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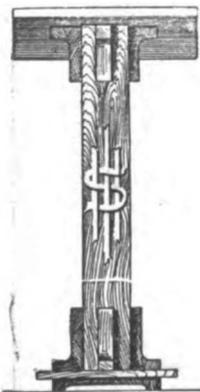
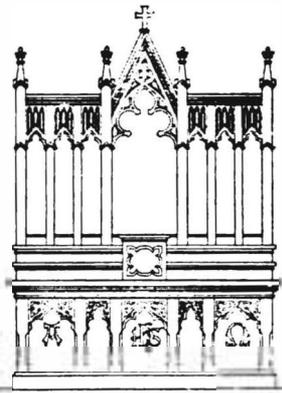
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I FELT ONCE that I was responsible for the conduct of universal affairs, but I have recently come to believe otherwise. So long as I tried to run the world I was miserable; it makes me happy now to trust in God.—*Lyman Beecher.*

A RULE OF LIFE.

FOR ASH WEDNESDAY.

IT has been the wisdom of the Church to systematize her doctrine, her worship, and her practice, those three elements of the spiritual life that appeal to the intellect, the heart, and the will of men. The essence of Christian doctrine is set forth in the Creeds; Christian worship is outlined in the Book of Common Prayer; and Christian practice, developed under the three "notable duties" commended by our Lord in the Sermon on the Mount, is set forth in the lives of the saints. In the matter of practice, the Church has contented herself with urging upon her children general principles rather than instructing them in details. It is an ancient custom for those who seriously undertake to lead the spiritual life to make for themselves *rules of life*, that is, to systematize in the spirit of Christ's teaching the observance of Christian duties. We employ system in every department of life with success; it is unreasonable not to do so in our religious life. People often imagine that rules, principles, system, interfere with freedom. On the contrary, they guarantee freedom; for system means order, regularity, habit; those who live without system find themselves free only to get into trouble and make mistakes.

An important idea of Christianity is that it is *guidance* in a life-struggle to win back something the soul has lost. Common sense should teach us that Christian practice, if followed systematically, may be by way of accomplishing something definite with us, some measurable approach to the ideal life; whereas, if we allow ourselves to drift, guided only by caprice and inclination, we are apt to miss the very best our religion can give us. There are few Christians who would not live more effectively if they lived by rule, and if one has never done so, the first day of Lent is a good time to begin.

In a paper of this length only the outlines of such a rule can be suggested, but any person can devise one for himself; and it is a good thing to write them down, and note success and failure from day to day. A rule conveniently groups itself about the "notable duties" commended by our Lord in the sayings, (i) "When thou prayest . . ."; (ii) "When thou doest thine alms . . ."; and, (iii) "When ye fast . . ."

(i) *Prayer* must include private devotion and public worship. And under private devotion it is wise to remember morning and evening prayers, self-examination, confession, thanksgiving, petition, and intercession. It is safe to say that unless we make rules about these things, we will neglect them. Public worship must include attendance at the Holy Communion at least on Sundays and the important holy days. (ii) The general principle that should cover *almsgiving* is that it should be done secretly, if possible, and in every case unostentatiously. In other words, the motive should be love for God and one's fellows. The word covers, of course, *all* that we give; not merely money, but our time, our service, ourselves. There should be no rule as to how *much* we are willing to give; but there should be a rule that we will not give *less than so much*. (iii) Christ takes it for granted that His followers will fast, as well as pray and give. The principles that should govern *fasting* are that it should be done unostentatiously, in little things for the sake of self-discipline, and in great things for the sake of doing for others. Fasting in the Christian sense means all self-denial.

A rule of life is, of course, only a means to an end; a device to capture the attention and regulate the impulses; and like the rules of every other undertaking, it is subservient to the object in view and the goal to be obtained. For Christians the goal is the kingdom of God—that is, the formation of such righteous character as shall fit them to be members of it and extend its blessings to others.

L. G.

THE EXPANSION AND LIMITATION OF CHRISTIAN UNITY.

A PAPER READ BEFORE THE CHURCHMEN'S ASSOCIATION OF NEW YORK

BY FREDERIC COOK MOREHOUSE,

Editor of The Living Church.

ONE almost dreads in these days to speak on the subject of Christian Unity. More meaningless platitudes have been uttered on this subject than on almost any other. "If you would win enthusiastic applause," said an editorial writer after the Chicago Missionary Congress of last year, "speak in praise of Christian Unity. If you would have the whole of your own denomination down on you, put your speech into practice."

It is just because we have permitted the subject to assume so academic a form, that it behooves thoughtful men to try to translate it into terms that may at least point to a working hypothesis. There is grave danger of superficiality. When Dr. Manning introduced into General Convention his momentous resolution looking toward the gathering of a world-wide conference on Questions relating to the Faith and Order of the Church—subjects that had purposely been tabooed at Chicago and at Edinburgh—Ajax-like he defied the lightning. It yet remains to be seen whether the lightning will come out of the contest second best.

But when one compares the enthusiastic and unanimous adoption of his resolution with the grave and heart-searching deliberations over the adoption of measures cautiously advanced in the interest of unity a quarter century earlier, it is obvious that one of two things has happened. Either a decidedly better programme has been advanced than was conceived of twenty-five years ago, or else the Church has itself moved farther forward in a desire for unity. Perhaps, to some extent, both these hypotheses are true.

Dr. Huntington, the apostle of the older programme, performed a number of signal services to the cause of unity; but in my judgment two of these stand so far ahead of the others as practically to eclipse all the rest. One was in giving the vision. Whatever be said of details—and Dr. Huntington, like many another intellectual giant, was not at his best in determining details of action—he gave to the American Church its vision of unity; of unity under the historic episcopate, which should mean the unity of the old-time Catholic Church and no new combination of forces apart from that divine organism. And secondly, he exploded the now-dying idea of a unity to be created by a mere Federation of Churches, in which that historic organism into which the divine life had been breathed by the Holy Spirit would be placed precisely upon a par with the creations of Mrs. Eddy and of the excellent Dowie.

But the conference on Questions of Faith and Order challenges us with the conviction that it goes at once to the very root of the difficulty and seeks to discover whether the microbe of disunity can be distinguished and labelled, preparatory to experimentation in anti-toxins that may possibly overcome it. The audacity of the measure is what first strikes one. The certainty of its failure, had it been proposed by Romanist or Protestant, strikes one secondly. The amount of eirenic suavity which it assumes to exist and to be susceptible of coördination is one's third conviction. But fourthly comes the conviction that it is now time to lay platitudes quietly aside and get at the heart of the question. Precisely what stands in the way of Christian Unity? "Lord, is it I?"

At the last General Convention an honest effort was made by men of very different party affiliations to find common ground upon which to base legislative action, so that for the first time in sixty years or more, there might cease to be in the American Church one party seeking to down another party. Treat the measures proposed by that conference as you will, approve or disapprove them, and you have only superficially disposed of the subject. Because the keynote to the Round Table measures was a proposed amendment to the Title Page of the Book of Common Prayer, and that single resolution alone came to a vote, all the rest of the measures dying when that was killed, some have seen in the movement only a new form of the old-time determination to change the name of the Church. Such a view is most superficial. Broad Churchmen heard the reasons why Catholic Churchmen felt the change of name to be important and agreed to cooperate. Catholic Churchmen heard the reasons why Low Churchmen objected to the phrase "American Catholic Church" and agreed to try another phrase. Broad Churchmen told what they wished to accomplish by means of the Huntington Preamble. Catholic

Churchmen showed how, by means of very slight changes, they were perfectly willing to accept it, and Broad Churchmen showed the utmost willingness to make those changes. Each party, as represented by its thinking men, showed a readiness to coördinate its views with the views of the other; and when it was all accomplished, they wondered why it never had been attempted before—it seemed so easy.

And then the measures were thrown into the convention, and it became apparent that at least they would not be accepted unanimously, as some had almost ventured to hope, whatever might be the result of a vote by dioceses and orders. What had happened whereby that which men, regardless of party, had gladly accepted in the Round Table conference, seemed impossible a week later? Simply this. The men at the conference had seen a splendid vision and had worked honestly to make the vision a reality. The men in the convention had seen no vision. They were not impressed with the desirability of coördinating different points of view. They had their own view and they believed themselves strong enough to prevent the adoption of any rival view. Why should they not down their opponents, as long as the power was in their hands? Each succeeding party in power in the Church had tried to do that, for a generation past. And the rules under which General Convention acts give a tremendous advantage to the side of inertia, which ever it be. A small, determined party can *prevent* the adoption of legislation almost to the end of time. All it needs is—lack of vision on the part of that party.

Everybody recognized that if any other proposition had been submitted by the Round Table conference it would have met precisely the same fate. Everybody except, possibly, a few ultra-partisans, recognized that the vote was not for or against a form of words proposed for the Title Page which, on its merits, gave particular gratification to no one. The vote could not have caused a more emphatic distribution between "sides" if the chairman had said: All those who have seen a splendid vision of the coördination of forces in the Church and wish to make that vision a reality will say, Aye. Those opposed, No. That, inevitably, was the meaning of the vote; and its result was simply to prove that not much more than half the numerical strength of the Church has seen the vision and is prepared to make it a reality; and our laws rightly require that visions may be enacted into realities only by a vote that represents an overwhelming majority of the Church. But the vote also showed that the vision is a beautiful one and that a great number of Churchmen, be they a majority or a minority, are determined to *make* it a reality, if it can be done.

Now multiply that attempt by a world-wide integer. I venture to say that one who was well acquainted with the leading men in the different religious bodies could bring together a group of men—Roman Catholics, Greeks, Anglicans, Presbyterians, Congregationalists, for these five bodies practically represent all of the essential variations in orthodox Christendom—which group could, in a week's time, agree upon a concordat upon which all the parties could come together without the slightest violation of essential principles. Superficially it requires only a coördination of intellectual views, and I do not believe that to be impossible. But, more, it requires a beautiful vision and a yearning desire to make that vision a reality. Nobody without the vision can ever be a force in drawing Christendom together. And the men that have tried to be factors in promoting Christian unity have usually revealed what sort of vision they had seen—for all who have honestly tried, have seen some vision else they would not have tried. It may have been a vision that exhausts itself in an exchange of preaching rights, whereby ministers of every sort shall preach for each other. The Protestant denominations have, for the most part, been doing that ever since this country was settled, and it has had no more effect in producing unity than a glass of charged water has in creating a cataract. It may have been a vision of Protestant unity, based upon hatred of such choice dogmas as Sacerdotalism and Sacramentalism and everything that is distinctively Catholic. It may have been a unity in which historic Anglicanism shall combine with historic Protestantism against the "Bishop of Rome and all his horrible enormities." It may have been that curious spectacle, a unity based upon surrender, wherein each party agrees to give up what the other party does not like. It may have been a vision of Anglo-Saxon unity with the great majority of Anglo-Saxon Christians left out. There has been no lack of men who have seen each of these visions and who have honestly attempted to seek their realization. But a vision so broad and so beautiful, of an Italian cardinal and

a modern Connecticut pilgrim father, hand clasped in hand, with the sign, "United we stand, Divided we fall," in the free hand of one, and the sign, "Down with the devil and all his works," in the free hand of the other—have any of us, except Dr. Manning, seen that vision? But until we do, and until we can reveal that vision to the whole of Christendom, our concepts of Christian Unity are bound to be vague and academic. Round Table measures that should successfully coordinate the views of the five great parties in Christendom, should they be agreed upon by the men of vision in each, would meet the same fate in the arena of popular Christendom to-day that the lesser Round Table measures met in General Convention. For it must be remembered that if we have not been able to impress upon the entire body of our associates in the American Church a desire to coordinate our own ecclesiastical parties, it would be useless for us to ask them to coordinate with our own views, the views of Roman Catholics and of Congregationalists. Or if they desire to coordinate views of parties at home but cannot find a way, how will they find a way to do the greater, the stupendous work, of coordinating the views of Christendom? A Round Table conference of men of vision shocked the old-fashioned schools of thought by bringing into General Convention resolutions to change the name of the Church and, at the same time, to perpetuate the achievements of the Reformation era permanently in a second Preface to the Book of Common Prayer. Suppose the Joint Commission on Questions of Faith and Order should take itself seriously enough really to seek to accomplish the reunion of Christendom. Suppose some future Pope, who had seen a vision, should be seized with a desire to meet our commission half way or more. Suppose some sort of treaty of peace should be concluded whereby, possibly, the dogmas of Papal Infallibility and Supremacy were shelved on the one side, and a Papal primacy of honor, such as obtained generally during the era of the councils, were accepted by the other. How many votes would such a measure obtain in the General Convention of the Protestant Episcopal Church? How many of those very men who have seen some sort of vision would be broad enough—big enough, if you please—to accept it? Would it not be the history of the Round Table of 1910 over again, on a larger scale?

What then? Is there nothing we can do to hasten the day when "they all may be one"? There is much.

I. We can seek, for ourselves, to discern the vision. If once that vision can be firmly discerned, like the Star of Bethlehem, no matter how far ahead of us, it is surprising how it will lead us on. I remember as a child wondering how the Wise Men knew the star was going to move when they started out to follow it. I never did find out, but I have discovered that a like problem attends every forward movement. What overcomes the native inertia which keeps men from moving on to discover whither their visions move, or whither they will lead them? Three-quarters of the problem was won for the three Wise Men when they crossed their own doorsills, moved out to their stables, and began to harness their camels. Bethlehem and the Young Child were still a long way in the distance, but ultimate arrival was an inevitably foregone conclusion from that moment. First they had to see the Vision. Second, they had to follow it. The vision of a *complete* unity of Christendom will lead us to that end if we will honestly follow it; and we shall then not be diverted to any shorter but quite incomplete unities, such as that of surrender of the verities which have been entrusted to us, for the sake of agreement with Protestants, or that of submission to the Roman See in the expectation of terminating our quest for unity. None but the *complete* vision is really worth while at all.

II. We can prepare ourselves intellectually. Truth is so much larger than the mind of any one of us that it is difficult for a modest man not to be also a weak man. But that tendency of modesty to merge into weakness must, at all hazards, be resisted. To be eirenic is *not* to be weak. We may not know much, but what we are convinced we do know, we are bound to maintain and defend. Unity at the expense of truth would be worse than no unity at all. Unity on the basis of surrender of truth is a jump from the frying pan into the super-heated fireless cooker that stays hot. Unity on any base of minimums, whereby A agrees not to teach one set of doctrines if B will agree not to teach another set, is a plan that can only be worth while on the hypothesis that in God's kingdom truth is a negligible quantity—which it is not. To coordinate views implies that both A and B see some part of the truth, and that truth can never actually contradict itself. Consequently there must

be a way of reconciling A's truth with B's truth and of sifting both of their truths from the error that may be attached to them. To coordinate views is to conserve and maintain *all* the truth. It is the opposite of a unity of minimums. It is, in fact, a unity of maximums. And no other unity is worth while.

III. We can seek to discover the ultimate principles in the truths that seem to be in controversy, and to recede from exaggeration of any of them. Let us take as an example, the Historic Episcopate. We propounded that to the Protestant world a quarter century ago as one of four great factors of religious truths, and the Protestant world rejected it. Let us then re-examine our own ground. Did *we* hold that truth precisely in its right relation to other truths? As propounded, it seemed to imply exclusion of Priesthood and Diaconate, and of the priesthood of the laity. It seemed to imply that in the universal extension of the Historic Episcopate, together with the Bible, the Creeds, and the Sacraments, would be found unity. But would it? Certainly Roman Catholics and Anglicans possess those four factors of truths in equal degree, but nowhere in Christendom has outward disunity been more pronounced. Again, for some eccentric reason a far-away Asiatic Bishop conveys the historic episcopate to one Vilatte, and he in turn gives it to various other gentlemen. Does unity follow? Quite the reverse. The "level plan" of free extension of the episcopate to any one who asks for it has been tried already, and it only made more schism. The various current schemes whereby unity is to come about if we will scatter the historic episcopate generously enough throughout the Christian world, all show that we do, in fact, exaggerate the place of the historic episcopate in the divine economy of the Church. Shall we, then, throw away the historic episcopate? Of course not; that would be worse still and would be a criminal surrender. But let us seek to find what was the ultimate mistake that we made in propounding the Historic Episcopate in our Quadrilateral. I think it was this: When we wrote "Historic Episcopate," we should have written "The historic Church, with its historic Ministry." All that, and not merely the Episcopate viewed as an end or entity in itself, was what we should have named with the Word of God, the Creeds, and the Sacraments, as essential parts of the Christian deposit. Our modesty, then, must lead us to reconsider our views and be *sure* that we state them in their true perspective; but our allegiance to truth must impel us not to sacrifice truth for the sake of unity. It was, in fact, an unwarranted exaggeration to name the Historic Episcopate, apart from the Historic Church, in the Quadrilateral. That is why we failed. Perhaps we must regretfully and painfully confess that Episcopalian Infallibility is quite as truly worthy of our protest as is Papal Infallibility.

IV. We might, if we would, try to put our best foot forward. That is, we could do a great deal to make this Church in fact, what we are fond of calling it in theory, the Church of the Reconciliation, if we would re-examine our own peculiarities and try to coordinate them with the common weal. It is impossible not to touch upon controversial ground in illustrating this; but Churchmen who believe that they can arrange for a world-wide conference on Faith and Order must realize that they had better set their own house in good order before the conference turns its search-light into that house. Frankly, if this Church is, historically, the American Catholic Church, and as such in fact her claims are presented in all our books of apologetics, from whatever party they proceed, why don't we assume the name and let the world know it? If the Holy Eucharist is the service ordained by Christ Himself, and the daily offices are mediaeval, monastic rites, why do we exalt the latter in the place of the former? Who gave to mediaeval monks a greater authority than that of our Blessed Lord, in determining the worship of the Church? Why do so many of us persist in being Mediaevalists instead of Catholics? For one thing is absolutely certain. Unity never can come on the basis of the thought of isolated centuries that have passed, whether the century chosen be the fourth, or the sixth, or the thirteenth, or the sixteenth. Nothing but historic and living Catholicity is big enough and broad enough to bring it about. If Churchmen would cease to divide on such questions as these, and would solve them dispassionately and in accordance with common sense, we should have taken the longest stride toward making ourselves fit to serve in pointing the way toward Christian Unity. May I venture, at this point, to suggest a recent book for the careful reading of such Churchmen as may possibly be able to see visions? I mean Bishop Kinsman's recent work, *Principles of Anglicanism*, which has lately been issued from

the press of Longmans, Green & Co. It is just such an examination of the particular characteristics of modern Anglican Christendom as we gravely need. And it is characterized throughout by those splendid Anglican qualities of balance and good sense.

V. Finally, we may hold even our intense desire for unity in true perspective. There is a danger of making it the chief end of the Church's work on earth. It has no right to occupy that position. A thousand years ago the Church's unity was broken because Eastern Christendom refused to sink into bondage to the papacy. Will any one maintain that she should have sacrificed that freedom with which Christ had made her free, for unity? This is an example of many other issues that must arise in our quest for unity, wherein we must choose between loyalty to our divine Master and the external unity which He, the party most deeply interested of all, has been able to dispense with for a thousand years. I have heard it said that we should be willing to risk our own peculiar characteristics as Churchmen for the sake of unity. I do not know a more dangerous proposition to send forth broadcast. It may mean only that we should be willing to shorten or to lengthen our surplices. It may mean that we should be willing to dispense with the Thirty-nine Articles. It might mean that we should be willing to accept the terms of unconditional surrender to the Papacy. But whatever meaning attached to it in the mind of him who uttered it, I submit that it is one of those vague, meaningless generalities which do only harm to the cause we should promote. When two parties have long been at war and finally, under extremely delicate circumstances, are led to seek to discover whether peace may be made, it is at least tactless for the spokesman of one party to proclaim from the housetop that his party is prepared to sacrifice everything for peace. It is greatly to be hoped that a calm sense of dignity, of true perspective, of the fitness of things, will estop our thoughtful men from embarrassing our present Peace Commission by the use of such unfortunate and unbalanced language. We are, I trust, earnestly solicitous of peace; but not for "peace at any price." This is a time in which we are especially bound to weigh our language.

And so we come to this ultimate conclusion of our subject. What stands in the way of unity is not primarily the Pope, nor Romanism, nor Presbyterianism, nor Congregationalism, nor even Protestant Episcopalianism. It is, really, the lack of vision, or the smallness of vision, of you and me, and of men just like us, within and without our ecclesiastical fold. The case is much more intricate than it would be if the issues were wholly, or even chiefly, intellectual. They are not. The intellectual issues between the parties could be solved by broad-minded men to-morrow; but the broad-minded men could no more bring their respective constituencies into unity by means of any intellectual coordination of views, than our own Round Table conference could do that in the smaller arena of General Convention. Narrowness must first give way to breadth, the Protestant spirit to the Catholic spirit, before unity is possible. Says Dr. Newman Smyth: "There lies before us in its vaster possibility another Christian age to come. Already we are feeling its problems. Shall the Protestant era—its religious warfare accomplished, and its confused years of reconstruction drawing happily to a close—issue in a grander Catholicism? The answer of faith is—the grander Catholicism is at the door."

Yes, it is "at the door." But only the seers are gifted to see it.

The Expansion of Christian Unity means, then, the broadening of our individual and ecclesiastical visions. The Limitation of Christian Unity is that which we, by our feeble lack of vision, give to the subject.

Christian Unity will come to-morrow if Christians wake up to-morrow morning and see a big enough vision of it. It will be no nearer a thousand years from to-morrow if you and I and the men that follow us are content to be partisans, governed by our prejudices.

Which shall it be?

THE FUNCTION of the Church for twenty centuries has been to uphold unpopular truths before the world. Its history has been an age-long passion, an age-long warfare against discouragement of every kind—tyrannous oppression, intellectual criticism, barbarous invasion, cultured contempt; complicated often by the paralyzing presence of internal corruption, and doctrinal discord, and failure of faith.—*Illingsworth.*

BLUE MONDAY MUSINGS.

THE deck of a steamer is a better place for musing than for transcribing one's musings; and a long chair, however conducive to placid repose, is singularly ill adapted to literary labors. But to a man who habitually writes letters at fifty miles an hour, and has turned out fairly legible copy on the top of an Adirondack stage-coach, those difficulties are not insurmountable—though I do not envy the compositor his task!

New York was knee-deep in snow when we left it, forty hours ago. Bleak winds whistled down Fifth avenue; and the children I had left behind me, up on the shore of the Tappan Zee, were joyfully planning a sleighing party. Yet here we are sailing over tropic seas; the very breath of summer is in the air; toilettes of June are appearing on deck, as steamer-rugs disappear.

We are more than half way to Cuba! Even a priest is entitled to a bit of Carnival sometimes; so two of us are off to see a little of Latin America before Quinquagesima comes. It is a pleasant, uneventful voyage, so far, on the ship which carried Roosevelt to Mombasa. Nothing of the strenuous life remains, however, so far as the passengers are concerned. We are, properly enough, a lazy lot. Even the attractions of shuffleboard and a well-equipped gymnasium do not move us from the delicious languor of relaxation. All round the horizon, not a sail is to be seen; it is lonely as when Columbus traversed these blue waters, nearing Guanahani. What a contrast to the turmoil of Broadway! We have certain Broadway features with us, however. Do you remember the old conundrum: "Why is a Broadway street car like a lemon? Because it is yellow and full of Jews." Goleonda has been despoiled to adorn the majority of our fellow-travellers; it reminds me of the question Ikey Epstein put to his father: "Fader, vere do de Ghristians get all de moncy ve dakes from dem?"

Lentus in umbra, I have been watching the procession pass the post-prandial promenade (the alliteration was not deliberate, so I let it stand). Two things strike me as outstanding and painful facts about the ship's company: how rare are happy faces, and how harsh and shrill are most of the voices. It is, in those two points, a typical American crowd, I fear. Except when laughing, almost every one looks anxious, fretful, with restless eyes and knotted brows. Even the children seem worried; there is not that "smiling, angelical innocence" which blessed John Wesley noted twice in his diary as adorning the faces of the Dutch children, nor the radiant unconsciousness and simplicity of little English boys and girls of the same class. Precocity, "smartness," is a poor substitute, I judge. And as for voices, it is a question which nasal harshness is worse, the male or the female. These things ought not so to be. If our public schools devoted less time to arithmetic and more to cultivating soft voices, gentle and low, it would make for civilization.

What "joiners" we are! Almost every man has a badge or a button in his lapel: G. A. R., Shriners, Elks, K. of P., B'nai Brith—who knows half of them? The college pins one recognizes and welcomes; for the Greek-letter fraternity is one of the few distinctively American contributions for good to academic life: the occasional Phi Beta Kappa key is, at any rate, a respectable label. But we need to ask ourselves whether this mania for "decorations" self-obtained is not as ridiculous in its way as the lust for the Cross of the Third Grade of the Red Eagle, or for the right to style oneself Knight of the Order of the Purple Cow of Hyderabad, at which we smile when we see it abroad.

I HAVE JUST been talking with a famous surgeon, who confesses his belief that Psychological Research is to make the most important contributions to science in this coming decade. He acknowledges that most of his craft laugh at it, and regard its votaries as quacks or cranks; but he looks forward confidently to some sort of opened communication between this world and the next. I take leave to doubt it. All the phenomena of mediumship, automatic writing, "controls," and the like, were known in classic times, with various features of black magic such as our age has lost. There is no progress; there is no uplift; there is no addition to the world's store of learning. The whole is freakish, disorderly, fragmentary, marked by perverse error and deception, tainted with blasphemy and foulness: and in so far as any sign of a directing intelligence appears, the hypothesis of a degenerating spirit, vicious, with streaks of cleverness and power, but out of harmony with all else, even

with itself, seems the most satisfactory. But such a spirit is non-human; the Bible calls it a *demon*.

THIS is a long way from our ship and its serene voyage: but no further than I have been wandering this afternoon, with Pierre Loti, *Towards Ispahan*. A fascinating book, that, enriched with all the precious inlay-work of style, perfumed with the roses of Schiraz, the roses that Sadi and Hafiz loved and sang. Surely, there was never a writer of whom could be said more truly, "The style is the man." As I read, the years vanished, and I was newly bachelored, turning from the distractions of society in the New World's metropolis to dream with *Aziyadé* in Stamboul, or wander through enchanted gardens, hand in hand with adorable *Rarahu*. I have never travelled so far westward as Tahiti, so far eastward as the Bosphorus; yet I am sure I should be at home in either! Indeed, to this day I remember fragments of the soft Kanaka speech, more vowelled than Italian, and bits of Turkish, that stuck in my mind from that reading. *Propos D'Exil*: who can forget the marvellous sketches of the far East it contains? *Pechens d'Islande*: how tragic! *Le Livre de la Pitié et de la Mort*: what more heart-moving? They all stand, bound in harmonious morocco (at my extravagant resolution) in a book-case whence I seldom have time to take them nowadays. But indeed, I remember them so well I scarcely need to read them over. *Merci, M. Viaud de l'Académie Française*.

By way of contrast, I have been delighting myself with a book fresh from the printer, *Yesterday with the Fathers*. It is a collection of personal reminiscences by the Rev. Dr. William Wilberforce Newton, all the more fascinating because of its casual, conversational character, and its freedom from stilted rhetoric and form. One feels as if he had been admitted to hear the brilliant author chat with a circle of intimates about those days—so remote, though barely sixty years ago!—when he was a child at the centre of Evangelicalism in Philadelphia; and of his varied experiences since, in the West, in New Jersey, and in Massachusetts. One realizes how lives have changed for the better, as he reads of the anti-sacramental frenzy that made good men rejoice at the theft of the altar-vessels from a neighboring church, as a manifest judgment against Early Celebrations! There is a touching tale of two Evangelical leaders in conference, one of whom, marching up and down his room in anguish, groaned to the other: "Richard, Richard, what will become of the Church when we are gone?" One has encountered the same sort of infidelity in other circles since. I remember, at the consecration of Holy Cross, seven years ago, a terrified question: "Suppose this train should be wrecked, what would happen to the Catholic cause?" Several passengers on that West Shore express have smashed up since (including the anxious questioner), yet the Cause goes on, and will go on, because it is God's Cause, not the interest of a school or a faction.

Dr. Newton himself did much to abolish the old alienation between brethren of different view-points, by his own deliberate policy of friendly coöperation with "High" and "Low" alike, though there is still much to do in that region of Christian civility. And it is suggestive to note his comment that it was the "extreme" wing of the Evangelicals which refused such courtesies, although later, after its secession, its leaders complained that they had been ostracised! I can scarcely follow Dr. Newton in his roseate dream that the "Reformed Episcopalians" will be corporately reunited to the American Church some day. They went out from us because they were not of us. However brave, self-denying, and loyal to their own conceptions of truth they were, that very strength of conviction, so long as it endures, must always keep Protestants from Catholic communion, and rightly. Can two walk together except they are agreed? If some sort of *concordat* were patched up, there would be another separation almost immediately, since the ideals are irreconcilable. And this holds of other bodies, larger, older, and vastly more important than the "R. E.'s."

Dr. Newton records a *mot* of Monsignor Doane, which is too good to be passed over. Some one spoke of the Old Catholic movement. "Yes," said the genial ex-American priest, "that's our little Reformed Episcopal movement!"

AS ONE READS Dr. Newton's vivid word-pictures of the giants that flourished in those days, it seems as if the days of such vast personalities had passed, in Church circles at least. There are men holy, beloved, wise, and eloquent, in abundance; but they are not heads of schools, leaders of parties, whatever else

they are. Perhaps this means that they take less part in general Church affairs, being content to do the immediate duty at hand, in local circles. If so, it is a misfortune. They are priests in the Church of God, not merely rectors of parishes, however important. But there is another side to be considered. If it means the dominance of ideas, not of men, the passing of oligarchies in favor of a freer Christian democracy under the King of kings, well. One thing is clear: the work of the men who strove to build up factions has perished, while the work of the men who were content to bear obscurity and contempt, sure of oblivion at the end, if only they might raise higher the battlements of Jerusalem, laying stone on stone upon the one Foundation—their work abides forever.

SOME ONE is playing the "Peer Gynt" suite in the saloon: exquisite, suggestive, with a blending of sadness and humor that always moves me. As I listen, the low Florida keys to the west vanish, the ship itself is obscured; I see a college room, where a long-haired, meditative junior sits at the piano, and I (much older and graver and more learned than than now, being a senior) forget Sir William Hamilton and Hegel and even Plato himself as Grieg's music ripples on. Do you remember, *Canonices*?

We dock at Havana to-morrow morning. *Viva Cuba libre!*
PRESBYTER IGNOTUS.

EPIPHANY JOTTINGS FROM JERUSALEM.

FROM OUR JERUSALEM CORRESPONDENT.

JERUSALEM, January 27, 1911.

A BEAUTIFUL and impressive service was held in the Russian Church on the eve of the (Eastern) Epiphany, January 18th). It was easier to realize much better what was going on than among the pilgrim crowds at the Jordan on the festival of Theophany (Epiphany). On the eve of the Epiphany the same strict fast is observed, and similar services are celebrated, as on the eve of Christ's Nativity.

There are two Blessings of the Waters; the first, on the eve, in church; the second, after the divine liturgy, on the morning of the feast, under the open sky on the bank of the Jordan. The Blessing of the Waters is often called in Russia, "The Jordan Festival," for this reason.

During the Office at the Great Blessing of Waters at the Holy Epiphany in church, a great vat, suitably decorated, was placed at the west end, and after the festival celebration the clergy and choir proceeded thither, where, at a portable lectern, the Gospel (St. Mark 1: 9-11) was read, Psalm 34 chanted, and "blessing the water in cross-form with the holy cross, the priest dipped it therein, upright, elevating it, holding it with both hands, during the singing of the special Office Hymn." The crowd of pilgrims soon closed in upon the vat, and in two minutes it was empty! Tourists and visitors were given water in silver cups to drink and little bottles to take home.

The Russian Archimandrite at Jerusalem has been presented by the British and Foreign Bible Society with a copy of the Russian Bible, and four specially-bound copies of the New Testament in Greek have also been presented to the Patriarch of Jerusalem (Damianos). His Beatitude expressed his surprise when he learned the number of languages into which the Holy Scriptures have been translated, and remarked that "it was a marvellous achievement both from a religious and a literary point of view."

The Orthodox Greek Church authorities are starting a colony in Nikophorieh, among the olive groves, where lies the very interesting sarcophagus within the rock-cut tomb of Mariamne I., the wife of Herod I., and granddaughter of Hyrcanus, which contains a remarkably good specimen of the rolling stone. This new Greek colony is in imitation of the Germans, and the Latins are seeking ground for something similar for themselves, as, at last, the Franciscans have succeeded in getting permission to re-organize their free dwellings, and other relief systems, which will oblige many unworthy pensioners to look out for themselves. The spirit of change is everywhere in the Holy City.

THE TRUE WAY to imitate the wisdom of the olden time is this: To watch the conditions of the age in which we live; to accept them thankfully and freely, as at once the law of Providence for our guidance and the gift for our encouragement; and when we learn by experience that the tools with which other generations wrought are not suited for the work that is given us to do, then to find, if we can, some other tools which are.—W. E. Gladstone.

NEW CONVOCATION OF CANTERBURY OPENS

And After Organization Takes a Recess

LONDON DIOCESAN CHANCELLOR RECEDES FROM HIS POSITION OF DEFIANCE OF HIS BISHOP

Bishop of Down is Chosen Archbishop of Armagh

OTHER CHURCH NEWS OF THE BRITISH ISLES

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

THE formal opening of the new Convocation of Canterbury took place at St. Paul's on Wednesday last, with the usual Latin service. There was only a meagre attendance of members of the two Houses. The sermon, which was also entirely in Latin, was preached by the Archdeacon of Birmingham, Ven. W. O. Burrows. After the service, convocation was opened in the south choir aisle with the customary formalities. The Archbishop and Bishops having retired, members of the Lower House proceeded to elect a prolocutor, and the Dean of Windsor, the Very Rev. Dr. Eliot, was re-elected, having held the prolocutorship since 1904. After his address convocation was prorogued until St. Valentine's Day, when it will meet at Westminster for despatch of business.

The result of the elections to the convocations has in nearly all the dioceses been declared, I think, in favor of the former proctors. The movement for the reform of convocation by obtaining representation for the unbeneficed clergy—

Election of Unbeneficed Clergy

roughly 20,000 priests in both provinces—has gained ground very considerably at the recent elections. Among the nominations for proctors in the diocese of Lincoln was one on behalf of the unbeneficed clergy of the diocese, and the name of an unbeneficed priest, a licensed preacher of the diocese, was proposed and seconded. The Bishop of Lincoln (Dr. Hicks), who presided at the election, had the moral courage, I am glad to say, to accept the nomination. His Lordship said that, having had due notice, he had made inquiries, and was informed by the Archbishop of Canterbury that no pronouncement had as yet been made whether an unbeneficed priest could be accepted for election as proctor. The Archbishop added that the question was under consideration in another diocese, and that, if the nomination was accepted, and the nominee elected, the election might be challenged. The Bishop of Lincoln said that in such circumstances he should accept the nomination. The nominee, however, was not elected. Further in this connection the following resolution has been sent by the Bishop of Worcester to the president of the Convocation of Canterbury and to the prolocutor of the Lower House:

"This meeting of beneficed clergymen in the diocese of Worcester, assembled for the purpose of electing proctors in convocation, urges that the votes of non-beneficed priests who hold a Bishop's license to officiate in his diocese ought to be accepted at every election of proctors for the diocese in which they reside, and prays his Grace the Archbishop of Canterbury to enable this to be done without waiting for other needful reforms."

Surely it must be a legally tenable claim, as unquestionably it is a morally just one, that the phrase *totum clerum*, in the mandate for the summoning of the Convocations, should be interpreted as meaning the unbeneficed as well as the beneficed clergy.

Dr. Tristram, Chancellor of the diocese of London, on Thursday last addressed a letter in reply to the Bishop of London's rejoinder on the subject of the granting of marriage licenses to divorced persons or to persons under the Deceased Wife's Sister Act, which was published in the *Times* newspaper the following day. The letter, though non-argumentative and quite brief, was a most extraordinary one on account of the nature of its main contents. Dr. Tristram therein seriously alleged certain facts directly implicating the Archbishop of Canterbury, along with himself, in the scandalous business of the granting of these marriage licenses. His statement practically amounted to his saying that the Bishop of London's Registry, under his (the Chancellor's) control, has at the instance of the Archbishop of Canterbury been the dumping ground of applications for these licenses—applications which the Archbishop's own officials, Sir Lewis Dibdin, as Master of the Faculties, and Sir Charles Cripps, K.C., his Vicar-General, were themselves unwilling to grant. No wonder, then, that Church readers of the *Times*—including, as we subsequently became aware, the Archbishop himself and his said officials—read this letter of Dr.

Tristram's with a state of mind akin to that of blank and utter amazement. And it was with a deep sense of relief, therefore, that we learned on Saturday, from the correspondence in the *Times* under the heading, "The Church and Marriage Licenses," that the situation was not quite so bad as we were led to suppose. The Archbishop writes:

"It is, I hope, hardly necessary for me to say that Dr. Tristram's memory has entirely deceived him as to what took place at the time to which he refers with respect to my directions as to marriage licenses. I have to-day [February 3d] seen Dr. Tristram, and I find that the correspondence shows that the real facts might almost be described as the direct contrary of what, in perfect good faith, but with defective memory, he had supposed them to be."

Sir Lewis Dibdin concludes his letter as follows:

"No directions have been given either by the Archbishop of Canterbury or by myself that parties applying to the faculty office for such licenses should be referred to the Bishop of London's Registry. I am unable to account for the misapprehension under which Dr. Tristram evidently labors."

Sir Charles Cripps writes that Dr. Tristram's letter makes references to him as Vicar General, and to the practice of his registry, which require immediate correction. No directions, he says, have been given that parties applying to the registry of the Vicar General for a grant of licenses for marriage of either persons under the Deceased Wife's Sister Act or "innocent" divorced persons, should be referred to the Bishop of London's Registry. He himself would not tolerate such a direction in the case of an application to a registry for which he was responsible. In conclusion, Mr. Cripps says:

"Dr. Tristram knows perfectly well that I do not agree in the claims he urges against the Bishop of London, and consider his position legally untenable. . . . It would be wholly inconsistent with this [Sir Charles'] view of the relationship of the Vicar General to his Grace the Archbishop of Canterbury that the registry of the Vicar General should be conducted contrary to the wishes of his Grace or that it should be necessary for his Grace to get the assistance of an outside jurisdiction in the manner suggested by Dr. Tristram."

Then at the tail end of this correspondence appears the following letter from Dr. Tristram to the *Times*:

"I write to say that I must withdraw the letter which I wrote yesterday [February 2d] to the Bishop of London. I have to-day seen his Grace the Archbishop of Canterbury, and have gone over with him the correspondence which passed between us in 1907 with regard to marriage licenses. I find that it does not bear out the facts as I had supposed them to be."

Up to yesterday, no application had been made in the King's Bench Division by Dr. Tristram's solicitors for a writ of prohibition against the Bishop of London, as it was understood would probably be the case within a week from last Friday week. And I see in today's *Times* that Dr. Tristram has written to the Bishop of London that he will not adopt the course announced in the *Times* of January 27th—namely, that of giving notice to the Bishop that unless his Lordship withdrew his claim regarding the issue of marriage licenses he (Dr. Tristram) would move for a prohibition against him. Dr. Tristram adds: "If any grievance is entailed by the withholding of a license, it will be for the applicant to take such steps as he may be advised. It is not for me to move in the matter." In other words, the Bishop of London's obstinate old lawyer-chancellor has at last made his submission to his Bishop.

The *Times'* Dublin correspondent states in effect that a meeting of the Bishops of the Church of Ireland was held on Candlemas Day in St. Patrick's Cathedral, Dublin, for the purpose of electing a Primate of All Ireland in the room of the Most Rev. William Alexander, D.D., whose resignation took effect on the preceding day. The Archbishop of Dublin presided, and there was a full attendance of the Bench. The proceedings were private, but it is understood that the Bishops were willing that the Archbishop of Dublin should be appointed to the vacant Primacy and that his Grace declined to be nominated. Voting followed, as a result of which the Bishop of Down, Connor, and Dromore, Dr. Crozier, was unanimously chosen. The new Archbishop of Armagh and Primate of the Irish Church is 57 years of age.

The latest illustration of the vagaries of Bishop Mathew is still another change of name of his schism, which he now calls the "Old English Catholic" movement. His intention thereby is of course to make uninstructed people believe that his newly formed little sect, rather than the Church of England, repre-

Notes and Personals

(Continued on page 561.)

PROBLEMS CONFRONTING NEW YORK PARISHES

Year Books of Grace and St. Mark's Churches Show that These Problems are Intense

CLIMAX OF WOMAN'S FOREIGN MISSIONARY JUBILEE TO BE HELD IN NEW YORK

Senior Curate Becomes Rector of Church of the Holy Apostles

OTHER RECENT NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, Feb. 21, 1911

PARISH Year Books of Grace and St. Mark's churches have lately been issued, both of which show not only a large work under way at the respective parishes, but also increased problems connected with each. Dr. Slattery begins his first annual report as rector of Grace Church with an appreciation of his distinguished predecessor, Dr. Huntington, and proceeds then to make one or two suggestions for the future of the parish work:

"There is no room available or accessible, in the church group," he says, "for large secular meetings. I do not know where such a room could be built, but I do know that it would have a constant value for the parish for such occasions as informal missionary meetings, for the prize day exercises of our choir school, and, I hope, for certain week-day occasions connected with our evening congregation. Another dream is a building somewhere in the neighborhood where, under the leadership of one of the clergy of the parish, certain young men of the morning congregation, whether in college or just out of it, might live for longer or shorter terms, giving to our work the help of their activity and ideals, and receiving in return the sense of happiness and satisfaction to be found in a community giving itself for the service of men in the Name of Christ. I believe that such a building would have a wide influence."

He thinks that the neighborhood changes about the Mission House on East Thirteenth street make that location less suitable for the work of the societies and guilds under the direction of the deaconesses than would be the location about the chapel group. Each of the buildings referred to ought to have an adequate endowment.

Grace Corporation holds income funds to the value of \$1,841,000. Of this \$664,000 represents land given to it by Trinity Church in 1810. Besides these holdings the parish owns properties that do not yield income—the church, for example—to the value of upward of \$4,000,000.

The income of the corporation last year amounted to \$415,000. Of this sum \$85,000 came from endowments, \$12,725 from pew rents, \$65,000 from miscellaneous sources, and the people who worship at Broadway and Tenth street gave \$252,000, an amount that is annually reached by only three or four congregations anywhere, and those three or four in this city.

It cost last year \$86,300 to maintain Grace Church and its work. Grace chapel in East Fourteenth street cost \$37,600, while \$13,000 went to keep up Grace rectory, and \$10,800 to maintain Choir House.

The problems about St. Mark's are still more serious. A Hebrew population is more and more hemming in the parish activities. Dr. Batten states as another embarrassment the impossibility of getting the social strata of the parish to commingle. Even on the great festivals they worship at different hours. He feels that this problem "ought to be solved in some way. It will surely involve some self-sacrifice. One part of the people must see that it is their duty not to work on their less prosperous neighbors, but to work with their brethren in the Lord. I suppose the only ground by which a true and comprehensive fellowship can be maintained is the principle by which our blessed Lord sought to bind His disciples into a college of apostles, that they should love one another even as He had loved them."

The Woman's Foreign Missionary Jubilee Movement, which has passed from city to city during this autumn and winter, has numbered many Churchwomen among its adherents. In New York, March 27-30, the final National Jubilee will be held. For this a large committee of Churchwomen, headed by Mrs. John Greenough, one of the vice-chairmen of the executive committee, is enthusiastically working, the meetings being held, through Bishop Greer's kindness, at his home. Churchwomen in and near New York, as well as visitors from other places, have a great opportunity in the gatherings beginning Monday, March 27th, and ending Thurs-

day evening in Carnegie Hall and several neighboring churches. These meetings were at first planned for early April, but altered to March in most courteous consideration of the desire of Churchwomen that they should not fall in Passion Week.

March 27th (Monday) will be a "quiet day" for the workers, and a young people's meeting and pageant will be held in the afternoon at the Metropolitan Opera House. Religious services are appointed for Tuesday, a conference of workers at Calvary Baptist church for Wednesday morning, luncheon and addresses at Hotel Astor, missionary prayer meetings in many churches in the evening. "Denominational rallies" are appointed for Thursday, with a "Jubilee climax" in Carnegie Hall in the evening. Tickets for the Monday pageant and for the Wednesday luncheon may be obtained from Mrs. C. F. Hoffman, 620 Fifth avenue, or from any of the vice-chairmen; and (free) tickets for the Carnegie Hall mass meeting from the Publicity Committee, Room 818, 156 Fifth avenue.

The Rev. Dr. Clendenin has been elected to the place on the Standing Committee made vacant by the death of Dr. Ashton. He was a member of that body until the last convention, when he declined reelection.

The formal election of a rector for the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, was held on Thursday night, February 16th. The Rev. Dr. Henry K. Denlinger will succeed the Rev. Appleton Grannis in the rectorship, according to the announcement made at the mid-day service on Sunday, the 19th. Bishop Wells of Spokane was the preacher on this occasion. One of the most flourishing parish clubs in the city is the Men's Neighborhood Club. Its second annual dinner will be held on Tuesday night, February 28th. The guest of honor will be Bishop Greer.

Funeral services for General Alexander S. Webb, who died at Riverdale, N. Y., on Sunday last, were held in the Church of the Incarnation, Madison avenue, on Wednesday, February 15th. In recognition of the friendship of the two men, the mural memorial tablet to Admiral Farragut was decorated with flowers. Many distinguished officers of the Army and the Navy were present, along with delegations from military and patriotic societies. The rector, Rev. Dr. William M. Grosvenor, was assisted in the service by the Rev. Dr. G. A. Carstensen, rector of Riverdale.

A special train left the Grand Central Station at 1:30 p. m. carrying the members of the family and the body of General Webb. The funeral party was met at Garrisons by Major General Thomas H. Barry, Superintendent of the U. S. Military Academy. With appropriate escort the coffin was conveyed to West Point, where the full corps of cadets was paraded and due military honors were paid to the body of the General at the Post and at the time of interment in the Post Cemetery.

As in Army circles, so the Navy has been called this week to mourn the loss of a great officer. Rear Admiral Edward Strong Bogert, medical director, U. S. N., retired, died in New York City, Thursday, February 16th. Dr. Bogert was born in Geneva, N. Y., in 1836. He entered the Navy in 1861, was retired in 1898. His son, Edward Strong Bogert, Jr., is a surgeon in the navy, and is on duty at Yokohama, Japan. Dr. Bogert was a member of the Holland Society, prominent clubs and patriotic societies. His funeral was held in the Church of the Ascension, Fifth avenue, on Friday afternoon.

On Wednesday evenings in Lent there will be services for all the congregations of Trinity parish held in St. Agnes' chapel, when the rector, the Rev. Dr. Manning, will be the preacher. It is hoped that these services will tend to strengthen the bond of union and spiritual fellowship among members of the parish generally. Dr. Manning's general topic will be "A Forgotten Truth of the Gospel: The Church and Our Lord's Relation Through it to Human Society." The subject will be specifically treated on the several evenings as follows:

- March 1—The Meaning of this Truth and Its Relation to the Incarnation.
- March 8—Our Neglect of this Truth as Reflected in Present Religious Conditions.
- March 15—The Revival of this Truth in Connection with the Present Longing for Unity.
- March 22—This Truth in Its Relation to the Creeds and the Scriptures.
- March 29—The Relation of this Truth to the Ministers of Christ and their Commission.
- April 5—The Bearing of this Truth Upon the Reality and Power of the Sacraments.
- April 12—The Power of this Truth and Its Call to Penitence, Faith, and Prayer.

(Continued on page 563.)

PENNSYLVANIA LEGISLATURE ADJOURNS OUT OF RESPECT TO DEPARTED PRELATES

Churchmen Discuss Possibilities of Episcopal Assistance to Bishop Mackay-Smith

PHILADELPHIA WOMEN HOLD HUGE CELEBRATION OF WOMEN'S WORK FOR FOREIGN MISSIONS

The Living Church News Bureau
Philadelphia, Feb. 21, 1911

THE death of Bishop Whitaker and that of Archbishop Ryan of the Roman Catholic communion called forth a rather unusual tribute of respect from the legislature of the state. On Tuesday, February 14th, Senator Nulty of Philadelphia introduced the following resolutions, in accordance with which an adjournment was taken on the following day. The Archbishop was interred with imposing solemnities in the crypt beneath the high altar of his Cathedral, on Thursday, February 16th:

"WHEREAS, The Most Reverend Patrick John Ryan, Archbishop of Philadelphia, departed this life on February 11, 1911, and the Right Reverend Ozi W. Whitaker, Protestant Episcopal Bishop of Pennsylvania, died on February 9, 1911; and,

"WHEREAS, Both these distinguished prelates have endeared themselves to the people of Pennsylvania by reason of their great public services, their lofty character, and their ennobling qualities; and,

"WHEREAS, Their loss is confined not merely to the members of their religious beliefs, but to the entire state, and as such is irreparable; therefore, be it

"Resolved (if the House of Representatives concur), That we deeply mourn the great loss which our state has sustained; and, be it further

"Resolved, That as a mark of respect the legislature adjourn on Wednesday, February 15, 1911.

The question of dominant interest in the diocese at present, even surpassing the matter of preparation for Lent, is the provision of Episcopal assistance for Bishop Mackay-Smith. Before the death of the Diocesan, arrangements had been made for the filling of many appointments for Confirmation by Bishops Thomas of Wyoming and Kinsman of Delaware. Bishop Perry of Rhode Island will also make a few visitations in the diocese. This will carry the matter over until the meeting of the diocesan convention in May, when it is expected that the Bishop will ask either for a Suffragan, under the new canon, or for a Coadjutor. Even if both were elected, it would not, in the opinion of some observers, be more than adequate for the pressing needs of this large and growing jurisdiction, which includes not only a city of a million and a half inhabitants, containing considerably over one hundred churches and chapels, but four thickly populated counties outside the city, whose missionary problems are urgent and complex.

The Bishop of the diocese has licensed for use the following prayer, originally set forth by Bishop Stevens, and afterward by Bishop Whitaker, when each succeeded to the episcopate, after serving as Assistant Bishop:

"Almighty and Everlasting God, the fountain of all wisdom and strength, we ask Thy blessing upon Thy servant whom through the way of sorrow and bereavement Thou hast called to be the Bishop of this diocese. May he be wise with Thy wisdom and strong with Thy strength. Replenish him with the grace of Thy Holy Spirit, that he may always incline to Thy will and walk in Thy way. May his administration be in righteousness, and the end thereof be peace; we ask it through Jesus Christ our Lord. Amen."

The will of Bishop Whitaker, admitted to probate on February 17th, disposes of an estate of about \$65,000 almost entirely in private bequests. The sum of \$480 is bequeathed to the Church of the Advent, Kennett Square, for the parish house fund, and certain stock, which comes to the Bishop as the residuary legatee of the estate of Enoch Steel of Chester, Pa., is directed to be turned over to the trustees of the diocese, to be used in mission work. George Wharton Pepper is appointed executor of the estate. The Bishop's niece, Mrs. W. N. Parker, wife of the priest in charge of Epiphany mission, Sherwood, is the principal beneficiary under the will, and she is directed to use her discretion in distributing the Bishop's personal effects as mementos among relatives and friends, but to destroy every sermon and other manuscript, and to allow nothing of the kind to be published.

A solemn Requiem for Bishop Whitaker was celebrated at St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector) on Monday, February 20th, at 10:30 o'clock. Many priests of the

diocese were present, vested, and also the Armenian Archimandrite and the priests of the Russian and Greek Orthodox Churches. The sermon was preached by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.

The fiftieth anniversary of the beginning of woman's organized work for Foreign Missions in America was celebrated in Philadelphia, February 11-14th. Similar celebrations began last October in California and have extended to thirty of the largest cities west and east. They will culminate in a great gathering in New York in April. This movement includes women from different Christian organizations and is founded on the Edinburgh conference.

The plans for the large meetings in this city began in November and committees were formed. Preparation by prayer was made for thirty hours during the week February 6-11th in the Church House. These intercessions by Churchwomen were marked by spirituality and earnestness and the presence of the Holy Spirit.

At the crowded opening of the jubilee on the 11th an illustrated lecture on Eastern Women and Children was given by Rev. Sumner Vinton of Rangoon, Burma. The meeting was presided over by Mrs. J. Nicholas Mitchell, the leader of the Church Mission Study classes. Prayers were said by Rev. James DeWolf Perry, D.D., rector emeritus of Calvary Church. On Sunday missionary sermons were preached in many of the churches. Letters to 1,200 clergymen had been sent out, requesting them to observe the day in this manner.

At Calvary Presbyterian church, the conference opened on Monday afternoon. One of the addresses was by Miss Clara J. Neely, a Church missionary from Tokyo, Japan. Her subject was, "Our Responsibility Abroad." Addresses were made by Board representatives and the Pennsylvania Woman's Auxiliary was represented by Mrs. George Know of St. Luke's Church, Germantown. At the young women's session, after a supper at which twelve hundred were seated, Miss Anne Hubbard, secretary of the Pennsylvania Junior Auxiliary, presided. Several missionary addresses were made, the principal one being that by Mrs. Helen Barrett Montgomery of Rochester, the leader of the jubilee movement in all the cities. Her speech was a call to service and an appeal to young women to go out to the foreign missionary field. Interesting addresses followed from some college students who have volunteered. As a result of the jubilee in this city and from other influences, seven young women have signified their desire to prepare themselves for the foreign work, two of these coming from the Episcopal Church.

On the morning of the 14th a number of drawing-room meetings were held by invitation of hostesses, especially to interest women not connected with the missionary societies. Miss Coles of Holy Trinity Church had gathered together a large number of society women in her parlors. They were addressed first by Mrs. Helen Barrett Montgomery, who spoke in an impressive manner. Her charming personality, earnestness, and Christian, sisterly love for souls in every clime could not but win converts to her great cause. In the course of her remarks she referred to one idea of the "Laymen's Missionary Movement," that the nineteenth century was for neighborhood work and that the twentieth century meant brotherhood (and sisterhood) work for missions. The next address was by the chairman of the Central committee, Mrs. Lucy W. Peabody of Boston, who accompanies the former speaker in her travels for the Jubilee. She gave a very affecting talk, in telling of her work among the women and children of India, with whom she had passed five years. A collection was taken, which amounted to over \$150. for St. Margaret's School, Toyko, Japan.

The luncheon held in Horticultural hall and in the foyer of the Academy of Music, seating, respectively, 2,000 and 500 women, was one of the features of the celebration. Those present assembled in the Academy of Music to listen together to the greetings and toasts, with Mrs. Harriet Newell Jones as toastmistress. The president of the Pennsylvania Federation of Woman's Clubs, Mrs. Edward W. Biddle, and the chairman of the Washington Jubilee, Mrs. Wallace Radcliffe, gave greetings. The toasts followed, viz, "What Eastern Women Need," "What Western Women Have," and "What the Master Expects." An interesting address was then given by Mrs. Montgomery on "Grandmothers and Mothers."

The rallies of the different Christian bodies were held at 3:30. There was a very large attendance for Churchwomen at Holy Trinity parish house, Mrs. J. Nicholas Mitchell presiding. After the opening prayers, there were deeply moving addresses by two student volunteers, who have decided to take up foreign mission work. The young women are Miss Catherine Scott of Baltimore, an alumna of Bryn Mawr College, who has been a teacher for seven years and who expects soon to go to China, and Miss Marion N. Chapman of St. Paul, Minn., now at the Church Deaconess and Training School. She intends to go to Africa and help Miss Ridgeway, who is alone and in desperate need of workers in the Church school for girls at Cape Mount, Liberia. Prayers were then offered for those going out into the fields and for more workers. An address followed by Mrs. J. A. Staunton from the Philippines on "Present Needs." She spoke of Bishop Brent's desire to establish missions about the country near Sagada, 350 miles north of Manila. The only station there at present is at that town, conducted by her husband. There are no Roman Catholic or other missions here for these ignorant Igorotes, so there

is a great opening for the Church, and the people are peaceable and very receptive. "God is working His Purpose out" was then sung and an address given by Miss Neely on "Urgent Demands." She pleaded for missionaries for the kindergartens and schools and spoke of the willingness of the people to hear the gospel. She also told about the great need of buildings for St. Margaret's School, Tokyo. "What Shall We Do?" was the closing, personal address of Mrs. Edwin C. Grice of the Church of the Saviour. A collection was taken for St. Margaret's School which amounted to between \$3,000 and \$4,000. Much more is needed and it is hoped and expected that more will be given. On account of the storm many were absent.

The great mass meeting was held in the evening in the Academy of Music. Simultaneous meetings, with a similar programme, were held in other places, to accommodate the throngs of people. On the stage at the Academy was a chorus composed of 600 young girls in white, ably led by Miss Martha C. Barry, a Churchwoman. Above them in electric lights were the dates of the anniversary, 1860-1910. Mrs. Prentiss Nichols presided. "The Son of God goes forth to War" was sung, followed by Scripture reading and prayer. Then appeared from each side, passing to the front and across, a procession of "The Missionary Pageant." This consisted of many young girls dressed in the costumes of the foreign countries, some closely veiled. They were the "Pilgrims of the Night," and were bending forward, a very impressive and pathetic sight. They reminded the vast audience of millions of their sisters "having no hope and without God in the world." Then amongst them came the beautiful "Dawn of Light." This was represented by "herald angels" blowing their trumpets, while the choir sang most beautifully, "Hark the Herald Angels sing." During the Recessional of the "Pilgrims of the Night," who had now raised their heads, all present joined in singing, "O Sion, Haste." It was then reported by Miss Susan Lodge, chairman of the Philadelphia committee, that over \$36,000 had been collected at the afternoon meetings, towards the million-dollar Jubilee Fund for Foreign Missions. A hymn was sung, composed for the occasion by a young Philadelphia girl, "Lord, God of Nations, East and West," to the air of "Fling out the Banner." Addresses followed by missionaries from Turkey, China, and India, the closing address being given by Mrs. Helen Barrett Montgomery on "Fifty Years of Achievement."

This ended the largest and most remarkable missionary conference marked by Christian fellowship ever held in this city.

The Rev. Joseph H. Earp, who for seven years past has served as rector of St. James' Church, Downingtown, Pa., has accepted a position as assistant minister on the staff of the Church of the Holy Apostles, Philadelphia, the Rev. Wilson R. Stearly, rector.

To be Assistant at Holy Apostles' He will begin his new duties about the middle of March. During Mr. Earp's residence in Downingtown many improvements have taken place in the parish property and organization, the latest being an extensive addition to the parish house. He has served as chaplain of the Minqua Fire Co., and in many ways exerted an influence upon the secular as well as religious interests of the community. His resignation has called forth numerous testimonies to the cordial feeling entertained for him both in and out of the Church.

The fifty-first meeting of the Local Assembly of the Daughters of the King in the diocese is announced to take place on the afternoon and evening of Tuesday, February 21st, at the Church of St. Barnabas, the Rev. N. Stockett, rector. In the afternoon the speakers are Miss Louise V. Stone of Germantown and the Rev. Charles B. Williams, Ph.D., of Yardley, Pa., and in the evening the preacher at the customary service is the Rev. Fleming James, Ph.D., of St. Anna's, West Philadelphia.

Daughters of the King Meet

NEW CONVOCATION OF CANTERBURY OPENS.

(Continued from page 558.)

sents the ancient Catholicism of this land. He also professes that he has just now started a monastic community under the rule of St. Benedict in South Wales, ostensibly with the object of rivalling the English Benedictine community of Caldey. And it further appears, from a communication of his to the *Times*, that he now styles himself "Archbishop Mathew." Really he must have taken, I think, M. Vilatte for his hero and exemplar.

In the Convocation of Oxford University last Tuesday the degree of D.D., *honoris causa*, was conferred on the Right Rev. F. J. Kinsman, M.A., Keble College, Bishop of Delaware.

J. G. HALL.

THERE IS a sort of pride and self-reliance, which is apt to grow on us, as we grow older, especially if we have been prosperous, and are esteemed and feel ourselves skilful in our several ways of life. We shall never be truly good and happy until we have learned to put all this away from us, and to think more, of any simple, innocent child, than of ourselves, and all the worldly-wise men of our acquaintance.—*Keble*.

LONG VACANCY AT TRINITY, CHICAGO, FILLED

The Rector-elect is Rev. John M. McGann

ARRANGEMENTS FOR THE BURIAL OF REV. DR. SMITH AT EVANSTON

Expert in Criminology Deplores Lack of Religious Education in the Public Schools

VARIOUS CHICAGO ORGANIZATIONS HOLD MEETINGS

The Living Church News Bureau Chicago, Feb. 21, 1911

TRINITY CHURCH, one of the oldest and most powerful of the Chicago parishes, after having been vacant for many months, has secured a new rector in the person of the Rev. John Moore McGann, until now rector of St. Paul's Church, Columbus, Ohio. The new rector is a graduate of Trinity College and a B.D. from the Episcopal Theological School, Cambridge. He was made a priest by Bishop Potter of New York in 1898. During his ministry he has been curate in Calvary Church, New York, rector of the Church of the Holy Spirit, Boston, and rector of St. Paul's Church, Erie, Pa. He will commence his new duties about April 1st.

It was with much regret that the diocese heard this week of the death of the Rev. Daniel Freeman Smith, D.D., rector of St. Luke's Church, Evanston, from 1886 to 1904, and rector *emeritus* since that date. Dr. Smith, who has served as a priest since 1862, has many very dear friends both among the clergy and the laity. The funeral will be held on St. Matthias' Day, February 24th, at St. Luke's, Evanston. The Bishop will offer the Holy Eucharist, assisted by Archdeacon Toll as deacon and Canon Moore as sub-deacon. The Rev. Dr. Stone of St. James' Church, Chicago, and the Rev. George C. Stewart, rector of St. Luke's, will take the burial office.

Funeral of Rev. Dr. D. F. Smith

The regular meeting of the Northeastern Deanery was held at St. Chrysostom's Church last Tuesday. The morning session was devoted to an address by Mr. John Whitman, superintendent of the Cook County House of Correction, commonly called "The Bridewell."

Deanery Hears Address on Penology

Mr. Whitman has been in charge of prisoners for over twenty years, and the institution over which he now presides has a daily population of over 1,800, while over 13,000 different individuals are under his care each year. His subject was the proper method of treating the criminal classes, or, as he prefers to call them, "the so-called criminal classes." The right way to treat them, he says, is not to hold them in severe discipline through fear, but to appeal to the better, manly qualities within them. This is done largely through individual work, although the religious services and moral instruction to all the prisoners together is a great help. After services on Sunday Mr. Whitman himself grants a personal interview to any prisoner who wishes to consult him about his present state or future prospects. Sometimes as many as 250 men see him thus in one day. He maintains that the great majority of the men imprisoned are not confirmed criminals but merely unfortunate and uninformed. A more profound criticism of modern secular education has not been given for some time than Mr. Whitman's statement that "what the great majority of these men need and never have had is elementary ethical and religious instruction."

After luncheon the Deanery devoted its time to an informal discussion of the Sunday School problem in its more practical phases. The Rev. Dr. J. H. Hopkins called attention to the fact that this Church has only about 50 per cent as many children in its schools as Protestant denominations of the same number of communicants. He maintained that there should be examinations, promotions, and commencements in Sunday schools. He further believed that special Matins and Eucharists should be held for the children. In this latter opinion most of the clergy concurred, although Professor Lewis of the Seminary decidedly differed with them. The Deanery adjourned to meet May 9th, at St. Martin's Church, Austin, Chicago.

At the Church of the Redeemer last Thursday evening some thirty priests and about 125 acolytes and servers from twenty-five different cures met as the guests of the rector, Altar Guild, and servers of the parish. At an informal meeting a committee consisting of the rectors of the Church of the Ascension, St. Bartholomew's Church, and Christ Church was appointed to consult with the Bishop about the advisability of a permanent organization. After supper there was a Solemn Evensong with procession. The service was sung by the Rev. Dr. J. H. Hopkins, the lessons were read by the Rev. C. E. Deuel, and the sermon preached by the Rev. W. B. Stoskopf. He urged the servers to remember that their every act, being sanctified by their service at the Sacrifice of the Altar, was lifted into the region of heavenly worship; not only their ritual acts but the acts of their every-day lives.

Acolytes Meet at the Redeemer

There was a very interesting meeting of the Diocesan Board of

Missions held last Tuesday afternoon. The main subject under discussion was the remarkably numerous changes there have been among the clergy of the diocese, and the hampering effect this has had on mission work and spiritual labors generally. Eighteen vacancies have been filled in the diocese since last May. Counting all vacancies, 30 per cent of the cures of the dioceses have been without priests during 47 per cent of the time this past year. The average time that has been required to fill a vacant cure has been 172 days. Things are now in a much better condition, and it is to be expected that normal activities will again be noticeable. The Bishop showed that ten of the diocesan clergy have received promotions within the diocese during the year. He also announced that he had resigned from the General Board of Missions in New York, and that his resignation had been accepted. The conditions at La Salle and Peru, neighboring towns, were discussed. Everything there is most encouraging. The towns are growing rapidly, and at present have 20,000 people. The Church there has procured an excellent property, and it is generally thought that the cure will soon be one of the strongest centers in the diocese outside the city, although the work is as yet in its infancy.

At a largely attended meeting of the South Side Sunday School Institute, held at Christ Church, Woodlawn, last Monday evening, the principal speaker was the Rev. Dr. Herman Page, who spoke on the methods of Sunday School instruction which have been worked out at St. Paul's Church. The Rev. Dr. John Henry Hopkins led the discussion which followed. Before supper there was Evensong, at which the Rev. Harold Schmievwind delivered a devotional meditation.

BERNARD I. BELL.

LETTER TO THE BISHOPS ON THE WORLD CONFERENCE.

THE following letter has been sent by the Bishop of Chicago on behalf of the Commission on a World Conference on Faith and Order to all the Bishops of the American Church:

CHICAGO, January 25th, 1911.

Festival of the Conversion of St. Paul.
The Rt. Rev. Dr. —, Bishop of —.

DEAR BISHOP:—

The Commission on a World Conference on Faith and Order, which was appointed at the last General Convention, has been duly organized. In embarking upon its work it rejoices in believing that it has the sympathy and support of every Bishop whom this letter will reach. The unanimous action of the House of Bishops is sufficient evidence of this.

The Commission is conscious of the magnitude of the task which the Church has committed to it. At the same time it is solemnly convinced that the purpose for which it was called into being has the sanction of the Great Head of the Church. This conviction is the foundation of our courage.

The Commission does not venture to predict the results of its labors. They may be many or few. They may come soon or late. They may assume forms that we cannot anticipate. On the other hand, it is impossible to believe that such labors can be wholly fruitless at any stage of our proceedings. No serious effort towards mutual approach, whereby Christians seek to comprehend and not to compromise each other, can completely fail. Even a failure to reach the ultimate goal would not be ultimate failure. Incalculable good will have been done along the way. We do not venture to paint the distant scene. It is enough for the present to be persuaded that it can not be in vain that men labor and pray for "the edifying of the Body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The Commission earnestly desires your cooperation in whatever ways may seem best to you. It particularly requests that you will bring the purpose of the Commission to the attention of your Clergy and Laity, by means of a pastoral letter or otherwise; and that you will set forth a prayer or prayers for God's blessing upon our labors and for the peace and unity of the Church. Copies of some prayers that have been suggested by the Bishops of New York, Delaware, and Chicago are enclosed.

The Commission cannot emphasize too strongly the necessity of beginning and continuing this work in an atmosphere of prayer. There must be a spiritual longing for visible oneness in Christ, on the part of Christian people everywhere, before a Conference can be hopefully contemplated. More important than a Conference is the spirit in which it would meet. The Conference aims towards Unity, even though Unity is not its immediate purpose; but Conferences can not make Unity. Unity is the gift of God. The spirit of unity must be attained through prayer for ourselves and intercession for others before organic unity can take outward and visible shape. It is by one Spirit that Christians are incorporated into one Body. It is by the same Spirit that men are made to be of one mind in an house. Unless believing prayer and holy love abound, a world Conference, if brought about, might rekindle a world controversy.

For this reason your Commission believes that there is much

more to be done than to try to assemble a Conference. The way must be prepared. Before a Conference on Faith and Order can profitably occur, there must be much affectionate personal intercourse between representatives of different Communions. More than this, there must be renewed faith in God and a genuine repentance on the part of every Church for its share in our present confusion and disorder. The Christian world is beginning to realize that a house divided against itself can not stand. Only a Church which preserves more power than all of them, while detached from each other—only such a Church, truly one and holy and catholic and apostolic, which is in Christ Jesus, for which a needy world unconsciously can undertake to train coming generations in that righteousness and holiness and thirsts. A divided Christendom can not give the whole Gospel to the whole world. Let us see to it that on our part, and on the part of our people, neither prayerlessness, pride, nor prejudice obstruct the way of the Lord.

Your Commission urges, therefore, even at the risk of seeming to be too insistent, that you exhort the faithful to prayer and intercession, and that you seize every opportunity, by personal contact and conference, to set forward quietness, peace, and love amongst all Christian people within your reach. The members of the Commission have agreed amongst themselves to unite in special prayer on the first Sunday of each month at the Holy Communion for themselves and for all who are trying to lead the followers of Christ in the ways of peace and concord. Perhaps you and many of your clergy and laity will join with us at the same time, and in the same intention.

Your Commission will feel free to call upon the Bishops for counsel and help from time to time. Our first message, however, must be a preliminary call to spiritual preparation. Prayer and intercession are more than means towards an end. They are, in themselves, practical and positive attainments toward a unity that makes the world believe. Our work is too great for man. It is God's work in man. Only our faith in our God, who is the Father of us all, can justify the hope of a fruitful conference between the component parts of a disintegrated Christianity.

On behalf of the Commission,

Yours very sincerely,

ROBERT H. GARDNER,

Secretary.

C. P. ANDERSON,

President.

A LUTHERAN VIEW OF PROTESTANTISM.

UNFORTUNATELY for the Church of England, says the *Lutheran* (Philadelphia), the Reformation, which in the reign of Henry VIII. was strongly under Lutheran influence, was, under Edward VI., shifted off its doctrinal and fundamental basis, and the Church of England lost sight of the vital issues that were at stake. It thus became a Reformation on the periphery and not at the center. Emphasis was withdrawn from the doctrine of the Gospel, and the issue became one of ecclesiastical liberty and independence chiefly. The German Reformation was fundamentally a protest against the perversion of the Gospel and incidentally a protest against ecclesiastical tyranny; the English Reformation was exactly the reverse. In Germany the protest took the form of the Augsburg Confession; it struck at the root of the matter and concerned itself about the faith. In England it took the form of an act of parliament, abolishing the usurped authority of Rome.

This difference of conception as to what Protestantism stands for is responsible for the different attitudes which Lutherans and Episcopalians assume toward it. Protestantism does not mean the same to both. In the one case, the doctrine of the saving Gospel is chiefly involved; in the other case, ecclesiastical liberty and the doctrine of the Church and the ministry. And as the more vital issues of the Reformation have been steadily receding and Protestantism has come to have less and less significance, it is natural that the "Catholic" party in the Episcopal Church should rebel against the word Protestant. It really means too little to accord it so high a place of honor in the name of a communion whose chief treasure is its doctrine of the Church and the ministry. Lutherans have been more fortunate in the name they chose for their communion. They called it the Evangelical Church, to which enemies added the name Lutheran. The word Protestant does not appear, though no Lutheran is ashamed of the word, so long as it is permitted to have its correct historic significance. Any one who will read Luther's three great works—his *Address to the Nobility*, his *Babylonian Captivity*, and his *Liberty of the Christian*—and will study the Confessions of our Church, will at once discover that Protestantism in the Lutheran sense is something radically different from Protestantism in the Episcopalian sense. The former has to do with Reformation in principle; the latter, with ecclesiastical liberty, worship, and priestly orders.

BISHOP OTEY: HIS BIRTHRIGHT AND ITS BEARINGS UPON HIS WORK.

BY THE REV. WYTHE LEIGH KINSOLVING.

DEAN Hodges, McConnell, and Tiffany all make fair mention of the pioneer work of Bishop Otey in Tennessee and the Southwest, but there are a few simple facts about his ancestry and inherited traits that may be of interest to those who believe with Matthew Arnold that—

"Born into life we spring forth from our parents' stem
And blend their bloods as those of theirs is blent in them."

The father and mother of James Hervey Otey were Isaac Otey and Elizabeth Matthews. The parents of Elizabeth Matthews were William Matthews and Frances Crowe. This Frances Crowe brought with her a transfer from the Church in Ireland (the old Church of Ireland, Catholic, as is the Episcopal Church to-day, but not Roman) to the Church in America. His Grace, the late Archbishop of Armagh, who has recently resigned, told the writer that the name of Crowe was well known in his neighborhood: that Crowe Hill near his palace was "named for the family, not the birds."

William Matthews was the youngest son of Captain John Matthews (a fac-simile copy of whose will I have before me as I write, dated 1757, in which he gives and bequeaths a sum to the "Poor of Augusta Parish" . . . where I belong . . . to be disposed of at the discretion of the vestry"); and was clearly brought up in the religious convictions that belonged to his father, Captain John Matthews, whose name stands upon the oldest vestry-book of Trinity Church, Staunton, Va. John Matthews married the daughter of a gentleman whose name stands upon the same record; and Anne Archer was then also clearly a member of the Church, Catholic but not Roman, which was established in Virginia as the Church of England.

Captain John Matthews came to Virginia in 1730, and had a grant of land of 1,600 acres from George II. William was his seventh son, the eleventh child, and married Frances Crowe, whose Church affiliations we have traced above.

In a diary kept during a visit to England after he became Bishop, the pioneer Churchman of Tennessee and the Southwest writes in regard to a recumbent statue of Archbishop Matthew (without the "s," but generally held to be the same name) and his wife, that this is his maternal ancestor.

Dean Hodges says Bishop Otey was "born on a farm in Virginia, and went to Tennessee to teach school." This is true, but meantime he was an eager student at Chapel Hill, N. C. (My father and mother knew a gentleman who was there with Otey.) It is also of interest that Otey was the instructor in boyhood of the great Matthew Fontaine Maury, who was so noble and ardent a scientist and so faithful a Churchman.

In 1832 the convention of the diocese placed upon record a resolution to "establish in the diocese" (of Tennessee) "a classical and theological seminary of learning."

After he became Bishop, immediately he set about furthering this plan of "a literary and theological seminary to meet the wants of Episcopalians in Tennessee, Mississippi, and Louisiana." These are his own words. "But it was not in his own diocese only that Bishop Otey showed so becoming a zeal in behalf of the religious and literary improvement of his fellow countrymen and fellow Churchmen. . . . He suggested and recommended to the diocese of Mississippi that an institution sufficiently large to meet the wants of the South in regard to collegiate and theological education be founded and endowed." This is from Green's Life of Otey. The following is from the same source:

"In the diary of Bishop Otey we find the following entry so characteristic of the modest and generous nature of the man. He had been debating with himself about using in his address to the approaching convention at Jackson an extract from one which he had delivered in 1836 in Pulaski on the subject of a Literary and Theological Seminary. He seems for some reason to shrink from it as unnecessary, if not uncalled for. 'Lest it might seem that I wished to claim the honor of originating this great enterprise, which I really do not, for I care nothing for such an honor. And as it has been attributed to Bishop Polk, I am more than willing to him it shall belong.'"

On the Fourth of July, 1857, on the summit of Lookout mountain, near Chattanooga, Bishop Otey, in the presence of the Bishops of Louisiana, Georgia, Mississippi, South Carolina, Alabama, and Florida, delivered an address to some of the leading clergymen and laymen of the southern dioceses, in behalf of a large and liberal educational project. "The style

and title of the University of the South was proposed to be given to the enterprise, a board of trustees was appointed, and Bishop Otey made chairman."

On the 10th of October, 1860, in the presence of about five thousand persons, with a band to lead the music, the cornerstone of the university was laid. By Bishop Otey's appointment Bishops Rutledge, Atkinson, and Cobb conducted the introductory services; Bishop Elliot made the deposit in the cornerstone; Bishop Polk laid the stone; Bishop Green made the concluding prayer; Bishop Otey gave the benediction.

It was not strange that a man who inherited through generations the love of the Church Catholic, combined with the refinement and culture that accompany conservative pride of lineage, should have been the originator of the idea of a classical and theological institution where young men could receive under religious influences proper mental development.

The Otey Memorial chapel at Sewanee is a testimony to the loving appreciation of his friends.

There is a statement in that very interesting and instructive volume, *Some American Churchmen*, by Morehouse (page 45) that Bishop Otey was brought into the Church by casually looking over a Prayer Book. His grand-daughter states that he was baptized by him who became Bishop Green, and who in his *Life of Otey* supplies much of the information, and a great deal more besides, that is furnished above.

That his infant baptism should have been neglected was possibly owing to the fact of his father and mother living at a distance from any priest of the Church.

PROBLEMS CONFRONTING NEW YORK PARISHES

(Continued from page 559.)

The alumni and former students of St. John's school, Ossining, once known as Churchill's Military Academy of Sing Sing, held a dinner at Sherry's on Thursday, February 16th. More than ninety men were present, and listened to speeches by the Rev. Archibald R. Mansfield, chaplain of the Church Institute for Seamen; Professor Nagle, for many years instructor of languages at the school; Colonel B. Stuyvesant Gibson, Stuyvesant Fish, Theodore Moore, and others.

Following the recent action of the Chamber of Commerce, and the handsome subscriptions made, comes the news that at a meeting of the Board of Managers of the New York Produce Exchange, held on Thursday last, resolutions endorsing the plans of the Seamen's Church Institute for a twelve-story building at Coertiers Slip and South street were unanimously adopted. The new plant will provide ample accommodations for a free shipping bureau, a savings department, recreation rooms, quarters for 500 seamen, and facilities for doing spiritual work and religious services. The total cost will be \$750,000; of which \$450,000 has been subscribed. The amount of entered tonnage in New York harbor makes it the greatest seaport in the world. The members of the Produce Exchange board urge that the merchants, shippers, ship-owners, and the transportation interests do everything possible for the welfare of the seamen who come to this port.

The Child Welfare Exhibit described in THE LIVING CHURCH of January 28th closed on February 12th. It was attended by at least 300,000 persons. There is some talk of reopening it in Easter week to allow teachers from other cities to attend it in their vacations. Brooklyn will see it either this spring or next fall. The Governor of the State of New York attended on the closing day and yielded to a request for a speech.

A course of sermons on "Christian Citizenship" in St. Paul's Chapel, Columbia University was begun on Sunday afternoon, February 19th, when Bishop Brewster of Connecticut preached on "The Kingdom of God and the Democratic Ideal."

THERE IS A tendency to reduce religion to a sweet, mild-eyed philanthropy, whose whole duty ends with giving things to the poor, says the Rev. Dr. Jefferson in the *Congregationalist*. But in this work of charity, saloon keepers and gamblers, commercial and industrial bandits, political scapegraces and financial crooks can match the most generous of the saints. The giving of money to good causes is not the full duty of a Christian man. Christians ought to do more than others. To lead they must go on ahead. They must exhibit a more tender sympathy with suffering and display a more fiery zeal in good works. They must hate iniquity with an intenser hatred and by more abundant sacrifices make straight the path along which God's will can travel. They must overturn the tables of wicked men, even though this leads to Golgotha. They must assist the Almighty in making the way of the transgressor hard. The world has always needed a Church of warrior saints, and it needs it now.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

A MISSISSIPPI rector gives the following insight into the status of social service work in Mississippi, which may be regarded as a typical southern diocese, with few urban communities:

"I am sorry to be compelled to answer to your question about social service work that none, so far as I know, has been done either in my parish or in the diocese. Of course you will understand that conditions are utterly different in this part of the country from what you find them in your populous cities of the East. Yet I do not doubt there is some work in that line we might do now; and there will be much that we shall be compelled to do in the future. The only problem we talk about down here is the race problem, but that is not really a problem, where demagogues do not insist on making it become one. And with public opinion what it is, nothing at present can be done for the negro *save to strive through Church and industrial school to teach him honesty and thrift.*"

CORPORATIONS AND POLITICS.

"The fundamental truth about political corruption" Joseph Lee maintained in an address before the Boston Economic Club, "is in the truism that the people have the remedy in their own hands. If we elect venal legislators, they will be bought. Chasing the man higher up is a good game. But we cannot so sterilize the community of greed that million-dollar franchises going for \$50,000 will find no takers. Punish the briber, but attend the primaries. Swat the fly, but cover up your swill.

"On the other hand, I, as an amateur, believe that bribery in the Massachusetts Legislature is without even a good business excuse. I believe the hold-up, so far as it still exists with us, is a big bluff, that a corporation calling that bluff and relying on publicity and an honest case will win, and that an agreement among the big corporations so to act would starve out the remaining grafters in a year, or at least reduce them to a negligible remnant.

"I think that all political and legal expenses of corporations should be fully set forth in their annual reports, and that, if necessary, such publicity should be demanded by a stockholders' organization to that end."

KANSAS CITY'S PROGRESS.

The Board of Pardons and Paroles, established by the new charter, is doing splendid work under the leadership of William Volker. The board has power to recommend the pardon of persons in the city prison or workhouse. Its work of placing prisoners upon their good behavior and in granting paroles has been attracting considerable attention. The work of looking after delinquent and neglected children is being carried on intelligently here. A special tax levy has been made for the support of the McCune Home, which will furnish that institution a fund of about \$60,000 a year indefinitely for the erection of buildings and improvement of the plant. This institution is located upon a farm of 100 acres sixteen miles from Kansas City and is used as a home and school for the younger and more tractable wards of the juvenile court. Under the direction of the present judge of the juvenile court, Judge Porterfield, a fund of \$60,000 has just been raised for the erection of a boys' hotel, where working boys who receive meagre salaries will be furnished clean rooms and wholesome food. This hotel has been running for about four years, but has been inadequately housed. The matter of establishing a civic center of municipal buildings in the vicinity of the proposed new Union Station is being discussed.

THE MOST EFFECTIVE SIGHTS IN NEW YORK CITY.

The most wonderful sight I have ever seen in New York City, says Chauncey Thomas, was a girl reading a wireless message from a steamer still at sea, as she rode by Cleopatra's Needle, in Central Park, in an electric automobile. The most pathetic sight was a dead horse in the street that had fallen

in the harness from sheer exhaustion, dumbly faithful to the last. The sweetest sight was the poor children dancing on the crowded sidewalk to the music of a hand-organ. The most terrible sight was at midnight on a Christmas Eve, when six hundred men out of work—too honest to steal and too proud to beg even a nickel—stood shivering for two hours in the snow and freezing sleet around the dark, cold, magnificent pile of Grace Church, waiting for a bakery to give away half a loaf of dry bread, worth one penny, while the bells pealed forth on the bitter air: "Peace on earth, good will to men." The most lovely sight was the Hudson River during a still, balmy night, when the city slept wrapped in moonlight.

WHAT IS A TENEMENT HOUSE?

A tenement house is one occupied or arranged to be occupied by three or more families, according to the New York City definition. About three and a half million of people in Greater New York live in tenement houses. As new-law tenement houses go up, fire insurance rates go down. Since 1902, 55,269 interior rooms have been supplied with light and ventilation; 8,715 unsanitary cellars have been concreted; 26,736 dark halls have been lighted and ventilated; 3,931 basement and cellar rooms have been vacated as unfit for human habitation. It is interesting and suggestive to note that the Tenement House Department was inaugurated under Mayor Low's administration, with Robert W. DeForest as the commissioner.

GARDEN CITIES AS LIFE SAVERS.

That garden cities are influential in saving life is proved by some statistics compiled by Harold Craske, of the Letchworth (England) *Garden City*. His figures, which follow, show the comparative death rate in Garden cities and other places:

	Death rate per 1,000	Infant mortality per 1,000
Letchworth (Garden City)	4.8	38.4
Bournville (Cadbury's City)	7.5	89.2
Port Sunlight (Lever Bros.' City)	8.0	65.4
Bethnal Green (Part of London)	19.1	155.0
Shoreditch (Part of London)	20.6	163.0
Wolverhampton	14.8	140.0
Middlesborough	20.3	169.0
Average of 26 large towns	15.0	145.0

"ADDRESSES ON PRACTICAL PURPOSES FOR PURPOSEFUL MEN"

is the title of a pamphlet containing the addresses delivered at Calvary Parish Men's Dinner, held in Pittsburgh last autumn. It is a most inspiring publication. One hundred men have been chosen to fill the ten committees provided for at the meeting. During the past two months they have been meeting night and day to carry out the purposes of their appointment. In addition a parish secretary has been appointed with an office in the parish building. He is a layman who is giving his time to this work. In the words of a prominent vestryman, "The whole parish has been stimulated by this method of bringing our consecrated common sense to bear upon the vital questions affecting the Church and its life."

OCCUPATIONAL DISEASES.

The American Association for Labor Legislation is having introduced into a number of state legislatures a bill making it incumbent upon physicians to report to the medical authorities special information in regard to patients believed to be suffering from poisoning from lead, phosphorus, arsenic, or mercury, or their compounds, or from compressed air illness contracted as a result of the nature of the patients' employment.

CHILD LABOR.

Father Lathrop, of the Church of the Advent, San Francisco, has prepared and had introduced into the present session of the California legislature a bill preventing minors under 18 years from engaging in gainful occupation from 10 P. M. to 5 A. M. The bill has excellent chances of passage, the author advising me that "apparently nobody dares oppose it."

UNDER RECENT legislation there are now about 986 physicians engaged in medical inspection of the schools, of whom 73 are women; and in addition about 152 local authorities have appointed nurses. The report of the Medical Inspector (Dr. Newman) dwells on the obvious advantages of coördinating

school hygiene with the work of the general Medical Officer. His duties, in addition to arranging for inspection, are (1) to advise on the closing of schools to prevent the spread of epidemics, (2) to authorize the exclusion of individual children who are suffering from diseases or incapable for other reasons of profiting by instruction, and (3) to report on open-air schools and similar institutions. Some officers have adopted the plan of a school diseases register, which enables them to classify cases, to check readmissions after exclusion, and to make their advice more precise. In his concluding remarks, Dr. Newman pays a tribute to the capacity shown by local governing authorities in dealing with a new departure that presented unusual difficulties to the administrator. He says:

"To the lasting credit and honor of the large body of voluntary workers who serve as members of local educational authorities, and of the officers who work under them, and of the rate-payers who support them, it can now be said that in spite of all the difficulties, limitations, and adverse conditions, a national system of medical inspection and supervision of school children has been established throughout England and Wales.

"In some areas the foundations of the administrative machinery still remain to be completed, and in all areas there is much solid building and good contriving yet to be done, particularly in the realm of treatment. It is not, however, extravagant to say that great things have been accomplished in the three years since the passing of the act initiating statutory medical inspection."

AN EFFORT is making to establish a "Richard Watson Gilder Memorial Fund" for the promotion of good citizenship; to provide an endowment to be held by Columbia University; to enable succeeding classes of students to devote themselves as Gilder Fellows to the investigation and study of political and social conditions in this country and abroad, to the examination and analysis of the practical working of legislation enacted for the purpose of improving civic conditions.

VICTOR L. BERGER, the Socialist leader of Milwaukee, proposes far-reaching public improvements in that city to the effect that a public park be made of the picturesque Milwaukee river land affording an uninterrupted water front of not less than six miles. This will provide a park for Milwaukee corresponding to the famed Hudson River park for New York City. It is estimated the cost of the project will be \$1,050,000.

THE BUFFALO SEMINAR will continue its social study of Buffalo this year. It will devote itself to a consideration of "The Social Possibilities of the City Government: What It Is Doing and Might Do." Among the several sub-topics to be considered are public health, public recreation, public employment, public intelligence, public morals, the Buffalo that might be, and new city charter. The Rev. Cameron J. Davis, rector of Trinity Church, Buffalo, is a prominent member of the Seminar Committee.

"COMPARISON is the mother of progress" is the advice Albert Südekum, the German municipal expert, gave just before leaving America.

BURLINGTON, IOWA, employs a graduate nurse who gives talks to school children on hygiene.

"THE FIRST aphorism that I bring forward is that the advocate of righteousness in politics must never expect immediate approbation.

"The second is that lofty ideals must be upheld.

"The third is this: While it is important to be aggressive, it is imperative to be patient."—*Daniel C. Gilman*.

"A POLITICIAN thinks of the next election; a statesman, of the next generation.

"A politician looks for the success of his party; a statesman, for that of the country.

"A statesman wishes to steer, while a politician is satisfied to drift."—*James Freeman Clarke*.

"All the world cries, 'Where is the man who will save us? We want a man!' Don't look so far for this man: you have him at hand. This man—it is you, it is I—it is each of us. . . . How to constitute one's self a man? Nothing harder, if one knows not how to will it: nothing easier, if one wills it."—*Alexander Dumas*.

COPIES of the questionnaire issued by the Social Service Commission of the diocese of New York can be had upon application to the Rev. Robert P. Kreidler, Church of the Ascension, Mount Vernon, N. Y.

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.

IS THERE AN AVAILABLE HOME?

To the Editor of *The Living Church*:

COULD any of your readers tell me of any home or institution where a middle-aged woman crippled with rheumatism could be received? She has no relations except an aged mother who is insane and whose very limited income is obliged to be used for her own support. She is a devout communicant of the Church. There are no institutions in this state where such a person can be received. I have written to a number of Church homes and the answer universally is, "No room and a long waiting list." Meanwhile the poor sufferer is in our county poor farm until we can find some home for her. Has the Church no place for such poor afflicted children? Can any one put us on the track of finding such a place? (Rev.) W. T. FORSYTHE.

Enosburg Falls, Vt., February 17, 1911.

"CLOUDS ARE NOT FROM THEE."

To the Editor of *The Living Church*:

LIKE, probably, the vast majority of your readers, I enjoy much the perusal of "Presbyter Ignotus," yet, because the way of the objector to anything we do not happen to care for is so easy, did he not make a mistake in praising the youth who objected to the lines, "Clouds are not from Thee"? It may be the writer of the hymn had in mind clouds of the air, though I should doubt it much. It may be he had in mind clouds of sorrow, which truly come sometimes as messengers from God. But whatever may have been the idea of the past it is certain that many clouds are not from God, and as we sing the lines let us think not critically and with mental opposition, but of some of those clouds which come to us all from our own sins, which for the time obscure our vision of the truth, which sometimes—alas too often—blot out the vision of God; which prevent us from seeing the Saviour ever present by our side; such "clouds are not from Thee." And my suggestion would have been, not to praise a natural but childish criticism, but to try to point out how many times clouds of our own or the devil's sending came between us and the light, and were not sent from God.

Yours sincerely,

CHARLES E. FARRAR.

Sacramento, Cal., Feb. 15, 1911.

THE THEOLOGY OF THE CAROLINE DIVINES.

To the Editor of *The Living Church*:

SEE that your correspondents continue to supply you with a stream of quotations on the subject of Confession—all of them irrelevant; for my contention referred to "*Sacramental Confession*," that is, confession followed by judicial sacerdotal absolution; in other words, the Sacrament of Penance: and not one of your correspondents' quotations has reference to that!

"Sacramental Confession" was the term used by the critic, who affirmed that the Protestantism of the Caroline divines included that and other distinctive tenets of the "Catholic" party. "Sacramental Confession" is what I affirmed finds no support in the works of the divines I mentioned. "Sacramental Confession" is what Dr. Pusey taught and practised, in the same sense and the same way as the Roman Church holds, proof of which is found in the use of the Roman manuals of Confession by him and his school, for example the Abbé Gaume's *Manuel des Confesseurs*. If my critics would overthrow my contention, they must address themselves to the point at issue, and not labor to establish a proposition which I have not denied.

Let me thank Rev. Oliver Dow Smith for supplying the proof that Bishop Cosin did not hold to "Sacramental Confession," by quoting a passage in which the Bishop says: "The Church of England . . . holdeth not Confession and absolution sacramental." That is one of the salient differences between the Church of England and the leaders of the "Catholic" party—such men as Dr. Pusey and Rev. Mr. Mackonochie and Lord Halifax: these do hold confession and absolution sacramental.

THE OBJECTIVE PRESENCE.

I come now to my Second Contention, which is that the doctrine of Dr. Pusey and his party of the *Objective Presence* in the elements in the Eucharist is not supported by the divines I mentioned. (Newman) dwells on the obvious advantages of coördinating

Closely connected with this is the practice of *Eucharistic Adoration*. Some of us remember the words of Dr. DeKoven at the Baltimore General Convention: "I adore, and teach my people to adore, Christ present in, with, and under the forms of bread and wine in the Eucharist" (I quote from memory, but I think accurately). Here are two quotations from "Catholic" authorities: The first is from a volume commended by Dr. Pusey:

Of Adoration: "We are teaching men to believe that God is to be worshipped under the form of bread and wine."—*Essays on the Reunion of Christendom*. 1876 p. 180.

And in the *Little Prayer Book*, p. 16, we read: "At the words, 'This is My Body,' 'This is My Blood,' you must believe that the bread and wine BECOME the Real Body and Blood, with the soul and Godhead of Jesus Christ."

And the famous Archdeacon Denison says: "Christ's Body and Blood are really present in the Holy Eucharist, 'under the form of bread and wine.'"

Now it is easy to run to Dr. Pusey's *Catena* and pick out passages from the Caroline divines affirming a doctrine of the Real Presence; but I deny that *this* doctrine of the Real Objective Presence in the elements under the form of bread and wine can be found in those divines. The passages I shall quote (few out of many available) are decisive against such a doctrine. They supply the principle of interpretation of other passages which, if taken alone and incautiously, might be indicative of a different doctrine. Their principle of patristic interpretation gives the key to the interpretation of their own high flown or rhetorical utterances, viz. they are not to be taken literally, but as expressions intended to kindle devotion.

Father Hughson says he has never heard of the accuracy of Dr. Pusey's quotations being questioned. If he will read Dean William Goode's able and learned work on *The Eucharist* (London, 1856, 2 vols), he will find Dr. Pusey's *Catena* of Patristic and other authorities shown to be a very brittle chain indeed, quite unequal to support the weight he puts upon it. Many of his quotations from the Fathers in proof of his doctrine are really *opposed* to it, many are irrelevant; and many inapplicable to the point in question. Hooker's opinion for example is completely misrepresented.

Bishop Andrewes:

He rejected the doctrine of *seven Sacraments*. Here are his words: "For more than a thousand years the number of seven sacraments was never heard of. How then can the belief in seven sacraments be Catholic, which means, 'always believed'?" (*Responsio ad Bellarminum*, page 72.)

On the Holy Eucharist:

"We are willing enough to grant that there is a memory of the sacrifice in it; but we will never grant that your Christ, made of bread, is sacrificed in it" (*Ibid*, page 250).

In his sermon VII. on the Resurrection, speaking of the sacrifice of Christ, he says: "While yet this offering was not, the hope of it was kept alive by the prefiguration of it in theirs (that is, their types); and after it passed, the memory of it is still kept fresh in mind by the commemoration of it in ours (that is, our anti-types)." As to the doctrine that the glorified body of Christ is present in, with, and under the elements of bread and wine in the Holy Eucharist, Bishop Andrewes utterly repudiates it. Witness the following from the same on the Resurrection: "By the incomprehensible power of His eternal spirit, not He alone, but He, as at the very act of His offering, is made present to us, and we incorporate in His death, and invested in the benefit of it. If an host could be turned into Him, now glorified as He is, it would not serve; Christ offered is it—thither we must look. To the Serpent lifted up, thither we must repair, even *ad cadaver*" (to the dead body).

Bishop Andrewes expresses his strong approval of our Articles of Religion. He says, "Look at our Confession contained in the Thirty-nine Articles; look at our Catechism. It is short, but in spite of its shortness, there is nothing wanting in it. Look at the apology of our Church—truly a Jewel. Whoso will, may find our doctrines there." Thus he gives his approval to the thoroughly Protestant doctrine of the Lord's Supper, stated in Article 28, and to the strong condemnation of the Sacrifices of Masses contained in Article 31. It would be easy to quote passages from him strongly condemning Saint worship, and Angel worship, and Eucharistic Adoration. He distinguished sharply between the "veneration" due to the symbols and the adoration due to Christ. He has no word to say, so far as I can find, of our Lord's presence in, with, or under the bread and wine in the Holy Eucharist, and therefore he cannot be quoted in support of that real, objective presence in the elements which Dr. Pusey and his followers maintain. In fact, Bishop Andrewes was strongly Protestant in his doctrines, though "his love of ecclesiastical or patristic language makes him often appear out of harmony with the principle of the Reformation." Dr. Pusey, in appealing to Bishop Andrewes as his master in Eucharistic Adoration, is surely gravely mistaken. "He cannot justly be appealed to as favoring a modern school of Mediaevalists that aims at bringing back tenets and principles which it is plain he abhorred from his soul." "It is plain that a yawning abyss, which

nothing can span, lies between him and any school of men that looks back longingly to pre-Reformation doctrines and practices, and secretly or openly prefers them to the Protestantism of the Church of England."

Bishop Andrewes also condemned the practice of *Reservation*. He says: "That carrying about of yours is against Christ's command, and Scripture nowhere favors it. It is contrary to the purpose of the institution. A Sacrifice has to be consumed, a Sacrament to be taken and eaten, not laid up and carried about. Let that be done which Christ desired when he said, 'Do this,' and there will be nothing left for the Priest to expose, or the people to worship in the Pyx'" (*Responsio ad Bellarminum*, Oxford, 1856, page 267).

Bishop Cosin:

I turn now to the teaching of Bishop Cosin. Undoubtedly he taught that there was a real presence of Christ's body and blood in the Supper. But that may be affirmed of all orthodox Protestant divines. Even the Westminster Assembly had maintained a real, though spiritual, presence of the body and blood. "The Church has never doubted that Christ, the living, glorified God-man, is really present in the sacred mysteries; present in His whole person, irrespective of the thoughts of the worshippers, and present in a gracious manifestation beyond what is ordinarily enjoyed in prayer or other religious exercises." But Bishop Cosin said, "That between his doctrine of the Real Presence, and the Transubstantiation of the Church of Rome, there was a great gulf fixed." (Could that be said of Dr. Pusey's doctrine?) "He explained, as the Reformers had done, that when the fathers called bread and wine the body and blood of Christ, we are not to understand them according to the letter. It was the usual manner of speaking of Sacraments, to give to the sign the name of the thing signified. They frequently called the sacramental bread and wine, types, symbols, figures, and signs of the body and blood of Christ" (Rev. John Hunt, *Religious Thought in England*, Vol. I., p. 301). Cosin says: "Christ in the consecrated bread, ought not, cannot be kept and preserved to be carried about, because He is present only to the communicants." Again, he says, "The Real Presence of Christ in the Eucharist means His real reception into the soul of the communicant. There is no presence to any but communicants, nor to them without faith" (*History of Transubstantiation*, I., 1). Again, he says, "In our Eucharist there is a Sacrifice made by prayers, a commemoration, and a re-presentation, which is not properly called a Sacrifice. But nothing hinders but that the Eucharist may be accounted and called the commemorative sacrifice of the proper sacrifice of the death of Christ, which the Lord Himself hath taught us, when He said, 'This do, in remembrance of Me'" (Notes in Nicholl's *Book of Common Prayer*). He distinctly rejects Eucharistic Adoration. "The adoration is then and there given to Christ Himself, neither is, nor ought to be directed to any external, sensible object, such as the Blessed Elements" (Notes in Nicholl's *Book of Common Prayer*). He quotes with approval the words of St. Augustine, "Why dost thou prepare thy stomach and thy teeth? *Believe and thou hast eaten*, for in this mystical eating, by the wonderful power of the Holy Ghost, we do invisibly receive the substance of Christ's body and blood, as much as if we should drink and eat visibly." Again he identifies his belief with that of the Protestant Churches of the continent, saying, "None of the Protestant Churches doubt the real, that is, true and not imaginary, presence of Christ's body and blood in the Sacrament." He certainly repudiates the local presence of Christ on the altar, for he says, "Christ is locally in heaven alone." He says also that His presence is not local; that it is in the Sacrament "a presence and union, of Him with the soul and body—effected by eating." Certainly he did not maintain the Tractarian doctrine of the Real Presence. The Presence he believed in, though true and real, because spiritual, was a presence, not in the elements or under them, but in the Sacrament; a *Presence only to the faithful communicant*, and to him only in the act of communion. (See Vogan, *True Doctrine of the Eucharist*, p. 199.) I am aware that Bishop Cosin has been frequently quoted as favorable to mediaevalist doctrine, but there is high scholarly authority for the statement that any passages favoring mediaeval doctrines alleged to be from the pen of Bishop Cosin, are really taken from the "First series of notes on the Prayer Book," which are quite erroneously attributed to the Bishop. It is the pseudo-Cosin, not the real Cosin, who sustains these doctrines. Here is his opinion about the Mass: "The word Mass, as it is now used by the Papists for a true and proper sacrifice of Christ offered every time to God the Father, for the living and the dead, is nowhere found among the ancients. And for this reason the very word Mass, in its new, not its ancient, signification, is rejected by the English Church, which desires to abolish that wrong opinion about the Sacrifice of the Mass" (*Notes on the Prayer Book*). He condemns the elevation of the Host. He also condemns *Adoration*. "In all which there is not a word tending to the people's adoration of that bread and that cup; this being a late device of the New Roman Catholics, after they had brought in their novelty of Transubstantiation" (*Notes on the Prayer Book*). He condemns *Reservation* "of the bread and wine which the priests consecrate for the Sacrament. If he be careful, as he ought to be, to consecrate no more that will suffice to be distributed unto the communicants, none will remain" (*Notes on the Office of the Holy Communion*). As to

the doctrine of *Seven Sacraments*, he condemns it as a Papal invention unknown to the ancient Church (*Regni Angliæ Religio*).

Archbishop Bramhall on Eucharistic Adoration:

"We deny not a venerable respect unto the consecrate elements, not only as love tokens sent us by our best friend, but as the instruments ordained by our Saviour to convey to us the merits of His passion; but for the Person of Christ, God forbid that we should deny Him divine worship at any time and especially in the use of this holy Sacrament; we believe with St. Austin, that 'no man eats of that flesh but first he adores'; but that which offends us is this, that you teach and require all men to adore the very Sacrament with divine honor" (*Works*, Vol. I., p. 21).

Elsewhere the Archbishop objects to "their injunction to all communicants to adore, not only Christ in the use of the Sacrament, to which we do readily assent, but to adore the Sacrament itself" (*Works*, II., 36).

Again, he says: "Neither will it avail them anything at all, that the fathers have sometimes used such expressions of 'seeing Christ,' of 'touching Christ' in the Sacrament, of 'fastening our teeth in His Flesh' . . . The fathers never meant by these forms of speech to determine the manner of the Presence (which was not dreamt of in their days), but to raise the devotion of their hearers and readers; to advertise the people of God that they should not rest in the external symbols or signs, but principally be intent on the invisible grace" (*Works*, I., 14).

Bishop Beveridge, in his commentary on Article 38, says:

"If the bread be not really changed into the Body of Christ, then the Body of Christ is not really there present; and if it be not really there present, it is impossible it should be really eaten and received into our bodies as bread is." . . . "It being thus only after a spiritual manner that we receive the body and blood of Christ in the Sacrament, there can be no other means whereby we can receive Him but by faith."

Again, commenting on I. Cor. 10: 16, he says: "Though it be not His very Body and Blood itself, it is the communion of them."

Bishop Bull:

"In the Holy Eucharist, therefore, we set before God the Bread and Wine, as figures or images of the precious blood of Christ, shed for us, and of His precious body (they are the very words of the Clementine Liturgy), and plead to God the merit of His Son's Sacrifice once offered on the cross for sinners, and in this Sacrament re-presented" (*Corruptions of the Church of Rome*, Vol. II., p. 252).

Again, commenting on the words of Institution, "Whatsoever our Saviour said was undoubtedly true; but these words could not be true in a proper sense; for our Saviour's body was not then given or broken, but whole and inviolate; nor was there one drop of His blood yet shed. The words, therefore, must necessarily be understood in a figurative sense" (*Corruptions of the Church of Rome*, *Works*, II., 254).

Bishop Overall:

Let it be observed that one of the sources of information concerning this divines's opinions is a polluted source; I mean his Notes appended to Nicholl's *Comment on the Book of Common Prayer*. They are not the Bishop's Notes at all.

Here is a passage from one of his genuine writings:

"In the Sacrament of the Eucharist the Body and Blood of Christ, are thus whole Christ's applied to those who receive *worthily*, not by way of transubstantiation, nor by the way of consubstantiation, but by the HOLY SPIRIT WORKING THROUGH FAITH" (MS. in British Museum, 3142, quoted by Dean Goode).

In Archdeacon Denison's defence a letter of Bishop Overall's to Grotius was read containing a passage in approval of the worship and reservation of Christ in the Sacrament; but it turned out to be a complete mistranslation of the Latin. It should have read: "They oppose our Church's custom of receiving the Sacrament of the Body and Blood of Christ kneeling, or at least they refuse to observe and keep it" (*anteum saltem colere et custodire recusant*). By rendering these words "or at least object to His worship and reservation." Bishop Overall had been represented as sanctioning Eucharistic worship and reservation!

Bishop Hall:

We may safely infer this prelate's opinions on Sacramental Confession and the Sacrifice of the Mass and the Objective Presence in the elements by his declaration of loyalty to the Articles of Religion.

He says in *The Old Religion*, "The voice of God our Father in His Scriptures, and (out of them) the voice of the Church our mother in her articles, is that which must guide and settle our resolutions."

One of your correspondents quotes Bishop Hall as bidding men go to God's minister and "unbosom" themselves "to him freely," "for his fatherly advice and concurrence"; and he seems to imagine that this makes Bishop Hall an advocate of "*Sacramental Confession*"!

Touching the Eucharistic Sacrifice, Bishop Hall quotes testimonies from Augustine and many other fathers to the effect that the Sacrifice of the Altar is only the Sacrifice of praise and thanksgiving, and adds, "This is the language and meaning of antiquity, the very same which the Tridentine Synod condemned in us—'If any man shall say that the Sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a bare commemoration of the

Sacrifice offered upon the cross, let him be accursed" (*The Old Religion*, *Works*, Vol. IX., p. 258).

The above quotations suffice to sustain the proposition I advanced concerning the seventeenth century divines. But to those who would investigate the subject more at length I would recommend the perusal of the following words:

Dean William Goode's work on *The Eucharist* (2 Vols., 1856), *The Catholic Doctrine of the Holy Eucharist*, by George Trevor, Canon of York, 1876, *The True Doctrine of the Eucharist*, by Thomas Vogan, D.D., Canon of Chichester, 1871, and *Old Anglicanism and Modern Ritualism*, by Canon Meyrick, 1901. These able scholars have proved to demonstration the truth of the proposition I have advanced.

In closing this discussion I ask the reader to observe that I made no attack on the doctrines and practices of the "Catholic" party, but simply asserted that the Caroline divines acknowledged themselves Protestants; whereupon one of your correspondents rejoined that their Protestantism embraced such doctrines and practices as Sacramental Confession, the Sacrifice of the Mass, the Real Presence, and Reservation. This was the occasion of the present controversy, which, on my part, has been intended solely as an indication of the Protestant position of the seventeenth century divines.

One word more. In using the designation, "The New Mediaevalist Party," I meant no offense. Their school in the Church of England is certainly new—no older than the Tractarian movement; and its doctrines are undeniably mediaeval, and so acknowledged by representative men of the party. Thus a writer in the *Church and the World*, first series, says: "The whole purpose of the Great Revival has been to eliminate the dreary Protestantism of the Hanoverian period . . . Our Churches are restored after the Mediaeval pattern."

Would that the "Catholic" party would retreat from its advanced position and take up the position of the highest Churchmen of the Caroline period: then an era of peace and unity might dawn on the Church.

RANDOLPH H. MCKIM.

THE JOURNAL OF GENERAL CONVENTION.

To the Editor of *The Living Church*:

ADVANCE orders for the Journal of the last General Convention are now being filled and copies sent to all the Bishops, Deputies, Secretaries, and others entitled to receive them.

To avoid misapprehensions which apparently exist in the minds of some of the clergy, it may be well to state that the word "Journal" means the records of the proceedings of both Houses, the appendices, and the Constitution and Canons, which are always bound with the proceedings. The title "Constitution and Canons" means the law of the Church bound in a separate book (the word "Digest" having become obsolete when the canons were codified in 1904). A clergyman is entitled to one or the other, but not both, upon prepayment of the necessary postage, 20 cents for the larger or 5 cents for the smaller book. If therefore he desires the two books, the second must be paid for at the regular rate. If he prefers either in cloth binding, 50 cents should be included in his remittance for the "Journal" or 25 cents for the "Constitution and Canons."

The prices of the books to the laity and for additional copies to the clergy are, as for many years past, for the Journal in paper \$1, and in cloth \$1.50, and for the separate Constitution and Canons in paper 40 cents, and in cloth 75 cents, postpaid.

Remittances should be made in money order or stamps, and not by local checks except with the addition of ten cents for collection. The Journal contains 68 pages more matter than it did three years ago.

Copies of the new Alternate Lessons can be had in any quantity, while they last, at six cents each prepaid.

HENRY ANSTICE, Secretary.

Church Missions House, 281 Fourth Ave., New York.

THE WORLD is governed and inspired by a great interplay of ideas. These many ideas by their very contrariety often bring out otherwise neglected aspects of truth, and when they agree coalesce into most useful intellectual alliances, or complexes of thought. It becomes needful, then, for a rational man to ally himself with the right clusters of ideas, so that he will not be led into the bogs of superstition or chase the will-o'-the-wisps of a delusive speculation. Carefully choose between concepts, for your intellectual life and perhaps also your spiritual salvation depend upon it.—*Selected*.

SIN ALWAYS brings in a cloud between God and man, and cuts off the creature from a near view of the Creator. It darkens the spiritual eye and shuts out the entrancing vision of the heavenly. God will never reveal Himself to a thoroughly impure man, so long as that man makes no effort to rise above the corruption that is in him and around him. Only the pure in heart see God. The Lord's face can be beheld only in righteousness. The city of God is forever secure against all intrusions of unholy thoughts, desires, and purposes. If all this is so, is it safe to sin? Is it not worth while to be good and to do right?—*New York Observer*.

Literary

RELIGIOUS METAPHYSICS.

The Psychology of Religious Experience. By Edward Scribner Ames, Ph.D., Assistant Professor of Philosophy in the University of Chicago. Boston: Houghton, Mifflin & Co. 1910. Price \$2.50 net.

This volume of Professor Ames works out with considerable elaboration a thorough-going materialistic account and explanation of all the phenomena which, in the author's view, has a religious signification.

The history of the human race, particularly that which is known, or thought to be known, of pre-historic man, has received much attention. Of the sincerity and honesty of these investigators as a whole, we are not in doubt; but such conclusions as are set down in the present volume are diametrically opposed to the philosophy and teaching of the Catholic religion, and seem to us to be evidence of materialistic psychology run mad.

Lack of space forbids more than the merest outline of Dr. Ames' position. He thinks that history and psychology have swept away the old theories of man's inherent need of God and God's revelation to man, as the source of religion; and that the true origin is to be found in the forms of social life; and that these in turn are "determined in their main outlines by reactions upon the environment under the stress of the nutritive and sexual impulses." For example, he gives the following quotation from Rivers: "The milking and churning operations of the dairy form the basis of the greater part of the religious ritual of the Todas." An early chapter treats of taboo and incidentally of exogamy, as possessing great religious significance. We may note that Professor Frazer, who is quoted in this connection, denies, in a book of four volumes just published, any religious signification to totemism, thus negating his early conclusions and those of Dr. Jevons and the late Robertson Smith.

To return to Dr. Ames: In ceremonial and magic is found the development of certain social customs and ceremonials which have become religious because social and public; the idea is suggested that magic is debased religion. In the discussions of spirits, we find the statement that "Genetic psychology makes it clear that the infant is not a self, a personality. It is only a kind of candidate for personality." It is held that the idea of a god grew up and was evolved out of the moral experiences of the tribe. Sacrifice and prayer are treated in much the same psychological fashion. The main points of the Jewish religion which are spoken of are explained to have come down from more ancient myths and customs. "The act of participating in the divine life" is traced in meat and drink sacrifices. The idea of sin as transgression of moral law is said to be "extremely modern." Oral speech does not pre-suppose a clear understanding of the person spoken to; therefore, prayer does not prove the supplicant to have believed in a God such as orthodox religion postulates.

We might quote at great length to show how far astray, and how fundamentally so, has the author gone from Christian philosophy and religion in this psychological inquiry, but it is unnecessary. Almost the final word of the book is the noting of "another significant indication of the religious implication of modern progress." This is the "attempt to re-write the Book of Common Prayer, in terms of ethical and social idealism." PAUL ROGERS FISH.

The World a Spiritual System: An Outline of Metaphysics. By James H. Snowden, D.D., LL.D. New York: The Macmillan Co. 1910. Price \$1.50 net.

This outline of over 300 pages is a most excellent and instructive book. The beginner in metaphysics could take up no better one. Dr. Snowden's position is frankly idealistic. It is refreshing to find a writer entirely devoid of the spirit so common nowadays, which evacuates the whole of spiritual signification for the philosophy of life. If the clergy and laity who have become hardened and materialized by the materialistic and hasty writers of the hour would stop to consider such a book as this, they would see a new point of view; and, we may add, they would never be offended by the method of presentation. One or two of the Church's doctrines are misunderstood, but these are minor blemishes. With these few words we pause—for a short commendation is better than a lengthy criticism. P. R. F.

MISSIONARY.

The Decisive Hour of Christian Missions. By John R. Mott. New York: Student Volunteer Movement, 1910.

Dr. Mott's latest book proves the truth which every one is feeling to-day, that "in the history of Christianity there has never been such a remarkable conjunction of opportunities and crises in all the principal mission fields and of favorable circumstances and possibilities in the home field." The book has come out of the author's intimate and important relation to the Edinburgh Missionary Con-

ference, and is based on direct, authentic, and recent information from every part of the world. The concluding chapter on "Possibilities of the Present Situation" ought to be read for the inspiration and practical value of its summing up.

Echoes from Edinburgh, 1910: An Account and Interpretation of the World Conference. By W. H. T. Gairdner. With an Introduction by John R. Mott, LL.D.

This is a popular account of the great conference, prepared by a missionary priest of the English Church chosen by the committee for the purpose because of his experience and special fitness. It is intended to afford everybody a narrative and interpretation of the conference such as a much smaller number may work out for themselves from the nine volumes of the official reports when these are published. Dr. Mott's endorsement of Mr. Gairdner and of "the discerning and fascinating portrayal of the life, work, and significance of the conference" which the volume offers, is recommendation sufficient for most Christians in any measure awake to the vital importance of missions. The interest of the book culminates in the chapter on "Coöperation and the Promotion of Unity." The book will certainly help its readers to a vivid conception of "what the conference really was and did and saw and reached after and believed and hoped." It is important that all Christians should possess all the knowledge and inspiration that intimate acquaintance with the Edinburgh Conference can supply.

MISCELLANEOUS.

The Durable Satisfactions of Life. By Charles W. Elliot. New York: Thomas Y. Crowell & Co

This book consists of an address (which gives it its title) delivered to the new students at Harvard University in October, 1905; a paper on "The Happy Life," read before Phillips Academy; a biographical sketch of a Maine coastman, John Gilley; an essay on "Great Riches"; and the famous lecture delivered before the Harvard Summer School of Theology in 1909, on "The Religion of the Future." It is difficult to see why the first of these essays was thought worthy of being printed after five years and especially to give its title to the volume. It might have served its purpose as an off-hand talk to freshmen, but certainly has no permanent value. One cannot help feeling sorry for the undergraduates who are urged to keep themselves healthy in body, mentally vigorous, and honorable in conduct with "a decent respect to the opinions of mankind" as the only suggested motive. The other essays of the volume are worth reading and thinking over. Doubtless something is added to Lubbock's *The Pleasures of Life*. The essay on "The Religion of the Future" is a charming presentation of Unitarian agnosticism and is worth the Churchman's reading, only to see what an impossible and hopeless substitute is offered for the Catholic Faith. Naturally there is much of truth in the essay, every item of which truth is held and taught in the pulpits of the American Church. There is much, however, that seems a mere return to a dogmatic, if somewhat refined and expanded, Judaism. The lofty intellect of the Unitarian school may soar above all mists of superstition and see with unlimited vision into the depths of the universal mysteries; and yet under the eaves of Harvard flourish the most lamentable delusions. Nothing may be said to disparage Dr. Eliot's learning or mastery of English, but he is not widely accepted as a prophet of the human soul, and it is safe to predict that he never will be. After all, there is such a thing as sin in the world, and it creates a need that finds no permanent satisfaction except in the Gospel of the Incarnate, Crucified, and Risen Son of God.

Mind and Voice. By S. S. Curry, Ph.D., Litt.D. Boston: The Expression Company.

This work will be found of distinct value to singers and teachers, to public speakers in general, and to clergymen in particular. We are told in the preface that many preachers shorten their lives and reduce their efficiency because of lack of attention to vocal training. The subject is presented under nine chapters, which in their various sub-divisions practically cover the whole field of voice training. We would particularly call the attention of clergymen who are in the habit of intoning the Choral Service with a loud and "bellowing" voice, to Chapter VI, which deals with the carrying power of pure tone.

Dr. Curry's work is a very valuable one, not merely to public speakers and singers, but to every voice user, or perhaps we ought to say every voice abuser. It is not, however, a mere manual of hints upon voice production, and it is not the kind of book to be "glanced over" with the expectation of finding some royal road to vocal knowledge. Only those who are willing to study it thoroughly and carefully can hope to derive much benefit from its pages.

The Girl in Her Teens. By Margaret Slattery. Philadelphia: The Sunday School Times Co.

This little book is an excellent handbook for those who have the care of young girls. It gives much good advice on the subject of the girl's needs and development. The chapters are on the Teen period, the physical side, the mental side, the spiritual side, and the social side, with five more chapters on relations to various people and conditions. A most practical book for teachers and parents.

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.*

THE Golden Jubilee of Foreign Missions has not abated its fervor, but is sweeping over the country, leaving enthusiasm and consecration in its wake. Before Christmas, a chain of thirty cities was visited and in January the work began anew with another thirty cities in view. We feel that our own Churchwomen are to be particularly congratulated in enjoying the double incentives of the Cincinnati meetings and these jubilee meetings. And right glad at heart should Auxiliary women be that God's grace has inclined us to get all possible good out of this splendid movement of women, instead of standing aloof and claiming that the Auxiliary is all-sufficient.

From various cities come fine accounts of the part our Auxiliary women have borne in these meetings, and one of the wisest uses which has been made of the enthusiasm has been the starting of a fund for the United Offering of 1913.

Louisville entertained the opening meeting of the second series of the Jubilee. A "rally" was held at St. Andrew's Church, beginning with an early Celebration, Bishop Woodcock being celebrant. Later there was a meeting at which talks were given by the Bishop, Mrs. Woodcock, Miss L. L. Robinson, and Miss Emery, the latter describing the Edinburgh Conference and explaining the Forward Movement. Miss Emery was also one of the chief speakers at the Jubilee meetings. A conference of diocesan and parochial Auxiliary officers was held the following day, which was largely attended, Miss Emery answering questions and promulgating a plan of work printed in this department. Mrs. Woodcock announced that as a result of the Jubilee, over \$800 in pledges had been received, which will be a nucleus of the next United Offering.

In Cleveland, Churchwomen were conspicuous in the Jubilee arrangements and addresses were made by several of our Bishops and clergy.

From Baltimore comes a glowing account of the Jubilee. A special conference of Churchwomen of the city and vicinity was held in the Church of St. Michael and All Angels, Mrs. Albert L. Sioussat, president of the Maryland branch, presiding. Miss Lindley and Miss Hutchins of the Church Missions House were speakers. A luncheon was attended by 1,500 women, at which Mrs. Sioussat presided, introducing a number of notable speakers: Miss Hughes of China, Dr. Mary Noble of India, Miss Florence Miller of Indianapolis, Mrs. H. W. Peabody of Boston, and Mrs. John T. King of Baltimore. The same afternoon meetings were held at the Johns Hopkins Hospital, the Church Home, and the Protestant Infirmary. At the final mass meeting it was announced that the women of twelve communions had pledged \$37,587 for Foreign Missions, of which our own Churchwomen gave \$6,000, being second in the list. [In the Philadelphia Letter in this issue will be found a full account of the splendid celebration held in that city.]

One good Churchwoman, writing about these meetings and demurring gently at the participation of Auxiliary women, said: "I dislike to be in a position where the Church is not understood." Small chance is there of the Church ever being understood until she touches shoulders with the rest of the Christian world!

The "happy" dinner given at the Grand Pacific Hotel, Chicago, January 25th, was enjoyed by nearly 200 guests. It was given by the Chicago diocesan branch, and Bishop Anderson was toastmaster. Miss Schereschewsky, daughter of the famous Bishop who translated the Bible into Chinese, gave an account of St. Margaret's School, Tokyo, Japan.

Mrs. Greeley read a sketch of the diocesan branch so full of value, that at Bishop Anderson's request, it will be published in the diocesan paper. An ingenious scheme was used for presenting the claims of the three sides of missions, Dr. Page speaking for the medical side, Miss Schereschewsky for the educational, and Dr. Waters for the evangelical side. The speeches were very eloquent and earnest, and the closing address of Mr. Stirling, who presented as paramount the claims of the Board of Missions, was a fitting climax to an inspiring function.

The "Bishop's Day," February 2d, celebrated in the Church club rooms on the same evening, had a larger attendance than ever

before. After the routine business of the Auxiliary, Bishop Anderson said that his special message was to be not primarily of the work of money-getting but of a spiritual nature, for the power employed in moving machinery is spiritual and that means prayer: intercessory prayer for missions, directed to special points and for particular people. The women were urged to encourage the personal touch which comes through sympathy, through love, through willingness to help other women less fortunate.

Four days of this present week have been devoted to instructions in conducting study classes by Miss Lindley and Miss Hutchins at St. James' parish house.

On St. Paul's Day, the "Lower Division" of the New Jersey branch of the Auxiliary held its regular meeting with an attendance of sixty. The Bishop of the diocese was present. The rector, the Rev. Edgar Campbell, said the opening service and the Rev. Dr. Harding, secretary of the Second Missionary Department, made an address. The most notable of the other addresses was made by Mrs. Thomas C. Wetmore, principal of Christ School, Arden, N. C. It was a most clear and impressive account of the work of that school and a plea for help for the mountain people.

Fine reports were made by Mrs. Pilsbury on Preparation for the Woman's Missionary Jubilee, Mrs. Monroe on Indian Work, Mrs. Abbey on the Observance of Quiet Days for the Auxiliary and for the Mexican Work, Mrs. Runk on Work for Negroes, and Mrs. Weaver for the Junior Department. The October meeting will be held at St. John's church, Salem. The "Upper Division" held its regular meeting on Wednesday, February 1st, in St. Paul's church, Westfield. There were about 125 delegates in attendance. The notable addresses of the day were made by the Bishop, the Rev. Dr. Harding, and Miss Clara Neeley, recently returned from her work in Tokyo, Japan. Thirty-nine parishes were represented at the meeting. Mrs. A. S. Phelps, president of the New Jersey branch, presided. All the department committees made full and encouraging reports.

The question has come—a puzzling one it is—"Shall a parish branch of the Auxiliary pay the parish apportionment?" A president complains: "We cannot do the things we want to in connection with the other branches in the diocese, because we have to pay the parish apportionment."

Miss Emery, we believe, recommends that this be done in cases of very weak parishes. Of course the parish and the Auxiliary apportionments (O for some Auxiliary words that are not polysyllables!) are for the same purpose, that of general missions. But in case the Auxiliary pays all the apportionment, *the congregation in general knows nothing about it and is giving nothing to it.*

The right way to raise a parish apportionment is to begin with a good missionary sermon and have the people give because they are interested. The Auxiliary might take the lead in arranging something in which the congregation might participate. "Something like an old-time mite society," some one may say, and with truth, except that it is time for the "mite" to go out in missionary giving.

Miss Emery has outlined the following progressive plan of work which has been adopted by the diocesan Board of the Auxiliary in Louisville:

"The work of the Auxiliary may be said to embody three general aims, Prayer, Study, Systematic Giving. Hence, every regular meeting of its members should try to advance these aims. Therefore it is proposed that in every branch there be elected a member who shall represent each of these three departments, and whose duty, aided by one or more fellow workers, shall be to insure the presentation of these aims at each meeting. The members of each branch chosen to represent these departments shall constitute the committee at large, appointed by the Executive board under the three diocesan chairmen." These chairmen in the diocese of Kentucky are Miss L. L. Robinson, committee on Prayer; Mrs. Leslie Brown, committee on Study; Mrs. C. E. Woodcock, committee on Systematic Giving.

The city of Louisville with its many parish branches of the Auxiliary has for years gathered these branches in united Lenten meetings. Among topics for study during the coming Lenten season are: Oklahoma and Its Hospital, Medical Missions in the Church at Large, Porto Rico and Its Needs, and Educational Missions. These meetings will be held every Friday in Lent, at 3 p. m., and will be opened with devotions, followed by a half-hour business session and 45-minutes' general programme.

The annual meeting of the Pittsburgh Local Assembly of the Daughters of the King took place on Friday, February 10th, at St. Andrew's church. The Rev. Dr. Vance made an address on "Woman's Influence." In the afternoon the business meeting and election of officers were held. Nine chapters were represented. The officers elected were: President, Mrs. G. M. T. Taylor; vice-presidents, Miss Rose A. Edsall and Mrs. W. F. Prince; recording secretary, Mrs. Wharry; corresponding secretary, Mrs. Loudon; treasurer, Miss Mary Barnett.

A meeting of the local council of the Daughters of the King

was held at the Church of Our Saviour, Baltimore (Rev. E. L. Kemp, rector, on January 30th, when Miss Evelyn A Taver, parish visitor of Memorial Church, read a helpful paper on missionary work.

The Woman's Auxiliary of St. John's Church, Far Rockaway, L. I., has started plans for the establishment of a branch of the Big Brother Movement, so well carried on in connection with the children's court in Manhattan. Mr. Putney, secretary of the movement, made an address at a meeting in the parish house, explanatory of the matter.

CHICAGO.

AS SEEN BY THE WRITER OF "AMERICAN SKETCHES" IN THE LONDON CHURCH TIMES.

CHIE Chicago of Mr. Stead's dreams is not the true Chicago. I had expected a hideous city; I found a city of promise. I had expected sordidness of aim; I found readiness to appreciate literature and art, generous-mindedness in criticism and a desire for the sweeter things of life. Dollar-worship is less evident here than in New York; less evident than in Washington. I found the greatest surprises of my American visit in Chicago and Pittsburgh. Chicago gives one the impress of frontierism. Not yet has it settled down. A dear friend of my own, not yet an old man, has shot ducks where the sky-scrapers of Central Chicago point to the heavens. So rapidly has it grown that one would not be surprised to find municipal corruption. Yet, let it be said, Chicago has dealt boldly with municipal corruption. All is not yet as it should be, but great, wide boulevards are spreading to North and to South. The Chicago of the future may be the greatest city in the world, and it is with such an idea that it is being planned. As I write I hear that John Burns, away in London, is studying the town-planning of Chicago. Some day they will tear down the hideous "loop" elevated, and make a centre for commerce worthy of the vast enterprises. Then Chicago will begin to show the world what a city can be.

Here is full, free, boundless life. Here is vivid interest in all that life can hold of intellect or delight. The Opera is crowded. There are more people, keen-eyed and interested, at the Art Gallery by Lake Michigan than ever I have seen at the Tate Gallery. Chicago handled "Salome" much more reputation than did London, and retained an undeniable interest in the drama throughout. Her University is most wonderful of all. Boys and girls crowd the lecture-rooms; experiments in psychophysics are treated as intimately important affairs, and are not relegated to back rooms for isolated research students. Economics draws them in hundreds, and at close quarters the respect which an Englishman has for Chicago's work in sociology is vastly increased. There are lectures on all manner of subjects here, there, and everywhere—and they are attended. Civic life is alert and keen and full of vision. Every one may have a hearing, and on the last Sunday night a Hindu lecturer had gathered around his feet a bevy of Chicago beauty, and lectured them on his own esoteric faith. And as Chicago is open-minded, so it is open hearted? Such charities! Such boundless givings in the very streets! Such a passionate desire to give the poor children a Santa Claus on Christmas morning! There are verses and pictures in the papers, all pleading the same good cause. It is cold by Lake Michigan to-day. There are pillars of ice within a few yards of my hotel. There is a heavy fall of snow. But Chicago hearts are winsomely warm. Not yet have they gathered sufficient of the veneer of civilization to make them deliberate in their love of their fellows, or to keep them calculating in their kindness.

I could wish it were a Christian Chicago also. It is so Athenian—so welcomingly Athenian, so anxious not to overlook any deity whatever. But that is not sufficient, Chicago needs, more even than New York, the rigor of discipline. Here is a fashionable church. It is well-attended. It is ablaze with organization. The sermon tells us what we could do, were we "studious to serve." It showed how eager were men to "pile up the dollars." It told us of the earnestness with which inventors had toiled and so had become rich. It told us of the years of anxiety spent by the directors of large corporations ere they succeeded as they hoped. It held up for our admiration the daily, constant, studious following of an aim. Then, said the preacher, you will succeed. "If we Americans liked, we could win the world for Christ." There we have it in its full nakedness. Chicago has accomplished so much, that the temptation to deify humanity must come very near to it. "If we liked ———" there is no God in its theology. There is no

meek appealing that a blessing might follow humble, broken, and often unworthy toil. Given organization on a sufficiently large scale, Chicago could accomplish wonders, just as its bank directors, its factory-corporations, its steel works at Gary—already rivalling Pittsburgh—accomplish wonders. One comes to Chicago to learn the mightiness of man. O, what a great thing has been accomplished by them and sinew, and what greater things by the finer brawn of wonderful organization, of "thinking out." But all the organization and the machinery and the personal labor and the diligent seeking, all the schemes and lists and statistics are poor things in the conversion of the world.

STARS.

By MARY RICHARDS BERRY.

CWINKLE, twinkle little star!" lisps the child, or "Star-light, Star bright," repeats her older sister, who has reached the superstitious wishing age.

"I see the Big Bear, the Great and Little Dippers, and Cassiopeia's Chair!" exclaimed the wise lad after his first lessons in astronomy.

"There is Vega and Mars!" Or, "Did you ever see anything as beautiful as Cappella to-night?" comes from some more advanced star-gazers.

At all periods of our life we are astronomers to a certain degree, but there are times when it is immaterial whether or not those heavenly bodies are gathered together into constellations or have names; times when they mean something more to us than gaseous bodies, or burned out satellites reflecting light, when they are something alive, companionable, cheering, comforting, or encouraging.

Go away from the smoky, hazy atmosphere of the crowded factory city, where the stars have such difficulty to make themselves seen, out to the country roadside, or to the shores of a wilderness lake; out on the ocean, or to the snow-fields of Alaska or to the clear atmosphere of the tropics. Then look up at the stars and you will understand how they sang together at the creation, for do they not appear to be singing with joy over the world below them?

Perhaps it is a reflection of our own joy. A great happiness has come to us and, as we lift up our eyes and see those merry, dancing, laughing stars, we exclaim, "Even the stars are rejoicing with us!"

We have lost our way in the forest and must spend the night in the first clearing we happen on. Around us is the oppressive wilderness stillness, occasionally broken by the mournful hoot of an owl or growl of a porcupine, all of which makes us shudder and long to be within the protection of our camp, but when we look up at the stars are we not comforted by the "thousand eyes" of the night which assure us that God's providence is ever watchful?

How the stars resemble the days of our lives! See those glorious planets, fairly casting paths of light across the water to our feet; are they not like the days which stand out so distinctly because they mark some special events in our lives?

Then there are those stars, just the ordinary twinkling stars, which are like the ordinary days, but days which twinkle and glow, too, because of some little act of kindness we have been able to show another, or by a word of love and sympathy spoken to us by a friend.

But ah, those far-off, scarcely visible stars! Are they not like those days of regret which we would wish as far off and indistinct? We would blot them from our memories, those days of tribulation and sorrow, or of separation from loved ones, and only gaze on the stars of joy and happiness. But sorrow and joy must be mindful, as there must be stars of various magnitudes in the sky.

We become restless, we would stretch our wings beyond the narrow confines of our daily routine. We long to do something great, "worth while," as we call it.

"What can I do? Where shall I go?" We cry aloud to the stars.

The answer which we read there quiets our restlessness, and gradually teaches us contentment, for the stars reproach by their example.

They are undisturbed by what goes on about them. They are not filled with envy and jealousy because some stars are more brilliant than they, nor are they even mindful of the difference, as they joyfully perform the service required of them in the state their Creator placed them.

Church Kalendar



Feb. 26—Quinquagesima.
 Mar. 1—Ash Wednesday.
 " 5—First Sunday in Lent.
 " 8, 10, 11—Ember Days.
 " 12—Second Sunday in Lent.
 " 19—Third Sunday in Lent.
 " 25—Saturday. Annunciation B. V. M.
 " 26—Fourth Sunday (Mid-Lent) in Lent.

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.]

SPokane:

Rt. Rev. L. H. WELLS, D.D.

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.

Personal Mention

THE Rev. RANDALL H. BAKER of Nashotah House, who has been serving St. Edmund's parish, Milwaukee, as deacon in charge, has resigned.

THE Rev. J. C. BLACK has resigned the mission cures of Dundee and Algonquin, Ill., and has taken up the work of curate in the Church of the Epiphany, Chicago.

THE Rev. E. J. BOLD of Watervliet, N. Y., has been called to be rector of St. Stephen's Church, Middlebury, Vt., has accepted, and will commence his duties March 1st.

THE Rev. R. L. BRYDGES has relinquished his work in connection with St. James' Church, New York.

THE Rev. ROBERT S. COUPLAND, rector of the Church of the Ascension, Baltimore, feels that it is his duty to remain in that city, and has therefore declined the call extended to him to become rector of Trinity Church, New Orleans, La.

THE Rev. WILLIAM R. CROSS, rector of St. Paul's Church, Evansville, Ind., has been elected to the rectorship of Trinity Church, Houghton, Mich., and will enter upon his new duties on April 1st.

THE Rev. E. NORMAN CURRY, rector of St. Philip's Church, Crompton, R. I., since June, 1905, has handed in his resignation to take effect April 1st, and has accepted a call to St. Matthew's Church, Newark, N. J.

THE Rev. WILLIAM JAMES DIXON, for several years vicar of Grace Church, South Boston, Mass., has accepted a call to become rector of Grace Church, Tucson, Ariz. His resignation took effect on February 6th and on February 12th he conducted services for the first time in Tucson.

THE Rev. Z. S. FARLAND has accepted the rectorship of the new church at Westhampton, Richmond, Va.

THE Rev. IVAN M. GREEN has resigned St. Andrew's Church, Clifton Forge, Va., on account of ill health, and will return to his home in Stafford county, Va., to recuperate. Address after February 28th, Stafford, Va.

THE Rev. CHARLES W. B. HILL has resigned the rectorship of Trinity Church (Southwark), Philadelphia. Until further notice his address will be 811 Locust avenue, Germantown, Philadelphia.

THE Rt. Rev. WM. LAWRENCE, D.D., left Boston with Mrs. Lawrence on the afternoon of February 17th for the Pacific Coast, and while away they will be the guests for a brief time of the Rev. George F. Weld, rector of the Church of St. John the Evangelist, Hingham, Mass., who is in California on a leave of absence accom-

panied by his son, for whose health the trip has primarily been taken. The Bishop and his wife will return home on March 25th.

THE address of the Rev. JOHN LEACHER has been changed from Pascoag, R. I., to Riverside, R. I.

THE address of the Rev. ROBERT T. McCUTCHEEN is 253 Calle Nozaleda, Manila, P. I.

THE Rev. CLAUDE N. A. POOLEY has accepted work in connection with the Church of the Annunciation, Philadelphia, and should be addressed at 2112 North Twelfth street.

THE Rev. CHARLES E. RICE has accepted work in connection with Trinity Church, Seattle, Wash.

THE Rev. ALBERT SELCER, who has been for some time acting as vicar of St. John Evangelist's, Chicago, Ill., has resigned to become curate at the Church of the Ascension in the same city. He continues at the same address, 2726 Washington Boulevard.

THE Rev. JAMES SHEERIN, rector of Christ Church, Warren, Ohio, has accepted the rectorship of St. Matthew's Church, Boston, Mass., and will take up his new work about April 1st.

THE Rt. Rev. THEODORE PAYNE THURSTON, Bishop of Eastern Oklahoma, is now in his missionary jurisdiction, and may be addressed temporarily: Care of Rev. H. J. Liwyd, Muskogee, Okla.

THE Rev. W. N. TILLINGHAST has resigned as rector of Bromfield parish, Rappahannock County, Va., and has accepted a call to St. Andrew's and St. James', Greenville, S. C., taking charge on Ash Wednesday.

THE address of the Rev. WILLIAM BOHLER WALKER is changed from Joliet, Ill., to Ashland, Hanover County, Va.

THE Rev. HOWARD B. ZIEGLER, rector of the Church of the Transfiguration, Ironwood, Mich., has resigned, his resignation to become effective April 1st. Mr. Ziegler has accepted the position of associate headmaster of Keewatin Academy for Boys at Mercer, Wis., and will enter into his duties there at once while continuing to reside at Ironwood until April 1st.

DEGREES CONFERRED.

UNIVERSITY OF OXFORD.—D.D., upon the Rt. Rev. FREDERICK JOSEPH KINSMAN, D.D., Bishop of Delaware.

ORDINATIONS.

PRIESTS.

SOUTH CAROLINA.—On February 2nd, the Feast of the Purification, in St. Philip's Church, Charleston, S. C., the Rev. R. P. JOHNSON was advanced to the priesthood by the Bishop of the diocese. The Bishop preached the sermon. The Litany was read by the Rev. L. G. Wood, the Rev. F. H. Harding read the Epistle, and the Gospel was read by the Rev. Robert Wilson, D.D. The candidate was presented by the Rev. J. W. Cantey Johnson of Roanoke, Va., his brother. The Rev. S. C. Beckwith and the Rev. Walter Mitchell assisted in the administration of the Holy Communion. The Rev. R. Maynard Marshall was also in the chancel and together with the other clergy present assisted in the laying on of hands.

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.

ST. MARGARET'S CONVENT, BOSTON.

A Retreat of two days for women will be held at St. Margaret's Convent, 17 Louisburg Square, Boston, March 22nd and 23rd. Conductor, the Rev. Father Anderson, O.H.C. Apply to the MOTHER SUPERIOR.

HOLY CROSS MISSION, NEW YORK.

A day's Retreat for Ladies will be given in Lent at Holy Cross Mission, Avenue C and Fourth street, New York, on Saturday, April 8th. Conductor, the Rev. Father Huntington, O.H.C. Apply to the ASSISTANT SUPERIOR, 233 East Seventeenth street, New York.

DIED.

ANKETELL.—At Delafield, Wis., at 7 A.M., February 2, 1911. MARGARET, daughter of Thomas ANKETELL, J.P., late of Dungillyck, County Monaghan, Ireland, in her eighty-third year.

BALDWIN.—In Downingtown, Pa., February 15, 1911, HANNAH E., widow of Abner BALDWIN, in her 88th year. For seventy-two years she was a faithful and consistent communicant of the Church.

BOWDOIN.—Entered into Life, at her home, 865 Park avenue, Baltimore, Md., January 31, 1911, ISABEL GRAHAM BOWDOIN, daughter of the late George E. and Mary A. Bowdoin.

BROCK.—On February 18, 1911, in Philadelphia, CHARLES HALL BROCK, son of the late John Penn and Julia Watts Brock, in his 60th year.

BUNKER.—In St. Louis, Mo., Mr. EDWIN M. BUNKER. Burial was in Burlington, Vt., on January 29th.

MORRIS.—At Waukegan, Ill., on February 6, 1911, ELIZABETH SHOEMAKER, widow of Mr. Thomas E. MORRIS of New Jersey, in her 91st year. Funeral services at St. Luke's Church, Germantown, Philadelphia, Thursday, at 11 A. M. Interment at Laurel Hill, Philadelphia.

MORROW.—WORCESTER BEACH, beloved husband of Caroline Caine MORROW, entered into rest Monday evening, February 13, 1911, at his residence, 947 Chateau avenue, Cincinnati, O., in his 64th year. He is survived by his wife and four children.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

REESE.—On Sunday, February 5, 1911, at his late residence, Riverton, N. J., MATTHEW MESIER REESE, son of the late George B. and Margaret (Mesier) Reese, in his 77th year. He was for many years a faithful communicant and vestryman of Christ Church, Riverton, and of late years of Christ Church, Palmyra, N. J., where the funeral services were held on Tuesday, February 7th.

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

TAYLOR.—At St. Luke's Hospital, St. Louis, Wednesday, February 15th, Mrs. ADELE CLINTON TAYLOR, wife of the Rev. Francis M. S. Taylor, D.D., rector of St. Paul's Church, East St. Louis. The funeral service was held at Christ Church Cathedral, St. Louis, on February 17th, and interment will be made at Erie, Pa.

THORP.—Entered into rest on the 10th of February, the Rev. CHARLES THORP, in the 73d year of his age. For thirteen years rector of Christ Memorial Church, Mansfield, La.

WELLER.—In Burlington, Vt., on February 6th, Mr. WILLIAM E. WELLER, aged nearly 73 years.

MEMORIALS.

RT. REV. O. W. WHITAKER, D.D.

At a special meeting held February 17, 1911, the Rector, Wardens, and Vestrymen of St. Luke's Church, Germantown, Philadelphia, with feelings of deep regret, place on record the death of their beloved Bishop, the Rt. Rev. OZI WILLIAM WHITAKER, D.D., which took place on Thursday, February 9, 1911.

Bishop Whitaker's episcopate of forty-two years, nearly twenty-five of which were spent as Bishop of the diocese of Pennsylvania, was a notable one. "In labors more abundant," in diligent study of the manifold subjects which came under his view, in considerate dealing with individuals, and in assiduous visitation of the diocese, he proved himself a true shepherd of his flock.

In the spirit of a large minded counsel, and in recognition of a true liberty within the order of the Church, he instituted an era of ecclesiastical equity in the diocese. In meekness, in righteousness, in truth, he has left to the Church an example to be emulated and to be thankful for.

SAMUEL UPJOHN, Rector;
 JOHN ALBURGER, Warden;
 SYDNEY L. WRIGHT, Warden.

Resolved, That this minute be spread on the records of the parish; that it be published in the Churchman and THE LIVING CHURCH, and that a copy be sent to the family of the late Bishop Whitaker.

SPENCER P. HAZARD, Secretary.

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, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.**POSITIONS OFFERED.**

TWO CURATES wanted for a large parish in the Middle West; specialists in Sunday school and institutional work. Salaries \$1,200 and \$1,000 per year. Address: W. C., care THE LIVING CHURCH, Milwaukee, Wis.

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.

A LADY ORGANIST and choir leader wanted for a Diocesan School for Girls, capable of instructing private pupils in vocal music. Must be a Churchwoman and a resident in the school. Apply to A. B., LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

THE ORGANIST AND CHOIRMASTER of St. Anne's Church, Annapolis, Maryland, desires change. Thoroughly qualified and experienced man; fine player, expert choir trainer. Recitalist and choral conductor. Churchman. Pupil of the late Sir John Stainer, M.A., *Mus. Doc., Oxon.* Good organ and salary essential. Address, "ORGANIST," Hotel Maryland, Annapolis, Md.

ORGANIST AND CHOIRMASTER of prominent Southern parish desires to make change. Eminently successful; recitalist, and choral conductor; mixed choir preferred. A 1 references from Bishops and clergy; Churchman. Address HARMONY, care LIVING CHURCH, Milwaukee.

PRIEST desires mission or parish work. Good at Church music. Would teach in private Preparatory School for young boys or girls. Latin, Mathematics, English Music (piano, violin, singing). Apply to Rev. PERCY DIX, Seguin, Texas.

PARISH SECRETARY.—Young man of 25, with four years' experience, wants position as parish secretary. Address: "SECRETARY," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, fourteen years' experience, wants parish or curacy. Extemporary preacher; hard worker. W. M., care LIVING CHURCH, Milwaukee.

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

ORGANIST AND CHOIRMASTERSHIP desired by experienced communicant with best references. B. G. S., care LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

CHURCHES promptly furnished with experienced Organists by THE JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth avenue, New York.

UNLEAVENED BREAD.

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

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.

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.

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.

WANTED, second-hand copies *Day Hours of Church of England*, old edition; must be fair condition. Address T. J. WILLIAMS, 966 Clay street, San Francisco, Cal.

TRAVEL.

PRIVATE TOUR ABROAD, CONDUCTED BY A PRESIDENT ON CONTINENT WHO INTERPRETS ART AND MUSIC.—Mrs. JOURDAN-HERBST, American of Munich, Leopoldstrasse, 9/111, 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.

EUROPEAN TOUR of best quality at lowest cost. Reference to scores of former patrons. Special reduction to clergymen. Address HENRY TODD, 5435 Drexel avenue, Chicago.

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.

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.

NOTICES.

A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$1,200,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

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.

All persons having letters from the late
WILLIAM REED HUNTINGTON.

are requested to send them to the undersigned, for use in preparation of his life and letters.

Any indicated wish that a part of a letter shall not be used will be respected.

The originals will be returned, if so desired.
FRANCIS C. HUNTINGTON,
54 William Street,
New York, N. Y.

THE PENSION AND RELIEF OF CLERGY. WIDOWS AND ORPHANS.

Quinquagesima, February 26th, is another opportunity and one recommended by the General Convention for this cause. About one-sixth of the clergy and congregations throughout the Church took up an offering at Christmas time for the General Clergy Relief Fund. Will not at least one-sixth more send an offering at Quinquagesima? The offerings have been larger in amounts, but there should be a larger number in the Church participating. The Canon recommends an offering from every congregation. The General Convention has recommended an annual offering again and again. The Trustees make appeal constantly and the need is permanent.

An active ministry, many of whom are struggling to make ends meet, and a cast-out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work.

If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number of old or disabled and their widows and orphans.

Contributions for "Automatic Pensions at

64" can be "designated," the interest to be used, when it accrues, for the clergy at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary, in order to insure legacies and bequests against legal complications.

May we not increase our grants of Pension and Relief through your generous remembrance?

THE GENERAL CLERGY RELIEF FUND,

REV. ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,

The Church House, 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.

BOOKS RECEIVED.

D. APPLETON & CO. New York.

The American Year Book: a Record of Events and Progress. 1910. Edited by S. N. D. North, LL.D., Under Direction of a Supervisory Board Representing National Learned Societies.

SCRIBNER & SONS. New York.

The Conflict Between Collectivism and Individualism in a Democracy. By Dr. Charles W. Elliot. Price \$1.00.

LONGMANS, GREEN & CO. New York.

Prayer and Practice; or, "The Three Notable Duties." By E. E. Holmes, Hon. Canon of Christ Church, author of *Immortality. In Watching Often, The Church, Her Books and Her Sacraments*, etc. With an Introduction by the Bishop of London. Price, 90 cents net.

The Religion of the Englishman. A Series of Six Addresses Delivered at All Saints', Margaret street, by the Rev. H. F. B. Mackay, M.A., vicar. Price, 75 cents net.

The Church of the First Three Centuries. By the Rev. T. A. Gurney, M.A., LL.B., Vicar of St. Giles', Northampton.

The Holy Communion: Four Visitation Addresses. A. D. 1891. By John Wordsworth, D.D., Bishop of Salisbury. Third Edition Revised and Enlarged with preface and index.

HODDER & STOUGHTON. New York.

The Servant of God and Other Sermons. By W. B. Selbie, M.A., Principal of Mansfield College, Oxford.

The Pilgrim Ship. By the Rev. James Black, M.A., Edinburgh.

Early Letters of Marcus Dods, D.D. (Late Principal of New College, Edinburgh, 1850-1864). Selected and Edited by his son, Marcus Dods, M.A., Advocate.

The Round of the Clock. "The Story of Our Lives from Year to Year." By W. Robertson Nicoll. Illustrated by George Morrow.

John G. Paton—Later Years and Farewell. A Sequel to *John G. Paton. An Autobiography.* By his friend, A. K. Langridge, and his son Frank H. L. Paton. With an Introduction by Lord Kinnaird.

YOUNG MEN'S CHRISTIAN ASS'N PRESS. New York.

Men and Religion. Fayette L. Thompson, John R. Mott, Hubert Carleton, Marlon Lawrence, Charles W. Gilkey, Francis W. Parker, Ira Landrith, James G. Cannon, Elmore Harris, Will R. Moody, Henry B. F. Macfarland, John Timothy Stone, George L. Robinson, Graham Taylor, Fred B. Smith. Price 50 cents, postpaid.

SKEFFINGTON & SON. London.

Meditations on the Seven Words from the Cross. By the Rev. Herbert H. Gowen, rector of Trinity Parish Church, Seattle, Wash. Author of *The Revelation of the Things That Are, An Analytical Transcription of the Revelation of St. John the Divine*, etc.

FORBES & CO. Chicago.

Truths, Talks with a Boy Concerning Himself. By E. B. Lowry, M.D. Price, 50 cents net.

A. C. M'CLURG & CO. Chicago.

War or Peace, A Present Duty and a Future Hope. By Hiram M. Chittenden, Brigadier-

General, U. S. A., Retired, author of *The American Fur Trade of the Far West, Yellowstone National Park, Historical and Descriptive*, etc. Price, \$1.00 net.

DODD, MEAD & CO. New York.

How to Visit the Great Picture Galleries. By Esther Singleton. With Numerous Illustrations. Price, \$2.00 net.

PAMPHLETS.

Journal of the Primary Convention of the Protestant Episcopal Church in the Diocese

of Erie, held in St. Paul's Church, Erie, Pa., Wednesday, November 16, 1910. [Published by Order of the Convention.]

The Railroads and the People. By E. P. Ripley. Reprinted from the *Atlantic Monthly* for January, 1911. [The Atlantic Monthly Company, Boston.]

The Home and the Nation: a Sermon Preached in Trinity Chapel, New York, on Sunday morning, November 13, 1910. By the Rev. Reginald Heber Starr, D.D.

Church Home for Aged Persons of the City of Chicago. Annual Report for 1910.

The Church at Work

BISHOP M'CORMICK'S FIFTH ANNIVERSARY

TO MARK the fifth anniversary of the Rt. Rev. Dr. John N. McCormick, Bishop of Western Michigan, a banquet in his honor was held in Grace Church club house, Grand Rapids, on the evening of February 14th by the diocesan Church Club. Over 125 men from all parts of the diocese were present, and at this time a project was set on foot to provide a secretary for the Bishop. Pledges for a generous amount were made by the laity following the dinner, and a committee was appointed to increase the amount up to the necessary sum to secure such a secretary at an early date. During the same evening the clergy of the diocese presented the Bishop with a fine episcopal cloak. The after-dinner speeches were made by Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, Mr. F. F. Rowe of Kalamazoo, and Dean Peters of the pro-Cathedral.

LENTEN ANNOUNCEMENTS.

AT A LATE meeting of the clergy of Albany, N. Y., arrangements were made for united Lenten services. Noonday services are to be held in St. Peter's church, as usual. Each Friday night there will be a united service in the Cathedral with the following preachers: March 3d, Rev. Charles H. Snedeker, D.D., St. George's, Hempstead, L. I.; March 10th, Rev. Karl Reiland, St. Andrew's, Yonkers; March 17th, Rev. Dr. Barry, St. Mary the Virgin, New York City; March 24th, Rev. St. Clair Hester, D.D., Church of the Messiah, Brooklyn; March 31st, Rev. D. D., Anderson, D.D., All Saints', Brookline, Mass.; April 7th, Rev. Dr. Washburn, Philadelphia; April 14th, Father Officer, O.H.C.

AMONG THE speakers at the Lenten noonday services to be held at Trinity church, Toledo, Ohio, will be the Rev. George Gunnell, the Rev. R. L. Harris, and the Rev. J. M. Hunter of Toledo. Out of town speakers will be Rev. Thomas Jenkins of Fremont, Rev. F. W. Beckman of Uniontown, Pa., Rev. Dr. W. F. Faber of Detroit, Rev. W. A. Thompson of Sandusky, Rev. T. I. Reese of Columbus. Rev. George P. Atwater of Akron, Very Rev. Frank DuMoulin of Cleveland, and Rev. J. M. McCann of Columbus.

THE DELAWARE clergy are making arrangements for Lenten services, and in a number of cases for exchanges. In Immanuel church, Wilmington, these clergymen will speak on each Wednesday evening: the Rev. A. A. Lamb of Coatsville, Pa., the Rev. Charles B. Dubell of Glassboro, N. J., the Rev. Henry Davies of Easton, the Rev. A. E. Clay of Wilmington, the Rev. J. Thompson Cole of Ogontz, Pa., the Rev. Robert A. Castleman of Elkridge, the Rev. Charles H. Holmead of Wilmington, and the Rev. F. M. Taitt of Chester, Pa.

COMMENCING on March 1st, Wednesday evening services will be held in the various churches in Indianapolis in rotation, the dates, places, and preachers being as follows: March 1st, Grace pro-Cathedral, the Rev. E. C. Bradley; 8th, Holy Innocents', the Rev. J. D. Stanley; 15th, Christ church, the Rev. C. S. Sargent; 22d, St. George's, the Rev. Henry Lodge; 29th, St. Paul's, the Rev. George G. Burbanck; April 5th, St. David's, the Rev. Lewis Brown.

THE NOONDAY services in Atlanta, Ga., under the direction of the B. S. A. will be conducted by the clergy in and about Atlanta, the Bishop, the Rev. W. C. Robertson of Chattanooga, and Rev. Walker T. Cavell of Lake City, Fla. A chapel will be fitted up for the services in the Steiner-Emery building, in the heart of the business section of the city. All necessary funds have been pledged by the clergy.

THE WHEELING (W. Va.) Local Assembly, B. S. A., has decided to hold noonday meetings every Friday during Lent at St. Matthew's Church. During Holy Week services will be held every day at noon in that edifice. It was also decided to have special services at all of our churches in the vicinity in the evenings during Holy Week and a schedule has been arranged.

SCHOOL FOR TEACHERS AT SOUTH BETHLEHEM, PA.

THE PROGRAMME for the Summer School for Church Sunday school teachers, to be held at Bishopsthorpe Manor, South Bethlehem, Pa., June 26-30, has not yet been announced. It is known, however, that Professor Hodge of Columbia University will have the course on "The Child Mind" and Miss Savage of Brooklyn, who has been associated with Dr. Littlefield, will teach "Hand Work." Other instructors will be the Rev. Llewellyn N. Caley, the Rev. W. Herbert Burk, and Mrs. Loman, all of the diocese of Pennsylvania and well known to Sunday school workers. Five dollars will cover all school expenses.

THE PURCHASE OF SQUIRREL INN.

THE Church Temperance Society reports that the special fund of \$40,000 necessary for the purchase of the property known as The Squirrel Inn, at 131 Bowery, New York, has all been subscribed. The use of the building has been given to the society, rent free, during the past ten years by Mrs. W. H. Bradford, the owner of the property.

SERVICES OVER THE "MAINE."

THE FINAL memorial services to be held over the wreck of the *Maine*, in Havana harbor, were conducted on February 15th. Vice-President Zayas of Cuba made the principal address and representatives of the Cuban

army and navy and of various departments of the government were present. The services were held under the auspices of the Havana Camp, United Spanish War Veterans, and the Havana chapter, Daughters of the American Revolution, took part. The programme was opened with prayer by Bishop Knight.

MEMORIALS AND OTHER GIFTS.

A PARISHIONER of Trinity Church, Boston, has sent to the Rev. Dr. Alexander Mann, the rector, a check for \$5,000 for the purpose of completing the unfinished wing of that Church's Home for the Aged. This gift makes it possible to finish the home at once, and it is hoped the edifice may be ready for occupancy some time in May.

A HANDSOME rood-screen has been placed in the Church of the Ascension, Bloomfield, N. J. The cost of the material and the design were furnished by members of the choir, and the work was executed by a member of the congregation. The interior of the church is much embellished by the show pipes of the new organ and the rood-screen.

GETHESEMANE CHAPTER of the Daughters of the King, Minneapolis, Minn., has given an electric light chandelier and a commemorative tablet, fittingly placed, as a memorial to Miss Harriet R. Greene, who for many years was a faithful member of the chapter.

A HANDSOME window has been placed in All Saints' church, Minneapolis, Minn., by Mr. Herbert Hawkins as a memorial to departed members of his family.

RECENT GIFTS to Christ Church, Kildore, P. E. I., include a set of altar linen, a number of lamps, and a set of hangings.

L. M. M. MEETINGS IN MARYLAND.

A TWO-DAYS' convention in the interest of the Laymen's Missionary Movement was held in Hagerstown, Washington county, Md., February 13th and 14th. At the men's meeting for prayer on Monday afternoon the principal speaker was the Bishop of Maryland, whose subject was "The Proper Place of Prayer for Missions in the Life of a Christian." The banquet Monday night was attended by 300 men. Dr. J. McPherson Scott, mayor of Hagerstown, was toastmaster, and addresses were made by Mr. Joshua Levering of Baltimore; Chaplain George E. Stevenson, U. S. N.; Rev. Yutaka Minakuchi of Japan, whose topic was "The Urgency and the Crisis in the Far East"; and Bishop Murray, who spoke on "The Forward Movement." At the session on Tuesday morning, among the speakers were Dr. T. Dwight Sloan of Baltimore, whose topic was "The Challenge to Christian Laymen"; and the Rt. Rev. J. L. Kinsolving, D.D., Bishop of Southern Brazil, who spoke on "The Supreme Business of the Church."

In the afternoon there was a meeting at the Academy of Music for school children, with a lecture illustrated with stereopticon views of mission work.

TWO VERY successful meetings in the interest of the L. M. M. were held in Cumberland, Alleghany county, Md., on February 15th. Among the principal speakers were two prominent Churchmen, Mr. William F. Cochran of Baltimore, member of the Board of Missions, and the Bishop of Southern Brazil.

ANOTHER NEWSPAPER CANARD PUNCTURED.

A TELEGRAPHIC report sent to many newspapers gravely states that "Two Grand Rapids churches started a new free lunch scheme for the purpose of attracting and keeping parishioners in church during the entire church service. In the morning the Holland Unitarian Church served coffee and cookies to the congregation, while the choir entertained them with music.

"During the evening services the members of Grace Episcopal Church were served with tea and sandwiches. The free lunch at Grace Episcopal church in the evening tended to loosen up tongues that had hardly ever spoken in church before."

THE LIVING CHURCH has no information concerning the Unitarian services; but the facts relating to Grace Church are that on the last Sunday evening in each month the congregation is invited into the parish house after evensong, where strangers are greeted and introduced, and, incidentally, simple refreshments are served. It is termed a "social hour."

Next!

CONFERENCES AND OTHER CLERICAL GATHERINGS.

THE BISHOP and a number of the clergy of the diocese of Indianapolis assembled in conference in the parish house of St. Stephen's Church, Terre Haute, Wednesday afternoon, February 15th. Those present, beside Bishop Francis, were the Rev. Messrs. Stanley, Sargent, Brown, Lodge, and Burbanck of Indianapolis; Torrence of Lafayette; Leffingwell of New Albany; Hodge of Evansville; Birchby of Princeton; Comfort of Columbus; Engle of Lawrenceburg; Otte of Bedford; Burrows of Bloomington; and Sulger of Terre Haute. The first topic presented for discussion was "The Coöperation of Men in Church Work," and Rev. Lewis Brown, Ph. D., rector of St. Paul's Church, Indianapolis, led the discussion. He read the tentative constitution of an organization of men to be called the Church Extension Club, and the clergy of the see city were appointed a committee to arrange for a meeting of men on the night before the next diocesan council, for the purpose of interesting the men and effecting the organization of the club. On Wednesday night the subject of the Necessity of a Diocesan Paper was presented. It was decided to request the diocesan Board of Missions to take charge of the publication, and due authorization was given in case the Board decided to assume the charge. Following the session, the Bishops and clergy spent a social hour in the rectory as the guests of Mr. and Mrs. Sulger. The conference began on Thursday morning with a celebration of Holy Communion. The Bishop spoke for a time on self-examination, and after Morning Prayer read two meditations from Walpole's *The Great Example*. The conference returned to the consideration of business at 11 o'clock. The question of Clergy Relief was discussed fully, and it was decided to ask the Rev. Dr. Wilkins to visit the various parishes and missions of the diocese in October. The conference reassembled at 2 o'clock to consider the Forward Movement in behalf of missions, and the Bishop explained

the composition and workings of the present general Board of Missions. The clergy reported on what had been done in their respective parishes concerning the every-member canvass. The reports, on the whole, were encouraging.

THE WINTER meeting of the Jersey City Archdeaconry, diocese of Newark, was held in St. John's church, Passaic, N. J., on February 20th. An informal business meeting was held for the disposal of routine matters. Discussions were held in the afternoon, each opened by two assigned speakers; a sermon and two addresses were appointed for the evening. Archdeacon Jenvey presided. The programme for the day included: "The Church's Relation to Christian Science and Kindred Movements," the Rev. G. Ernest Magill and the Rev. Henry M. Ladd; "The Church and the Young Men's Christian Association," the Rev. Albert L. Longley and the Rev. A. Peter Tulp. The sermon was preached by the Rev. Edmund J. Cleveland; Rev. Sidney E. Sweet told "How a Mission Became a Parish"; Rev. Hugh B. McC. Jamison related the story of "How a Mission Became a Success." The members of the Archdeaconry were hospitably entertained by the rector (Rev. William Gordon Bentley) and his people at supper.

THE ATLANTA (Ga.) Convocation held a most successful session in St. John's Church, College Park, February 14th. This was the first meeting at a mission station, and was so helpful that the next meeting will also be held at a mission station in May, as there will be no diocesan Council this year on account of change of date. The theme was how to help the mission stations of this convocation. Addresses were made by the Rev. E. S. Dean, the Rev. John D. Wing, Rev. Dr. C. B. Wilmer, and Bishop Nelson. The Rev. Russell K. Smith was elected dean and Mr. Thomas S. Coart secretary. A committee composed of the Rev. Russell K. Smith, the Rev. C. K. Weller, and Mr. Bernard Suttler was appointed to arrange for the publication of a convocation paper.

THE USUAL monthly luncheon of the Buffalo (N. Y.) Clerus was held February 13th at the University Club. The Clerus had the pleasure of entertaining two clerical guests, Rev. J. D. Herron of Cincinnati and Rev. R. N. Wilcox of Hendersonville, N. C. After luncheon a formal session was held for the consideration of three iniquitous bills now pending in the state legislature. One permits amateur base ball on Sundays, removing even the present pretence of restriction; another authorizes municipal authorities to license theaters for Sunday performances; the third permits the transaction of business on Sunday by those who observe Saturday as the Sabbath day. A protest against each of these measures will be forwarded at once to Albany. The Rev. Edward E. Carr of Chicago, editor of the *Christian Socialist*, was also a guest at the luncheon and later made an address.

THE CLERICAL BROTHERHOOD held its February meeting in Immanuel rectory, Wilmington, Del. Ten clergymen from the dioceses of Easton and Delaware were present. A resolution was unanimously passed sympathizing with the efforts of the letter carriers for lightening as much as possible the Sunday work of the post-office and urging parishioners to refrain from using the "general delivery" on that day. The essay was read by the Rev. Kensey J. Hammond, a review of the Rev. D. S. Cairnes' book, *Christianity in the Modern World*.

THE SEMI-ANNUAL meeting of the Burlington (Vt.) Clerus was held in St. Paul's church, Burlington, on Tuesday, February 7th, the clergy being cordially received and entertained by the parochial clergy and others. There was an exegesis of the Greek text on parts of I. Corinthian, Chapter 11, and a dis-

ussion thereon. Scholarly and timely papers were read by the Rev. G. B. Johnson on "Church Unity," and by the Rev. A. C. Clarke on "The Higher Criticism."

THE COUNTRY PARSONS' CLUB, composed of clergy of the cities and towns in Essex county, Mass., met with the Rev. W. I. Morse, rector of the Church of the Incarnation, Lynn, on February 21st. There was a discussion of a paper on "The Relation of the Minister to the Business of the Parish," and the Rev. S. G. Babcock led the discussion.

DEATH OF THE REV. CHARLES THORP.

THE REV. CHARLES THORP, rector of Christ Memorial Church, Mansfield, La., died of valvular disease of the heart on Friday, February 10th, and was buried on the Sunday following, the Ven. H. R. Carson officiating. In the death of Mr. Thorp the diocese of Louisiana and the Church have lost a most loyal and devoted priest. Although he had been in the ministry for upwards forty-four years, it was his singular distinction to have spent almost all of this long period in the missionary field. He had been instituted as rector of the parish in which he died on St. Peter's Day of last year, and the short period that has elapsed since, added to three years as rector of St. Mary's Church, Franklin, La., is the only break in a life of truly missionary service.

Born at Oxford, England, March 30, 1838, he left his home while still a youth. He received his theological education at Nashotah House, in the days of Adams and Thompson, and it was his proud boast that he was the last man upon whose head the hands of Kemper had been laid in ordination. His ministry was spent in Wisconsin and Michigan until 1886, when he went south, serving in Florida, Mississippi, Texas, and Louisiana.

Since last summer he had been in ill health. Death came painlessly, and his spirit passed without a struggle into life eternal. On the morning of his burial the churches of the town of Mansfield tolled their bells, and all other religious services were omitted that congregations and ministers might show their esteem and affection for the dead priest. Being Sunday, other clergy of the diocese could not be present, the Bishop was engaged in visitations in another part of the state, and the Archdeacon of North Louisiana, whose successor at Mansfield Mr. Thorp was, who instituted him as rector of the parish, and who celebrated for him for the last time the Holy Communion, said the last solemn service.

PARISH HOUSE OPENED AT MILFORD, MASS.

THE NEW parish hall of Trinity Church, Milford, Mass. (Rev. G. A. Barrow, Ph.D., rector), was opened on the evening of February 14th by a reception by the ladies of the guild. The Rev. Walton S. Danker of St. John's Church, Worcester, a former rector of the parish, gave the principal address. There were short addresses of congratulation from the ministers of the local churches.

THE CHURCH AS SEEN BY A CONVERT.

THE REV. C. S. SARGENT, D.D., formerly pastor of Plymouth Congregational Church, Wichita, Kan., with one of the largest congregations in the state, gave an address at the convocation of the Southwestern Deanery of Kansas (presided over by Dean Mize, of Emporia), in the seat of his former labors in Wichita, on "The Church in Kansas as Seen by a Newcomer." He first outlined his reasons for coming into the Church and said:

"I saw increasing irreverence creeping into the services of the denominational church-

es, especially in regard to the Eucharist; a large quantity of bread, for instance, would be consecrated and afterward remaining unused, would be disposed of no one knows how. I desired a Church where due reverence could be found.

"There was a strong need felt in the Congregational Church for men with authority after the manner of the Bishops of the Church, and I determined to enter the Church which had an episcopate going back to earliest Christian times.

"I wanted a Church where the clergyman was treated with the proper respect due to his office.

"During my ministry I received 1,500 into the Church, but I felt I was only constructing a house of sand: there was nothing to permanently build up a real church.

"I love the Episcopal Church. I love her beautiful services. I love her views and I love her visions. She has behind her the inspiration of the ages, with Jesus Christ as her Foundation. I believe in the future of the Church, the Holy Catholic Church, in Kansas.

"But when I look at the vision of what the Church might be, I am appalled at the small provision made for realizing it. The denominations have poured millions of dollars from their wealthy members of the East into their buildings and organizations in the Middle West and West. They have built great stone churches and well paid their ministers. But the Episcopal Church has to be content with poor little buildings and underpaid ministers. The Bishop of Kansas ought to be given thousands where he has to do with hundreds. I hope those who have the control of this matter will see to it that the mistakes of the past will be remedied in the future."

Bishop Millspough, in an optimistic speech, said that while the Church in Kansas was not growing largely in numbers, she was growing in influence. The chaplain of the Senate at Topeka was a Churchman, and the rectors of the various parishes, in spite of small salaries, were often among the most influential citizens.

TWO DEVOTED CHURCHWOMEN DEAD.

MISS MARY RANDOLPH MCKIM, sister of the Rev. Randolph H. McKim, D.D., of Washington, president of the House of Deputies of the General Convention, died at her home in Baltimore, February 9th, in the 74th year of her age. Miss McKim was a devoted Churchwoman who had long been identified with Church and charity work in Baltimore. The funeral was held at Emmanuel Church on February 11th, the Rev. J. H. Eccleston, D.D., officiating, assisted by the Rev. Dr. W. M. Dame and the Rev. H. E. Cotton.

MRS. HARRIET C. GARDNER, widow of the Rev. William F. Gardner, for more than thirty years rector of Trinity Church, Howard County, Md., died at her home in Baltimore, February 9th, after only a day's illness, aged 69 years. Mrs. Gardner had all her life taken the deepest interest in the work of the Church, and had given herself unsparingly to its service. She is survived by three children, one of whom is the wife of the Rev. T. J. Packard, D.D., of the diocese of Washington. The funeral was held at the Memorial Church on February 11th, the rector, the Rev. Dr. William M. Dame, officiating.

NEW CHURCH FOR SYRACUSE, N. Y.

CALVARY CHURCH, Syracuse, N. Y. (Rev. Walter E. Jones, rector), is preparing to build a new stone church, and a lot 96 by 198 feet has already been secured. This parish was founded by the late Bishop Huntington soon after he was made Bishop and settled in Syracuse; and had the fostering care of his son, the Rev. J. O. S. Huntington, O.H.C., during his early ministry.

OF ESPECIAL INTEREST TO MEN.

THE FIFTH annual dinner for the men of Grace Church, Baltimore, was given under the auspices of the Men's Guild at the parish house on the evening of February 9th. Mr. John J. Hunt presided. Bishop Murray made the principal address and Mr. George R. Gaither, Mr. George C. Morrison, and the rector, the Rev. Dr. A. C. Powell, also spoke.—THE ANNUAL banquet of the men of Christ Church, Baltimore, was held in the parish building on the evening of February 11th. Mr. Arthur Brown presided, and stirring addresses were made by Dr. J. Whitridge Williams, Mayor Mahool, Rev. C. George Currie, D.D. (rector of Christ Church, 1891-1897), and Bishop Murray.

THE MEN'S CLUB of St. George's Church, Kansas City, Mo. held its second annual banquet in the assembly room of the parish house. The rector, the Rev. Dr. C. T. Brady, presided and acted as toastmaster. The speakers included the Rev. Dr. S. F. Arnold (Presbyterian), who answered affirmatively the question, "Is the Word Growing Better?" Rabbie Mayer of the Temple B'Nai Jehudah—the same which offered its building to St. George's before the parish house was completed last year—whose subject was "A Dream of Universal Peace"; Lieut. Col. E. D. Hoyle, U. S. A., of Fort Riley, Kansas, whose subject from a Churchman's point of view was "War, Its Achievements and Its Necessity"; and Col. Jasper E. Brady, general manager of the Kansas City Post, the rector's brother, whose subject was "Any Old Thing." The whole affair was a particularly brilliant and notable function.

A JOINT MEETING of the Junior and Senior Assemblies of the B. S. A. in Maryland was held in the parish hall of the Church of St. Michael and All Angels, Baltimore, on the evening of February 14th. Preceding the regular order of business interesting and helpful addresses were made by the Rev. Frederick Thompson, dean of the School for Postulants, Uniontown, Ky., on "The Call to the Ministry"; the Rev. C. P. Sparling, vicar of the Chapel of the Advent, on "St. Andrew, the Missionary"; and Mr. John T. Stone, on "The Missionary Lord's Prayer." Commencing February 15th and every Wednesday following, a Brotherhood lunch will be held at one of the most central lunch rooms of the city, with the idea of promoting sociability among the members.

MEN'S CLUBS appear to predominate in the city parishes of late years, rather than Church Clubs. The club of Calvary Church, Utica, N. Y., held its annual banquet on the 9th inst., while the clubs of Holy Cross and St. Luke's, Utica, have an all-winter's tournament on for checkers. The Ushers' Association (a men's club) of Zion Church, Rome, held an annual banquet on the 16th inst. with an out-of-town speaker. Reports from other parishes would indicate that these useful organizations in a parish are having their social events now just before Lent, while the addresses indicate a healthy missionary spirit for the coming Lent.

A MEN'S BANQUET, planned by the vestry of Emmanuel Church, Champaign, Ill., was held in Illinois Hall, February 9th, when nearly one hundred men of the parish were present. Dr. D. K. Dodge, warden, was toastmaster. Mr. Frank Garland, a junior, spoke on "The Careless Churchgoer and Churchdoer." The speaker of the evening was Mr. W. S. Powers, president of the Church Club of Chicago, whose strong convictions and business-like presentation on "Men and the Church" produced a deep impression. The rector, the Rev. H. C. Goodman, made the closing address.

THE MEN'S CLUB of the Church of St. John the Evangelist, St. Paul, held its annual meeting on February 3d, at the Com-

mercial Club rooms. About sixty men were present. Addresses were made by the rector (the Rev. Theodore Sedgwick), the Rev. E. B. Woodruff, the Rev. F. G. Budlong, and Mr. E. H. Morphy.

WORK IN ALASKA.

BISHOP ROWE, who has been spending the winter in Seattle, left this week for Alaska, where he is expecting to enter upon an extended "trail" trip. He writes that he needs some "good, young, healthy clergymen for itinerary work in a vast new mining region." No doubt the missionary secretaries will be able to furnish more detailed information.

DEATH OF AN AGED CANADIAN PRIEST.

IN THE death of Rev. FOSTER H. ALMON, which occurred, after a week's illness, at Halifax, N. S., on Tuesday, February 9th, the diocese of Nova Scotia loses one of its oldest priests. He was the youngest brother of the late Senator Almon, and for nearly fifty years had been in priest's orders. In his earlier years he had a parish in Jamaica, his last incumbency having been Trinity Church, Halifax. His wife and a son, the Rev. Herbert Almon of Merriton, Ont., survive him. Mr. Almon was in his 84th year. During the past ten years he was secretary of the Nova Scotia Auxiliary of the British and Foreign Bible Society. The funeral was held from St. Paul's church, Halifax, on Sunday, February 12th, with interment at Camp Hill cemetery.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Personal Mention.

THE Rev. Dr. B. W. R. TAYLER, rector of St. George's Church, Schenectady, has been elected president of the Ministerial Association of that city and vicinity. The association numbers about sixty members.

CONNECTICUT.

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

Berkeley Divinity School Trustees Meet—Other News.

THE ANNUAL meeting of the trustees of the Berkeley Divinity School was held at the Dean's residence on February 14th. The report of the treasurer showed the funds of the school to be in good condition, the income with some special gifts providing for all current expenses and for needed scholarships. The Dean reported on the application of scholarship funds, general and special, and mentioned a gift from George P. Wilson of Albany for the refurnishing of a room in memory of his son, Rev. George H. Wilson of the class of 1896. The report on the library showed that in the past year 558 volumes had been added, of which 225 were gifts, and the rest were derived from other sources. Special notice was made of the rare English Prayer Books presented by J. Pierpont Morgan, and of the fine collection of works on Oriental languages lately presented by Rev. Dr. John Binney, which did not come into last year's enumeration; also, of eleven portraits of former professors and instructors added to the collection in the library.

THE Social Service Commission of the diocese has issued a circular letter to the diocesan clergy, calling their attention to several bills before the present General Assembly bearing upon workingmen's compensation for injury, the guaranteeing of one day's rest in seven, the limiting of the saloons of the state to one in every thousand of population, the better enforcement of present factory laws, etc., and asking them to address their respective senators or assemblymen urging favorable action upon them.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

The Bishop Honored in England—Parochial and Personal Notes.

THE BISHOP, who sailed for England on January 14th, expects to sail for home on February 18th. On January 31st he attended convocation in Oxford and received the degree of Doctor of Divinity, conferred by Dr. Haberdon, the Vice-Chancellor, who is also principal of Brasenose College. He has also been hospitably received by the Archbishop of Canterbury, with whom he dined, and some of the Bishops, whose invitations he had opportunity to accept.

CHRIST CHURCH, Milford, expects, through its rector and parishioners to celebrate its seventy-fifth anniversary with a special festival this spring. The Bishop will preach the sermon, and a definite move will be made, it is hoped, towards erecting a rectory and parish house. Bishop Onderdonk consecrated the church January 26, 1836.

A SPECIAL missionary service under the auspices of the Third Missionary Department was held for this diocese in Trinity Church, Wilmington, on Tuesday, February 21st. The Rev. Thomas J. Garland was present, and the Rev. W. S. Claiborne of Sewanee, Tenn., and Mr. John W. Wood made addresses, the subject of the last named being "The Forward Movement."

IN TRINITY PARISH, Wilmington, the Men's Club was addressed at its last meeting by Mr. Josiah Marvel on "The Modern Juvenile Court."

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Parochial Missions.

A SERIES of missions is being conducted in the diocese by the Rev. John R. Matthews, and accounts of much good accomplished have come from Lewiston, Windsor, and other places. His itinerary for February included Roper, Belhaven, Plymouth, and Zion Church, Beaufort County.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Vested Choir Installed at Appleton.

A VESTED CHOIR of fifty men and boys has been introduced at All Saints' Church, Appleton. The large guild rooms now in course of construction will help to fill a long felt need in this parish.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop

Stone Church to be Built at Philipsburg—Arrangements for Mission Addresses.

THE CONTRACT has been signed by the vestry for building a new stone church in Philipsburg.

THE BOARD OF MISSIONS of the diocese has appointed a committee whose business it is to arrange for addresses to be made by men who have had personal experience in the mission field in all the parishes and mission stations throughout the diocese with especial reference to those that have never been favored with such an address. There are at least four of the local clergy who have had such experience and who have readily consented to be used for that purpose. The work has been begun in the Archdeaconsries of Altoona and Williamsport. The Rev. Dr. Overs visited the parishes at Arnot, Blossburg, Mansfield, Tioga, and Lawrenceville in the week beginning February 12th and the Rev. F. Homer Wellman visited Philipsburg, Altoona, Huntingdon, Everett, and Bedford in the same week. These gentlemen were greeted by large and interested congregations. Ar-

rangements are made for a circuit in and around Williamsport early in Lent and in and around Harrisburg at the same time. Rev. W. Northy Jones of Christ Church, Williamsport, and Rev. F. W. B. Dorset of Montoursville have consented to give time to this important work.

ARRANGEMENTS are made for the thorough renovation of the interior of St. John's church, Catawissa. The chancel will be made larger.

INDIANAPOLIS.

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

Progress at Anderson.

CONSISTENT Church teaching, the presentation of the Catholic faith, and the hearty cooperation of a devoted people have done much to attract people to the Church at Anderson, where the excellent work of the Rev. M. P. Bowie is bearing good fruit. What is said to be the largest class in the history of Trinity parish was confirmed on Septuagesima Sunday, and another class will be presented for confirmation immediately after Easter.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Interesting Meeting of the Social Service Commission—Reception to Rev. W. G. McCready—Other News.

AFTER A supper in the Diocesan House, Remsen street, Brooklyn, the Social Service Commission of the diocese had a well attended and interesting meeting on February 8th. The most important of the many items of business was the discussion of ways and means of carrying the work of social service into all the parishes of the diocese. The letter to be sent to all parishes is full of suggestions. It is urged that Sunday evening or week night conferences be held to discuss various social problems of importance to the community. Among other things, living conditions among working people, the further use of school buildings for social and recreational purposes, the need of a town or city plan, child labor, the treatment of crime and criminals, the Church and labor, are named as good topics for discussion.—A SOCIAL SERVICE LEAGUE has been formed in Holy Trinity Church, Brooklyn (the Rev. J. Howard Melish, rector). Among other things, there will be a crusade against the 5,000 "dark rooms" said to be in the tenements of the Heights district. It is asserted that there are at least 52,000 dark rooms in Brooklyn; insanitary plumbing; and inadequate water service. The League will do a real educative and preventive work in the sphere of public hygiene.

THE REV. DR. WILLIAM G. MCCREADY, rector of St. Peter's parish, Brooklyn, was tendered a reception by his vestry on Thursday evening, February 9th. The parish hall was filled by parishioners and friends who came to present their congratulations to Dr. McCready on the happy completion of the first year of his rectorship. An informal musical programme was rendered by the organist and parish choir and some guests.

THE ANNUAL meeting and election of officers for the Sheltering Arms Nursery, Dean street, Brooklyn, was held on Tuesday, February 14th. In spite of the heavy expenses incurred during the past year in making extensive alterations at the institution, the treasurer's report was very favorable. The retiring officers were reelected as follows: President, the Bishop of the diocese; first vice-president, Daniel Birdsall; second vice-president, Frederick T. Sherman; secretary, John W. Shepard; treasurer, Omri F. Hibbard.

A REQUIEM was said for the repose of the soul of the late William B. Dall, an officer

of the diocesan Church Club, at the Church of the Redeemer, Brooklyn, on February 13th. The celebrant was the Rev. Father Jones of St. Mary's Church, and the Prayer Book of King Edward VI. was used. The Mass was under the auspices of the Brotherhood of St. Andrew, a large number of its members being present.

MARYLAND.

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

Colored Congregations Hold United Service.

ON SUNDAY EVENING, February 12th, the congregation of St. James' First African Church, Baltimore (the Rev. George F. Bragg, Jr., D.D., rector) worshipped with the congregation of Bethel A. M. E. Church, formerly St. Peter's Church. Choral Evensong was sung by the vested choir of St. James' and the rector delivered a historical sermon on the rise of African Methodism. One of the most noted of the colored clergy of the Church in this country was formerly a member of Bethel, and as early as 1834 was ordained by the Rt. Rev. Dr. William M. Stone, then Bishop of Maryland.

MASSACHUSETTS.

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

Service in Memory of H. L. Carstein—News Notes and Personals.

ON THE EVENING of Sunday, February 19th, there was held a memorial service to Hans L. Carstein, one of the wardens of the Church of the Ascension, Cambridge. Mr. Carstein was a devoted member of the Church and by many of the poor people of Cambridge will be gratefully remembered because of his attitude at the time of the great coal strike several years ago, when he refused to advance the price of fuel (he was a coal merchant) and allowed the poor to purchase small quantities at the usual rates. For twenty years he conducted a service for the German speaking population of the district every Sunday afternoon, and this work is now carried on by the Rev. Richard T. Loring of Newtonville.

SOMETHING of a departure was made this past week at St. Paul's Church, Boston, in having the noon-day services conducted by the workers of the Episcopal City Mission.

THE REV. JAMES P. FRANKS of Grace Church, Salem, who has been ill for several weeks, has regained his health and is again attending to his parochial duties.

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The only baking powder made with Royal grape cream of tartar

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These, the principal elements of the low priced baking powders, are derived from bones, rock and sulphuric acid.**

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Recent Appointments by the Bishop—Miscellaneous Items of Interest.

BISHOP EDSALL has appointed, to fill the vacancies caused by the removal of the Rev. S. B. Purves from the diocese, the Rev. J. P. Johnson as member of the Standing Committee and the Rev. James E. Freeman (St. Mark's Church) as Dean of the Minneapolis convocation.

THE Rev. S. M. GARLAND of All Saints', Northfield, has been appointed vicar of the Church of the Holy Cross, Dundas. He will give them an occasional celebration of the Holy Eucharist, while regular Sunday morning services will be maintained by Mr. John Langhorne of Seabury Hall, Faribault.

THE LAY READERS' League held its annual meeting at the Bishop's house Wednesday, February 15th. Col. George O. Eddy was reelected president, and arrangements were made for the annual service to be held at St. Mark's church, Minneapolis, the evening of the Third Sunday in Lent.

MR. JOHN TOWNSEND of St. Paul has been appointed treasurer of the corporation known as "The Diocese of Minnesota," in place of Mr. W. F. Myers, who is about to move to Milwaukee.

A QUIET DAY was held at Seabury Divinity School, Faribault, on Wednesday, February 15th, conducted by the Rev. Edmund B. Young of Nashotah House. The central thought of the meditations was that contained in St. John 15: 16 and the various aspects of the call to, and work of, the ministry were dealt with.

THE Rev. E. B. WOODRUFF of St. Clement's Church, St. Paul, has been summoned east by the serious illness of his father.

THE Rev. FRANK A. McELWAIN, warden of Seabury Hall, Faribault, is officiating temporarily at St. Paul's Church, Minneapolis.

NEW JERSEY.

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

Fire at Christ Church, Woodbury.

THE CHURCH building of Christ Church parish, Woodbury, recently had a narrow escape from destruction by fire which originated in the cellar of the building. Prompt action of the local fire department confined to the chancel the damage done by water and smoke and the necessary breaking of interior walls. There is no interruption of Sunday services, and the loss is covered by insurance. This small building of grey stone, erected in the time of the late Bishop Doane, is a model of good architecture, and is richly furnished with memorial gifts. The latter sustained no damage.

OHIO.

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

Mission Preached in Cleveland.

AT THE Church of the Incarnation, Cleveland, a mission, beginning on Monday, February 6th, and ending on Sunday, February 12th, was preached by the Rev. Percy C. Webber of Boston, Mass., assisted by the Rev. I. H. W. Thompson of Fernandina, Fla. On each day there was a celebration of the Holy Eucharist at 7 A. M., with short meditation. At 10:30 Morning Prayer was said, and instruction given on the Christian Life. The afternoon service, conducted by the Rev. I. H. W. Thompson, was for the children. The large attendance and daily increasing interest evidenced the children's appreciation of the missionary's efforts on their behalf. At 7:30 P. M. the general mission services were held, at which the subject treated was "The Evangelistic Work of the Church." All the services were well attended, and it is believed the parish has received a great spiritual uplift.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Diocesan Board of Missions Meets—Another Church Removal in Portland.

THE BOARD OF MISSIONS of the diocese held its monthly meeting on the evening of February 7th. Up to the present time the finances of the Board have been some behind, but an appeal issued at Epiphany resulted in an increase in the offerings for the work of the board. With more men in the field and more needed, it seems that every effort possible must be made to raise more money each year for Church extension in the diocese and the people are responding to the efforts of the board.

THE CHARACTER of the surroundings in the South Portland district, where St. Matthew's mission is located, has led to the placing of the property on the market. This will probably result in the rebuilding of the buildings further south in a more settled district. This will be the fourth removal in about eight years. Trinity, St. Mark's, and All Saints' churches have been the ones affected in the past.

SOME IDEA of the great distances to be covered in the West may be obtained by the report of Archdeacon Chambers for the year 1910. He reports 28,099 miles traveled.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Prominent Churchman Becomes U. S. Circuit Judge.

JUDGE CARLAND of Sioux Falls, who has been promoted to the United States Circuit Court by President Taft and assigned to the new Commerce court, which required him to move to Washington, has been a member of the vestry of Calvary Cathedral for the past twelve years, warden in 1910, president of the men's club, a member of the chapter of the Cathedral, a constant attendant on divine worship, and a faithful communicant.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Service in Memory of Rev. A. W. Mann.

THE Rev. GEORGE F. FLICK of Chicago, general missionary to deaf-mutes, visited Cincinnati recently and on February 15th held a memorial service for the late Rev. Austin W. Mann in St. Paul's Cathedral which was largely attended. Mr. Flick is a native of Cincinnati and was a communicant of St. Mark's mission of St. Paul's Church in that city.

If Soda Crackers Grew on Trees

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WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Missionary Efforts and Their Results.

THE Ven. WALTON H. DOGGETT is now rector of St. Barnabas', Glenwood Springs, and as Archdeacon has charge of the missions situated along the Grand and Eagle rivers. With the assistance of the Rev. Evan G. Davies, regular services are maintained at Palisades, Grand Valley, Rifle, New Castle, South Canon, Cardiff and Red Cliff. The recent removal of the Rev. Sherwood Fison to Georgetown, Colo., has added Aspen, Marble, Redstone, Emma, and Carbondale to this large field. The work at South Canon is a recent development. It is an isolated coal mining camp, entirely shut off from religious influence, and the large dining room of the boarding house is crowded with miners at every service, who are hungry for the Gospel message. Cardiff is a coke-oven and railroad town and the only religious services are maintained by the Church. A Union Sunday school has recently been turned over to our clergy. The Methodist church at Grand Valley, an agricultural town, was crowded last month at a service held by Mr. Doggett, and a congregation of sixty was present at Red Cliff, a famous silver mining camp.

THE Rev. V. VAN M. BUDE is developing the mission of St. Paul the Apostle at Mancos, in the extreme southwestern part of the district, where two centrally located lots were purchased last year. Services were held for the first time on Christmas Day in a new brick opera house, seating 700. Large congregations were present, and at the vesper service the local orchestra furnished the music. The Sunday school has eighty children enrolled. Work will soon be begun on a stone church, and St. Agnes' Guild is constantly adding to the building fund. Mr. Bude also has charge of Cortez, situated fourteen miles from the railroad, where services are held in the Congregational church, where the large choir sings our Church music, and the pastor sits in the congregation and takes up the collection. It is to such loving interest that we owe much in this western land. Bishop Brewster has recently redeemed the promise of the late Bishop Knight by providing the final \$100 to pay for well located lots in Cortez.

THE Rev. JESSE H. DENNIS, after four years of strenuous labor in the little towns of huge Routt county, with Meeker as his center, necessitating drives of from 150 to 200 miles through a waterless country, has broken down in health, and has been absent from the district for several weeks. He returns to the growing work of Delta, vacated by the Rev. C. W. G. Lyon, who has accepted the Ascension, Salida, in the diocese of Colorado.

THE MOUNTAIN town of Breckenridge is vacant, but a fine Sunday school has been maintained for several months by the efforts of a layman, Mr. John Von Pheen, assisted by several zealous young women. Bishop Brewster visited Breckenridge on January 29th, and in spite of a severe snow-storm was greeted by large congregations at both services. Seven children were baptized.

WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Seventieth Anniversary of St. John's, Ionia.

THE Rev. J. E. WILKINSON, rector of St. John's, Ionia, has during the early part of February been observing with his parishioners the seventieth anniversary of the organization of this parish, which is the third or fourth oldest in the diocese. A series of special services has been held with an historical sermon by the rector and with a special sermon of congratulation by the Bishop.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAYATT, Bp. Coadj.

Annual Meeting of Wheeling Local Assembly, B. S. A.

THE WHEELING Local Assembly, B. S. A., held its annual meeting February 13th, at St. Luke's church, selected officers, and attended to many matters of importance. Robert Lee Boyd was elected as president; T. C. Nicholson, vice-president; R. S. Crawford, secretary; C. W. Dickens, treasurer; and Rev. Jacob Brittingham, chaplain. A schedule of Lenten services was adopted. The report of the Lay Readers' League for the past quarter was heard. The league has been aiding in supplying services for St. Andrew's Church, St. Paul's Chapel at Elm Grove, Christ Church at Wellsburg, and the mission at Follansbee. J. C. Bremer, lay reader of St. Elizabeth's Chapel for Deaf-Mutes at Mount de Chantal, was elected an honorary member of the Brotherhood. At 8 o'clock special services were held in the church, Rev. L. W. S. Stryker, rector of St. Matthew's, delivering an address on "Lent's Call to Man."

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Notes of the Indian Work—Personal.

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Mrs. C. R. BRUNSON is soon to take up her residence in Laraine, having resigned her work of teaching lace making to the Indians at Mesa Grande, Vulcan, and Warners, California, and will help in the work of the Woman's Auxiliary and the Cathedral Home for Children. Mrs. Mills, the faithful matron, who has been with the home from the beginning, and has devoted herself to it in a most unselfish way, has broken down for the present, and is in a hospital in Cheyenne.

CANADA.

A Week's Record of the Various Activities of the Church in the Dominion.

Diocese of Toronto.

THE RURAL DEANERY of Toronto has asked that the chaplaincy of prisons and hospitals in the diocese should be handed over to the Mission Board. The matter was brought up at the meeting of the Mission Board in Toronto, February 8th. No decision has as yet been arrived at. GREAT interest was shown in the late visit to Toronto of Dr. Cram of Boston, whose reputation as a Church architect is so well known. Bishop Sweeney gave a luncheon in Dr. Cram's honor, February 9th, at which a large number of well known Churchmen were present. Dr. Cram gave an address on "Cathedrals" in the school room of the Church of the Redeemer. THE MISSIONER at the Lenten mission in St. Thomas' Church, Toronto, will be the Rev. W. H. Frere, Superior of the Community of the Resurrection. The mission in the Church of St. Mary Magdalene, Toronto, will be conducted by the Rev. Guy Pearce.

A SERIES of meetings is being held in the city parishes in Toronto during the month of February, the object being to bring before Sunday school teachers the importance of teacher training studies. THE MIDWINTER meeting of the G. E. S. was held January 24th. All the city branches were welcomed in St. James' Cathedral parish house. There was a good attendance. THE MISSION BOARD committee held a meeting in the Synod office, Toronto, February 8th.

Diocese of Kenora.

THE MEMORIAL to the late Archdeacon Cooper, D.D., was dedicated in St. Luke's Church, Dryden, January 22d. It consists of a brass tablet on the church wall and an oak sanctuary railing and brass altar desk. Archdeacon McKim, rector of St. Alban's pro-Cathedral, Kenora, conducted the service. A warm tribute was paid to the memory of the late Archdeacon, who was much beloved.

Diocese of Fredericton.

THE Board of Governors of King's College held one of the most important meetings in the institution's history in St. John on February 2d. The report of the Executive committee submitted for the board's approval, the agreement with the Eastern Trust Co. for the administration of the securities, invested funds, and endowment of the university. A report was also submitted by a special committee to consider recommendations in the president's report to the board that a forward movement be inaugurated in connection with the university looking to raising \$100,000 for additional endowment and \$25,000 for a new building required for additional accommodation. The Board strongly urged the need of more harmonious cooperation between the college and the various Church schools of the two dioceses of Fredericton and Nova Scotia and recommended to the two synods the appointment of a joint educational board which should include representatives from the governing bodies of the various educational institutions. In the evening a well attended public meeting was held in Trinity Church, Nova Scotia, Bishop Richardson presiding, and addresses were delivered by the Bishop of Nova Scotia, Canon Powell, president of King's, Dr. Silas Al-

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ward, Dean of the Law School, and Recorder Baxter, K. C.—AT A MEETING of the Deanery of St. John, held at St. George's church, West End, on February 7th, the Rev. R. P. McKim was appointed to take charge of the services at the General Public Hospital, and Rev. H. A. Cody at the Home for Incurables. It was decided to undertake a missionary campaign on Sunday, April 23d.

Diocese of Nova Scotia.

AFTER SERVING over forty years as treasurer of the Church Endowment Fund of the diocese, Col. John T. Wyldie has resigned that position, which has been delegated to the Eastern Trust Co. During his incumbency the fund increased to nearly double the amount of capital originally available for the yearly grant to the clergy of the diocese.—AN ANGLICAN Young People's Association has been organized in connection with All Saints' Cathedral, Halifax.—THE WORK of the Bicentenary Editorial committee in charge of the publication of the reports of the Bicentenary Congress and opening of the Cathedral has been completed and the book will appear shortly.

Diocese of Niagara.

THE QUIET HOUR at the annual meeting of the chapter of the rural deanery of Wellington, held at Elora on February 1st, was conducted by the Rev. C. A. Seager, rector of St. Cyprian's Church, Toronto. Among the subjects discussed were "Our Church's Losses" and "The Athanasian Creed."—THE Men's Club which was lately organized in connection with the Church of the Ascension, Hamilton, held its first meeting February 7th. The Rev. Canon Wade and others gave addresses.

Diocese of Quebec.

THE NEXT session of the diocesan Synod will open in the Cathedral of the Holy Trinity, Quebec, June 6th. Bishop Dunn, who has gone on a trip to the Holy Land for the benefit of his health, hopes to return in time to be present at the meeting.—BISHOP FARRAR was present at the meeting of the rural deanery of Richmond February 7th.—COLLECTIONS in aid of the Church Society of the diocese are to be taken up in all the parishes, on Quinquagesima Sunday.

Diocese of Ottawa.

AT A LARGELY attended meeting in the parish hall of Trinity Church, Cornwall, of the Sunday School Association of Stormont rural deanery, it was decided to organize departments and appoint departmental superintendents. Canon Kittson of Christ Church, Ottawa, gave an address on "Adult Bible Classes" at the evening session.—INTEREST in missionary work in Egypt has been quickened by the addresses at several places of Miss Harris, missionary at work in that country.

Diocese of Rupert's Land.

A FINE peal of bells has been presented to St. Luke's Church, Fort Rouge.—RURAL DEAN CHAMBERS presided at the meeting in Christ Church schoolroom, Winnipeg, February 9th, of the Sunday School Association of the diocese. The Rev. W. A. Fyles, field secretary, gave an address on "The Plans of the Sunday School Commission." The prizes which were won at the Advent examinations were presented by Archdeacon Fortin.

Diocese of Columbia.

MUCH REGRET is felt at the departure of Canon Cooper, who is returning to England. Bishop Perrin has appointed the Rev. Silva White, rector of Nanaimo, to be Canon of Christ Church Cathedral, Victoria, in the place of Canon Cooper.

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