topeka, Kan., Cleveland, Ohio, Lexington, Ky., Baltimore, Md., and Providence, R. I.

An Acolytes' Guild, similar to those in New York and Boston, is to be organized in Chicago at a meeting to be held at the Church of the Redeemer on Thursday, February 16th.

**Acolytes' Guild
to be Formed**

There will be a meeting for organization at 5:30, followed by supper at 6:30, and Solemn Evensong at 7:30, with a sermon by Father Stoskopf. Invitations have been sent to all the acolytes in Chicago and suburbs.

The sympathy of every one in the diocese is being extended to the Rev. Professor Charles Smith Lewis, secretary of the diocesan Sunday School Commission, who has just returned from Peekskill, N. Y., where he went to the funeral of his mother, Mrs. Mary Lewis.—The Rev. Professor Francis J. Hall, D.D., will address the Round Table on February 6th, on "The World Conference

**General and
Personal Mention**

on Faith and Order," of which he is a member.—At the second annual dinner of the men of St. Alban's parish, held last week, there were over one hundred men present, and over \$900 was raised for general and diocesan missions and parish support, in addition to that which had been regularly pledged.—Efforts are being made on the part of several of the priests of the diocese to raise funds for the enlargement of the work of St. Thomas', the colored church of Chicago. This is one of the largest and most worthy works among colored people carried on in any of the northern states. Some of the clergy have pledged each a month's salary for an assistant. A personal canvas of the wealthier men of the diocese is being made by the pastor, the Rev. J. B. Massiah. This is the only colored parish in Chicago, and has communicants in every part of the city.—Miss Elizabeth Crane will be professed by the Community of St. Mary as Sister Elizabeth on the ninth of the month, the octave of the Purification. The new sister is from Christ Church, Chicago, and is the second young woman from that parish to be professed in this order in two years. The profession will be made at Kemper Hall, Kenosha. It is of interest, too, to note that the Very Rev. W. T. Sumner was made Priest Associate of the Community of St. Mary on the Feast of the Purification, the Bishop of Milwaukee officiating. This was done in recognition of the coöperation of the Dean in the rescue and settlement work of the Sisters at St. Mary's Cathedral Mission House.—The Rev. George Craig Stewart of St. Luke's, Evanston, has been preaching a series of sermons on "Christian Unity" on Sunday afternoons. The interest has been great, and at the one last week, which was on "The Anglican Church and Rome," over 700 persons were present.—Friends of the Rev. Z. B. T. Phillips, lately rector of Trinity parish, Chicago, will be interested to know that he was the preacher at the Christmas and New Year's services at St. Peter's-in-the East at Oxford, where he is studying. He also preached the Harvest Home sermon at Christ Church Cathedral, Oxford. The Rev. George Mackay, formerly curate at Grace Church, Chicago, assisted at the New Year's service at St. Peter's.

CALIFORNIA DIOCESAN CONVENTION

CHE week of the Sixty-first Convention of this diocese will be memorable for several things. First, the unusual array of Bishops present, drawn together for the consecration of the Bishop of San Joaquin, of which service an account is given separately. To see eight Bishops of this American Catholic Church together in this Eighth Department on this Pacific coast was certainly a sight to hearten and to cheer; and as the president of the Woman's Auxiliary remarked, "It was a good thing to look at such a goodly array of fine-looking men." The presence of the Bishops and the memory of their words is of course associated with the unusual event which brought them together, the consecration of the third Missionary Bishop chosen from the clergy of this state within twelve years. This third partition of the original diocese of Bishop Kip is in itself a silent but eloquent testimonial to the signal blessings of growth and development vouchsafed the Church in this wonderful state.

The second thing that was quite as much in evidence as were the Bishops was the persistent and almost constant rain. Every day brought more or less of rain—generally more; but somehow things were wedged in between the showers, and in spite of much bedragsmlement everything went on according to schedule. But the rain was so constant and so insistent that from many quarters came the suggestion that we have our convention at a time of year when in this land of sunshine we could reasonably expect to see the sun for more than fleeting glimpses in the course of four days. But in spite of rain and storm the attendance at all meetings was unusually good and there was an undercurrent of enthusiasm which was unmistakable and most encouraging.

The clergy gathered together for this convention manifested a warmer spirit of good fellowship than it has ever been the writer's privilege to enjoy before. Your correspondent has been in this diocese for eighteen years; he has attended all the larger gatherings of the clergy held in those years; but never before has he seen such absolute good fellowship and brotherly kindness as was shown in the gathering of fifty-two clergy at the Seminar dinner on Monday evening at the beginning of the convention week. These men represented all the shades of ecclesiastical opinions and principles which are known in the Church, but there was absolutely no bitterness present; everybody seemed to be in harmony with everybody else. This was in large part characteristic of the convention week. Men differed, but they agreed to differ; they respected each other's differences, and we had a really Christian assembly which has done us all good.

Out of the various excellent addresses and sermons of the

week one gathers the old urging to greater effort for the glory of God and the good of humanity. But running through all the exhortations was the memory of those most sane words of our own Bishop pleading for a balance to be kept between the call to work and the call to worship. He would lay special stress upon the call to worship, urging that if that one primary purpose of our existence as a Church be kept well in mind, then all the other good things we are called to do will be all the better done because blessed and hallowed by our close intercourse and communion with the God in whose Name our churches have been erected.

A canon was adopted providing that a majority of all vestrymen shall be communicants, and that no unbaptized man shall be eligible to membership on any vestry. This was of course to remedy a condition which had been allowed to develop in the earlier and weaker days of the Church in the West.

Legislation of the Convention

The convention by canon provided for a Board of Christian Education, and referred to this board the selection of the five members of the Sunday School convention to be held in connection with the meeting of the council of the Eighth Missionary Department. This Board of Christian Education takes the place of the Sunday School commission, of the committee on Christian Education, and of the committee on Church Work in University Centres. It may be called the most important forward step of the convention, putting, as it does, this whole work of Christian education on a dignified and competent canonical basis, and promises great things for the future of this work here.

The convention sent a telegram to President Taft urging San Francisco as the place for the Exposition in 1915.

Resolutions and Incidents

The convention also sent a telegram of sympathy to the absent treasurer of the diocese, who was kept at home by injuries received in an accident in which he was caught on a rainy evening between two street cars. He was constantly missed, and many were the prayers for his recovery. We are happy to say he is on the way to health and strength.

By resolution the convention agreed to an equitable division of the invested funds of the diocese with the new Missionary District of San Joaquin.

The matter of the repeated and persistent errors in the teaching of English Church history in the public schools was brought up, and provision made for a watch to be kept on such things so that gradually we may be granted a fair deal in this matter, which is all we ask.

The committee on the Bishop's Anniversary, which did such excellent work, was by resolution continued as a committee on the Increase of the Endowment of the Episcopate: apparently this committee is reluctant to give up a good work until it has been carried to a triumphant and satisfactory conclusion.

Certain bills now pending in the state legislature were commended by the convention, and the state officials duly notified of this action of the convention. These measures concerned provision for the establishment of a state reformatory; for local option; for a state training school for girls; for a state farm for women misdemeanants; and for the establishment of a state sanitarium for tuberculosis.

The resolution touching child labor is elsewhere reported.

The growth of the Church has been normal. There was no excessive cutting of parochial statistics, with the result of an unusual increase in the number of communicants. The number of confirmations shows also a marked increase, although the number of baptisms is rather less than last year. Four new church buildings have been erected during the year and another will be completed during the summer. With the completion of these new churches we are able to say that all the congregations deprived of their houses of worship by the disaster of April, 1906, have now been reestablished in new and in most cases better buildings than those destroyed. One new mission, All Saints', Elmhurst, has been admitted into union with the convention.

Special attention must also be drawn to the fact that on Wednesday afternoon, January 25th, Mrs. George W. Gibbs laid the cornerstone of the new Gibbs hall for the Church Divinity School of the Pacific. This building is being erected by Mrs. Gibbs as a memorial to her husband, who is cordially remembered in this diocese for his many good works, among which was the gift of the first site for this Divinity School as well as the beginning of its endowment. This new building is being erected on the Cathedral block, and will be the first completed building of what eventually will be a quadrangle of church buildings.

Mention may also be made of the Church Club dinner in honor of the new Bishop and of the visiting Bishops, which was given at the Fairmont Hotel, and immediately preceded the reception given in the same building and in honor of the same distinguished guests and their wives.

The Bishop of California started on Saturday morning, January 28th, for his trip around the world, as provided for by the committee on the Proper Observance of his Twentieth Anniversary.

The following preamble and resolution were duly adopted:

"WHEREAS, The House of Bishops and the last General Con-

vention passed a special resolution on the matter of child labor, asking the various dioceses to use their efforts to have their communities and states forbid improper child labor, and especially to forbid all child labor after 10 o'clock at night and throughout the night: therefore be it

Resolved, That this convention authorize the Bishop to appoint a committee of three to investigate this subject and to take such action in the name of this Church as may help in bringing about this result."

The chairman of this committee is the Rev. C. N. Lathrop, who has given much time and study to these problems.

Secretary, Rev. Mardon D. Wilson, for the sixteenth successive year; registrar, Rev. W. A. Brewer, for the tenth successive year.

The Elections

Standing Committee—Rev. Messrs. John Bakewell, D.D., E. L. Parsons, J. Wilmer Gresham, C. N. Lathrop; Messrs. C. D. Haven, L. M. Ringwalt, W. A. M. Van Bokkelen, A. C. Kains.

Board of Missions, Elective Members—Rev. Messrs. Alexander Allen, G. M. Cutting, Cecil Marrack; Messrs. George E. Butler, B. A. McAllaster, George E. Hooke, R. M. J. Armstrong.

Board of Directors of the Corporation of the Diocese—Rev. D. O. Kelley, Ven. John A. Emery; Messrs. William H. Crocker, John Landers, W. A. M. Van Bokkelen, A. C. Kains.

Delegates to Council of Eighth Missionary Department—Ven. John A. Emery; Rev. Messrs. Cecil Marrack, W. R. H. Hodgkin, E. F. Gee; Messrs. H. R. Braden, Robert Bruce, George E. Butler, W. A. M. Van Bokkelen.

Board of Christian Education—Rev. Messrs. D. Charles Gardner, David Evans, J. O. Lincoln, Clifton Macon, E. L. Parsons, M. D. Wilson, Mr. J. C. Astredo; Professors J. K. Bonnell of Stanford, A. F. Lange, I. M. Linforth, W. A. Merrill of Berkeley; Misses Caroline L. Fiedler, S. D. Hamlin, Katherine Harker, and Mrs. Whitney Palache.

The Committee of Fifteen, which was so remarkably successful in celebrating the Bishop's twentieth anniversary, was continued as a committee on the Increase of the Endowment of the Episcopate, with the substitution of Mr. E. D. Bullard in place of Mr. A. N. Drown, deceased.

The Social Service Commission: Rev. Messrs. E. H. Benson, E. F. Gee, D. O. Kelley, C. N. Lathrop, J. Wilmer Gresham, Cecil Marrack; Mr. J. C. Astredo, Dr. George S. Baker, Mr. John Bakewell, Jr., Dr. Norman D. Kelley, Dr. Langley Porter, Mr. Alfred S. Skaife.

The delegates to the House of Churchwomen met with the convention of the diocese for the opening service, after which the women betook themselves to the now deserted building which for the past five years has served as a house of prayer for the congregation of St. Luke's.

House of Churchwomen

The report on the Prayer Book Cross service, which is held annually on the Sunday nearest All Saints' Day in Golden Gate Park, was most satisfactory; that on the work carried on by the Daughters of the King in a rest room for business women was a revelation to those who came from a distance. A report on noonday services for women during the latter part of Lent: one on St. Barnabas' Guild for Nurses; and the reports from the sub-divisions of the committee on Sunday School Work took up the early afternoon, after which Prof. A. F. Murray of Stanford University gave a most helpful and interesting address on the Religious Education of Children. Following this address came a Mystery play, given by a number of girls of the Maria Kip Orphanage, who had been trained for the play by Miss A. Sherman. The play rendered was Lady Catechism and the Child, and was presented as an object lesson by that branch of the Sunday School committee delegated to bring before the house the advantage of such plays to stimulate and clarify the minds of children in regard to Church teachings.

The Sunday School committee has also arranged for a travelling library and has a Sunday School teachers' library in the diocesan house. This library contains over 200 volumes and has works to help in Bible study, on the Church, the Prayer Book, teacher training, missions, and a selection of miscellaneous works which may be helpful in many ways.

An interesting report was read in this connection of the various organizations recognized by the Church for the children and youths who, far too early in life, feel their superiority of the Sunday school. The question of suitable hymns for the little ones was also dealt with by one who has had large personal experience with the subject.

On Wednesday afternoon the House of Churchwomen re-assembled, having devoted the morning to attendance at the consecration of the new Bishop of San Joaquin. Reports were made by the committees on Deaconesses and Sisters, on Woman's Work, and others. The presence of Deaconess Goodwin of New York, and her bright, inspiring address, was a pleasant feature of the day, and most encouraging to the members of the California Deaconess' Home, where there is a class of six in preparation for their setting apart. On Thursday the committees on Church Charities and Institutions, on Children's Aid, and on Social Service, made enlightening reports, which were followed by an address by Mrs. J. O. Lincoln on Jane Addams' Work from personal observation of the same. Then came a talk by the president, Mrs. Kellogg, on her visit to Judge Lindsey's

court, which in turn was followed by an address by our newly-made Bishop Sanford.

The business of the various sessions was pleasantly interrupted by visits and remarks by the visiting Bishops, while a noticeable feature was the presence of a number of the clergy at one and all of the sessions.

The semi-annual service and meeting of the California branch of the Woman's Auxiliary was held in St. Luke's church, on January 27th. The spacious and beautiful new church was well filled at the opening of the morning service, many of the out-of-town delegates having remained over for Auxiliary day. The Bishop of Nevada was epistoler, the Bishop of Oregon gospeller, while the Bishop of Olympia preached a powerful sermon from the words found in Acts 10: 17-20. The Bishop of the diocese was celebrant, assisted by the Bishop of Olympia, the Rev. Mardon D. Wilson, and Dean Hanson.

The afternoon session of the Auxiliary was held in the Sunday school room, with the unusual feature of "five live Bishops sitting in a row on the platform"; a fact which the genial president, Mrs. Louis F. Monteagle, did not fail to emphasize, in return for which Bishop Nichols happily bestowed upon her the degree of H.W.C. which, being interpreted, means "Hostess of the Whole Church," a title which by her unbounded hospitality she has well earned.

Bishop Nichols then spoke feelingly of his departure on the following day for his trip around the world, a trip made possible for himself and family by the gift of his people on the twentieth anniversary of his consecration. After some affectionate words of farewell, the Bishop withdrew, having made, as he expressed it, positively his last appearance.

Bishop Spalding then told in graphic terms of the conditions of the field in Utah and gave some appalling facts as to the lack of education among the Mormons, who are so strong numerically in his diocese.

Bishop Robinson of Nevada followed, and in an equally interesting manner spoke of his vast field with its scattered population.

Bishop Scadding of Oregon was next presented and made an earnest address. He was followed by Bishop Keator of Olympia, who paid a graceful tribute to the Bishop of California as Presiding Bishop of the Eighth Department.

The "youngest Bishop," Bishop Sanford, rose to remark that the story of his diocese was as new as his own habiliment and is still to be told. He expressed his sincere thanks to the women of the diocese for their gift of purple and fine linen in which to garb the latest arrival in the Episcopal family.

Deaconess Goodwin of New York spoke earnestly to the women of the need of more workers.

The offerings of the day were given to Bishop Sanford for the new missionary district of San Joaquin.

THE OLD PALIMPSESTS were manuscripts from which the first writings had been erased in order to use them again for fresh writing. But no palimpsest was ever so thoroughly erased that some of the old characters did not show up in the lapse of time, or under certain treatments or conditions. So it is with human souls. What is first written on them by habit and will may be wiped out and replaced by better things. But the boys or girls who allow their earliest years to contain evil and forbidden words and records must expect a hard fight to erase them, and an appearance of the old evil now and then when least expected. How much better to keep a clean page that needs no rewriting.—*Forward.*

THE NEARER I approach the end, the plainer I hear around me the immortal symphonies which invite me.—*Victor Hugo.*

CONSECRATION OF THE REV. L. C. SANFORD.

ON St. Paul's Day, in connection with the diocesan convention of California, the Rev. Louis Childs Sanford was consecrated Missionary Bishop of San Joaquin, in the Church of St. John the Evangelist, San Francisco. Seven Bishops were in the procession, with a long line of the California clergy. Bishop Nichols of California acted as presiding Bishop, with the Bishops of Oregon and Olympia as assistant consecrators, Bishop Scadding taking the place of the Bishop of Idaho, who was detained by illness. The presenters were the Bishops of Los Angeles and Sacramento, the preacher the Bishop of Utah, the Bishop of Nevada acted as deputy registrar in the place of the Rev. John Bakewell, D.D., who, also was ill. The attending presbyters were the Rev. Francis G. Williams and the Rev. D. O. Kelley.

In preaching the sermon Bishop Spalding took for his text Acts 1:7 and 8: "And he said unto them, it is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power, when the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." It was a plea for effectiveness in the Episcopate which, said the preacher, depended not so much on the validity of the Bishop's orders as on his actually receiving the promised power from on high. There was no expressed or implied disparagement of Episcopal orders; but a strenuous laying of emphasis, after the manner of this speaker, on the necessity of reality in the ministry, the Bishop saying in his closing address to the newly-elected Bishop, "A commission does not make a coward into a hero, but it gives a brave man a chance to fight."

The certificate of the ordination of the Bishop-elect to the diaconate and the priesthood was read by the Rev. E. L. Parsons; the testimonial of his election by the House of Bishops by the Ven. Archdeacon Emery; of his confirmation by the House of Deputies by

the Rev. Harvey S. Hanson. At the close of the service a beautiful episcopal ring was presented to the newly-consecrated Bishop by the Rev. Alexander Allen on behalf of the clergy of the diocese of California, among whom he has labored for nearly twenty years—all of his ministry having been spent within this diocese. The ring is made of California gold after a design chosen and evolved by the Bishop himself in consultation with the Rev. Dr. Bakewell, who had charge of the whole matter of the ring.

NOW FROM PRIDE is born a daughter who possesses by inheritance the malevolence of her mother. She is Envy, and by the gnawing rust of continual distraction she destroys the minds of men. She is the worm because of whose bite health of mind sickens and falls into disease, soundness of mind rots into decay, rest of mind is abandoned for trouble. She is the guest who, after being lodged in her host's guest chamber, pulls down the hospitable shelter.—*Alain de Lille.*

NO MAN can live half a life when he has genuinely learned that it is half a life; the other half, the higher half, must haunt him.—*Phillips Brooks.*



RT. REV. LOUIS C. SANFORD,
Missionary Bishop of San Joaquin.

WORSHIP, IN CONNECTION WITH GENERAL CONVENTION.

EXTRACT FROM THE ANNUAL ADDRESS OF THE BISHOP OF CALIFORNIA
TO THE DIOCESAN CONVENTION OF 1911.

HERE was one feature of the General Convention, however, which to my mind revealed its heart action more than any other one. More than any other symptom of its tone and vitality was one which could have no place in the minutes and but little value, perhaps, as a passing item of news. In Cincinnati a departure was made from the usual custom at the opening service. Not to speak of other changes in the arrangements, which certainly enabled a larger auditory to participate in the service at which the opening sermon is preached, than could be provided for in an ordinary church building, the celebration of the Holy Communion was separated from that service and held in the early morning in the Cathedral. Only delegates to the General Convention were expected at that early service and the determining feature of the Communion was, it seemed to me, the solidarity of the convention in filling the Cathedral with our representative men at that early morning of self, of soul and body, was made. The peace and the convention. A true penitential introduction was found for all its sessions. A true Eucharist for all its blessings, a true offering of self, of soul and body, was made. The peace and the presence of the Sacrament were there to put the convention on its proper plane and in its sacred sphere. And the convention showed it all through, if indeed that celebration did not explain the spirit of the convention.

My heart's desire and prayer is, Brethren of the convention, that we take the significance of that fully into our hearts.

A New Song of Venite

That preparatory Holy Communion was not only the most precious part of the General Convention, it was a veritable parable for the Church and for us to take up. It was a sort of new national chant for a *Venite*—"O come let us worship." Other cries and calls are coming thick to the modern Church, and they are so loud and so insistent and so real and so worthy that their *Venites*, if we are not careful, will drown this profoundest one of all. We need to have an ear to hear them both for ourselves and our fellows.—O come let us serve, O come let us give, O come let us teach, O come let us preach, O come let us organize, O come let us legislate. Response and dutifulness to them all is a right demand upon Christian fellowship and Christian citizenship. It is no time for shirking them or for idling. We are bound to line up under such of their standards as we can. But if they or anything else dull our ears to that call to worship, "O come let us worship," it is as if everything in the human body were trying to function without the heart.

The call to worship is nothing more or less than the sounding a new rally in habits of Church attendance. That I believe is really the weak spot of the Church to-day. Not merely is the weakness one which exposes individual character to indifference or laxity in personal religion, but one which shows itself here and there most lamentably in the general sphere of the Church as an institution professedly existing for the uplift and guidance of mankind. Educational associations, for example, do not hesitate to claim that the Church has lost its hold on the religious as well as the moral training of the young. Socialists arraign the Church on modern indictments of practical departure from the principles of the Sermon on the Mount. Founders of new cults often explain their systems as devised to supply something the Church has failed to supply. Bewilderment is apt to ensue when there is a consciousness that there are phases of Church life and conduct which look in such directions. How to find the cause is not easy. Indeed there may be many causes requiring as many remedies. But one very potent cause is undoubtedly that so many Church people, not to say communicants, are Church people in every sense it may be other than as Church goers. Worship is a very small factor in their lives, almost a negligible quantity.

The constructive spirit is the only one at all promising in strengthening the present day defect of our Church system.

Remedial Interest a Necessity

A remedial interest is not an impatient one, far less a querulous or nagging one. The attention to this prime necessity should be hopeful and resourceful. We must believe that it can be remedied, and above all that it is of the very first importance to have it remedied and to give the whole matter instant and

constant effort. The student of true economics of course leaves much out of the account if he reckons waste of the capital in church buildings merely by a standard of Church goers, but we must not be surprised if a secular spirit asks, however, sinister the Scriptural precedent, "To what purpose is this waste?" The psychologist may have justification for a hasty generalization which ignores a distinct spiritual part in character needing the training and cultivation of worship as essentially as the mind needs the school, if he notes the neglect on the part of Christians themselves to avail themselves of that very spiritual education in worship. And so no experting of the question, "What is the matter with the Church?" by any outside investigation will, I believe, be as illuminating as just that simple understanding of the fundamental relation of worship as a habit to Church interest and cogency all along the line. You can have everything else as a show of Church strength without worship and it will be but a hectic bloom of Church health. You may have faithful worship without a good many of the signs of stir and promotion that have grown up around modern Church life and yet the health may be sound in all heart action. . . .

At a critical time of God's people of old, the prophet raised the question which went directly to the heart of the low tone and lassitude of their national religion.

Worship Should Have Precedence

"Why is the house of God forsaken?" Under our different conditions I believe that is the question back of all others just now that it behooves the Church, acting in its proper sphere, to try to answer with all its intelligence and might. The first concern of every pastor of souls is to get down to that single first duty and holy ambition to teach and lead their flocks to worship. This it seems to me can not be put too strongly as a personal, pressing cry for attention. It is a recall to a first principle of the ministry of Jesus Christ, because it is expressing a need of Christian character for its own worth to be at times irradiated with God's worth in worship—or literally in such *worship*—as for the flower to be flooded with the sunshine. If the priest can do other things, as he generally can, well and good. But let him never cease his labor, his care, and his diligence, according to his bounden duty to yearn from the bottom of his heart as a burning desire, and to follow it up in season and out of season in his preaching and personal shepherding and general administration to have those committed to his charge not forsake the services of the house of God. If the people are losing out of their lives the character growth of public worship they are simply losing some of the very fibre of their Church membership and so of their consciousness of Christ with them. Men and brethren, I beg you give this matter of so much moment the right of way. "Back to your altar" be our California clarion note all along the line!

THE UNIVERSITY OF THE SOUTH.

BY THE REV. W. S. CLAIBORNE.

Commissioner of Endowment.

THE South has no greater need than the extension of its existing facilities for higher education for the making of men. A great institution of learning cannot be placed upon a commercial basis, and be made self-sustaining. Without an adequate endowment a university cannot efficiently perform its true function, or expand the work for which it is designed.

The time is opportune for the development in the South of a great institution that will afford opportunities and facilities enjoyed by the largest and best institutions in America. A deep, broad, and inspiring foundation was made for university work when, forty years ago, the University of the South began its existence at Sewanee, Tenn., with nothing but the land that had been donated to it. It has developed and grown until it now has a plant valued at three-quarters of a million dollars, of which the buildings and equipment are placed at more than four hundred thousand dollars.

A high standard of scholarship has been uniformly maintained. Its students are accepted at Yale or Harvard and credited with the standing they have already received. A Rhodes scholarship at Oxford was won in 1907, and graduates of Sewanee who have undertaken advanced work at Harvard, Columbia, Johns Hopkins, and other universities are meeting with marked success. The requirements for admission to the college or the academic department of the university stand fully abreast of those of the best institutions in the North—fifteen "Carnegie Foundation" units, eleven of which are fixed

in Latin, English, mathematics, and history, and only four of which are elective, among Greek, Modern Languages, Science, etc. These standards are frequently in advance of many of the southern state universities, but may be met by the best schools of the South and have encouraged many schools to improve their courses. These standards have also found cordial acceptance by President Pritchett of the Carnegie Foundation. The large number of alumni who have attained distinction and success in professional and business life illustrates the character of the institution.

This great work has been possible only because the professors at Sewanee have been willing to sacrifice personal interests and material ambition. Its professors have gone there and remained to live and work in the university at practically starvation pay. Many years ago, when the institution suffered from the Reconstruction period, the professors decided to live on whatever the university earned, in order to save the institution. More recently Dr. B. L. Wiggins, the late Vice-Chancellor, was offered the presidency of two of the largest institutions in the South. He declined these flattering offers—chose Sewanee and fifteen hundred dollars a year because, as he told me, he believed his work was at Sewanee. Dr. John Bell Henniman of the department of English gave up a larger salary and came to the university for fifteen hundred dollars a year; though

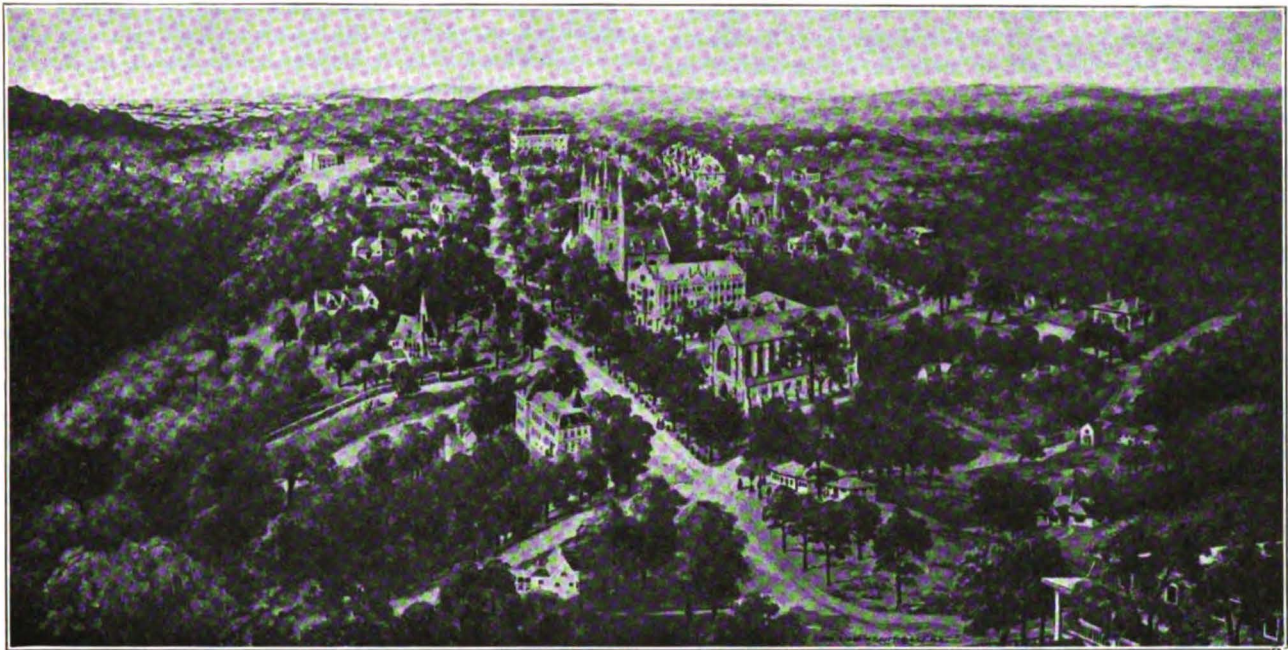
dollar endowment, the interest of which is to meet annual deficits, to enlarge the work, get more professors, and pay a living stipend. Fifty thousand dollars will endow a professorship, and six thousand dollars will endow a scholarship. We also need a gymnasium, which will cost fifty thousand dollars.

Who will help?

A POEM CONTAINING THE LORD'S PRAYER.

THE following verses, contributed by the Rev. George Thomas Lawton of Minneapolis, Minn., were found in manuscript on the body of a soldier on the battlefield of Charleston, S. C., during the Civil war. They were picked up by some stranger, who never found out who the writer was. It will be noted that the concluding phrases of the second line in each couplet when put together form the Lord's Prayer, according to the Prayer Book version. There is no title to the poem.

Thou at the mercy seat our soul doth gather
To do our duty unto Thee—*Our Father*
To whom all praise, all honor, should be given;
For Thou art the great God *Who art in Heaven*
Thou, by Thy wisdom, rulest the world's whole fame,
Forever, therefore, *Hallowed be Thy Name,*
Let nevermore delay divide us from
Thy glorious face, but let *Thy Kingdom come,*



VIEW OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.

afterwards elected president of a large college, he declined, in order to stay at the University of the South. Bishop Gailor was elected rector to one of the largest churches in Chicago, but he declined and chose the University of the South, where he was professor and chaplain, with eight hundred dollars pay. He was afterwards elected Bishop of Georgia, and declined, preferring Sewanee and his work there. Bishop Quintard sacrificed everything he had to build up the institution, of which he was the second founder. Bishop Guerry of South Carolina was called to Calvary Church, Pittsburgh, to a large church in Chicago, to St. Paul's, Richmond, Va., and to a large church in Charleston, S. C. He declined all these offers in order to stay at Sewanee.

The spirit of sacrifice and this work of devoted loyalty have been going on year by year, and now the time has come when the institution has proven itself and stood the highest tests for people of means to support it. We have a number of eminent alumni, such as the two senators of Mississippi, Williams and Percy; Dr. Manning of Trinity Church, New York; and Dr. Gorgas, who has charge of the sanitary conditions of the Panama Canal Zone.

Sewanee should be aided. It is the only Church university in America. It is determined to make the fight and let the Church know the financial condition and needs of its university. It is a Church institution in every sense and belongs to the Church. All its property is held by the Church.

A committee of Endowment has been appointed, consisting of Mr. A. C. Leigh, Rev. W. S. Claiborne, and Rev. A. R. Gray. The Board of Trustees have determined to raise a two million

Let Thy commands opposed be by none
Let Thy good pleasure and *Thy will be done*
And let our promptness to obey be even
The very same *On earth as it is in Heaven.*
Then for our souls, O, Lord we also pray,
Thou wouldst be pleased to *Give us this day*
The food of life wherewith our souls are fed,
Sufficient raiment and *Our daily bread;*
With every needful thing do Thou relieve us
And of Thy pity *And forgive us*
All our misdeeds, for Him whom Thou didst please
To make an offering for *Our trespasses,*
And forasmuch, O Lord, as we believe
That Thou wilt pardon us *As we forgive*
Let that love teach, wherewith Thou didst acquaint us,
To pardon all *Those who trespass against us,*
And though sometimes Thou find'st we have forgot.
This love for Thee, yet help, *And lead us not*
Through soul or body's want to desperation,
Nor let earth's gain drive us *Into temptation,*
Let not the soul of any true believer
Fall in the time of trial: *But deliver*
Yea, save them from malice of the devil,
And both in life and death keep *Us from evil*
Thus we pray, Lord, for that of Thee, from whom
This may be had, *For thine is the kingdom*
The world is of Thy works, its wondrous story,
To Thee belongs *The power and the glory,*
And all Thy wondrous works have never ended,
But will remain *Forever and forever.*
Thus we poor creatures would confess again
And thus would say eternally, *Amen.*

"KEEP THOU an open door between thy child's life and thine own."

ARCHBISHOP PLATON AND CHURCH UNITY.

By CLARENCE C. CLARK, PH.D.

ONE of the most significant events of the year in the diocese of Pennsylvania will be the address to be given in Philadelphia at the end of February by his Grace, the Most Rev. Platon, Russian Archbishop of North America and the Aleutian Islands. The address is under the patronage of Dean Groton and the faculty of the Philadelphia Divinity School. The Church Club and the Clerical Brotherhood have associated themselves with Dean Groton, in order to manifest a diocesan appreciation of the Archbishop's visit, and to bring every parish to some realization of the vital issues that are concerned. The Archbishop's subject is "Christian Unity." The address is fixed for Monday evening, February 27th, in the rooms of the Church Club.

Archbishop Platon is a Russian. Those who are not familiar with the history of the Holy Orthodox Church in America will naturally think that the establishment of the see in New York—the Cathedral of St. Nicholas—is in consequence of the full tide of immigration during recent years. That is partially true. The Holy Orthodox Church has moved—contrary to the westward course of empire—toward the Atlantic from the Pacific seaboard. The Eastern Church, established in Alaska, spread over a wider territory, after the purchase, until it became necessary, for convenience of government, to locate the *siege central* in San Francisco. It became again necessary, a few years ago, to make further provision for parishes rapidly increasing through immigration. New York then was chosen in place of San Francisco. Alaska now has its own Bishop, and the Most Rev. Platon is the guide of the hundred and twenty-five parishes scattered through Canada, the States, Alaska, and the Islands.

Archbishop Platon was elevated to his present rank in 1907, and at that time was sent from Russia to New York. He was born in the south of Russia, in the diocese of Koursk, February 26, 1866. His father was a priest in active duty in that diocese, and the son made his ecclesiastical preparation in the diocesan seminary. He was ordained in 1887, and at once began parish duties. But the early death of his wife led him to the monastic vow. The Orthodox priest, in giving over secular life, gives up also his secular name; and thus the priest Porphyry Feodorovich Rojdestvensky became the monk Platon. The young monk entered upon preparation for a scholar's life, and settled for study in the Seminary of Kieff, an institution renowned for its wisdom and revered for its inculcation of piety through all the countries of the Eastern Church. In 1896 the faculty of the seminary raised him from the student rank to that of *docent* in the department of moral philosophy; and in due order he advanced to the higher ranks. His work, *The Ancient East in the Light of Divine Revelation*, brought him, in 1898, the degree of Master of Divinity. He continued his professional lectures, while performing the duties first of inspectorship and then of rectorship of the seminary. He was consecrated Bishop in 1903, and Archbishop of North America in 1907. In the interval he was a member of the second Duma, sitting, politically, on the "right."

A devout monk, a great scholar, and a statesman—characteristics of these three are combined in the person of the Archbishop. Yet the monk, the scholar, and the statesman work with singleness of aim because piety is the current that vitalizes each. However flattering such a title and position might be, nothing but genuine devotion could lead a scholar to surrender cloistered silence for the hardships that must be endured in careful oversight of those hundred and twenty-five widely distributed parishes. His life is a journey that never ends, full of discomfort and, in places, of danger. Besides the physical strain under which a less robust constitution must soon be impaired, there is the subtler and sharper pain that twinges mind and heart. For his is the difficult task of guiding a fervent people who have not yet unlearned feudal devotion and reverence, and who find themselves aliens in a self-complacent society. All that the transplanted Slavs had learned to cherish and revere they find, practically, and for the greater part, openly, disregarded in the new environment. They have been trained to courtesy, and taught that it is Christian; they find it set aside as mere incompetency for "getting ahead." Humility passes for stupidity; and contentment with one's lot for utter atrophy of the perceptive and acquisitive faculties. They find that their whole ideal of life is laughed at by progressive thousands as a folly long ago exposed, a mediæval survival.

These thousands point the immigrants to the goal of material accumulation, of individual success. From that glamor these sheep are to be guarded.

The Archbishop's task is one easy in theory, but in practice difficult. He would hold fast every communicant of his Church in the belief that, after the attainment of wealth and position and power, the individual is still restless, in search of something more; and that nothing can satisfy man's endless desire save the infinite riches of the Spirit. These riches are as accessible to the peasant as to the proprietor. Tireless endeavor after rustless treasure is the strenuous effort the Archbishop enjoins. He is quietly working against the popularly acclaimed gospel of Tolstoi, and is preaching a higher Gospel. He holds up a nobler ideal than the material equality of socialism—namely, the "moral equality of men." He teaches that there is an approbation less fallacious than the whooping and truckling to success—the voice of conscience; that self-respect is a finer thing than fearful and mercenary adulation. The Archbishop's task is to keep his people "satisfied, laborious, and happy, taught to seek and to recognize the happiness that is to be found by virtue in all conditions; in which consists the true moral equality of mankind and not in that monstrous fiction which, by inspiring false ideas and vain expectations into men destined to travel in the obscure walk of laborious life, serves only to aggravate and embitter that real inequality which it never can remove, and which the order of civil life establishes as much for the benefit of those whom it must leave in a humble state, as those whom it is able to exalt to a condition more splendid, but not more happy."

It is the Archbishop's share of the fervor and devotion that is the treasure of the Orthodox Church, that leads him to earnest and sympathetic consideration of religious unity. Estrangement, pride, intolerance, seem to him impious. His views, if they have rightly been apprehended, seem to be that any union must be organic and spiritual, not mechanical and formal. There must be the unity of a body made up of diverse members with diverse functions—the unity of life; as a tree, for example, is a unit, though its roots, bark, leaves, flowers, and fruit are diverse in form and function: or as a symphony is a unit of majestic harmony to which each varying note contributes, be it of string, wood, or brass. The attempt to make uniform all these varying and contributory elements would end by destroying the organism; and would be as futile as the efforts to supplant the diverse tongues of men by one artificially constructed language. Languages, national and racial differences, are no real hindrances to mutual sympathy and help. So outward differences of worship and varying intellectual explanations of what is transcendent are no real bar to union; for there is the deeper and inward unity of spirit which is the bond of peace. Advance toward true Christian brotherliness is to be made through realizing that unity of spirit.

Perhaps it is not amiss to end this notice of the Archbishop with sentences from one of his addresses. They were suggested by meditation upon the Incarnation:

"Humility is the blood of the Christian organism. Drained of that blood, the bodily members fail of their power and functions. It is the mark of the Christian. It is the force through which man triumphs over himself and over all the world. Is not that victory over self man's true exaltation? It means the presence of the Spirit in mighty power; nothing else can bend our pride and make us servants of men, 'as the filth of the world.' We know what passion and storm are raised by injury and insult. And we know also what power is needed to calm that storm and banish desire of revenge. Is not that man truly heroic who forgives his enemy, and holds him as a brother? In that triumph over self there is more heroism than is displayed in deeds of war."

THE MAN who would influence others for good must be ready to deny himself for others. He must realize that "it is more blessed to give than to receive." The person who is cheerfully sacrificing for others is sure to win their affection and love. If we live only for self and selfish interests, we will do no good as we pass through the world. We make a tremendous mistake when we fail to labor for the happiness of those with whom we associate. Every time we make those about us happy and better, the world is brighter to us. When the whole world is dark and gloomy to us, when everything about us goes wrong, it would be well to look inward. The trouble is on the inside and not on the outside. Such as we give to the world, it usually gives back to us. If we will only keep ourselves right with God, we will find no necessity for fretting ourselves because of evil doers.—*Gospel Advocate*.

"TO EASE one another's heartaches is to forget our own."

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

FROM the last annual catalogue of Nashotah House we make the following very interesting excerpt concerning the teaching in sociology:

"Lectures and Reading: Two hours a week throughout the year.

"Never before were such splendid opportunities open to the clergy, but in order to take advantage of them intelligently, some knowledge of the social process is necessary. It is becoming more and more clearly understood that such a course in social work is but a more scientific application of Pastoral Theology.

"The aim of this course is to provide instruction in Pure and Applied Sociology. The nature of the social process is examined in the light of the conjunction of interests and the conflict of interests, together with the reaction between the individual units constituting society. The solution of the problem is found in the application of the social gospel of our Lord. Special stress is laid upon the power of the Church to emphasize generic human interest as a basis of real fraternity, by insistence upon the presence of God in His world.

Text-books and books of reference: Ward, *Pure Sociology*; Small, *General Sociology*; Ross, *The Foundations of Sociology*; Lock, *Charity and Social Life*; Ede, *The Clergy and Social Service*; Peabody, *Jesus Christ and the Social Question*; Gladden, *Applied Christianity*.

TIMES CHANGE—ALSO RAILROAD POLICIES.

Winston Churchill's indictment of the Boston & Maine railroad in New Hampshire politics has borne fruit. The old regime has passed. The new administration has adopted a new platform. The purely political attorneys have been discharged, the regular local attorneys are retained only on condition of refraining from participation in politics, even in their individual capacity. Nothing will be given to any public officer to influence him in the performance of his duty. The lobby has been done away with. This is the platform which President Mellen lays down, and the *Outlook* is convinced from President Mellen's speeches, from correspondence which has been made public, and especially from its knowledge of the high character and determination of Mr. Rich, the new head, that the company has every intention of living up to this platform. In taking this stand it is to be commended, not merely for a moral action, but for very excellent business common sense. The railways, as well as other great industrial corporations, are beginning to find out that secrecy and corruption do not pay, and that publicity and action in the open do. This new attitude of the Boston & Maine toward New England politics is one of the fruits of the consolidation of the New Haven system and the Boston & Maine. But the people of New Hampshire will not enjoy this fruit, as the *Outlook* declares, unless they also do their part to protect and cultivate it.

FREE MUSIC FOR SCHOOLS AND HOSPITALS.

Among the conditions named in the form of contract approved by the New York Board of Estimate for granting the right to the New York Cahill Telharmonie Company to distribute music by electric wires is a provision that the company shall, when directed by resolution of the board, furnish free music in any or all of the free wards of Bellevue and Allied Hospitals, situated in a portion of the city for which a franchise is granted. It is also provided that upon application by the Board of Education, the Board of Estimate may direct the Telharmonie company to install in the assembly halls in public schools within the franchise territory the apparatus for hearing the music at one-half the usual rate. The apparatus once installed, music is to be furnished at one-half the usual rate. Not more than ten schools need be equipped by the company in any one year, except where a school is situated within a block bounded by portions of streets or avenues in which the company has its wires. In such case the company shall equip the school with the necessary apparatus on notice from the board.

American cities are beginning to appreciate that public franchises have a value for which the local authorities may very

properly demand an adequate return, and notions about what constitute an adequate return are rapidly changing for the better.

MUNICIPAL DENTAL CLINICS.

Cologne, Germany, according to the report of an officer of the London county council, has about 70,000 elementary school children and one school dental clinic, which was established by the town council in 1908 at a cost of about £1,100. The maintenance costs between £1,200 and £1,300 a year. The director is a part-time officer only, but his assistants devote their whole time to the duties of the clinic. The staff comprises the director, two assistants, two sisters (Augustinian nuns), and there is also other technical and general help of an inexpensive character. The hours of work are from 8 to 12 and 3 to 5 in summer, and 9 to 12 and 2 to 5 in winter. The scheme of admission is for the director to request a headmaster to send twenty or thirty children shown by the school doctor to be suffering from very bad teeth to the clinic on a certain day in groups of six and at different hours. No child is thus sent, however, without the parent's permission.

The work done by the Cologne clinic from May 22, 1908, to the end of May, 1910, was represented by 7,322 child patients and 524 adults. Out of the 7,322 children only 173 had a healthy set of teeth. Treatment is free, but a charge is made for anaesthetics in all but necessitous cases. A tooth brush is presented by the clinic to each child who comes regularly for treatment and thereby shows appreciation of the value of a good set of teeth.

"AN INCOMPREHENSIBLE FELLOW."

"An incomprehensible fellow, that Louis D. Brandeis, the *California Weekly* declares. For why should a great lawyer despise fortune, eschew the smart set, live in a flat furnished with twenty-year-old wedding presents given by friends to set the young people up in housekeeping, when, by hearing the call of duty coming from the same direction that comes the big fee, he could become a millionaire as well as not, and live abroad half the time off the earnings of his industrious and poorly paid professional underlings; in short, be a gentleman among gentlemen? "An incomprehensible man, but a man who is opening the way whereby other men, of great abilities and professional skill, may see the interests of the poor as ably supported at the bar of justice as the interests of the rich, the public interests as well protected as special interests. Honor to Brandeis! Such a splendid example of unselfish service cannot fail of inspiring many imitators."

MUNICIPAL SKATING RINK AND COASTING GROUND.

Dubuque's city council has voted to establish a free municipal skating rink and coasting ground. The rink will be located in the harbor, which is within five minutes' walk of the business center of the city. Light will be maintained and there will be shanties where skaters may go to adjust their skates and get warm. Suitable hills will be selected where coasters may enjoy themselves without danger and always with proper police supervision.

IN THIS COUNTRY, although the chasm between organized labor and religion is not nearly so deep or wide, the report of the National Council of Congregationalists declares, yet like every other tendency in American public life, the breach may develop far more rapidly. The overtures which the churches are now making may be, therefore, somewhat in advance of the ruder awakening which might have awaited them had they been delayed much longer.

"The American Episcopal Church led the way, twenty-three years ago, by founding the Church Association for the Advancement of Labor in 1887, and also by introducing the Christian Social Union, which had been founded at Oxford in 1889. The movement thus privately initiated within the Church has long since become the recognized function of its ecclesiastical organization. The Lambeth Encyclical of 1908 recommended that a committee for organization for social service should be a part of the equipment and work of every diocese, and, so far as possible, of every church. Several diocesan commissions on social service are effectively at work and meet in joint conference annually. At the General Convention held in Cincinnati its Commission on the Relations of Capital and Labor joined these diocesan commissions in holding a social service mass meeting for conference on the social and civic conditions of the country."

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.

DR. M'KIM ON THE CHANGE OF NAME.

To the Editor of *The Living Church*:

DR. M'KIM has placed us all under obligations by his review of the debate on the change of name. He has given us a summary of the position of what he calls the Protestant school in our Church at the present time. It is therefore of considerable importance to examine that position with care, and this I beg to be permitted to do, point by point, as fully as the limitations of space permit.

But first of all, it is necessary to call attention to the fact that he is fundamentally mistaken in not discriminating between the measures proposed by the Round Table conference and all other propositions that have been put forth for a change of name. The arguments may or may not have been the same; the thing itself is radically different. And speaking for myself I may be permitted to say that from the very beginning of my correspondence with Mr. Morehouse, and throughout the conference itself, I insisted that the character of our Church as affected by the Reformation should be maintained and clearly set forth. I therefore beg Dr. McKim to read what I have to say as coming from one who has always been and still is in sympathy with his desire to conserve the principles of the Reformation "as this Church hath received the same."

With reference to his first three points, it is only necessary to say that, conceding his claim that (1) the name Protestant Episcopal was seriously and deliberately adopted, and (2) was not "concocted" at a conference of three clergymen in Maryland in 1780, and (3) that the Church of England was recognized as Protestant (in some sense which he does not define) by her leaders during and after the Reformation, the question is not thereby closed, but remains an open one, to be decided in the light of the living present.

His next point is that some one said, "It is no longer necessary to emphasize our Protestantism"; and his reply is, so long as the Church of Rome continues to proclaim her false, unscriptural, and uncatholic doctrines, we should not "cease to bear witness for the pure Catholic doctrines of the primitive Church"; and further, it is also necessary to "witness to the doctrines which were vindicated at the Reformation" and which are "assailed by a vigorous and increasingly numerous body of men in our own communion." But surely legislative measures are entitled to be judged on their own merits and not to be prejudiced by irrelevant arguments which some individual advocate may bring forth in their favor. As will appear below, the Joint Resolutions accompanying the proposed change of name, and which receive but scant attention from Dr. McKim, explicitly and in terms undertake to define our attitude towards Rome and the Reformation.

Furthermore, there is a question of the best and most effective way of combating the errors of Rome and of Romanisers in our own communion. I undertake to say that Dr. McKim will find in the Joint Resolutions (which have been accepted by the so-called "Catholic" party with substantial unanimity) much more effective weapons against extreme statements made by extreme men of that school than the mere word "Protestant" on our title page. And so far as Rome is concerned, I submit that the only effective answer to Rome is not Protestantism, but genuine Catholicity; that one extreme is the worst possible answer to another extreme; and that the overdone principle of corporate authority is best met, not by the equally overdone principle of individualism, but by the union of the two for which our Church stands, and which the word Protestant, whatever it may mean, certainly does not denote, Dr. McKim to the contrary notwithstanding. Let him ask any number of his Protestant brethren for their understanding of the word Protestant, and report to us how many of them define it as he does, "witnessing to pure and primitive Catholicity."

On his own confession, the word Protestant on our title page has not put a quietus either on Rome or Romanisers. That at least suggests that the Protestant school may be ineffective through partisanship.

If I have any understanding at all of the Round Table conference and its measures, the idea is not to oppose Protestantism except in so far as Protestantism is wrong or inadequate and one sided. It is not that we would undo the principles of the Reformation in the Church of England, but that we would unite the principles of Protestantism, in so far as we believe in them, with the Church as a whole. We believe that this needs to be done and that now is the time to attempt it. We believe that the word "Protestant" should be dropped, not as a compromise, but as itself misleading; partly true, partly untrue, partly vague. Dr. McKim, in raking over the debate

with a fine tooth comb, managed to overlook the very important point made by Mr. Pepper, that the word Protestant, while denoting some things we believe in, connotes also some things which we do not believe in.

The word, it may be well to state, had its origin ecclesiastically when it was employed to denote the protest of the Lutheran minority at the Diet of Speyer, in 1529, against the act of Charles V. in revoking the Edict of Tolerance issued in 1526. It came into general use as meaning anti-papal. Bishop Jeremy Taylor used it to denote also anti-Presbyterian. In a general way it stands for the Reformation. But no one can deny that it has come to mean opposition to Catholicity as well as opposition to Rome. It stands for the right of secession from the historic Church and the setting aside of the historic ministry. It stands for the right of Christian men to organize along the lines of propagating some special and narrow interpretation of Christianity, as Calvinism, or Arminianism. It embraces the right of private judgment not qualified by the collective Christian consciousness. It usually repudiates (though not always, and this adds to the confusion) sacramental grace. It is largely identified with the principle of justification by faith, which it interprets in a narrow and individualistic manner. In fact, it has nourished and still nourishes the principles of individualism. And Dr. Newman Smyth but states the simple fact when he says, "We might here take to ourselves the Pope's phrase and say of our destruction of the oneness of the Church, that it is 'the synthesis of all heresies.' At least, it is the consummation of the losses of Protestantism."

Does the word Protestant, then, represent our position? Is it not a fact that it is largely responsible for the prevailing notion that there are only two ecclesiastical positions, the one Roman, the other Protestant? Dr. McKim would prefer being buried with Protestantism to being buried with Romanism. But why be buried at all? Are we dead?

Dr. McKim next takes up the point urged that "Protestant" has changed its meaning and now denotes a kind of go-as-you-please religion. Does he deny that it has changed its meaning? Not at all, only he thinks that "it is poor logic to argue against the use of a great and noble word because it has been abused." No one is proposing to do away with the word altogether. We only object to using it where it does not describe what we are talking about or where it causes our own position to be misunderstood. But it is important to notice that the word *has* changed its meaning. The protest at Speyer in 1529 was also an appeal, at least in part, "to the next free general council of Holy Christendom," that is, to Catholicity. But Protestantism has certainly drifted from that meaning.

And it matters not what was the use of the word by the Anglican divines of the Reformation period. The point for us is, What does it mean now? And I beg to call attention to the words of Canon Henson, who, I believe, has never been accused of Romanising tendencies: "It is hardly too much to say that by 'Protestant,' apart from the notion of opposition to Romanism, Jeremy Taylor meant those very qualities of the National Church which are most offensive to the 'good Protestant' of contemporary agitation. If we deprecate the use of the term as descriptive of the Church of England, it is certainly with no design of derogating from the greatness of Protestantism, with no reflection on the older usage of English Churchmen, with no desire to claim for the Church of England any other character than that which is assumed in the Prayer Book. Our sole reason is to secure lucidity and to escape the numerous confusions which have arisen from no other cause than lack of lucidity." He adds, referring to those very Anglican divines of whom Dr. McKim makes so much, "modern controversy has rendered the language which they used open to certain misconstructions which then had no likelihood."

Dr. McKim next combats the proposition that the use of the word Protestant has caused our origin to be put down with those Churches originating in the sixteenth century. I submit that the use of the word by divines in the eighteenth century does not set aside the fact of the word's understanding to-day. I respectfully refer him to the definition of "Protestant" in the Century Dictionary as "a member or an adherent of those Christian bodies which are descended from the Reformation of the sixteenth century"; and to the widely prevalent notion that our Church was found by Henry VIII.

But, we are assured, the dropping of the word Protestant would make a wider breach between our Protestant brethren and ourselves and hurt, not help, the cause of Church unity. Our Protestant brethren would see in this change the triumph of the anti-Protestant party.

Did Dr. McKim, I beg to enquire, when he put that question to some of his Protestant brethren, read and explain to them the Joint Resolutions? And even if our action be for a time misunderstood, must we refuse to act for cause, for fear of being misunderstood? An able Protestant clergyman to whom the Joint Resolutions were submitted, and who was asked how such action would be regarded, thought that we might be misunderstood by people in general, but not by educated men, and added, it is educated men you have to count on when it comes to the question of Church Unity.

One notes with regret that Dr. McKim speaks contemptuously of the Cardinal's point that if we are Catholic we ought to call

ourselves so, but when it comes to some of his Protestant brethren, lies down flat and permits them to walk right over him. Nothing could be less true to the genius of Protestantism as witnessing to the truth than that attitude. And, What has become of the "Double Witness" of the Church? We had as well face the question whether there is or not any fundamental difference between our position and that of the Protestant denominations in general. It is our duty to find out our position, if we don't know it, and then declare it, sympathetically but fearlessly.

The simple fact is, that dropping the word Protestant will not only give us an opportunity to make our position clear, but that thinking Protestants by the thousand everywhere are realizing the need of that very thing we stand for and which is obscured by our continued use of the word Protestant. What is the significance of such books as *Passing Protestantism and Coming Catholicism*; of Sabatier's *Religions of Authority and the Religions of the Spirit*? Within the past few weeks a highly cultivated gentleman of one of the Protestant communions expressed to me the conviction that Protestantism could not, on its present sectarian basis, meet the advance of the Roman communion. Are not these things "signs of the times"?

Furthermore, Dr. McKim does not seem to have taken "Church Unity" as inclusive of the whole Church, but only of Protestantism. But must we not keep both in view? And is not the word Protestant just as objectionable on the one side as the word "Papal" would be on the other?

I am myself forced to the conclusion that, not only does our use of the word Protestant convey to others the notion of a sectarian position as ours, but that it blinds its defenders within our own communion to the larger vision of the present day.

Dr. McKim then proceeds to pay his respects to the claim that the present title of our Church is an obstacle to the growth of the Church in our western states and in the foreign fields. His reply is, first, that the Presbyterians, for example, gain converts from the foreign-born elements of our population. So far, good. But suppose that there were persons among these who wished to know if there were not a Church that mediated between Romanism and Protestantism, that offered them liberty of conscience and evangelical religion without breaking with the Church of the past? Or, if no one of them had such desire or even knew enough to think of such a thing, what is the objection to offering them such a Church? Does Dr. McKim wish the Presbyterians to get them all?

And why belittle and ridicule the objection from foreign lands? Bishop Brent's plea that the elimination of the word "Protestant" "makes all the difference between success and failure in the Philippine Islands" is brushed aside on the ground that "the Bishop's avowed policy is to abstain from missionary work among the Roman Catholic population." But, not to speak of the fact that the Bishop might change his mind some day, or that some other Bishop might in the future pursue a different policy (which, it is fair to presume, would be far more to Dr. McKim's liking), is that any reason why the actual position of our Church should be obscured, why its light should, to that extent, be hid under a bushel?

And why reduce the earnest pleas and protests (why should not Protestants respect protests?) of the Bishops of Mexico and Cuba to "a feeble whisper"? But the "still, small voice" may be the voice of God. It is a remarkable fact that precisely where our Church is working alongside the Romanists in foreign lands, there it happens, in the good providence of God, that the distinctive position of our Church shines out most clearly.

Moreover, what has Dr. McKim to say to this?

Just one week after the publication of Dr. McKim's letter, the following item of Church news appeared in the *Churchman*, under the heading, "Religious Conditions in the Philippines":

"Some interesting sidelights on the conditions of the Philippine Islands are to be found in the report of the agent of the American Bible Society at Manila for the current year. In order to further the sale of Bibles, the society's agent says, 'Many wrong impressions have to be overcome. It is explained to the people that the practical difference between what they understand as the Protestant and the Roman Catholic Bible is largely a matter of exegesis.' More significantly still, the report says, 'we use and urge the use of the term Evangelical, as against the ordinary term Protestant, and believe that Christianity has lost much by submitting to the term Protestant, for, after all, there is a good deal in a name. So we are Evangelical. The Bible is Evangelical. The labors we are doing are Evangelical. This appeals to the people.'"

Has the American Bible Society joined the conspiracy to undo the principles vindicated at the Reformation?

But not content with thus belittling the plea of workers in those lands, Dr. McKim would have us regard those Latins as unworthy of regard alongside the "scores of thousands of the Church's children in America," whom we are proposing to "alienate." We do not propose to "alienate" our own people at home. We are trying to convince and convert them; but we think that "they that are strong ought to bear the infirmities of the weak." Dr. McKim seems to me, in his contemptuous allusion to those Latins, to come perilously near incurring the warning of our Lord against those who could put a stumbling block in the way of those "little ones" that

believe in Him. Let us beware how we refuse to heed the lessons brought to the Church at home from the foreign field, no matter how humble the source.

Dr. McKim reserves for the last the only argument for which he has even a qualified good word, "the seeming (*sic*) eirenic character of the proposal." He is moved to reject that on the ground that it involved for his party the surrender of a substantial asset in the word Protestant, while the Catholic party are only, as he sees it, "to cease agitation"; and "of that there was and could be no guarantee."

But it is here overlooked that in return for the word Protestant there was offered the equivalent of an explicit statement of our Church's acceptance of the English Reformation as its results are enshrined in the Prayer Book—the Prayer Book as we have it and not, as Dr. McKim's letter would lead the unwary to imagine, the First of Edward VI.; the Bible as the only rule and standard of Faith; and personal liberty of thought (so dear to all Protestants and all honest men) up to the very point of denial of the Catholic Faith itself—a needed qualification which Protestantism fails to secure.

Furthermore, Dr. McKim not only overlooks the pains taken to guard the rights of his school within the Church, but he seems entirely to ignore that there may be other schools of thought in the Church which are entitled to rights equally with his own.

But this answer, point by point, to Dr. McKim, is the very least of what ought to be shown. It might be conceded that he had satisfactorily met every point in debate made by those favoring this movement. The main thing is, that he has not met and has not tried to meet the movement itself. The advocates of a movement in Church or state are but as bubbles on the surface of a river, carried along by it, calling attention to it, but not causing it. For years there has been a partisan movement in our Church, or what seemed to many of us a partisan movement, favoring a change of name. But a new thing has come to pass. It was "put up to" the "Catholic" party to make "Catholic" mean comprehensive and to adopt a platform which should unequivocally pledge them to the results of the Reformation in the Church of England, and to stand squarely on the Quadrilateral; thus uniting two if not three parties which had been steadily fighting each other. The proposition was accepted in good faith by the editor of THE LIVING CHURCH and endorsed by representatives of different schools of thought, and put before the convention. The fact of such agreement so impressed the convention that the measure was voted for by a large numerical majority, after a three days' debate marked by unexampled courtesy and harmony of spirit. We may be mistaken in detail, but we do not think we are mistaken in spirit. And we cannot help being confirmed in this by the simple fact that, up to this time, no plan has been offered as a substitute. Nay, there seems to be, so far, no recognition on the part of those I must regretfully speak of as our opponents, of the existence of the problems we have set ourselves to solve: the bringing about of a more complete and effective unity among ourselves; the declaration of principles which are needed for the unification of the whole Church; and the bringing of the permanent results of the Protestant Reformation into harmony with the whole of the Church's past and with the ethical and sociological needs of the day.

How long will a part protest against the whole?

Atlanta, Ga., January 31, 1911.

C. B. WILMER.

CAROLINE DIVINES AND ANGLICAN THEOLOGY.

To the Editor of *The Living Church*:

PLEASE allow me space to finish out the catena of Caroline authorities on Confession. The divines from whom I quote are those in whose writings Dr. McKim declares that the peculiar doctrines and practices of Catholics "find no support." We have examined further the witnesses summoned by Dr. McKim with the following results:

BISHOP ANDREWES: In his U. S. notes on the Prayer Book, commenting on the words in the Exhortation in the Holy Communion office, "that he may receive . . . the benefit of Absolution," Bishop Andrewes says: "It is most expedient that this be read to induce the people that they bethink themselves of the sovereign benefit of absolution by their penitent confession." Note the strong language: not only to give the people the opportunity for confession, but to induce them (*Minor Works*, p. 155).

Again: In his sermon, "Of the Power of Absolution," he says of St. John 20: 23, "The order is this, that 'ye remit' standeth first, and 'are remitted' second. . . . For the judge sits on earth; the Lord follows His servant, and whatever judgment the servant gives here below, that judgment the Lord ratifies above" (*Sermons* Vol. V.), The whole of this sermon should be read. It is a powerful exposition of the Catholic doctrine of absolution. It was preached before the king and made a profound sensation. Those who heard it understood its teaching to be "that contrition, without confession and absolution, and deeds worthy of repentance, was not sufficient" (*Sydney's Letters*, II., 185).

BISHOP COSIN: See below for his visitations article on Confession (*Works*, II., p. 11). In 1626 he published, with the official

sins' ('*si inveniat peccata*'); for if he be not troubled with sin, what needs either confession or absolution?

"Venial sins that separate not from the grace of God need not so much to trouble a man's conscience. If he hath committed any mortal sin then we require confession of it to a priest, who may give him upon his true contrition and repentance the benefit of absolution, which takes effect according to his disposition that is absolved. . . The truth is, that in the priest's absolution there is the true power and virtue of forgiveness, which will most certainly take effect, 'unless an obstacle is imposed,' as in baptism" (Cosin's *Works*, Vol. V., p. 163).

Says BISHOPS BRAMHALL in regard to the *Objective Presence*: "We find no debates or disputes concerning the Presence of Christ's Body in the Sacrament and much less concerning the *manner* of his Presence, for the first 800 years."

"The first doubt about the Presence of Christ's Body in the Sacrament seems to have been moved not long before the year 900" (Bramhall's *Works*, Vol. I., pp. 9-11).

"Abate us Transubstantiation and those things which are consequents of their determination of the manner of Presence and we have no difference with them" (Romanists) "in this particular" (Bramhall's *Works*, Vol. III., p. 165).

And again COSIN: "I cannot see where there is any real difference betwixt us" (with Romanists) "about this Real Presence if we would give over the study of contradiction, and understand one another right." "So have I heard my Lord Overall preach it a hundred times" (Cosin's *Works*, Vol., p. 155).

"Yet our faith does not cause or make that presence but apprehends it as most true and really effected by the word of Christ. And the faith whereby we are said to eat the Flesh of Christ is not that only whereby we believe that He died for our sins (for this faith is required to suppose and precede the sacramental manducation) but more properly that whereby we believe these words of Christ, "This is My Body" (Cosin's *Works*, Vol. IV., p. 171).

OLIVER DOW SMITH.

St. James' Rectory, Grafton, N. D., Feb. 1, 1911.

[Several other letters of like import to the foregoing are at hand, but space precludes citing these quotations further.—EDITOR L. C.]

THE GRACE CHURCH CONFERENCE

To the Editor of The Living Church:

IN view of a number of inaccurate statements which have appeared in the press during the last month in reference to a conference which was held in New York on December 16th last, I have been directed, as secretary of that conference, to send to you the following statement of what transpired.

During the sessions of the General Convention at Cincinnati an informal conference was held by certain delegates attending the General Convention and representing nineteen dioceses. Believing that the Protestant character of the Church was seriously threatened, this conference empowered its chairman, Rev. Dr. Stires of New York, to appoint a committee of five to take preliminary steps towards organizing a movement to protect the historic position of our Church. In the exercise of this authority Dr. Stires appointed the following committee: Rev. William M. Grosvenor of New York City, Rev. Roland Cotton Smith of Washington, D. C., Rev. Theodore Sedgwick of St. Paul, Minn., Mr. George F. Henry of Des Moines, Iowa, and Mr. Roland S. Morris of Philadelphia.

Prior to the adjournment of the convention this committee organized by the election of Dr. Grosvenor of New York, as chairman, and Roland S. Morris, as secretary and treasurer. After consultation among the members of the committee it was decided to call a meeting of those in sympathy with the object of the original conference to be held at the rectory of Grace Church (the use of which was kindly tendered by the present rector of Grace Church), in New York City on Friday, December 16, 1910, at 2 o'clock. Those present were: Rev. William M. Grosvenor, Rev. Leighton Parks, Rev. Charles L. Slattery, Rev. Ernest M. Stires, General W. W. Skiddy, and Mr. Hamilton Wright Mabie, all of New York; Rev. Reese F. Alsop of Brooklyn, N. Y., Rev. George William Douglass of Tuxedo, N. Y.; Rev. Carl E. Grammer, Rev. John B. Harding, Mr. Francis A. Lewis, Mr. Roland S. Morris, all of Philadelphia; Mr. J. N. Carpenter of New Brunswick, N. J., Mr. William D'Olier of Burlington, N. J., Mr. George F. Henry of Des Moines, Iowa, Rev. Daniel D. Addison of Brookline, Mass., Rev. Henry L. Jones of Wilkes Barre, Pa., Rev. Randolph H. McKim of Washington, D. C., Rev. E. B. Niver of Baltimore, Md., and Mr. Charles Morris Addison of Stamford, Conn.

Those who were unable to be present on account of previous engagements or through illness, but who wrote to the secretary expressing their deep interest in and sympathy with the object of the conference were: Hon. Charles Andrews of Syracuse, N. Y., Rev. Henry S. Nash of Cambridge, Mass, Mr. Rodney A. Mercur of Towanda, Pa., Mr. W. W. Frazier of Philadelphia, Pa., Rev. Louis C. Washburn of Philadelphia, Pa., Mr. H. D. W. English of Pittsburgh, Pa., Mr. Joseph Packard of Baltimore, Md., Rev. W. Meade

Clark of Richmond, Va., Rev. J. H. Eccleston of Baltimore, Md., and Hon. W. W. Old of Norfolk, Va.

The conference organized by the election of Dr. McKim as chairman and Roland S. Morris as secretary.

After an informal discussion in which a number of those present took part the following resolution was unanimously adopted.

"RESOLVED, That the chairman elected at this meeting be authorized to appoint the following committees, each to consist of three clergymen and three laymen, viz., a committee on Publication and Circulation of Literature, and a committee on Finances; that these two committees with the chairman and the secretary be made a Joint Executive committee for the purpose of educating the people of the Church in the history and name of the Protestant Episcopal Church."

The conference then adjourned to meet at the call of the Executive committee as organized under the above resolution.

Respectfully yours, ROLAND S. MORRIS.

[Through inadvertence, publication of this letter has been delayed some three weeks, much to the regret of the editor.—EDITOR L. C.]

THE TITLE PAGE AND THE PRAYER BOOK.

To the Editor of The Living Church:

IHAVE been hoping that some one else would accept the challenge of the Bishop of Pittsburgh to follow up his letter on the subject of the "Title Page of the Prayer Book," but so far it has been left without remark. I want to say two or three things. In the first place, if I am not particularly enamoured of our present name, I like it ever so much better than the long clumsiness of the title that was so nearly adopted in the last Convention. Bishop Whitehead's proposition, up to a certain point, accords entirely with the position which I have held for many years. At the General Convention in Chicago, I don't know how many years ago, I proposed, what I also proposed at our last Convention, that we should put on the title page the exact words of the ratification, only making *definite* the first article, that is to say, that it should read: "The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church." It seems to me that that is quite enough; and while it would not in the least degree change the name, and while I should be perfectly content to let the name stay where it is in the Ordinal, and in the title of the Articles of Religion, we should in this way avoid thrusting a very inadequate and unattractive name, in the face and eyes of everybody who picked up the book. Last October when I introduced a resolution to this effect in the General Convention, it was turned down on the ground that it was too late in the session, by the committee on the Prayer Book, of which the Bishop of Pittsburgh was the chairman.

Bishop's House, Albany, January 30, 1911. W. C. DOANE.

To the Editor of The Living Church:

IAM sorry to have disturbed my revered friend, Dr. McKim, by the use of the term "nickname" in connection with the legal name of this Church. But if he will refer to the dictionaries he will see that while the primary definition of "nickname" is a term of contempt or opprobrium, the secondary definition is "a familiar or diminutive name," like Will for William, or Clem for Clement, or Peggy for Margaret; which is exactly the sense in which I used the term. "Protestant Episcopal" is too small a name for any portion of the great Church of Christ, narrow and sectarian. It is "familiar and diminutive," not the true Christian name by which it should be known.

May I also draw attention to the fact that there is a great difference between the use of the adjective quoted by Dr. McKim *descriptive* of the Churches of England and Ireland, as "Apostolic," "Reformed," "Catholic," "Protestant," and inserting these adjectives (or one of them, omitting the others), into the official name. That is something which these Churches have never done, which indeed the latter has refused to do, adhering, even in an intensely *Roman* environment, to the rightful name, "The Church of Ireland."

Pittsburgh, February 1, 1911. CORTLANDT WHITEHEAD.

"SACERDOTALISTS" AND "MEDIAEVALISTS."

To the Editor of The Living Church:

BEFORE the discussion on the Change of Name is closed, it is well that some one should endeavor to correct an erroneous impression which the unenlightened might gather from the published sermon of the Rev. Dr. Parks, and the letters of the Rev. Dr. McKim to your paper.

One intimates that the advocates of the change are "sacerdotalists" and the other "mediævalists," and the conclusion might naturally be drawn that the movement was a strictly partisan one, confined to an extreme faction, whereas an examination of the vote in the General Convention will not bear this out.

The writer cannot speak for the lay vote because of the lack of a proper knowledge of it, but he does know that the very decided vote of the clergy for this measure was only possible because it answered to the convictions of that large element in the Church that is not

partisan. I confess that I do not know exactly what is meant by the term "sacerdotalist" when used in this invidious sense, but I am sure that the type which Dr. McKim has in mind and calls "medievalists" was conspicuous by its absence in the Convention; at least that element was so small as to be a negligible quantity.

Such a term scarcely applies to that majority who were trying to correct an anachronism, and had had a vision of the larger unity of the Church, and imbued with the new spirit of the times, were girding themselves to face new issues. Surely they are not the ones who are going back to refurbish old weapons and fight over again the battles of the long past.

It is not an edifying spectacle to see certain estimable gentlemen in New York starting out on a reactionary movement, and organizing a campaign along the old Protestant lines. They will find that the hands of the clock of history cannot be set back, and that there is a large body of the clergy, in fact a majority as revealed lately, who cannot be labelled by any party name, who have gotten beyond the Protestant Episcopal stage in their education and experience, and who will not allow any sectarian title to stand in the way of progress towards a truer, richer, deeper, and wider conception of the Church of God and toward that unity in the Body of Christ that the Christian world is now at last so splendidly making.

Pasadena, Cal.

CHARLES H. HIBBARD.

BISHOP ROWE AND THE ESQUIMOS.

To the Editor of *The Living Church*:

T WAS glad to see Bishop Rowe's word for the Esquimos quoted in your issue of January 21st. It confirmed impressions which I had received from other sources, and was most satisfactory as an official reply to the semi-official pronouncement by Commander Peary.

I was lately reading *Labrador*, by Dr. Grenfell and others, and marked some passages to send to you as throwing light on a subject which Captain Peary has darkened by words without knowledge. Here is one from the Introduction, by W. S. Wallace:

"The Esquimos, said Cartwright (1783), have always been accounted the most savage race of people on the whole continent of America. They are, said Governor Palliser, the most savage people in the world. To-day (Mr. Wallace goes on to say) it would be hard to find a more quiet, placid, and peaceable race. The change is due almost entirely to the United Brethren. They have converted a race of primeval savages, with whom murder was a passion and theft a craze, into mild and simple Christians. The great miracle has seldom been on more unpromising materials and with more amazing success."

Dr. Grenfell, in his chapter on "The People of the Coast" (*Labrador*, p. 175), says:

"The best educated people in the country at present are the Esquimos. Almost without exception they can read and write. Many can play musical instruments, share in part singing, and are well able to keep accounts, and know the value of things. These accomplishments, entirely and solely due to the Moravian missionaries, have largely helped them to hold their own in trade, a faculty for want of which almost every aboriginal race is apt to suffer so severely."

Speaking of the most northerly station, in a desolate country, "the most villainous dwelling-place possible," where a mission is conducted by one Moravian family, Dr. Grenfell says:

"The missionary in charge is a splendid specimen of humanity, broad and strong far beyond the average man, with merry blue eyes, and the abundant light hair of a Viking. He has a capacity for work, and an accuracy of mind rarely equalled. . . . One leaves the station regretting that so few should be there to benefit, humbled and glad that men of such type still live to adorn the human race."

C. W. LEFFINGWELL.

THE OLD CATHOLIC BISHOP IN ENGLAND.

To the Editor of *The Living Church*:

FROM the *Altkatholisches Volksblatt* (Bonn, December 23, 1910), I am able to give the following translation of a rebuke administered by the fall conference of the Old Catholic clergy of the Rhineland to the crankiness of Bishop Mathew:

"The conference with one accord deploras most deeply the attempts, now being put forth, to disturb the relations of amity between the Church of England and the Old Catholic Church. The Lambeth Conference of the year 1888 and the eighth synod of the Old Catholic Church of Germany resolved upon and officially established and regulated intercommunion between the two churches. Both of us continue to adhere firmly and inviolably to this compact and no outsider shall disturb this friendly relation."

Rev. Father Bommer, rector of the Old Catholic Church at Cologne, presided; Bishop Demmel, present Bishop of the German Old Catholic Church, attended the session.

Mathew's declaration of autonomy and independence on behalf of his diminutive schism is, as now appears, the impotent afterthought of an "outsider."

ANTON A. MUELLER.

Chilton, Wis., January 23, 1911.

WHEN MISSIONARY BISHOPS ARE CONSECRATED.

To the Editor of *The Living Church*:

WHILE the Church is getting warm on the missionary subject it seemed the right time to propose a thing that is on my mind. The thing is this: make it a law of the Church that on the Sunday following the consecration of a Missionary Bishop an offering be taken up in every parish in the jurisdiction of the American Church, such offering to go toward the endowment fund of the missionary jurisdiction represented by the Bishop consecrated. The object of such a law would be the heartening of our missionary leaders and the awakening of the parishes that are slowly going to sleep. It would not be a great sacrifice on the part of the parishes, but it would be a great cause of inspiration to him whom you have chosen to lead back to God a people purchased by the Blood of Christ. It is a joy and pleasure for me to do this thing for one of the recently consecrated Bishops. If the Church ordered me to do it in every case, I could with confidence ask my congregation to stand by me. Lord, speed the day when the Church will ask as it should, and be that which it may be!

A. EDWIN CLATTENBURG.

Devils Lake, N. D., January 28, 1911.

LOSSES TO THE CHURCH THROUGH REMOVALS.

To the Editor of *The Living Church*:

THE letter of the Rev. Oliver D. Smith, which appeared in your issue of January 28th, interested me very much. Mr. Smith is quite correct in stating that the chief cause of the loss of members to the Church is the neglect to give cards of transfer or commendatory letters to Church people going from one parish to another, but he is unjust to the clergy in throwing all the blame on them. The fact is the whole Church is to blame. It is a matter of education. I have been intimately connected with Church work all my life. My dear father entered the sacred ministry of the Church in the year 1846 and continued to minister at her altars faithfully for forty-four years. I was ordained in 1873, and retired from the charge of a parish at the close of the year 1908, and I have two brothers ministers of the Church, one in the United States and one in Canada. I think therefore that I may claim to have some experience and a little knowledge in this matter.

Now my experience has been this: I've never known or heard of a layman asking my father for a card of transfer or a commendatory letter. No one ever asked me for one. We always made a point of giving letters of transfer to the out-going parishioner and frequently wrote directly to his new rector. But the initiative has always been on the part of the clergyman, not on that of the layman. And here permit me to ask the laymen who read this letter to ask themselves this question, *If I were about to move into another parish, would I even think of asking my rector for a letter of transfer?*

Now in writing as I have done I am not throwing the blame upon the laity. This is, as I have said, purely a matter of education. Since I have been acting as immigration chaplain at Hamilton the sad results of the neglect of commendatory letters have been more forcibly brought before me and I have resolved to devote my feeble efforts during the rest of my life in an attempt to remove the evil.

Might I suggest that a card be printed in large letters and placed in a prominent place in the porch of each church, and that such card be worded somewhat as follows:

"Every member of the Church coming to this parish is requested to give his name and address to the rector and also his letter of introduction, commendatory letter, or card of transfer.

"Every member of the congregation who knows of the arrival of a new parishioner is requested to inform the rector of such arrival.

"Every member of the congregation who is about to remove into another parish is requested to make the fact known to the rector, and to obtain from him a commendatory letter introducing him to the rector of the parish into which he is about to enter.

"Members of the Woman's Auxiliary, the Daughters of the King, Girls' Friendly Society, the Brotherhood of St. Andrew, the White Cross League, and other Church societies are requested to assist the clergy and officers of the Church to the utmost of their power.

"All strangers coming to this church are welcome and are cordially invited to join with the congregation in the worship of Almighty God."

Again, sermons should occasionally be preached on this subject. It should be taught in the Sunday schools, and frequently dealt with in our Church papers. In fact, the more prominent it is made the better for the welfare of the Church.

Another method, which I have already adopted, and which I hope to continue, is as follows: I sent a circular last year to some of the leading members of several Church societies, asking them to use their influence to have incorporated in the constitution of their society, words to the following effect:

"It is the duty of members of this society, when about to remove from one parish to another, to apply to the rector of their parish

for a 'commendatory letter' and to present the same to the rector of the parish into which they enter."

I hope this suggestion will commend itself to all your readers who are members of Church societies, and that they will act upon it.

At this time, when the Church is making her forward movements outside her borders, let us make this subject a building up movement from within. We must keep the matter constantly before our people. It is true now as of old, "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." With full confidence in your sympathy and co-operation,

Yours faithfully,
Hamilton, Ont., January 30, 1911. JOHN FLETCHER.

"WHERE AND WHEN?"

To the Editor of *The Living Church*:

LG., who writes so well and so interestingly in each week's *LIVING CHURCH*, in his Epiphany article (your issue of December 31, 1910) tends to perpetuate a widespread misconception as to the time and place the Magi found the Christ. I quote his opening sentence: "When in the inn stable at Bethlehem, there knelt before the Holy Child Jesus as He lay in the arms of His blessed Mother, the Three Kings or Wise Men from the Mysterious East, etc."

St. Matthew is the only one of the inspired writers who records this visit, and his language is "And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him"; the crowded situation upon which St. Luke comments as the reason for placing Him in the manger existed only during the taxing period, and there are no reasons other than those supplied by art and song for presuming the Wise Men appeared until long after. Herod, basing his calculations upon the reply of the Magi as to when the star appeared, naturally allowed a safe margin in ordering the slaughter of children two years old and under, but had the Wise Men's reply indicated that the Child had just been born, even Herod would not have been so far reaching in his cruelty, which was bound to add to the hatred in which he was already held by the people.

Joseph and Mary had probably taken a home in Bethlehem, and it was in this house that the Wise Men saw the Child.

Blunt calls attention to St. Luke, 2: 22 as evidence that Joseph seemed to have intended to live permanently at Bethlehem rather than at Nazareth, and favors the proposition that the visit of the Magi was not until after the Presentation in the Temple, or six weeks after Christmas.

THEO. L. RINGWALT.

THE GENERAL CLERGY RELIEF FUND.

To the Editor of *The Living Church*:

THE Trustees of the General Clergy Relief Fund authorize the following statement. They regret that there is an idea abroad that they propose to exercise discretion in the distribution of the interest of any part of the Five Million Fund placed in their hands. A proposed Canon—which passed the House of Deputies but failed in the House of Bishops—had it passed both houses, would have been a mandate of the General Convention compelling the Trustees to use discretion in the sifting of applications. But it did not pass, and the Trustees hope it never will. They hold themselves bound by the terms under which the \$5,000,000 fund has been from its conception set forth and by their own words as to "Automatic Pensions at 64." In their judgment they have no right to exercise any discretion in the disbursement of any part of the interest of the Five Million Fund placed in their hands, nor would it be wise so to do even if they had the right. Save only that the years of service may be considered as fixing a proportion, the payment of pensions should be a matter of course to every clergyman who reports himself as having reached the age of 64.

This is in accordance with the principle set forth by the Trustees ten years ago in establishing an "Automatic Pension Fund at 64," for which they had secured \$70,000 in pledges and \$30,000 in cash up to the time of the Richmond Convention. The phrase, "Automatic Pensions at 64," was chosen because it made clear that any funds received for such purpose were "To be administered without regard to dues, or fees, or infirmities, or localities, or years of residence, or contributions, or physical examinations, but simply by right of years of honorable service."

The Trustees also believe that they should not wait for any accumulations, but every year pay out what interest accrues even if it be but a trifle, making no inquiries as to what a man has himself or receives from other sources. His proportion of the accrued interest should go to him as a matter of right, simply as a pension. Unless otherwise ordered by General Convention the Trustees propose to act upon this principle. To them it seems clearly the right one.

The above statement does not in any wise affect pension and relief as at present administered to a list of nearly six hundred young disabled clergymen, old disabled clergymen, widows and orphans in all the dioceses and missionary districts of the Church, and for which constant appeals come from Bishops and those concerned.

This is a large and present need and one that will continue no matter what other permanent funds and pensions at age may be established.

By Order of the Trustees,

ALFRED J. P. MCCLUBE,
Treasurer and Financial Agent
Church House, Philadelphia.

IN MEMORIAM.

REV. A. W. MANN,

Who Died at Columbus, O., January 21st;
Buried at Grace Church, Cleveland, O., Wednesday, January 25, 1911.

Sudden the summons came; and prompt obeyed
God's faithful servant. Spent with toil and care,
And doubly shorn of nature's choicest gifts,
His weary burden down he gladly laid.
In vigorous noon and through the night of life
He strove with fervent zeal and ceaseless prayer
To fill earth's darksome clouds with golden rifts,
Until eternal rest supplanted strife.

The matchless eloquence of duty done
Appalled us, as we knelt beside his bier,
And saw love's labors fold him, like a shroud,
And knew for him earth's victory was won.
Let sorrow not bewail matured release
With mournful dirge or unavailing tear,
But holy joy, with alleluias loud,
Commend his spirit to perpetual peace.

His faithful ministry on earth at length laid down,
Oh Christ, who sent the cross, withhold not now the crown!

(REV.) GEORGE I. FOSTER,
Church of the Good Shepherd, Cleveland, O.

SCIENCE AND ITS CLAIMS.

Usually when a secular scientist meets a believer who also lays claim to scientific investigation he looks upon the latter as a pupil of the night school, as a dilettante, who would be what he cannot be, because his mind is not open to the truth by reason of preconceived ideas and beliefs. And all the while he forgets that he carries a beam in his own eye and that the most dogmatic and cocksure people on earth are the men who swell up like pouter pigeons when they talk of science. It has apparently been ever so, for St. Paul talks of "casting down imaginations and every high thing that exalts itself against the knowledge of God and bringing our mind in captivity under the obedience of Christ."

Now science is Christ for knowledge, is a search for the truth wherever that may lie, and the believer never needs to fear the limelight of investigation, for our God does not contradict Himself. And a little open-minded study will soon convince one of the arrogance of science. Take for instance the doctrine of evolution on which in England and English speaking countries everything is built as on a sure foundation. In Germany the Darwinian evolutionary hypothesis is dead and buried; Haeckel, its last great defender, having hastened the process of decay by his fraudulent *Riddle of the Universe*. But in our country our educational system is permeated by the evolutionary hypothesis. And its exponents hardly ever give a moment's attention to the fact that it is merely a "hypothesis," a presupposition, which never has been and never can be adequately demonstrated. Yet it is considered for scientific purposes as a proven fact.

Why does it lay such stress on heredity for scientific purposes and forbid us to believe in the transmission of a moral defect from the father of the race to all his descendants? Why should we be compelled to consider the development of all things from the inherent possibilities of a protoplasmic cell, which is on that theory a fortuitous concourse of atoms, scientific; and at the same time be declared dunces if we reverently raise our hand and say, "I believe in God the Father Almighty, creator of heaven and earth"?

Our Christian world-view is not one whit less scientific than that of the rationalistic scientist. All we need is the courage of our convictions and of their expression. The theistic concept of the world is slowly replacing the materialistic; men everywhere are beginning to find their standing ground again. The pity of it all is that many of our school and class books for all grades of higher instruction are built on this questionable hypothesis and that our children are indoctrinated by it as if it were Gospel truth.

By rationalizing the minds of our children and by leading them captive in the train of a mere hypothesis, we have replaced the old center of gravity, faith in God, by a new and fallacious center—faith in man and in the dictums of this science falsely so called.—*Christian Observer*.

"IT IS WELL to remember that you cannot throw mud without soiling your own hands."

Literary

THEOLOGICAL.

The Development of Trinitarian Doctrine in the Nicene and Athanasian Creeds. By William S. Bishop, D.D. New York: Longmans, Green & Co.

We have here a study in theological definition which bears evidence of wide reading and clear thinking, and we welcome the treatise as a distinct contribution to theological learning. Dr. Bishop is to be congratulated upon his power to carry through a highly technical discussion in a manner which never loses its lucidity or its interest. His belief is that we shall never really understand the great creeds of Christendom until we apply to the study of them the same analytical and historical methods which have proved so fruitful in the elucidation of the books of Holy Scripture. In carrying out this method Dr. Bishop gives us a very interesting account of the theological principles and scriptural affiliations of the Nicene Creed and of the symbol *Quicumque Vult*. He finds that the Nicene presentation of the Trinitarian Doctrine, which rests ultimately upon the scripture passages I. Cor. 8: 6 and St. John 1: 3, has for its basic conception the idea of the divine generation, and dwells with chief emphasis upon the threefoldness of the divine Persons, the Son and the Holy Spirit deriving their being from the Father, the Fount of Deity. The *Quicumque Vult*, on the other hand, has for its leading motive the conception of divine absoluteness. It rests back upon the single name of the baptismal formula and upon the scriptural statement that Christ is Lord, that is to say Jehovah, the Self-existing One. The main thought of the symbol, therefore, which sums up Augustinian rather than Athanasian teaching, is that of unity as the primary and fundamental conception of the deity.

With this clue in his possession, Dr. Bishop solves the problem of the contradictions in terms and in fact, which Cardinal Newman and Professor Harnack have both found in Nicene theology. Such contradictions it is urged only exist for those who, in violation of the historical method, read back into the Nicene age the fully developed Trinitarian definitions of Augustine and of the *Quicumque Vult*.

We are glad to speak in warm appreciation of Dr. Bishop's effort and to thank him for it. It is in every way worthy of a high place in careful and critical scholarship. There are, however, some considerations which lead us to suspend full acceptance of all the conclusions reached. We admit a real evolution of Trinitarian definition which reached its climax in Augustine, but is it not easy to exaggerate its import? Has Augustine really advanced very far the wonderfully succinct and prescient theological definitions of Tertullian?

Can it be right to associate Athanasius wholly with the Easterns? Surely there is a great deal to be said for the contention that it was the West, through Bishop Hosius, not the East, which suggested the use of the term *Homoousios* at Nicea. The conception implied by the term and the term itself in Latin form had been in use in the West already for a hundred years. If this is so, then *Homoousios* was from the first a Western formula introduced into an Eastern creed. It was for this reason that the term was so long feared by the Easterns and misunderstood in a Sabellian sense, until the affixing of a new meaning upon the term *hypostasis* by the Cappadocians cleared the misunderstanding away. But Athanasius fully from the first and all along understood the term and defended it in its Western meaning.

One more suggestion. It is not possible that the supposed contradictions in Nicene theology are due to the reading back into that age of a conception of personality which certainly did not belong to the thought of Holy Scripture or to Catholic theology? The key is to be found in the conviction that the Divine Persons are mutually inclusive, not mutually exclusive. The conception of Three Persons separated, individual, "impervious," was never predicated of the deity in early days. The idea there found is rather that suggested by the language of St. John and of St. Paul, namely, the idea of full and complete coalescence without absorption or loss of personal distinction. "I am in the Father and the Father in Me." "I and My Father are one." It is this conception of personal coinherence which makes it possible to accept our faith in Three in One and One in Three without coming fairly under the charge of being anti-rational. It is important to remember that the doctrine of coinherence was expressed by Gregory of Nyssa the Cappadocian, no less clearly than it was by Athanasius or by Augustine himself.

The Invocation of Saints. By Darwell Stone. New York: Longmans, Green & Co., 1909.

This is a new and enlarged edition of an essay first published some ten years ago. The special interest of this issue lies in the fact that the author has now embodied in the text the historical

material he relies upon in reply to the searching criticisms of his position made by the Bishop of Salisbury.

The point at issue between the two authorities can be very simply stated. Mr. Darwell Stone maintains that the XXII. Article of Religion did not condemn the official doctrine of the Council of Trent concerning the Invocation of Saints, and that in consequence the Invocation, "Holy Mary, Mother of God, pray for us sinners now and at the hour of death," is not an unlawful devotion for the clergy and the people of the English Church. Bishop Wordsworth maintains that it was the official Roman doctrine in question that was condemned by Article XXII., and that the devotion "*Ora pro nobis*" above is not lawful for those who would be loyal to Anglican standards.

On one point in the debate Mr. Darwell Stone seems to sustain his position. At least the Bishop's arguments against it may be regarded as not proven. It is not at all clear that the framers of Article XXII. had any decision of the Council of Trent upon Invocation before them when the article was worded.

Bishop Wordsworth urged that this was the case on the ground that the council had in the decree concerning the Sacrifice of the Mass issued a pronouncement upon Invocation some three months before Archbishop Parker presented the matter to the English Convocation in January, 1563. It appears, however, probable that the wording of that particular decree had to do not with the Invocation but with the Comprecation of Saints; that is, with prayer directed to God for the aid of their intercessions. It is not easy to come to a decision upon the matter, for the language of the decree is consistent with the other interpretation which the Bishop still upholds.

Upon the main point, however, of the historical argument, the decisive advantage remains with Bishop Wordsworth. He shows decisively that the distinction upon which Mr. Darwell Stone depends, namely, the distinction between the Invocation of Saints for their prayers and the Invocation of Saints for gifts which they were supposed to be able to bestow—though it appears in St. Thomas Aquinas, in the Bishops' book, and in the king's book in the reign of Henry VIII., and in some writers, namely, Archbishop Ussher and Bishop Forbes of Edinburgh in the seventeenth century—was, in point of fact, never consistently observed in theory, while it was all along notoriously ignored in practice. It is also quite apparent from contemporary documents coming both from the Protestant and Roman side, namely, from Hooper in 1554 and from Gardiner in 1555, that Invocation of Saints at that time meant Invocation of Saints for their prayers. If this is so, and there can be no doubt that it is so, then the meaning of Invocation in these documents, together with the fact of the complete removal of all Invocations from the Book of Common Prayer, must, we take it, be held to interpret the meaning of the prohibition in Article XXII.

Egypt and Israel. By Willis Brewer. Pp. 548. Cedar Rapids: The Torch Press. 1910. Price \$2.00 net.

In this work we have a renewal of the old atheistic attacks upon the Religion of Israel and upon Christianity. This latest attempt to shake the foundations of our Faith is the crudest and most ignorant that has yet come under our observation. In fact, it seems hard to take the author seriously. Mr. Brewer accepts all the so-called "results" of Higher Criticism. He even goes beyond what is generally considered radical, and doubts the historicity of Saul, of David, and of Solomon. Saul becomes the "Fire God," the tutelary deity of Gibeath, while David and Solomon are solar deities. The author displays a most remarkable ignorance of philological, historical, and archaeological science. His etymologies remind us of Ignatius Donnelly. The second part of the book is a rehash of the old and absurd—and to a great extent abandoned—objections to Gospel History and the Divinity of our Lord.

F. C. H. W.

The Early Religion of Israel. By Lewis Bayles Paton, LL.D., D.D. Boston: Houghton, Mifflin & Co. 1910. Pp. 114. Price 50 cents net.

This is one of the latest publications in the Modern Religious Problems series. The aim of the series is to present in compact form the precise results of modern scholarship as applied to the great parochial problems which concern the present day Church. The present book treats of the religion of Israel from its primitive Semitic beginnings to the period of the early monarchy, and it seeks to show the gradual development of monotheism and how the religion of this period in its conception of God and His requirements contained many noble elements that made it a real preparation for the teaching of the prophets and of Jesus Christ.

The Shadows of the Valley. A Practical and Devotional Guide in Sickness and Death. By Alfred G. Mortimer, D.D. London: Skeffington & Son.

This is the third volume of a series by the rector of St. Mark's, Philadelphia. The first was *It Ringeth to Evensong*, being Thoughts for Advancing Age. The second was *Sorrow, Hope, and Prayer*, a book for mourners; and now this volume is to help us in sickness and to prepare for death. The instructions are most useful and the devotions, selected from approved sources, are all that could be desired.

**Department of
Woman's Work in the Church**

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

Missions. Bits of secular information are interspersed with the regular topics as, after a paper, "Our Work in the Kentucky Mountains," there followed one, "Kentucky Men Who Became Famous." Bible readings were provided for nearly every one of the twelve meetings. Inquiring about these readings, the president says: "The Bible readings have been carried out and have been a welcome addition."

ANOTHER Auxiliary includes in its monthly programme brief histories of the saints whose days fall within the month, while another opens its meetings with a fifteen minute review of the *Spirit of Missions*. This in itself is so entertaining that, followed by a discussion, very little else is needed to make an enjoyable afternoon.

THE SIXTH meeting of the House of Churchwomen, diocese of California, was held recently. The topics discussed were very live ones—"Greatest Need in Parishes," "Rest Room for Women," "There were addresses by Deaconess Goodwin," "Mrs. J. O. Lincoln on "Jane Addams' Work," by the Rt. Rev. L. C. Sanford, and by Professor Murray of Stanford University. At the close of one of the sessions a Mystery play was given by the Maria Kip Orphanage girls.

The semi-annual meeting of the Auxiliary was held the same week.

California is unique in its "House of Churchwomen."

THE FOLLOWING splendid plan for Lent, offered by the Chicago Auxiliary, will doubtless be eagerly utilized:

As several of the younger Churchwomen and girls have expressed a desire to study the subject of Missions, the Woman's Auxiliary has offered to organize a series of Lenten classes on that subject. To give impetus to this plan, and to provide preliminary general instruction, Miss Lindley, who is in charge of the Junior Department at the Church Missions House in New York, and Miss Grace Hutchins, chairman of the Junior Department of the Woman's Auxiliary of the diocese of Massachusetts, will be in Chicago February 20th to conduct a series of daily classes and conferences, morning and afternoon, for four days, in St. James' parish house, 666 Rush street. All women and girls are cordially invited to attend this institute, and it is hoped that both those who later will form study classes and those who will lead classes will take part. Miss Lindley will conduct classes for women, and Miss Hutchins classes for juniors and junior leaders. Further information may be obtained from Miss II. P. Houghteling, 25 East Erie Street, Chicago.

FROM WILLIAMSPORT, Pa. The midwinter meeting of the Woman's Auxiliary of the Williamsport Archdiocese, Harrisburg diocese, was held in Trinity church on Wednesday, January 25th. There was corporate Communion, the Ven. Archbishop Lewis Nichols being celebrant, assisted by the Rev. Robert F. Gibson, rector of Trinity. The sermon was by the Rev. Walter Fugh of Sumbury. The service was followed by a business meeting, presided over by Mrs. Edward P. Almy, the organizing secretary. After luncheon there were addresses by Miss Lindley, assistant to Miss Emery, who gave a helpful talk, and by Mrs. J. H. B. Brooks of the Pittsburgh diocese, large, having delegates from nearly every parish.

THE TEXTS Epiphany meeting of the Woman's Auxiliary of St. Paul's Church, New Albany, Ind., occurred on the afternoon of Epiphany at the home of Mrs. George Spalding, over sixty women attending, some of them from other communions. The addresses were by the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville, and the Rev. Hamilton Mockridge of the same city. The Twelfth-night cake, beautifully adorned with candles, contained a pea, a bean, a coin, a ring, and a clove, the search for which caused great interest. An offering for general missions was taken.

The president of this Auxiliary writes that they sell every week in this society, fifteen copies of THE LIVING CHURCH. She writes: "We make a dollar or two every month which goes into the Auxiliary treasury, but I would gladly do this if we did not make a cent, for 'tis surely the best of Church papers and we all need its Churchly teachings; we rarely have a copy left, though, of course, it takes some one to keep it going all the time."

EXCHANGE of programmes is most helpful in the year-by-year Auxiliary meeting. Here are a few which offer features which may be new to many.

ONE branch which has lain dormant for two years, started vigorously in October arranging for a series of nine meetings with but one subject at each, as follows: The Woman's Auxiliary, What the Bible Says About Giving, Missions in Mexico, The Light of the World, China, Japan, Brazil and Haiti, The Philippine Islands, What the Church is Doing in Alaska and the Hawaiian Islands, It will be noted that two of these subjects are entirely spiritual.

ANOTHER branch presents a most varied programme, using its first meeting as a time to discuss "The Fifth Department"—its own. A letter was read from its own Department secretary, then Dr. Hopkins, followed by a Bible reading and notes from the *Spirit of Selected*.

TWO LOYAL Churchwomen have been beautifully memorialized by the magnificent new organ in St. Mark's pro-Cathedral, Grand Rapids, Mich., "Given for God's Holy Worship and in loving memory of Mary Elizabeth Church, who for fifty years was the faithful organist and director of music in this church, and of Cornelia Granger Fuller, a most loyal and helpful member of this parish for forty-one years." The service of benediction and consecration conducted by Bishop McCormick and Dean Peters was most impressive and was participated in by a throng of worshippers.

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OUR WHOLE LIFE should be one of thanksgiving. Thanks for all God's blessings is only just tribute. We may be sorrowful, but not withstanding that fact, we ought to be thankful. There is no greater blessing than a thankful heart. We owe a debt of gratitude which we should always be paying—never ceasing to our latest breath.—*Selected*.

Church Kalendar



- Feb. 2—Thursday. Purification B. V. M.
 5—Fifth Sunday after Epiphany.
 " 12—Septuagesima.
 " 19—Sexagesima.
 " 24—Friday. St. Matthias.
 " 26—Quinquagesima.

CALENDAR OF COMING EVENTS.

- Mar 7—Special Conv. of the diocese of Kansas City to elect a Bishop.
 Apr. 3—Massachusetts Diocesan Convention.
 " 18—Conv. Miss. Dist. of Spokane.
 " 25-29—Meeting of the Church Congress in Washington, D. C.
 " 26—Conv. Miss. Dist. of Arizona.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA:

Rev. C. E. BETTICHER, JR.

BRAZIL:

Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

Rev. PAUL MASLIN of Wuhu.

DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:

Rev. C. H. EVANS of Mayebashi.

Personal Mention

THE Rev. J. W. BARKER, city missionary of Kansas City, Kan., has removed to 2526 East Thirty-eighth street, Kansas City, Mo., but will continue his work in the diocese of Kansas.

ON THE request of the vestry and with the approval of the Bishop of the diocese the Rev. CLARENCE ARCHIBALD BULL has consented to act as *locum tenens* of the Church of the Evangelists, Oswego, N. Y., until after Easter and should be addressed accordingly.

THE Rev. THOMAS BERRY should be addressed at Aurora, Sibanicu, province of Camaguey, Cuba.

THE address of the Rev. RODERICK P. COBB is changed from Media, Pa., to Orlando, Fla. Mr. Cobb has just entered upon his duties as principal and rector of the Cathedral School for Girls at Orlando, by appointment of Bishop Gray.

THE Rev. J. M. D. DAVIDSON, D.D., recently Dean of the Cathedral, Oklahoma City, Okla., began work as general missionary of the diocese of Quincy on February 1st. He was formerly connected with the diocese as rector of St. George's, Macomb, and as priest in charge of the Church of the Good Shepherd, Quincy.

THE Rev. ELBERT FLOYD-JONES, rector of St. Mary's in the Highlands, Cold Spring, N. Y., has resigned his parish to accept a call as assistant minister in St. Peter's Church, Albany, N. Y.

THE Rev. JAMES C. GAIRDNER, for the past fifteen months curate at St. James' Church, Buffalo, N. Y., has accepted the charge of St. James' Church, Rochester, N. Y., and has already entered upon his new duties.

THE Rev. JOHN C. GRIMES of St. Mary's Church, Williamsport, Pa., has accepted a call to Trinity Church, Renovo, Pa.

THE Rev. WILLIAM H. HIGGINS of Laurel, Del., has been elected to the rectorship of St. Thomas' Church, Thomasville, Ga., and will take charge February 26th.

THE Rev. CARROLL PERRY, who has been rector of St. Peter's Church, Jamaica Plain, Boston, Mass., for several years, has accepted a call to St. Paul's Church, Brookline, Mass., and will assume his new duties in a few weeks.

THE Rev. HENRY SHERMAN SMART, rector of St. John's Church, Huntingdon, Pa., has received and accepted a call to the rectorship of Christ (Memorial) Church, Danville, Pa., and will enter upon his duties in the new field on Ash Wednesday, March 1st.

CHRIST CHURCH, Joliet, Ill., which has been vacant since the resignation of the Rev. Dr. T. W. MacLean last summer, has called to the rectorship the Rev. T. DE WITT TANNER, priest at St. John's Church, Grand Haven, Mich.

THE Rev. HOWARD E. THOMPSON, secretary of the diocese of New Jersey, has entered upon his duties as rector of St. Luke's Church, Newbold-Westville, N. J. He will administer the affairs of that parish from his residence in Woodbury near at hand. Address, as recently announced, Woodbury, N. J.

THE Rev. HENRY B. TODD is now in charge of St. Peter's Church, Clifton, N. J., where his address is 350 Clifton Avenue.

WARNING.

THOMPSON.—Caution is suggested in dealing with a man traveling under the name of THOMPSON, who tells a plausible story and has a good command of tears. Information may be obtained from the Rev. EDWARD C. McALLISTER, Paducah, Ky.

ORDINATIONS.

DEACONS.

PENNSYLVANIA.—On the Fifth Sunday after Epiphany, in St. Simeon's Church, Philadelphia, by the Rt. Rev. Lemuel H. Wells, D.D., Bishop of Spokane, acting for the Bishop of the diocese, PAUL STURTEVANT HOWE. The Rev. Mr. Howe is to serve as curate of St. Simeon's.

MARRIED.

TOWNSEND-BALDWIN.—On Tuesday, January 31, 1911, at St. Paul's Church, Willimantic, Conn., by the Rev. J. H. Townsend, DOROTHY, youngest daughter of BARRY BALDWIN OSBORNE, Esq., to LIEUT. LLOYD W. TOWNSEND, U. S. N.

DIED.

CALNEK.—Entered into Rest at Somerville, Mass., January 18, 1911, ANNA CALNEK, aged 73 years.

The saints of God, their conflict past,
 And life's long battle won at last,
 No more they need the shield or sword,
 They lay them down before their Lord.
 O happy salnts, for ever blest,
 At Jesus' feet how safe you rest.

MEMORIALS.

ALBERT H. PIKE.

RESOLUTION ADOPTED AT A SPECIAL MEETING OF THE VESTRY OF EMMANUEL CHURCH, ROCKFORD, ILL., JANUARY 30TH.

We, the vestry of Emmanuel Church, desire to give expression to our sense of the loss it has sustained in the death of its Junior Warden, ALBERT H. PIKE. In loving and appreciative memory of the Christian virtues of their associate and on behalf of the congregation he served so long and so faithfully we extend our sympathy and love to his widow in her affliction.

Mr. Pike was a Christian of simple and unaffected piety. His fortitude in adversity and courageous cheerfulness were an inspiring example. Untiring in his labors for the Church, he was seldom absent from her services, nor neglected a vestry meeting. His welcome at the door of the church will be sadly missed by many. True in his friendships, ready with his help whereon he saw a need, his loss will be equally felt in the community as in the parish. We thank God for the memory of such a life.

N. B. CLINCH, Rector;
 W. B. BARBOUR, Senior Warden;
 W. T. BELFORD,
 JOHN H. CAMLIN,
 BYRON GRAHAM,
 M. SCHOONMAKER,
 H. W. WILLIAMS,

Vestry.

RT. REV. A. H. VINTON, D.D., LL.D.

At a meeting of the Standing Committee of the diocese of Western Massachusetts, held on Friday, January 27, 1911, the following minute was adopted in memory of the well beloved and deeply mourned Bishop of the diocese.

MINUTE.

THE RIGHT REV. ALEXANDER HAMILTON VINTON, D.D., LL.D., was born March 30, 1852, and was consecrated first Bishop of the diocese of Western Massachusetts on April 22, 1902. He entered into paradise on January 18, 1911, in the fifty-ninth year of his age and in the ninth year of his episcopate.

The task of the first Bishop of Western Massachusetts was to weld together the various elements in the diocese and to infuse a sense of common life. This work has been done with such wisdom and tact, and with such grasp of the problems involved, that the diocese has steadily grown in numbers and in spiritual strength. The Bishop has been a true father in God whose deep devotion to his Master and unflinching fairness of mind have been rarely effective in bringing the clergy into sympathy with each other, in kindling the love of the laity for the Church, and in maintaining uninterrupted

coöperation in all the common undertakings. Wide reading, a well disciplined mind, and a thorough understanding of the characteristics of the people whom he was to guide gave a clear conception of the problems that were to be faced and solved. So when he spoke in convention or in the convocations his words were recognized as godly counsel and advice.

Close thought and judicious planning for the extension of the missionary work of the diocese have already brought forth much fruit which witness to his apostolic zeal, and give promise of a rich harvest in time to come.

Order, punctuality, system, and firmness marked the conduct of affairs. A broad knowledge of the rights and duties of his office were combined with unflinching courtesy and respect for the rights and duties of others. The poor, the oppressed, and the unsheltered always appealed to his generous heart. The more the Bishop was known by his people the larger was their appreciation, and the greater their admiration for him as a man and as chief pastor.

The sense of loss in the diocese is profound. But in the time of sorrow we render thanks to God for the good gift of our revered Bishop, who in serving those entrusted to his care spent himself unsparringly.

WILLIAM BRANT DALL.

The following minute was adopted at a meeting of the Church Club of the diocese of Long Island, held at the club rooms, 170 Remsen street, on Monday, January 23, 1911:

WILLIAM BRANT DALL was one of the charter members of this club. He served as a trustee from its organization. He was its first secretary. In 1901 he became treasurer, and continued in that office until his death.

On December 29, 1910, he entered into the sleep which the Lord giveth to his beloved. Of sincere and sterling character, he showed his faith by his deeds. His life was the evidence of his belief.

The Church Club of the diocese of Long Island has caused this record to be entered upon the minutes of its first meeting held since his death, in testimony of its appreciation of the loss which it has sustained and in expression of the deep sympathy of all its members for those who loved him and whom he loved.

WALTER H. YOUNG,
 Secretary.

RT. REV. EDWARD R. ATWILL, D.D.

The Bishops present at the burial of the Rt. Rev. EDWARD ROBERT ATWILL, D.D., Bishop of Kansas City, on January 27th, wish to record this brief appreciation, and expression of their sense of loss and deep sympathy.

Bishop Atwill was, to one of us, a friend of twenty-seven years' helpfulness and valued use, to each of us for varying terms an Episcopal brother and neighbor, always brotherly, ready of sympathy, and kindly of greeting; a man of quiet strength and earnest purpose, scholarly, wise of judgment, patient and untiring in work, undemonstrative but unfailingly friendly, cordial, genial, and ready to help. He was a man of few words, but of deep thinking and honest affections. No one as priest and Bishop has had a more unbroken record of steady, successful service. Vermont, Ohio, and Missouri all bear, and will continue to bear, the impress of his useful labors. We are glad in our memories of him, and glad that he is at rest.

"Where loyal hearts and true
 Stand ever in the light."

F. K. BROOKE,
 F. R. MILLSPAUGH,
 S. M. GRISWOLD.

Kansas City, Jan. 27, 1911.

RETREATS.

QUIET DAY FOR PRIESTS.

To meet an expressed desire on the part of some of the clergy, the Rev. J. G. H. Barry, D.D., will give a pre-Lenten Quiet Day for Priests, on Tuesday, February 21st, at the Church of St. Mary the Virgin, New York City.

Any of the clergy, who may desire to avail themselves of the privilege of attending, are requested to communicate as early as possible, with Rev. C. M. DUNHAM, 144 West 47th street, New York City.

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 employes; clergymen in search of suitable work, and parishes desiring suitable rectors, chalmasters, 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.

UNLEAVENED BREAD.

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

COMMUNION BREADS and Scored Sheets. Circulars sent, **MISS A. G. BLOOMER**, Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). **ST. EDMUND'S GUILD**, 883 Booth Street, Milwaukee.

WANTED.

POSITIONS OFFERED.

WANTED, immediately, a parish and settlement worker for a large parish in the Middle West. Must be good Churchwoman. Address, giving age, training and experience, "D. W.," care **LIVING CHURCH**, Milwaukee.

CHURCHES promptly furnished with experienced Organists by **THE JOHN E. WEBSTER CO.**, CHAIR EXCHANGE, 136 Fifth Avenue, New York.

PRIEST WANTED for temporary duty in a vacant Southern Ohio parish. Commence duty March 1st. Stipend at the rate of nine hundred dollars. Apply with references to **ARCHDEACON DODSHON**, 1553 Franklin Park, Columbus, Ohio.

WANTED, a single man, with some musical ability, to help train parish choir and take charge of Sunday school in chapel of ease while studying under me for Holy Orders. **REV. FRANCIS S. WHITE**, Atchison, Kansas.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER desires position. Expert with boys and mixed choirs. Highly recommended. "ALPHA," care **LIVING CHURCH**, Milwaukee.

YOUNG LADY of refinement and education desires position as companion-nurse to adult or child for part of or the entire day in or near Philadelphia. Best references. Address E., **THE LIVING CHURCH**, Milwaukee.

PRIEST desires work. Good at Church Music. Or would teach in private school—Classics, Mathematics, English, Music. Apply to **REV. PERCY DIX**, Seguin, Texas.

POST DESIRED as Organist and Choirmaster by communicant; experienced, with best references. Address **MAN.**, care **LIVING CHURCH**, Milwaukee.

PARISH WANTED by priest of experience. Catholic. Extempore preacher. P. M., care **LIVING CHURCH**, Milwaukee.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ALTAR WINES, white or red; four gallons for \$4. Sample package 50 cents. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address **EDITOR, THE AMERICAN CATHOLIC**, South Pasadena, Calif.

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.

FOR SALE.—Stations of the Cross, Medallion, beautifully painted on copper, oak illuminated frames, size 15x15, cross additional. Excellent condition. Address: **W.**, care **LIVING CHURCH**, Milwaukee.

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

MISCELLANEOUS.

LADIES having fine needlework and useful articles for sale are asked to send stamped envelope for particulars. Address **G. H.**, **THE LIVING CHURCH**, Milwaukee.

WILL Miss Emma Elhardt, formerly of Milwaukee, please send her address to **M. P. A.**, **LIVING CHURCH**, Milwaukee.

CHURCH PUBLICATIONS.

SOCIETY OF THE CROSS AND PASSION. Printed matter for sale in aid of the printing expenses. *Chaplet of the VII Falls, VII Wounds, and VII Words of Our Lord*, 10c; *Morning and Evening Prayers*, 10c; *The Cross of Pardon*, 5c; *The Holy Cross*, 5c; and other poems, 5c each. Address **SOC. C. & P.**, P. O. Box 677, Northampton, Mass.

TRAVEL.

PRIVATE TOUR ABROAD, CONDUCTED BY A RESIDENT ON CONTINENT WHO INTERPRETS ART AND MUSIC.—**Mrs. JOURDAN-HERBST**, American of Munich, Leopoldstrasse, 91111, returning home June 10th, will guide small select party, taking in Exposition at Rome; Bayreuth Grand Opera; Coronation at London; Land of Midnight Sun. To insure places, book now. Reference, **Rev. W. T. Crocker**, rector of Epiphany Episcopal Church, New York City. Address **JOURDAN**, Suite 1618, 150 Nassau street, New York.

EUROPE.—Summer Tour. Sixty Days. Seven Countries. Limited Party. July 1st. Booklet. Address **REV. HERBERT J. COOK, D.D.**, 4521 Chester avenue, Philadelphia, Pa.

EUROPE.—FREE TOUR. Rectors and others. Splendid offer for organizing small party. References. **REV. GEORGE NASON**, Wilmington, Delaware.

EUROPE.—Splendid tours, select small parties. \$250 up. **UNIVERSITY TOURS**, Wilmington, Delaware.

MAGAZINES.

KINDLY AID one by sending renewals and subscriptions for the *Ladies' Home Journal*, *Harper's*, and the *Outing Magazine*. Also orders for crocheted mats; any mat duplicated. **LOCK BOX 205**, Manassas, Virginia.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: **PENNOYER SANITARIUM**, Kenosha, Wis. Reference: **The Young Churchman Co.**

INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.

Home for invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by the latest scientific therapeutics, and the oldest Apostolic method (St. James 5: 14). Daily celebration. Address **Rev. Dr. CAMPBELL**, 503 S. Boulevard.

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APPEALS.

WASHINGTON'S BIRTHDAY.

Teach Patriotism in your Sunday school and make the teaching definite by using the "Catechism of Patriotism" (sent without cost in any quantity), and by making an offering on a Sunday near Washington's Birthday for the completion of the Washington Memorial Chapel, Valley Forge. Send to the **Rev. W. HERBERT BURK**, Port Kennedy, Pa., for literature.

NOTICES.

\$75,000

invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to \$2,473,074.59.

It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE PENSION AND RELIEF OF CLERGY WIDOWS, AND ORPHANS.

"Many thanks for yours of the 2d, apprising me of the amounts given to four beneficiaries from the 'General Clergy Relief Fund.' I take occasion to congratulate you on the earnest and steadfast way in which you are guiding this most important work of the care of our aged clergy. May God guide and bless you in the work. Wishing you a very happy New Year, I am." (*From the Presiding Bishop.*)

"Thank you for your note. Will we not feel comfortable when, as old men, we see other people doing what we would have liked to have done in our time! A time must come when the work you are doing is regarded as a practical part of the missionary department of the Church's work, and I congratulate the Church that it has got a man pushing your enterprise so full of energy and hope. May you long have strength for it and good success in it." (*Bishop Lloyd.*)

"I have received your letter of _____ and I can hardly find words to express my thanks and gratitude to the trustees of the General Clergy Relief Fund for the generous annuity they have granted, and I assure you that I appreciate to the utmost their liberality, as I also do the noble work in which you are engaged."

"I enclose receipt from your last remittance. It warms my heart because it comes in the nick of time to pay coal bills and so toast my rheumatic shins through the dreaded winter. I trust that the business boom serves to keep you in good humor."

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
Church House, Twelfth and Walnut Streets,
Philadelphia, Pa.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, **MR. CLINTON ROGERS WOODRUFF**. For further particulars and application blanks, address the Corresponding Secretary, **Rev. ELLIOT WHITE**, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to **THE LIVING CHURCH**, a Bureau of Information is maintained at the Chicago office of **THE LIVING CHURCH**, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5 1/2 x 3 3/4 inches.

No. 300—Prayer Book. Imperial 32mo. bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

BOOKS RECEIVED.

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

EDWIN S. GORHAM, New York.

The Practice of Religion. A Short Manual of Instructions and Devotions. Illustrated. By the Rev. Archibald Campbell Knowles, rector of St. Alban's Church, Olney, Philadelphia, and author of *The Holy Christ Child, The Triumph of the Cross*, etc. Third

Edition. With a Preface by the Bishop of Fond du Lac. Price, 45 cents net.

The Christian's Day. A Book of Meditations. By the Rev. J. G. H. Barry, D.D., Author of *Meditations on the Office and Work of the Holy Spirit.*

Some of God's Ministries. By William Malcolm MacGregor, D.D., St. Andrew's United Free Church, Edinburgh. Price, \$1.75 net.

Reminiscences of St. Stephen's College, Annandale, New York. By George B. Hopson, D.D. With Illustrations.

THOMAS WHITTAKER. New York.

The Call of the Master; or, The Voice of Jesus to Man in the Streas of Life. By Reginald Heber Howe, D.D. Price, 75 cents.

Quadragesima; or, Thoughts for Each Day in Lent. By Reginald Heber Howe, D.D. Price, \$1.00, cloth; 50 cents, paper.

LONGMANS, GREEN & CO. New York.

The Sevenfold Unity of the Christian Church. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Price, 75 cents net.

WESSELS & BISSELL CO. New York.

Poetical Favorites, Yours and Mine. Compiled by Warren Snyder. Price, cloth, gilt top \$1.25 net; leather, gilt top, \$2.00.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Mission Hymnal, as Adopted by the General Convention at Cincinnati, in the Year

1910. Price: Words and music, in full cloth, \$25 per 100; words only, in limp cloth, \$10 per 100; single copies, 35 cents and 15 cents respectively, postage free.

PAMPHLETS.

The Bible and the Book of Mormon. Some Suggestive Points from Modern Bible Study. By the Rev. Paul Jones, Logan, Utah.

The Honest Way Out of a Difficult Situation: A Friendly Word to Latter-Day Saints. By the Rt. Rev. F. S. Spalding, D.D., Bishop of Utah.

The American Church Union. Leaflet Number 9. No Open Pulpit, The Bishops' Interpretation of Canon 19. History of the Memorial Reply to the Bishops. By the Rev. Charles Mercer Hall, M.A., Rector, Church of the Holy Cross, Kingston, N. Y.

Was the Church of England Ever the Roman Catholic Church? A Criticism of English History for Americans. By Higginson & Channing. The Authorized Text Book of the Public Schools of the State of Kansas. To which is added *The Identity of the Church of England and Encroachments of the Papacy.* By the Rev. Wm. H. Haupt, Burlington, Kan.

Spiritual Life. Outlines for a Course of Lectures Preparatory for Confirmation. [Published by Trinity Parish News, Fort Wayne, Ind. Price, 5 cents.]

The Call to Confirmation: a Concise Statement

of the Subject for the Use of those Considering it. By the Rev. Reginald Heber Howe, Longwood, Mass. [Thomas Whittaker, New York.]

Diocese of Long Island, Protestant Episcopal Church. Final Judgment of the Ecclesiastical Authority in the Matter of the Controversy between the Rector and Certain Members of the Vestry of St. Andrew's Church, Brooklyn.

The Service of the Holy Communion. By the Rev. Elliston J. Perot, B.D., Salem, N. J. [Jacobs' Book Store, Philadelphia, Pa.]

Notes on the American Liturgy, For Use in Parish Instruction and in the Preparation of Candidates for Confirmation. By the Rev. Elliston J. Perot, B.D., rector of St. John's Church, Salem, N. J.

Is Protestantism Dying? Sermon by George William Douglas, D.D., S.T.D., Canon of the Cathedral of St. John the Divine, New York. Delivered on October 9th, and again on October 16, 1910. Published by request of the Cathedral Men's Club. [Edwin S. Gorham, New York.]

John Henry Climbing the Upward Path. By Mary Tracy Gardner.

The Episcopal Church: Its Doctrine, Its Ministry, Its Discipline, Its Worship, and Its Sacraments. By George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass. [Thomas Whittaker, New York. Price, 25 cents.]

The Church at Work

A FRUITFUL RECTORSHIP.

THE REV. CHARLES H. SMITH, D.D., celebrated his thirty-fifth anniversary as rector of St. James' Church, Buffalo, on the Feast of the Circumcision. The event was marked by no special demonstration. His sermon in the morning reviewed the events of the past year. From St. James' parish during Dr. Smith's rectorate have developed St. Thomas', St. Matthew's, St. Jude's, and St. Simon's (all now independent); St. Peter's and St. Stephen's, both organized parishes but still under the care of the rector of St. James'; St. Bartholomew's, the Church of the Holy Communion, and St. Mark's (Orchard Park), still missions; all having been founded and nurtured in his zeal and loving service: and in addition there are St. Clement's mission, now in his charge; Epiphany mission, originally so but now under the rector of St. Simon's; and a work beyond the city line in the town of West Seneca, now under the rector of St. Jude's.

Announcement has also been made since January 1st of two bequests to the parish, one of \$5,000 from the late George R. Taylor, and another of \$200 from the late Mrs. Farr. Both will be used for the creation of an endowment fund.

NEW CHURCH AT NEW GATUN, PANAMA CANAL ZONE.

THE COMPLETION of St. Stephen's Church, New Gatun, Panama Canal Zone, marks the beginning of a new era in the community life of the West Indian population of this town, and a long-felt need in the religious life of Anglican Church people there has at last been supplied. New Gatun is one of the latest settlements on the Canal Zone. Its proximity to the site of the gigantic lock and dam at the Atlantic entrance to the Panama Canal ensures its permanency in the future, and the population is steadily on the increase. Church services were begun there in November, 1909, by a few young men, with Messrs. Leonard Parris and Julian E. Cox as leaders, and in March of the following year the work was put in charge of the Rev. J. F. Griffith by Archdeacon Bryan, whose attention to the need of his flock at this section had long been attracted. Mr. Griffith spent three months in

gathering the church people and in getting them interested in the work, and two building lots having been secured from the Panama Railroad Co., through the Archdeacon, a rectory was built in July following, and on September 18th the cornerstone of the church was laid. Work on the new church began on the next day and continued without ceasing for three months. The edifice is a wooden one 72 by 38 feet, of Gothic design. The church and rectory stand on adjoining lots on Holy Hill at the head of Main street, New Gatun. The cost of both buildings is \$4,300.

Opening services were held last Christmas Day, when the new Kimball organ was also used for the first time, and at each of the four services the seating capacity of 500 was severely taxed.

THE REV. SAMUEL THURLOW CRITICALLY ILL.

THE REV. SAMUEL THURLOW, rector of the Church of the Holy Comforter, Baltimore, is at the Church Home and Infirmary in that city, critically ill. About six weeks ago he underwent a serious operation at St. Joseph's Hospital. A month later he was able to return home, but never sufficiently recovered to resume his duties, and about a week ago, on the advice of his physician, went to the Church Home and Infirmary for further treatment and rest. During his illness the services of the Church have been conducted by lay-readers.

BUFFALO A CANDIDATE FOR THE B. S. A. CONVENTION.

THE MONTHLY meeting of the Buffalo Local Assembly of the Brotherhood of St. Andrew was held at St. Simon's Church (the Rev. E. J. Stevens, rector), on Thursday evening, January 19th. Sixty men gathered there for supper at 6:30 P. M. and about eighty were present for the conference and address which followed. The chief subject before the meeting was the National Convention for 1911. A committee on finance previously appointed reported that in their opinion \$3,000 should be raised as a guaranty, that \$2,000 of this should be in large subscriptions and \$1,000 in small sums, thus permitting every

Churchman who wished to participate. With a week's effort they had secured \$1,260 in larger sums and the men of two parishes had agreed to be responsible for about \$350 more. It was therefore decided that this committee, somewhat enlarged, be continued, and that if further effort was equally successful, the Bishop of the diocese be advised of the fact and his permission requested to extend an invitation to the Brotherhood to hold the National Convention in Buffalo in October next.

DISPOSITION OF BISHOP VINTON'S ESTATE.

THE WILL of the late Rt. Rev. Dr. Alexander H. Vinton has been filed for probate. It is dated June 18, 1904, and the value of the estate is not given. Of interest to the Church are the following provisions: A trust fund is created, the income of which is to be used by his brother, Robert C. Vinton, on whose death it is to be distributed among various Church organizations. One-half the estate goes to the diocese, one-quarter being given to the Aged and Infirm Clergy Relief Fund, one-quarter to the diocesan Board of Missions, to be added to its permanent fund, and one-half to the endowment fund of the diocese, all these funds to bear the Bishop's name. The library, large and valuable and rich in rare and scholarly works, also goes to the diocese.

DOUBLE ANNIVERSARY AT LEXINGTON, KY.

THE FIFTEENTH anniversary of the organization of the diocese of Lexington and the consecration of its Bishop, the Rt. Rev. L. W. Burton, D.D., were celebrated in the see city on January 29th and 30th. The several functions were characterized by deep religious fervor and enthusiastic missionary spirit. Every clergyman in the diocese was present and many distinguished guests, among them the Presiding Bishop, the Bishop of Kentucky, the Rt. Rev. C. C. Penick, D.D., late Bishop of the West African Mission; the Hon. William H. Cox, lieutenant-governor of Kentucky; Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH, Milwaukee; and Mr. William R. Stirling of Chicago, repre-

sentative of the General Board of Missions. The Very Rev. William T. Capers, Dean of the Cathedral, who had in charge the arrangements, was the informing and inspiring presence of the occasion. To him more than any one person is due the credit of the most successful Lexington diocesan meeting in its history.

The main purpose, as indicated by the resolution of the Council, and subsequently that of the Minor Chapter, was to express in a public way the loyalty to and affection of the diocese for its Bishop and to dedicate anew and in larger measure their service and financial aid to the work of the Church within and without the confines of the diocese. Bishop Burton requested that the occasion be made the medium for arousing a deeper interest and a greater zeal in the missionary work of the Church at large and in the diocese. With this end in view the Minor Chapter arranged and successfully carried out the programme.

On Sunday, January 29th, at 11 o'clock, the Holy Communion was celebrated by Bishop Burton, assisted by Dean Capers, the Rev. George H. Harris, and the Rev. Alexander C. Hensley, Bishop Tuttle being the preacher. Every clergyman in the diocese except one, who was prevented by illness from attending, was present in the chancel. Bishop Tuttle's sermon was devoted largely to a presentation of the history of the Episcopate and a brief review of the important episodes in the life of the diocese and its Bishop. He paid a glowing tribute to Bishop Burton as a conscientious and self-sacrificing servant of Christ and a leader of His Church. The "Inspirational Service" was held in the evening, Bishop Tuttle being again the preacher. His address was an eloquent discussion of the nature and many-sided character of self-sacrifice in missionary work in every sphere of honest labor; and of the joy in such service. Mr. William R. Stirling of Chicago, who represented the General Board of Missions, gave a practical and convincing address in the interest of the "Forward Movement" and diocesan missionary organization.

A luncheon and conference for clergymen and laymen was held at noon Monday, when excellent missionary talks were made by the Rt. Rev. Dr. Penick, Mr. William R. Sterling, Mr. F. C. Morehouse, and Mr. R. A. Robinson of Louisville, Ky. On Monday afternoon, Bishop Burton, in response to the request of the Minor Chapter, delivered an illustrated lecture on the progress of the diocese since its organization. The stereopticon views depicted graphically the results of the fifteen years of arduous labor and devotion of the Bishop and his clergy and laity.

The climax to the interest and enthusiasm was reached on Monday evening on the occasion of the dinner given in honor of the Bishop. The first speaker was Bishop Tuttle, who delivered an eloquent and deeply moving address upon the topic "The Day We Celebrate." He was followed by Mr. Frederic C. Morehouse. "A Man's Task" was admirably described by Mr. W. R. Stirling and effectively illustrated in his own personal life. Bishop Woodcock had for his topic "The Relation of the Laity to the Bishop." His treatment of the subject was eloquent and convincing. The address of Lieutenant Governor Cox was on "What Shall Be the Response on the Part of the Laymen of the Diocese of Lexington?" to which question he gave answer that nothing less than an unswerving faith in her ideals, generous support of her spiritual and material enterprises, and a self-sacrificing devotion of the best that is in them to the service of the Church would fulfil the obligation assumed by them at the font, before the altar, and in the holy of holies of the heart. The most direct emphasis of the personal note in the festivities was introduced by the Rev. James M. Magruder, rector of Trinity Church, Covington, Ky., who in a

few earnest words presented the pledge of the Bishop's clergy to renewed fidelity to the cause for which he stands, increased loyalty to him as their leader, deeper love and closer fellowship with him as a man and as a Christian. A resolution was then read by the Rev. J. M. Maxon, president of Margaret College, Versailles, in the interest of the Church's missionary work. It was carried by an unanimous vote. An active campaign is to be made in the interest of the "Forward Movement" as the diocesan expression of its loyalty to the Church and its Bishop and its response to the world-wide call to missions.

Bishop Burton responded to the subject assigned to him, "The Bishop's Vision." In eloquent and impassioned words he drew a picture of his dreams in the past and his vision of the future. In substance he bade his people to look backward without regret, remembering the disappointments and failures only as the dark backgrounds for the happy realizations and encouraging successes that form our diocesan "high lights"; and to be content with the past as the crucible in which God has refined us by the fires of experience into a purer, brighter, and richer diocesan life.

DEATH OF THE REV. JOSEPH M'CONNELL.

THE DIOCESE of Los Angeles has sustained a serious loss in the death of the Rev. JOSEPH M'CONNELL, which occurred at the Good Samaritan Hospital, Los Angeles, on Sunday, January 22nd. Mr. McConnell went to Los Angeles from Arizona in 1903, to accept the position of general missionary, and he very soon developed for himself a sphere of exceptional and peculiar usefulness. Going from one to another of the weakest mission stations, he soon aroused in them latent strength and self-reliant effort. New life, new zeal, new mutual harmony followed in his steps. There are congregations, now growing rapidly with revived life, which can date the renewal of their strength to the months when by the suggestion of the Bishop they passed under the charge of Mr. McConnell. Mr. McConnell was Irish, and full of Irish humor. His first occupation in America was that of a guardian of the public peace on the streets of Toronto, Canada. As a policeman it fell to his lot to guard the city missionary of the Church from disturbance, while preaching in the streets. He had always been a man of warm religious faith; and soon the city missionary (now the rector of Trinity Church, Toronto) found that this policeman was bringing other members of the force to the mission house to receive religious counsel. Before long he resolved to devote himself to the ministry, and after a special preparatory course he entered the theological class of Wycliffe College, Toronto. Ordained deacon, 1896, by the Bishop of Algoma of the Canadian Church, a year later he was transferred to Marquette, and ordained priest, 1898, by Bishop Mott Williams. He spent a year in England doing missionary deputation work for the S. P. G.; and, in 1900, returning to the United States, took work under Bishop Kendrick in New Mexico and Arizona, building five churches within three years. His funeral took place on Friday, January 28th, from the Pro-Cathedral.

KENYON COLLEGE NOTES.

THE EXAMINATIONS at the close of the first semester at Kenyon College, Gambier, Ohio, have just been concluded. The second semester opens with Morning Prayer on Wednesday, February 15th. It is expected that at this time a number of new students will register at the college.

The new college catalogue has appeared and shows 118 undergraduates in residence and considerable expansion in the courses offered by the departments in instruction. The most notable additions are made in the de-

partments of mathematics, physics, and chemistry, which now offer a sufficient amount of work to cover the pure science of the first two years of an engineering school. Kenyon will continue to confine itself to the work proper to a literary college, but it will now be possible for a student who expects to study engineering to take in residence at Kenyon courses in physics, chemistry, and mathematics, which will enable him to enter the third year of a technical school of the highest rank.

The college has given a gas and oil lease on its lands in College township to an Ohio fuel supply company. The lease does not cover the parks and grounds in the village of Gambier. For a number of years the company has furnished the gas to the college at a very low rate and the new lease guarantees the continuance of this economical service.

MAY SUCCEED THE LATE DR. BEVERLEY WARNER.

THREE MEMBERS of the vestry of Trinity Church, New Orleans, attended the services at the Church of the Ascension, Baltimore, Sunday morning, January 29th, and immediately after the service extended a call to the Rev. Robert S. Coupland, the rector, to become rector of Trinity Church, to succeed the late Rev. Dr. Beverley Warner, who died last November. The Rev. Mr. Coupland has been connected with the Church of the Ascension for nearly ten years, has been very successful, and is greatly beloved by his people. During this time he has declined calls to St. Paul's, Richmond, Va., St. Paul's, Boston, and Grace Church, Chicago. At one of the special meetings of the convention he received a large vote for the office of Bishop Coadjutor of the diocese. It is thought that he will accept the call to New Orleans.

150TH ANNIVERSARY OF ST. MICHAEL'S, CHARLESTON, S. C.

SUNDAY, JANUARY 29th, was an occasion of more than ordinary interest in Charleston, S. C., and will doubtless attract the attention of the many persons throughout the United States who have known and heard of St. Michael's Church. It was the day of the celebration of the 150th anniversary of the founding of this old and historic parish. The services were most interesting and inspiring. At noon there was the first of the two special services, at which the Rev. John Kershaw, D.D., preached the sermon and rehearsed the history of the parish. In his introduction the speaker stated that while the exact anniversary of the opening of the church for divine worship, according to the civil calendar, was February 1st, yet it was the same according to the Church's calendar, that day having been the Fourth Sunday after the Epiphany in the year of our Lord 1761. He asked his hearers to think of the first St. Philip's, that stood on the present site of that church, as having been the place where for years worshipped most of those who subsequently formed St. Michael's congregation; to think of Charles Town as growing so rapidly that by 1750 it became evident that there must be another parish formed and another church built; that in 1751 an act of the provincial General Assembly authorized the founding of this parish and the erection of this church, which, begun in 1752, was finished and occupied as a place of worship on Sunday, February 1, 1761. The rector then gave the history of the parish briefly. Large congregations filled the church at both the morning and night services, and a splendid musical programme was rendered by the special choir. The new organ was used for the first time at this celebration and is a worthy successor of the famous old instrument which for 143 years has led the praises of St. Michael's congregation, for nearly 15,000 Sunday services and 5,000

services on other days. As much as possible of the old instrument is preserved in the new, as some of its parts could not be equalled in the modern instruments. The Bishop of the diocese was present at both services and was the special preacher for the night service, when nearly all the congregations of the city were present so far as the church was able to hold them, to take part in this anniversary. The mayor of the city and the city council attended in a body. The ministers of the various religious bodies were present in the congregation. Many of the clergy of the city were in the chancel and added their presence in honor of the anniversary.

OTHER ANNIVERSARIES.

ST. PAUL'S CHURCH, Fremont, Ohio, celebrated on January 25th the 69th anniversary of the organization of the Church with special services. These included a celebration of the Holy Eucharist at 9 A. M. and choral Evensong and sermon at 7 P. M., after which followed a social hour in the parish house. The church was organized on the Feast of the Conversion of St. Paul, 1842; in 1843 the church was erected. The edifice was consecrated in 1845, in 1872 it was considerably enlarged, and in 1906 the sanctuary, tower, vestry rooms and office were built. In 1890 the rectory and parish house were purchased. The records of the parish are well preserved. The present rector is the Rev. Thomas Jenkins.

THE THIRTIETH anniversary of the reviving of the old parish of St. Mark's Church, Jersey City, N. J., was appropriately celebrated on Sunday, February 4th. The Rev. Frederic E. Mortimer officiated; the Rev. Prof. Roper of the General Theological Seminary preached at the mid-day service; the Rev. Dr. Alfred G. Mortimer, rector of St. Mark's Church, Philadelphia (brother of the rector), was the preacher at Evensong. During the history of this parish the Rev. F. E. Mortimer has been its only rector. He has built a new church completely furnished, with rectory and parish hall free of debt.

FEBRUARY 2D was the eighteenth anniversary of Rev. Levin J. Sothoron as rector of Christ Church, Rock Spring, Harford county, Md. Mr. Sothoron is greatly esteemed, and has been a faithful missionary in the diocese of Maryland for nearly thirty years.

MEMORIALS, GIFTS, AND BEQUESTS.

A HANDSOME reredos has been given to St. Clement's Church, St. Paul, Minn. (Rev. E. B. Woodruff, rector), by Mr. W. G. Whitehead in memory of his wife, Anna Charlotte Whitehead, who entered into rest on May 4, 1909. It is a composition of three large panels the full width of the chancel window, while two special panels supported by pedestals continue it to its full breadth. The unique beauty of the design is given in the long group of canopies which, united, make an unusually effective crown, while in their divided design they give special canopies to the Eucharistic lights, minor canopies to the seven branch lights, and a Gothic canopy carrying the cross finial above the altar cross in the center. The reredos was designed by Mr. Charles R. Lamb and executed by Messrs. J. & R. Lamb, in white marble, harmonizing with the existing memorials. The service of benediction took place on the Fifth Sunday after Epiphany.

ON SUNDAY MORNING, January 29th, at Grace church, Galveston, Texas, the Rt. Rev. George H. Kinsolving, D.D., officiated at the unveiling and dedication of two handsome bronze memorial tablets set in the church by Mrs. Mollie Macgill Rosenberg in memory of her mother and three brothers. The service was preceded by a sermon and the Holy Communion. The tablets, which are eight feet

in height, occupy in the wall on either side of the altar. Besides the memorial inscriptions, at the foot of each, the tablets contain the Ten Commandments, the Apostles' Creed, and the Lord's Prayer in raised English-text letters, and each tablet is surmounted by a cross within a crown. Grace church was erected in 1894 as a gift of the late Henry Rosenberg, who was a vestryman of the parish at the time of his death and who provided in his will the sum of \$30,000 for its erection. After the Galveston flood the entire building was raised several feet to conform to the new grade in that part of the city. The parish is at present without a rector.

FIVE MEMORIAL windows in the chancel of St. Bartholomew's church, Pacific street, Brooklyn, were solemnly dedicated on Sunday morning, February 5th, by the Rev. Frank M. Townley, rector of the parish. The windows are pronounced very fine specimens of the craft. They were made in Europe and were expected some months ago. They were dedicated in memory of Caroline W. L. Heyden, Alice Bradley, Mary A. Cunningham, Simeon and Eleanor Leland, and F. Arline Yergason.

A FINE REREDOS has been presented to Emmanuel Church, Somerville, Mass., by the senior warden, Mr. George A. Gordon, and his family, which adds greatly to the attractiveness of the church. It is of quartered oak handsomely carved, and is ornamented with fleur de lis and other heraldic designs. The central statue represents the Good Shepherd, vested as a priest for the Eucharist, while symbols of the Passion in gold ornament the towers. The altar of the church was the gift of Mrs. Charles Lamb, in memory of her mother, some time ago.

ON THE THIRD Sunday after Epiphany Bishop Moreland dedicated the new chancel furniture given to St. Paul's Church, Sacramento, Cal., by Mrs. Charles T. and Miss Jennie Crocker, in memory of their parents, who at one time were worshippers in old St. Paul's. The furniture given consists of reredos, choir stalls, credence shelf, and hymn-board, all of white oak and made by the Manitowoc Seating Co.

MISS EVE ALEXANDER, the late secretary of the Girls' Friendly Society, and a communicant of St. Luke's Church, Baltimore, has bequeathed to the vestry of St. Luke's her house and lot, 222 North Calhoun street, Baltimore. The house, or part of it, will probably be used as a club-house for the St. Luke's branch of the G. F. S.

A GIFT OF \$2,000 has been made to the parish house fund of Zion Church, Oconomowoc, Wis., by Mr. and Mrs. P. A. Valentine, who have long been generous friends of the Church. They have also donated a handsome billiard table for the men's room in the new parish house.

THROUGH Bishop Guerry a gift of \$2,000 has recently been given by Mr. J. Pierpont Morgan to be used for a parish house in connection with the mill work in and around Greenville, S. C.

A CARVED OAK rood screen and pulpit have been presented to Grace Church, Muncie, Ind., by Mrs. Burt Whiteley, and will be in place before Lent.

BY THE WILL of Mr. J. Marshall Thomas, who died January 5th, \$3,000 is bequeathed to the Boys' School of St. Paul's parish Baltimore, Md.

NEW CHURCHES AND OTHER IMPROVEMENTS.

A NEW EDIFICE is being erected for St. Matthew's Church, Buffalo. It is situated on a lot owned by the Church for several years on Seneca street, is of frame con-

struction with high stone foundation, to cost, without furnishings, about \$7,000. A number of valuable gifts have been received for the interior. This is a small congregation, but blessed with an unusual number of zealous workers.

THE CEREMONY of breaking ground for the Bishop's house (Mabel Murray Memorial), Washington, D. C., was held on Tuesday, February 7th, and was preceded by a celebration of the Holy Communion in the Little Sanctuary, Mount St. Alban's, at 11 o'clock. The clergy of the diocese and others especially interested were invited to be present. This house is the gift of Mrs. Susan Evelyn Murray in memory of her daughter, Mabel Murray.

A CHANCEL window was dedicated on the Fifth Sunday after Epiphany in St. Simeon's church, Philadelphia. The subject is St. Simeon at the Presentation of Christ in the Temple, and the artist was Nicola D'Ascenso.

SUBSCRIPTIONS TO "EIRENE."

THE REV. HENRY L. DREW of Amityville, N. Y., is the duly authorized correspondent for the official quarterly of the Anglican and Eastern-Orthodox Churches' Union, the *Eirene*, and subscriptions should be sent direct to him and not to the secretary of the American branch. The price of subscription is \$1.00 per year, or 75c per year to members. Mr. Drew will be glad to send a sample copy to any who may have it in mind to subscribe.

JUDGMENT GIVEN IN FAVOR OF REV. W. N. ACKLEY.

BISHOP BURGESS at the Diocesan House, Brooklyn, on Jan. 30th, gave judgment, acting under authority of Canon 22, Section 2, Sub-section 2, in the matter of the Rev. William N. Ackley and the vestry of St. Andrew's Church, Brooklyn. The decision upholds the rector in every particular, declares that he was illegally excluded from the church, and inhibits the vestry from interference with him in the performance of his duties as rector, declaring that the treatment of the rector was "wrong, unjustifiable, and prejudicial to the interest of said church." It will be recalled that Mr. Ackley was locked out of his church by a majority of the vestry on Sunday, September 11th, last year. He is still seriously ill.

A. & E.-O. C. U. MEETING AT BOSTON.

THERE WAS a largely attended meeting of the Anglican and Eastern-Orthodox Churches' Union at the Church of the Advent, Boston,



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on the evening of February 1st. The preacher was the Bishop Coadjutor of New Hampshire, who spoke of the hardships which the members of the Greek Church suffer religiously, which comes from being cut off from the ministrations of their communion in many sections of the country. The Bishop urged the loan of the Anglican churches for the services of the Greek Christians. Following the service there was a meeting of the Church Union in the Sunday School chapel, when a number of Greeks spoke, some in their own language and others in English. They all urged their fellow countrymen to the Anglicans for ministrations when they could not have their own clergy. Among those present were the Rev. Dr. Edward S. Drown, professor at the Episcopal Theological School, Cambridge, who took part in the service, and a number of the students from the school.

ANNUAL SERVICE FOR ACOLYTES IN NEWARK, N. J.

THE EIGHTH annual service for the Confraternity of St. Osmund was held in the House of Prayer, Newark, N. J., on the Eve of the Feast of the Purification. Acolytes were present from parishes in the city and diocese and New York, accompanied by their clergy. The procession of acolytes, choristers, and clergy filled the four sides of the nave. The Rev. John S. Miller, rector of the parish, was the officiant. Rev. William H. A. Hall read the lesson; Rev. John Keller was precentor and preached. The sermon had for its theme, "The Glory of the Latter House"—Haggai's prophecy. The preacher contrasted the material and spiritual glory of Solomon's Temple with the glory of the Temple in which the Holy Child Jesus was presented, and concluded by referring to the inestimable values of a Christian altar in a humble mission room or in the grandest Cathedral. The musical programme was rendered by an augmented choir of men and boys with accompaniment of organ and trumpets. Stainer's *Magnificat* in B-flat; Gounod's "Send out Thy Light"; Bates' "Sons of the Church, Arise," and two instrumental numbers by Mendelssohn were performed. The church was filled by a devout congregation. After the service the visiting clergy and acolytes were entertained by the rector and his flourishing guild of servers and acolytes in the parish hall.

CHURCH DEDICATED FOR NEGROES IN ORANGE, N. J.

THE NEW building for colored people in Orange, N. J., known as Epiphany mission of Grace Church, was formally dedicated on Sunday morning, January 29th. The new work was begun as a Sunday school about five years ago in a private house. The Rev. Charles T. Walkley is rector, and the Rev. George M. Plaskett is priest in charge. The dedicatory services were conducted by Bishop Lines.

THE "MEN AND RELIGION" MOVEMENT IN PITTSBURGH.

A LARGE MEETING in behalf of the "Men and Religion" movement was held in Trinity church, Pittsburgh, on Sunday afternoon, January 29th, Mr. H. D. W. English presiding. The whole body of the church and galleries were filled with men, all of whom had received a personal invitation to be present. The Rev. Dr. Arundel, rector of the parish, was present and opened the meeting with the reading of a Scripture lesson and prayer. The speakers were Dr. Hubert Carleton, secretary of the Brotherhood of St. Andrew; Mr. Frederick B. Smith of New York, who is termed the manager of this campaign, and

Mr. English. In response to an appeal from Mr. Smith for volunteers to forward the movement, a thousand hands were raised, and much enthusiasm was displayed. Mr. Carleton in his address explained that this movement is backed by thirteen great organizations of men, whose purpose is to spend the time until next September in preliminary work, and from that date until May, 1912, close, more aggressive work is to be done throughout the length and breadth of the land by specially trained experts in such work.

ATLANTA.

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

Death of Charles A. Read.

THE DEATH of Mr. Charles A. Read of St. Luke's parish, Atlanta, January 25th, removed a valued and faithful communicant. He had been vestrymen of St. Luke's for more than twenty-five years. His fellow vestrymen and an honorary escort of the Atlanta Bar Association were the pall-bearers.

FOND DU LAC.
CHAS. C. GRAYSON, D.D., Bishop.
R. H. WELLES, JR., D.D., Bp. Coadj.

Death of Mrs. J. W. Greenwood.

THE Rev. J. W. GREENWOOD, rector of Trinity Church, Oshkosh, has been bereaved by the death of his wife, who passed away after a long illness. The funeral was held on February 4th in Trinity Church, conducted by the Bishop and Bishop Coadjutor of Fond du Lac, assisted by Canon Sanborn of St. Paul's Cathedral and Rev. F. S. Dayton, vicar of St. Paul's Church, Oshkosh. The commitment was said by Bishop Weller in the chapel of the Forest Home Cemetery, Milwaukee. Mrs. Greenwood was universally respected by all who knew her. She leaves two children: Mrs. Pierson Halsey and a son who is a student in Rutgers College, New Jersey.

GEORGIA.

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

Parochial Mission in Cuthbert—Clerical Changes.

THE BISHOP conducted a four days' mission in Cuthbert in the latter part of Janu-



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One System

Universal Service

ary, and the various Protestant churches suspended their services on the evening of Sunday, the 22nd. The new church, which is not only the gift but largely the actual handiwork of a devoted layman and his wife, who themselves made the concrete blocks for its construction, is not yet finished, and the Presbyterian house of worship was kindly offered for the mission.

CLERICAL CHANGES in the diocese: The Rev. H. S. Durrant, chaplain U. S. A., transferred to the diocese of Washington; the Rev. W. T. Dakin, assistant minister of St. John's Church, Savannah, has been elected associate rector and transferred to this diocese from Western Massachusetts.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

B. S. A. Chapter Formed in Muncie—Clerical Conferences.

A CHAPTER of the Brotherhood of St. Andrew has recently been formed in connection with Grace Church, Muncie. Most of the choir boys are members of the Junior Brotherhood. Plans are being prepared for an old English Iych gate, which will be erected at the entrance to the church grounds in the early spring.

BISHOP FRANCIS invited the clergy of the see city to a conference on Saturday afternoon, February 4th. The subject was Lenten work. It was decided to hold Wednesday night services in the various churches in rotation, beginning with Ash Wednesday. It was also decided to hold noon-day Lenten services in Christ Church during the entire season. The Bishop has also invited the clergy of the diocese to a conference to be held in St. Stephen's Church, Terre Haute, to begin on Wednesday, February 15th, and end on the next day. The subjects which will receive especial consideration are The Forward Movement in Missions, How to Enlist Men in Church Work, and The Reestablishment of a Diocesan Paper. The morning of Thursday will be devoted chiefly to devotional exercises.

IN SPITE of the weather and many delays, the walls of the Cathedral are up and ready to receive the rafters.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Archdeaconry of Brooklyn Meets—Bishop Burgess Speaks on Temperance.

THE BROOKLYN ARCHDEACONRY met at the diocesan house on Tuesday evening, January 31st, Bishop Burgess presiding. The office of general missionary for Brooklyn is still vacant; the salary was fixed at \$2,500 and expenses. Until further arrangements, the two Archdeacons, Ven. St. Clair Hester and Ven. C. F. J. Wrigley, D.D., will be in charge of the missions in this borough. Gratifying reports were made of progress, and enlarged plans for the future, by the several missionaries and priests in charge.

THE MEN'S UNION of the Church of the Good Shepherd, Brooklyn, held its eleventh annual dinner on February 2nd, in the parish house. Mr. George W. Benton, president, was toastmaster. Bishop Burgess spoke on "Temperance," and quoted statistics to show the direct relation of strong drink to crime. Other speakers were William F. Campbell, M.D., Surrogate Ketcham, the Rev. J. Howard Melish, rector of Holy Trinity Church, and the Rev. Robert Rogers, rector of the parish.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Church Club Banquet at Augusta.

THE CHURCH CLUB of the diocese held a banquet at the Augusta House, Augusta, on

the evening of February 1st, which was largely attended. Mr. J. B. Coleman of Portland, the president, presided. Among the speakers were the Bishop of Maine, who exhorted the members of the club to stand together in the work of the diocese; the acting mayor of the city, Mr. Skehan, who extended a hearty welcome to the visitors in behalf of the citizens; the Rev. Brian C. Roberts, rector of St. Mark's, Augusta, who welcomed them in the name of his parish, and the Hon. F. M. Morey, speaker of the Maine House of Representatives, who spoke warmly of the work that Bishop Codman and his people are doing. The occasion was one of the most pleasant in the history of the club.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Changes in the Standing Committee.

OWING TO the resignation of the Rev. J. E. Curzon, the following changes are made in the Standing Committee of the diocese: President, the Rev. Bates G. Burt, Marquette; secretary, the Rev. C. G. Ziegler, Ishpeming; third clerical member, the Rev. J. A. Ten Broeck.

MARYLAND.

JOHN G. MURRAY, D.D., Bp.

Mission Cathedral at St. Luke's, Baltimore—Death of Mr. W. R. Beatty—Personals.

AT ST. LUKE'S CHURCH, Baltimore (the Rev. Herbert Parrish, rector), a mission, beginning on Sunday, January 29th, and continuing until Sunday evening, February 5th, was conducted by the Rev. Percy C. Webber of Boston, assisted by the Rev. Ivan H. Webber-Thompson. There was a celebration of the Holy Eucharist every morning at 7, followed by Morning Prayer at 9 and an address at 10. At 3 P. M. there was an address for women, followed by a children's mission at 4. Evening Prayer was said at 5:30, and the general mission service at 8 P. M. The

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A well-known educator of Boston found a way to keep the brain and the body in that harmonious coöperation which makes a joy of living.

"Two years ago," she writes, "being in a condition of nervous exhaustion, I resigned my position as teacher, which I had held for over 40 years. Since then the entire rest has, of course, been a benefit, but the use of Grape-Nuts has removed one great cause of illness in the past, namely, constipation, and its attendant evils.

"I generally make my entire breakfast on a raw egg beaten into four spoonfuls of Grape-Nuts, with a little hot milk or hot water added. I like it extremely, my food assimilates, and my bowels take care of themselves. I find my brain power and physical endurance much greater, and I know that the use of the Grape-Nuts has contributed largely to this result.

"It is with feelings of gratitude that I write this testimonial, and trust it may be the means of aiding others in their search for health." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

A THREE WEEKS' STRUGGLE.

How a Working Girl in Minneapolis Lived on Six Dollars a Week and Saved Money With Which to Buy Shoes.

While the high cost of living brings to light many stories of deprivation and hardship, it also serves to educate the public in a very impressive, forceful way regarding the nutritive value and sustaining power of many inexpensive foods. Through the stress of hard times the public quite often learns that going without certain foods is, after all, not a hardship but a benefit. Most persons have already learned that it is easy to cut down the supply of high-proteid foods, such as meats and eggs, without any loss in strength or vitality and with a considerable gain in health.

The "Minneapolis News" of December tenth contained the following interesting account of one working girl's experience in endeavoring to adjust her low wages to the problem of daily living:

"This is not an advertisement for shredded wheat biscuit. Rather it is an advertisement of a girl's brave holding fast to the good and true. She lived for three weeks on shredded wheat biscuit and water so that she might get a pair of shoes.

"The girl was one of four clerks. Each got six dollars a week, and to make living possible they occupied one room, in which two beds took up the biggest part of the space. Each contributed \$1.25 to the general food fund each week. The rest they spent on clothing, for they were expected to dress well; on carfare and on down-town lunches. There was not any left over, even though they saved and skimped and tried to get along with a little less every week.

"Then one of them needed a pair of shoes. Her only means of getting them was to withdraw her \$1.25 from the pool. When the rest ate their small breakfasts and suppers, cooked on a one-burner gas stove, she ate the biscuit at the same table. They offered her a part of their food, but she refused, knowing that they would have just that much less, and 'besides, they were my shoes, not theirs, I was trying to pay for,' she explained. She couldn't buy milk, much less cream, to soften the food. Butter was just as much outside the means of her pocket-book—when she was saving for shoes. So water took the place of the other things, and for three weeks the girl ate nothing else."

Such experiences as this are repeated over and over again in all parts of the country. While it may impress the superficial reader as a hardship to be compelled to live on Shredded Wheat Biscuit and water, it is a fact that nothing could be more sustaining or satisfying than this cereal food. It would be an easy matter to live on this food indefinitely and at the same time reach a high working efficiency. Eaten with water or hot milk and a little fruit, Shredded Wheat will not only supply all the strength needed for any kind of work, but will insure a healthful and natural condition of all the functions of the body.

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The Young Churchman Co.

services were well attended, the interest increasing each day, and the plain, thoughtful, and spiritual addresses made a deep impression. It is felt that the spiritual life of the parish will be greatly strengthened and advanced by these services.

MR. WILLIAM R. BEATTY, a prominent business and fraternal man of East Baltimore, died January 29th, aged 84 years. He was an active Churchman and the senior warden of the Church of the Holy Comforter, where the funeral was held on February 2d, the Rev. E. L. Kemp officiating.

THE REV. A. B. KINSOLVING, D.D., rector of St. Paul's Church, Baltimore, who has been ill at the Union Protestant Infirmary, is better, but, by the advice of his physician, must give up all work for the present and go South for several weeks for a complete rest.

MRS. SARAH HARTLEY of Philadelphia, the only remaining member of the original congregation of nineteen deaf-mutes which met in Grace Church, Baltimore, in 1859, in response to a call to form a deaf mute mission, was a welcome visitor recently at one of the festivals of the mission.

MASSACHUSETTS.

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

To Provide a Club House for Homeless Men—
Statistics of Emmanuel Church—Other Boston News.

THE MEN'S CLUB of Trinity Church, Boston, started a campaign on the evening of January 30th for a club house where homeless men and boys of the Church, who go to Boston to study and for other purposes, may find a welcome retreat. This has long been a cherished scheme of the rector, the Rev. Dr. Mann. The Men's Club accordingly has taken up the idea and at the dinner held at the Hotel Vendome on the evening in question Bishop Lawrence spoke in favor of the plan, as did several of Trinity's laymen. It is hoped that the idea may materialize fast enough to warrant the erection of such an edifice by next autumn.

EMMANUEL CHURCH, Boston, has issued its year book. The parish has a communicant list of 925, and its mission, the Church of the Ascension, at the south end of the city, 546. The Sunday school at Emmanuel has 250 members and that at the Ascension 268, while at the two churches there are fifty-six officers and teachers. Emmanuel has 105 salaried persons and many voluntary workers. The receipts during the Church year amounted to \$96,179 and the expenditures were \$96,122. Considerable space is given in the book to a consideration of the manifold activities at Emmanuel House, which is located near the Church of the Ascension. In his preface the Rev. Dr. Worcester, the rector, mentions the social service bureau as the most important work organized last year. This comprises a group of efficient, trained workers and this service is now self-supporting. Speaking of the endowment fund, which now is only \$7,000, Dr. Worcester says it is sadly inadequate, and should be so increased as to yield an income of \$5,000 a year, as the pew rentals no longer suffice to defray the expenses of the parish and an appeal has to be made each year to meet a deficit.

THE REV. DR. W. H. VAN ALLEN of Boston was the special guest of the New England Chapter of the American Guild of Organists at its annual dinner at the Hotel Brunswick on the evening of February 2nd. He spoke on "Music the Handmaid of Worship."

THE ANNIVERSARY of the death of King Charles the Martyr was observed in Boston by celebrations of the Holy Eucharist at the Church of the Advent and the Church of St.

John the Evangelist on the morning of January 30th.

MILWAUKEE.

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

Men's Club Organized at Oconomowoc.

THE ANNUAL men's supper of Zion parish, Oconomowoc, was held recently in the parish house, about sixty men being present. The rector, the Rev. John White, presided as toastmaster, and in his opening remarks spoke of the necessity of a men's organization in the parish and urged that definite steps be taken before the conclusion of the meeting for this purpose. Dr. E. H. Hewit was the next speaker and laid stress upon the good to be derived from the increased activities of the parish. The speaker of the evening was the Rev. Fred Ingley of Kenosha, who was very attentively listened to in an address on the vital importance of the moral development of children, directing the attention to the fact that in the concentration on mental and physical training, the matter of moral training is too often neglected. His remarks to the men of the Church were most telling and effective and did much to stimulate interest and arouse enthusiasm among the men present. Mr. B. G. Edgerton, junior warden, made the concluding address and brought out the value of the proposed organization of the men of the parish. A committee was appointed to call a meeting at which organization was effected.

NEWARK.

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

To Investigate Charge of Miscarriage of Justice—
Annual Dinner of Orange Men's Club.

THE NEW GOVERNOR of New Jersey (President Wilson of Princeton), has directed the attorney general to investigate the charges made by the Rev. A. E. Montgomery, rector of the Church of the Atonement, Tenafly, that his church had been robbed, and that the thief and the receiver of the stolen goods, after arrest, were freed through influence. Justice Charles W. Parker summoned the clergyman to court in Hackensack on January 30th, and after an examination severely criticised the action of the clergyman and others in making criticisms against the machinery of justice.

THE MEN of Grace Church, Orange, held their annual dinner in the Alice Broome Memorial House, adjoining the church, on Thursday evening, February 2d. The senior warden of the parish, Mr. William M. Franklin, acted as toastmaster. The general theme of the speeches was "The Intrinsic Value of the Holy Bible in the Past, Present, and Future." Toasts were responded to as follows: "The Making of the King James Version," Rev. Harry P. Nichols, rector of Holy Trinity Church, New York; "The Influence of the English Bible," Hamilton W. Mabie; "The

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NEW JERSEY.

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

Missionary Work Discussed by New Brunswick Convocation—B. S. A. Anniversary.

THE REGULAR meeting of the Convocation of New Brunswick was held in the Church of St. John the Evangelist, New Brunswick, on January 31st. The Bishop of the diocese was present at all services and sessions, with the deans of both convocations, and a good attendance of clergy and laity. An essay was read by the Rev. H. H. Gifford, Ph.D., on "The Missionary Opportunity." The chief discussion of the day was on the proposed re-organization of the missionary methods of the diocese. The work of the Associate Mission was also especially discussed. At the evening missionary service addresses were made by Dean Baker, the Rev. Thomas A. Conover, and the Rev. Dr. Harding, department secretary.

THE NINETEENTH anniversary service of Grace Chapter of the Brotherhood of St. Andrew was observed in Grace parish house, Elizabeth, recently. A large number of men and boys were present. Addresses were made by Francis H. Holmes, one of the council members of the diocese of Newark; James W. A. Smith of St. John's Chapter, Elizabeth, the Rev. Dr. H. H. Gifford, rector of the parish, the Rev. Mr. Cochran, and Franklin H. Spencer, field secretary for the metropolitan district. Mr. George Dwight Stone, one of the charter members of the chapter, and active to-day, was also present and spoke of the work of the chapter, alluding to the fact that it had developed one man who is now one of the field secretaries.

OKLAHOMA.

REV. FRANCIS KEY BROOKE, D.D., Miss. Bp.

"Credit to Whom Credit is Due."

AN ACCOUNT was given in these columns on January 14th of the completion of a handsome new church at Enid. It may be added that the edifice was built by the faithful labors of the people under the leadership of the Rev. Richard Kemp, now of Connellsville, Pa.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

The Bishop Visits the Church Home—Widows of two Clergymen Dead.

THE Feast of the Purification, February 2d, is the occasion of the visit of the Bishop of the diocese to the Church Home. At 11 o'clock on that day Bishop Whitehead officiated at a celebration of the Holy Communion, in the chapel, when the address was delivered by the Rev. G. B. Richards, rector of Emmanuel Church, Allegheny. A considerable number of the clergy of the city were in attendance with the Board of Managers and other representatives from the various parishes. At 2:30 in the afternoon Evensong was said and the public catechising of the children by the Bishop took place. The Church Home provides for about fifteen old ladies and seventy children.

WITHIN A WEEK of each other the widows of two clergymen long identified with the work of the diocese entered into rest. Mrs. Taylor passed away on January 23d at her home at Oakmont, and was buried on the Feast of the Conversion of St. Paul. She was the widow of the Rev. John Lloyd Taylor, a long-time missionary in different parts of the diocese. On January 30th, in Augusta, Ga., where she was spending the winter, Mrs. Elizabeth R. Byllesby, widow of the Rev. Morrison Byllesby, rector for a long period of years at Emmanuel Church, Allegheny,

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Reserve, Re-Insurance (Fire),	7,164,135.74
Reserve' Re-Insurance (Inland),	260,082.83
Reserve, Unpaid Losses (Fire),	572,407.37
Reserve, Unpaid Losses (Inland),	67,394.00
Other Claims,	590,509.41
Net Surplus,	7,369,016.12
Total Assets,	\$21,023,545.47
Surplus for Policy-Holders,	\$12,369,016.12

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fell asleep. Her body was taken to her home in Meadville, where on Friday, February 3d, the funeral was conducted by the Bishop of Pittsburgh, assisted by the Rev. L. M. A. Haughwout.

QUINCY.

M. E. Fawcett, D.D., Ph.D., Bishop.

Special Intention for the Eucharist—An Honor to the Church at Galva.

THE BISHOP is planning to send to each of his clergy, each month, a special intention to be used in the Holy Eucharist. It is hoped that the use of these special prayers may interest the people in corporate prayers and intercessions for other than parochial matters. For the month of February the object of the intention is "Our Confirmation Candidates," and forms of prayers for this purpose have been sent to the clergy, to be used in public worship on Septuagesima Sunday.

THE Church of the Holy Communion, Galva, has the distinction of being the first parish in the diocese to pay its apportionment in full for general missions.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Speeches in Behalf of the Sewanee University—Notes and Personal.

BISHOP STRANGE of East Carolina is in the diocese visiting many parishes and speaking in behalf of the endowment for the University of the South at Sewanee. In Charleston on the night of January 31st he was the guest of the Churchman's Club of Charleston at a smoker given in his honor and that he might meet the laymen of the city. He addressed the club on the subject of Christian Education and made especial reference to the University at Sewanee. Bishop Guerry was also present with Bishop Strange and made an address. The meeting was largely attended. Bishop Guerry will soon make a similar visitation in Georgia.

TWO CLERGYMEN formerly at work in this diocese, but of late in Virginia, have returned and are now at work. One of these, the Rev. W. N. Tillinghast, will have charge of St. Andrew's and St. James' missions at Greenville, and the other, the Rev. Robert W. Barnwell of St. Paul's Church, Petersburg, Va., is now living near Claussens and has charge of the missions at Bennettsville and St. Stephen's, Pineville.

IT IS ANNOUNCED that the Rev. C. E. Betticher, Jr., missionary to Alaska, will fill a number of appointments in the Columbia Convocation during the first part of March.

SUCCESSFUL MISSIONS have just been conducted at Florence and Darlington by the Rev. Percy C. Webber.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Reception in Honor of Bishop Johnson.

A LARGE number of people gathered at All Saints' school, Sioux Falls, Tuesday evening, January 31st, to attend the reception given in honor of Bishop Johnson. Besides the members of Calvary Cathedral congregation, many people not connected with the Church took advantage of the occasion to meet the Bishop.

TENNESSEE.

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

The Church and the Women's Missionary Jubilee—Notes.

THE NASHVILLE meeting of the Woman's National Foreign Missionary Jubilee, January 30th and 31st, proved a great success. Bishop Gailor gave the formal greeting at the opening of the Jubilee and Mrs. W. E.

Norvell of Christ Church, Nashville, was the chairman of all the arrangements. Miss Julia C. Emery, general secretary of the Woman's Auxiliary, was in attendance and led several of the conferences. About seven hundred women sat down to the luncheon at the Hermitage Hotel. The special meeting for the Church was at Christ Church and was opened by a celebration of the Holy Communion by the Bishop of the diocese, assisted by the rector and Archdeacon Windiate. At the large meetings in the Ryman Auditorium, which seats several thousand, scarce seating room could be procured. There was a large increase of gifts for missions, including two of \$1,000 each from two Nashville women, and a number of women offered for missionary service.

AT THE LAST meeting of the Convocation of Nashville, resolutions were adopted petitioning the legislature to pass laws providing for the systematic paroling of criminals as against the system of pardons, and asking that a reformatory be provided for youthful criminals. Later, the new governor of the state in his first message made like recommendations.

VERMONT.

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

Rev. A. B. Clark Lectures on the Sioux.

THE REV. A. B. CLARK of Rosebud, S. D., has been giving lectures on his experience with the Sioux Indians, at St. Paul's Chapel, Burlington, and before the students of the University of Vermont.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Arrangements for Lenten Lectures—General and Personal Notes of Interest.

THE COMMITTEE in charge of the arrangements for Lenten lectures, under the auspices of the Churchman's League, has completed its work and made a report. The committee has been successful in getting quite prominent men to come as speakers, among whom are the Bishop of East Carolina, the Rev. F. W. Tomkins, D.D., the Rt. Rev. Arthur S. Lloyd, D.D., the Rev. Berryman Green, D.D., and the Rev. George McC. Fiske, D.D.

THE NEXT SESSION of the Church Congress is to be held in Washington. It will

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in Continental Memorial Hall April to 29th. The Rev. J. Townsend Russell, is spending the winter at the Highlands, has been appointed local secretary.

AT THE meeting of the Bishop Claggett Club held on Monday, January 31st, there was a discussion on general Church conditions in place of the usual paper.

A MISSION is to be conducted in St. Mark's Church, Washington, from February 12th to February 19th inclusive. A preparatory service was held on Sunday, February 5th, at which the preacher was the Bishop of the diocese.

THE BISHOP of Brazil and Bishop Harding were the speakers at the Churchmen's League meeting on January 31st.

ON THURSDAY, February 2d, a Woman's Jubilee mass meeting was held at Epiphany Church, Washington. Addresses were delivered by the Bishop of the diocese, the rector of Epiphany Church, and the Rev. Mr. Andrews, of Japan.

WESTERN NEW YORK.

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

The Geneva Clericus Revived.

ON WEDNESDAY, February 1st, there was held a meeting of the local and neighboring clergy at Trinity Rectory, Geneva, where they were entertained at luncheon by the rector, the Rev. C. Morton Sills, D.D. Those present with the rector were the Rev. L. C. Stewardson, D.D., president of Hobart College; Rev. R. M. Beach, D.D., Rev. J. B. Hubbs, D.D., rector of St. Peter's, Geneva, Rev. T. B. Berry, warden of DeLancey Divinity School, the Rev. M. G. Freeman, Clifton Springs; Rev. Dr. A. O. Sykes, Lyons; Rev. O. E. Newton, Phelps; Rev. J. H. Perkins, Penn Yann; and from the diocese of Central New York the Rev. C. W. MacNish, Ovid; the Rev. W. B. Clarke, Seneca Falls; and the Rev. H. E. Hubbard, Waterloo. The purpose of the business meeting which followed the luncheon was to revive the Geneva Clericus, an organization for the mutual interest and association of its members, which had fallen into abeyance. It was the desire of all present that the Clericus should be revived and organization was perfected by the election of the Rev. Dr. Sills as president, Rev. O. E. Newton as secretary-treasurer, and the Rev. Messrs. Clarke, Hubbard, and Berry as Topic Committee.

THE Rev. EDWIN JOHNSON, rector of St. Peter's parish, Holcomb, met with a very painful accident on Sunday morning, on his way to church. In slipping upon the icy sidewalk his arm was broken just above the wrist.

CANADA.

News of a Week's Activities in the Church in the Dominion.

Diocese of Toronto.

ALL THE arrangements are being perfected for the ten days' mission to be held in the city parishes in Toronto, beginning on Ash Wednesday. The Rev. Dr. Symonds, of Christ Church Cathedral, Montreal, will be one of those who take part in the mission.—A VERY telling address was given at the annual banquet of the Anglican branch of the Laymen's Missionary Movement in Toronto by the Rev. A. P. Shatford of St. James' the Apostle's Church, Montreal.

Diocese of Montreal.

A NUMBER of the city clergy met in the Diocesan College library, February 2d, to say good-bye to the Rev. A. A. Bryant and the Rev. W. W. Craig. The former is leaving to take a charge in Toronto, and Mr. Craig goes to St. George's Church, Ottawa. Archdeacon Norton presided and addresses were made by Principal Refford, the Rev. G. O. Troop, and others—BISHOP FARTHING

has addressed a pastoral letter to the parishioners and members of the congregation of the Church of St. John the Evangelist, Montreal, commending the Lenten mission to be held in the church, beginning March 25th. The mission is to be conducted by Father Frere (who is coming from England) superior of the Community of the Resurrection.—THE REPORT read at the annual meeting of the corporation of the Church Home, January 25th, was a very favorable one. The pleasing announcement was made that the Home is free from debt and has a small balance on hand. This includes the expenditure on a new wing, completed last fall at a cost of nearly \$20,000. Mention was made in the report of the gift of \$500 from the Rev. Canon Ellegood, and of a bequest of \$250, from the late Canon Empson. Bishop Farthing presided and there was a large attendance.

Diocese of Moosonee.

BISHOP ANDERSON, in a recent letter, speaks hopefully of his visitation to the distant part of his diocese lately. He mentions that at one station where he had four marriages and sixteen baptisms, there were forty-six communicants out of a total population of 160, and when at the Communion service the offerings of the people, mostly Indians, were made, they amounted to nearly \$100, a large sum for these poor people. The Bishop said he feared some of them gave beyond their means.

The Magazines

AN ARTICLE of present-day interest is "German Railway Policy," printed in the February *Scribner's*. Among statements made that will surprise many Americans is the fact that German railways give discriminating rates, grant rebates, and treat individuals and localities exceptionally, and all these under the direct authority of the government. These discriminations, it is said, are made on principles of equity intended to benefit the whole nation; through them the German is aided in his competition with other nations for foreign trade. Benjamin Brooks gives a graphic account of the romance by which a new trans-continental line was pushed across the Sierras. Ernest Thompson Seton, who is always interesting, concludes his account of his great journey into "The Arctic Prairies." This instalment gives a first-hand account of the musk-ox. The fiction is contributed to by F. Hopkinson Smith, Dorothy Canfield, D. H. Haines, and Fannie H. Lea.

THERE ARE several pages of "Side Lights on Lincoln" in the February *Century*—a description of his campaign scrap-book by Jesse W. Weik, and fresh anecdotes of the greatest of Americans by Lambert True, Horace Green, Laura Balch Carpenter, John C. Van Dyke, and others. In a description of "The Proposed Graduate College of Princeton," Professor Andrew F. West, dean of that school, offers a plea for the humanizing of learning so as to overcome sordid materialism and narrow provincialism in education.

IN ITS ISSUE of January 28th, the *Living Age* has for its leading article a discussion of "The Initiative-Referendum in the United States," written for the *Contemporary Review* by a Boston journalist. It gives a concise and readable account of the development of the system and points out some of the dangers incident to its too-rapid extension. The series of illuminating articles on "America in the Philippines," which this magazine has reprinted from the *London Times* is concluded with a general review in the number dated February 4th.

It was before the day of . . .

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