

The State Historical Society

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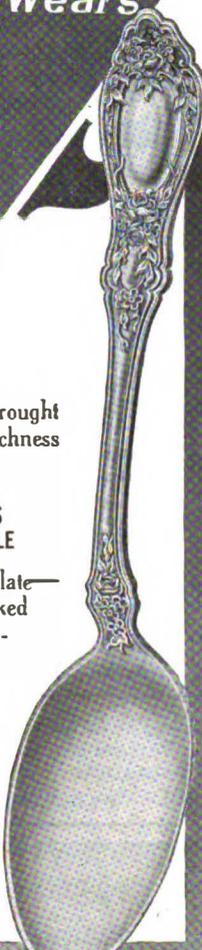
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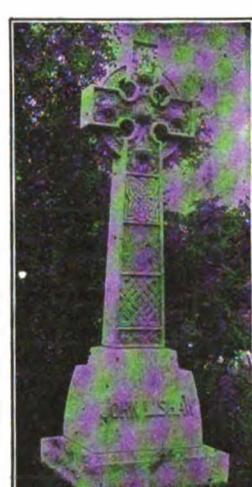
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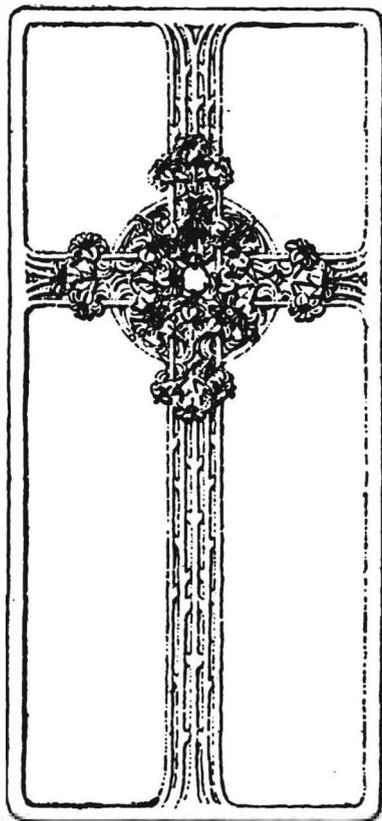


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*A Weekly Record of the News, the Work, and the Thought
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PRINCIPAL CONTENTS.

DEVOTIONAL INTRODUCTION: The Holy Emerald	451
EDITORIALS AND COMMENTS:	452
“Protestant Episcopal.” An Appreciation—A Mark of Confi- dence—Death of the Bishop of Kansas City—Bishop Mathew and the Episcopate—Aspersions Upon the American Church Refuted.	
THE RAINBOW. Ralph Erskine Gentle	454
EPIPHANY. I. E. C. [Poetry]	454
BLUE MONDAY MUSINGS. Presbyter Ignotus	455
DEATH OF THE ARMENIAN CATHOLICOS. Jerusalem Letter	456
ANNUAL ISLINGTON CLERICAL MEETING. London Letter. John G. Hall	457
PLANS FOR EXTENDING THE WORK OF TRINITY CHAPEL. New York Letter	458
ANNUAL SERVICE FOR ACOLYTES IN WEST PHILADELPHIA. Philadel- phia Letter	459
LETTER OF EXPLANATION FROM REV. DR. POTT	459
SOCIAL SERVICE COMMISSION AND THE GARMENT WORKERS’ STRIKE. [Illustrated] Chicago Letter. Rev. Bernard I. Bell	460
CONSECRATION OF THE REV. T. B. THURSTON [Illustrated]	461
DEATH OF THE RT. REV. EDWARD R. ATWILL, D.D.	462
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	462
CORRESPONDENCE:	463
Dr. McKim and the Caroline Divines (Rev. Shirley C. Hughson, O. H. C., Percy V. Norwood, Rev. Albert C. Larned)—The Title Page of the Prayer Book (Rev. John H. Egar, D.D.)— The Prayer Book and Its Use by Other Christian Bodies (M. McE. Ehrhardt)—The Message of the Board of Missions (John W. Wood).	
LITERARY	467
DEPARTMENT OF SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor	468
HIS CARE. Mai Stevens	469
CLOUDS. Mary Richards Berry	469
A DEAF AND DUMB SERVICE. Marie J. Bols	469
PERSONAL MENTION, ETC.	470
THE CHURCH AT WORK. [Illustrated]	473

THE HOLY EMERALD.

FOR S. AGATHA, V. M. (FEBRUARY 5TH).

ST. AGATHA was one of the most highly venerated virgins of
antiquity. Although little is known with certainty save that
she suffered under the Decian persecution about 250, legend has
embellished the story of her martyrdom with details which,
though without solid historical foundation, must be considered
as somewhat probable if we would account for the extraordinary
popularity of her cultus in her ancient times.

She was a beautiful Sicilian maiden who was unfortunate
enough to win the love of the Roman Senator Quintianus. As
he was a heathen and Agatha herself was consecrated to the
virgin life, she repulsed his advances. Chagrined by her re-
jection, the cruel lover submitted her to the most unspeakable
persecution, and when she persisted in her faith and vows even
in the house of shame wherein he had caused her to be impris-
oned, he subjected her to the most inhuman torments, under
which at last she yielded her life but not her honor.

Whatever we may think of the details of her sufferings as
recorded in the legendary *Acta* of her life and sung in silver
Latin by Pope Damasus, enough is certain to secure her a
bright place amongst those who have suffered steadfastly for the
name and ideals of Jesus.

The martyrs, for whom faith believes such bright places
are kept in heaven, are those who on earth seem destined to
show, more than any others, how that often the image of Christ
must be wrought out in His brethren by means of pain, suffer-
ing, and humiliation; who trod most certainly with the Master
“the Royal Way of the Holy Cross”; and, as à Kempis has it in
another place, “came not only to the breaking of the bread but
to the drinking of the cup.” So certain is it that out of suffer-
ing God brings to pass the greatest sweetness of character, and
from pain the most patience, and from humiliation humility
most like unto that of Christ, that it is strange, believing so, we
should bear so hardly our inevitable sufferings, receive our pains
with so much impatience, and let our pride be wounded by such
slight humiliations. If perfection was wrought in Jesus by
suffering, how shall we who bear His name hope to become like
Him without suffering? We are no longer called upon to un-
dergo social obloquy or physical torture for our faith, but if we
have sought to give our hearts and wills to God, there is scarcely
a day when, in order to measure up to the ideal that our faith
imposes upon us, we shall not have to make some practical self-
denial, suffer patiently and in silence some misunderstanding
or pain, and have the opportunity of curbing the pride that is
so near the most of us.

There is a sonnet by Mr. Charles Tennyson-Turner, not so
well known that it will not bear repeating, that exemplifies in
exquisite verse this vital truth of Christian life, of which St.
Agatha and so many others whom the Church reverences as her
martyrs, were illustrious examples.

THE HOLY EMERALD.

(Said to be the only true likeness of Christ.)

The gem to which the artist did entrust
That Face which now outshines the cherubim,
Gave up full willingly its emerald dust,
To take Christ’s likeness, to make room for Him.
So must it be, if thou wouldst bear about
Thy Lord—thy shining surface must be lower’d,
The goodly prominence be chipt and scored,
Till those deep scars have brought His features out:
Sharp be the strokes and true, make no complaints;
For heavenly lines thou givest earthy grit:
But oh! how oft the coward spirit faints,
When we are called our jewels to submit
To this keen graver, which so oft hath writ
The Saviour’s image in His wounded saints!

L. G.

**"PROTESTANT EPISCOPAL:"
AN APPRECIATION.**

WE have said that the faint praise of the present name of this Protestant Episcopal Church which is offered in its defense, has been so weak that we desire to enlist ourselves in its defense. That is our excuse for offering this "appreciation" at the present time.

Names sometimes arise out of local environments and sometimes express ideals. Our fathers, at the close of the war with England, found themselves in a totally unprecedented condition. They were organized and held property as the "Church of England." The Church of England they could no longer be. How, then, should they describe themselves? We must appreciate their situation before we can appreciate their answer.

First, they were patriots. They were engaged in setting up a free government in which all "Churches" should be on an absolute legal equality. This, in itself, was a break with the past. No nation on earth afforded them a precedent. As patriots they were bound to make clear that neither the erstwhile Church of England nor any other "Church" could be recognized as occupying a position in the land higher than that of any other "Church." They could not, as Churchmen, assume a condition for their Church which, as patriots, they were bound to deny.

Even their use of the word "Church" was a novelty. The American republic was prepared to recognize as a "Church" any religious body which so characterized itself. This determination was one which members of the Church of England in the States had an important part in framing. They had furnished a majority of the signers of the Declaration of Independence and of the framers of the Constitution. But it was a distinct novelty to recognize two or more "Churches" of equal standing before the law, in the same nation.

This, as patriots, was the condition which they were obliged to meet as Churchmen. They recognized the condition loyally when, in the Preface to the Book of Common Prayer, they observed that "the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective *Churches* . . . in such manner as they might judge most convenient for their future prosperity."

There is here an entire recognition of the new *legal* use of the term *Church* which was to prevail in the United States, and an acquiescence in that use on the part of the erstwhile Church of England in this land.

Second, they were eighteenth century Churchmen. As in all else pertaining to the Church, two factors can be distinctly recognized in this retrospect of history. One is the environment and the immediate perspective of a particular era and place. The other is the overruling providence of the Holy Spirit.

The eighteenth century was not a brilliant era for England in the history of religion. The controversies of two centuries earlier had burned themselves out. Coldness and laxity prevailed on every hand. Deism and Unitarianism were rampant. The Evangelical revival and the subsequent Methodist revival were too individual to revivify the corporate life of the Church, and now the Methodists in America had already abandoned the Church. Says Wakeman, of that period: "Duty to self as man took the place of duty to God in man. Responsibility of man for man was lost. Zeal for his spiritual welfare died away. Quiet and satisfaction reigned supreme; and lethargy, like a malarious fog, crept up the body of the Church of England and laid its cold hand upon her heart. This spiritual deadness is visible in all departments of Church life." Says Overton: "The Church continued to be a name to conjure with, but her whole tone was perceptibly lowered." The Church has never recovered wholly from the losses of that century.

Our fathers of the Revolutionary era were neither better nor worse Churchmen than those from whom they parted in England. The leaders of the Church in the middle and southern colonies were, for the most part, men of less Churchly vigor than Bishop White, and he, in turn, was not wholly in sympathy with the Churchmanship of New England. The difference was that Connecticut Churchmen had come into the Church through conviction, and theirs was the Churchmanship of the scholarly Caroline divines. Pennsylvania and Virginia Churchmanship, with increasing force in the latter state wherein the Church had been "by law established," was the hereditary Churchmanship of the lowest epoch of English

Church history—with here and there a character rising high above the average level. Maryland Churchmanship was further embarrassed by the close proximity of Roman Catholicism, which tended to add to the intensity of its Protestant spirit.

These were the elements which, humanly speaking, determined the early course of the American Church. Taking a larger perspective of English history, they were not elements that represented the staunchest period of English Churchmanship. Rather must we say that their environment was, on the whole, the least Churchly that English history had known. Out of that environment grew the "Proposed Book," with a mutilated form of the Apostles' Creed and no Nicene Creed at all, and with other serious changes which even eighteenth century English Bishops refused to allow.

What name would naturally be chosen to stand for a Church which, *on its human side*, presented these characteristics? Churchman, or Church of England, had been almost the only appellation previously known. "Church of the United States," according to the precedent of the Church of England, it could not be. "Protestant Catholic" was a name that had locally been used in Maryland, but had not been widely current. "Protestant" was the term that seemed to stand for that progressive movement in the Anglo-Saxon world that had led up to the American Revolution; "Protestant," in no technical sense. The term implied simply acquiescence in the religious condition of the day. It harked back, indeed, to the era in which England and Rome had fought their battle royal, and it recognized that the result of that contest had been one of the steps that had led up to American democracy; but its immediate intent, as used in America, had not consciously been polemic. The battle with Rome had been concluded long before. American Churchmen, in inheriting the fruits of the victory, inherited, as a matter of course, the name that popularly stood for those fruits.

"Episcopal" stood for Churchmanship. It was the especial term, and almost the only term, that could quickly identify "this" Church with the parent Church, because the episcopate, whether as a hope for the future or as an acquired fact, represented, in concrete form, the principle of continuity. True, the combination "Protestant Episcopal" had been used in Pennsylvania as the cognomen of the Moravians; and it had obtained a limited use in the mother country as descriptive—not as a title—of Churches governed by Bishops who were not subordinate to the Pope, including the Church of England. One wonders that in America this vague, descriptive term should have been abstracted from Moravians to apply to the English Church in the States. The exact circumstances are not clear, in spite of the scholarly research of recent years that has cleared up much of the history. One thing is certain: the name exactly symbolized, as a name should, the eighteenth century conception of the body to which it applied; and no other name seems to have been thought of.

OF COURSE we must go back of this Revolutionary epoch to discover why the term Protestant should have seemed the natural description for the infant American Church.

The term had come into popular use in England as a polemic party term, descriptive of the adherents of the "new learning," but with the primary implication of opposition to Rome. As used ecclesiastically, it was wholly a negative term; and it is absurd to seek to construct a new meaning, based on its etymological formation, in these latter days. That it implied opposition to Rome is obvious from the fact that Papalists were never styled Protestants, although they *protested*—in the positive sense of the word—quite as truly for the truth of their religion as did those called Protestants. The term meant something important and comprehensible in the days in which England and Rome were at swords' points, and when only by force could the Papal power be ousted from the land. As a descriptive term during the prevalence of ecclesiastical war and civil strife, the word was a perfectly natural one. It represented *one phase of one epoch* of the Church; an important phase and an important epoch.

As a descriptive term in current politics it was accepted by the non-papal party generally, especially during the Caroline era.

Charles I. described himself from the scaffold as a Protestant. Archbishop Laud frequently used the term as a common descriptive one, applying quite as truly to him as to the Puritans. Some have tried to distinguish between the terms

Protestant and Puritan in such wise as to fasten the former upon Churchmen exclusively; but this seems untenable. Rather did the term Protestant include all who *protested* against the validity of Roman claims to the obedience of the English Church. Its primary implication, therefore, was personal. Men, rather than Churches, were Protestants. By thus describing themselves they implicitly recognized the *de facto* power of the Roman see, for an act of protest implies recognition of authority, coupled with *protest* against its exercise; as, for instance, one who pays a tax *under protest* recognizes the power of the authority to levy the tax, against which he is helpless. In a looser way, not very accurately, it was applied to the Church of England in popular phraseology, not as a title but as a description.

Thus used, the term was correlative with other descriptive terms denoting other phases of the Church, such as "Western," "Trinitarian," "Arminian," etc. If the Church were Protestant, in the popular conception, that was nothing that excluded other descriptions. It was simply the assertion of a single fact, by no means describing the attitude of the Church in general; just as to-day we might speak of our American Church as Democratic, without implying that we are thereby giving her a name, or summing up her attributes, or even that we have receded from the gospel idea of the Church as a Kingdom.

If Englishmen had been left to themselves, the term Protestant would probably never have passed beyond its proper perspective. The occasion for protest ends when the protest is successful. A Church that has fully secured its own autonomy no longer *protests*. It leaves the party that has been defeated—in this case the Pope—to *protest* if he does not like it.

But when a dynasty of German Protestants came to the British throne and packed the Bishops and other ecclesiastical dignities with their own unatholic sympathizers, the term began to stand in opposition, not to Romanism but to Catholicity. There was where the term began to be really mischievous. Eighteenth century conceptions of Protestantism in England differed totally from seventeenth century conceptions. The new Protestantism might better have been termed Hanoverianism, for that is what it was. One wishes that it had been so called; for while our fathers might, in entire good faith, have called us Hanoverian Episcopalians in 1785, we should undoubtedly have seen, long before this, the unwisdom of retaining the name. That, however, is practically the eighteenth century content of the term Protestant; and unfortunately it cannot be asserted that in giving the title to the American Church, our fathers used the term in any other sense than that which was current in their day. Hanoverian Churchmanship had won out in England, and Hanoverian Churchmanship it was that was transplanted and "established" in Virginia and Maryland. That Churchmanship was one that laid so little stress upon the sacraments and upon Catholic life that all the spiritual deadness of the eighteenth and early nineteenth centuries was the inevitable result. European conceptions of Protestantism wholly supplanted the Anglicanism of a century earlier. What Protestantism meant in Germany and Switzerland, that it was assumed to mean in England and America. In place of its earlier English use in opposition to Roman, it was now popularly understood as the reverse of Catholic.

Now we begin to see the incongruity of the term as a proper name, and particularly as a permanent name, for the historic Anglo-Saxon Church in the United States. Americans deliberately repudiated Hanoverianism in civil affairs; they had no more cause to retain the religion of George III. than his politics. Yet, curiously enough, that is what the Churchmen among them tried to do; and the real contest over the change of name to-day, disguise it as one will, is between eighteenth century Toryism and twentieth century Catholicity. Shall the spirit of George the Third forever dominate the American Church? Twentieth century Churchmen say No, and they do not propose to be compromised indefinitely by a term that seems to commit them to a denial of all that is distinctively Catholic; all that the Church has inherited as its birthright from the days of the apostles and of our Lord Himself.

Thus we see that a rightful "appreciation" of the Protestant Episcopal name can proceed only from a true appreciation of the spirit of eighteenth century Georgian Churchmanship. The one implies the other. It is impossible to expand the life of the Church beyond those earlier conceptions without perceiving the anomaly of a name that stands for ideals much narrower than ours to-day. No one thought of the

Church as a centre of unity, a "Church of the reconciliation," in the eighteenth century. The popular "advanced" thought was directly the opposite. Unity by means of coercive Acts of Uniformity had broken down completely. No other unity was conceived of. This was to be a nation in which individualism should be exalted and which would glory in the number of "Churches" that should equally be tolerated. Eighteenth century ideals saw no incongruity in the name, because those ideals had no conception of missionary activity or of substituting comprehensiveness for sectarianism.

The name ought to be retained so long as, *as a whole*, it adequately describes our condition. It cannot possibly survive after our ideals shall have grown to the broader ideals which the Twentieth Century demands, if this Church is, in fact, to be the Church of the reconciliation; if she is to be dominated by a love for souls such as shall make of her a real missionary force in all the world. A vote on the Name is always a comparison of ideals; and it is a needed safeguard for the Church that larger ideals must first dominate the Church *as a whole*, before any movement to change the name can be successful. One of the worst things that could ever happen to us would be the adoption of the American Catholic name, while yet we intended to show forth the spirit of eighteenth century Protestant Episcopalism.

PERHAPS the most touching mark of confidence which THE LIVING CHURCH has ever received, has recently come from a distinguished layman in an eastern city who, referring to an extract from a letter copied in a brief editorial in the issue of January 21st, sends his check for \$1,000, to be invested, and the income used for supplying subscriptions to THE LIVING CHURCH to such of the aged and retired clergy chiefly, as are unable to pay for them.

We appreciate this for two reasons. First, it is such an expression of confidence in THE LIVING CHURCH *in the future* as implies even more than appreciation of service to the Church during years that have passed. From time to time new issues arise within the Church, each of which involves some new alignment of Churchmen, *pro* and *con*. Inevitably, with the frankness which we trust shall always be a feature of the editorial policy, it becomes the editor's duty to study such issues and, acting according to a judgment that must always be fallible, however painstaking, to express that judgment, entirely apart from the judgment of others that may be forthcoming later. It is not too much to say that at each such juncture the editor's position comes as a disappointment to some of his best friends, who, on the particular issue, chance to disagree with him. And it is inevitable that such will continue to be the case in the future, as new issues arise. We cannot all see alike, and even men who are accustomed to work together do not always find themselves agreed as to details. Hence this generous manner of expressing confidence in the general policy that, it may be presumed, will continue to animate THE LIVING CHURCH in future, is most gratifying.

Of course the income from this fund, generous though it be, will not nearly fill the need for gift copies of THE LIVING CHURCH that will always exist, and the possibilities, even beyond that opportunity of using the periodical widely among the laity for the extension of Churchly intelligence are limitless. We should not venture to make a general appeal for such a fund to be entrusted to our care; but should any feel it useful to extend this invested fund still further, we venture to observe that The Young Churchman Company is a duly organized corporation under the laws of the state of Wisconsin, competent to hold trust funds and to receive gifts and bequests, and that every effort will be made to safeguard perpetually any funds that may be entrusted to it. Indeed it is by no means certain that an endowed organ may not sometime be urgently needed in the Church, for the free expression of the best thought of the Church.

Our thanks are extended, also, to several correspondents who have kindly placed amounts at our disposal for free subscriptions for some of the clergy. We shall endeavor to see that these are used in such wise as to prove real benefactions to the recipients.

HARDLY had the issue of THE LIVING CHURCH for last week gone to press, with its reference to the death of two Bishops on one day, than a telegram was received announcing the death of the Bishop of Kansas City, Dr. Atwill. A brief notice to that effect was printed in the greater part of the edition, so

that the death of three Bishops within one week was announced in a single issue—a mortality rate within a week which, were it continued, would use up the whole House of Bishops within considerably less than a year's time. Yet, unusual though the coincidence be, it is but the relentless working of the law of average. Only one Bishop was lost to the American Church militant by death last year, and the inexorable requirements of that immutable law compel us to pay the penalty this year.

Bishop Atwill had not been in vigorous health for some years. He was a quiet, lovable soul, whose sweetness of life and of demeanor endeared him to his friends and made his episcopal visitations a joy to his flock. He was a father and a pastor, and his death will be a personal bereavement to very many in his diocese. May he rest in peace.

The passing of these veterans of the episcopate to their rest brings an inevitable tinge of sadness to the Church. It is of interest to discover that the Bishop of Fond du Lac is now senior in age in the American episcopate, with the Bishop of Pennsylvania less than a month behind him; Bishop Grafton's birth date being April 12, 1830, and that of Bishop Whitaker May 10th in the same year.

IF yet another example were needed to show the futility of a mere bestowal of the episcopate as a device for bringing about the reunion of Christendom, Bishop Mathew, head of "The Western Orthodox Catholic Church in Great Britain and Ireland," would afford it. This gentleman (apparently a lineal descendant of the immortal Three Tailors of Tooley Street who described themselves as "We, the people of England") has ten priests and no laity under his jurisdiction; besides two Roman priests whom he has lately consecrated bishops while they still profess to remain loyal to the Pope of Rome. His communion resembles in more ways than one a Haitien army. Having drawn upon himself, by his wild utterances, severe censures from the Dutch Bishops who were so ill-advised as to consecrate him three years ago, he now repudiates the Old Catholic Church altogether, on account of various "errors" alleged by himself, and sets up in business under the large title quoted above. It is comforting to know that the Old Catholics will no longer have any responsibility for the eccentricities of this extraordinary prelate. But advices reach us from England that he is battering at the doors of the Russian Church, seeking recognition. We trust that our Russian brethren, mindful of a tragic occurrence some years ago, will exercise due caution in their answer to him. A commission *de lunatico inquirendo* might assist them to a right conclusion.

IN a recent number of Bishop Mann's diocesan paper, the *North Dakota Sheaf*, we noted a manly, vigorous, and temperate answer to some recent aspersions upon the American Church, uttered by the *Bulletin*, the organ of the Roman Catholic Bishop of Fargo. After correcting the errors of its contemporary, the *Sheaf* continues:

"Did we desire to retaliate, the same issue of the *Bulletin* furnishes ample opportunity for a very grave and telling charge against the Roman Church:—when it says authoritatively that 'A marriage before the registrar or before a Protestant minister (whether of two [Roman] Catholics or of a [Roman] Catholic and a non-[Roman] Catholic) is null and void—a mere pretense of marriage, and not a marriage at all.'

"Here is something at which the average American will be startled, even horrified. And there is no question as to its being Roman doctrine. Yet, we gladly avow our belief that, in practice, most Roman ecclesiastics would do much to avoid or correct the evils arising from such a doctrine. We are sure that they would try not to allow divorces of people thus married to result in other marriages by the divorced parties—although the letter of their law permits it."

This charitable supposition that the Papal decree *Ne Temere* would not actually be put into effect except by way of warning, is hardly justified by a recent case reported in the *London Times* of January 2d, from Belfast. In May, 1908, a Presbyterian woman was married to a Roman Catholic man, in a Presbyterian chapel there, by a Presbyterian minister. The man and wife had agreed beforehand that each should attend the place of worship preferred. The first-born child was baptized by the Presbyterian minister. Before the birth of the second child, last August, a Roman priest visited the mother, told her that she was living in open sin and that her child was

illegitimate, and threatened that unless she "went to the Roman Catholic church and was married properly, there would be no peace in the house." Upon her refusal, her husband told her that she was "only a common woman," and not his wife at all, took the babies away and concealed them, removed everything from the home, including her clothes, and deserted her. When she found him at his place of work, he refused to tell her where her children were, told her he could do nothing, and bade her go to the Roman Catholic priest, in whose hands the whole matter had been placed. On doing so, the priest refused her any information; and later, her husband disappeared. Happily, the Presbyterians have taken up the case, to see how far an alien Bishop can be allowed, by his emissaries, to break up families constituted according to the laws of Christ and of the Realm. We shall watch eagerly the outcome.

The Roman emphasis upon the indissolubility of Christian marriage is, however, always an uncertain quantity. We note, in a Roman paper, the announcement that Arthur Beaumont, sometime a married priest of the diocese of Albany, in charge of a small country cure, but deposed several years ago, has put away his wife, who has entered St. Clara's Convent, Louisiana, and has himself entered the seminary at St. Benedict's, Louisiana, to study for the Roman ministry. That Roman theology allows such a divorce *a vinculo* is known; but most students have thought of it as a merely theoretical proposition. To find it carried into actual practice in America is suggestive.

THE RAINBOW.

BY RALPH ERSKINE GENTLE.

THE beautiful bow of promise spans the sky. It is a reversed bow, for mercy rules the world. Over the blood-stained altar spans the arch of light, brilliant in many colors. It is God's bow; a token of his covenant, a pledge of His mercy, a symbol of His grace. To form the rainbow the cloud, the rain and the sunshine are needed. It is when the rain reminds us of the deluge that God reminds us of His covenant. When God smiles through our tears a bow is seen upon the darkest cloud. The light shows that the clouds are breaking and the bow proves that God has not forgotten to be gracious. The bow is the same; it is as bright as when God first set it in the heavens. This arch of testimony is seen in every land, a perpetual token for perpetual generations. "I do set My bow in the cloud, and it shall be for a token between Me and the earth." For our spiritual need we have a better covenant founded upon a better sacrifice than Noah's; and around the Throne a brighter Rainbow shines, a circle of perfect light. The storm of wrath has spent its strength. That halo of glory proclaims that God is approachable. Look and live. "Come, ye blessed of my Father."

EPIPHANY.

"And lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was" (St. Matt. 2:9).

Star of the East! we behold thee
Rise on the darkness of night;
Oft tho' the storm-clouds enfold thee,
Yet must they fade 'neath thy light.

Upon our night thou art shining
With thy pure, life-giving ray,
Tho' 'neath dark clouds we are pining,
Waiting and longing for day.

Pierce through the gloom and the sorrow,
That thy bright beams may impart
Hope of a fairer to-morrow,
Rest for the weary in heart.

Lead us, O Star! ever onward,
Until our pilgrimage cease,
Until we find 'neath thy guidance
Him whom we seek, Prince of Peace.

I. E. C.

"INDUSTRIAL EDUCATION means making young men and women more fit for commercial and industrial life.

"It means better employes for you.

"It means the future prosperity of our industries, which depend upon skilled labor.

"It means the future prosperity of our commerce, which depends upon trained business ability."

So declared the Boston Chamber of Commerce in inviting Bostonians to attend a dinner to consider the question of industrial education.

BLUE MONDAY MUSINGS.

I HAVE just been reading the newspaper utterances of a sensational Philadelphia rector, *in re* various burning topics, from Bishops' dinner parties to Bernhardt's new play, with "the open pulpit" and the Reunion of Christendom for side issues. Most of these *obiter dicta* carry their own refutation with them, and I forbear comment. But two features are worth mentioning. Mr. Richmond says: "I am not one of those ministers who regard the Methodist, Baptist, or Presbyterian churches as sects or denominations. I consider them parts of the Church of God, and just as much in the Apostolic Succession as we Episcopalians are. If my beloved Bishop and his advisers fail to agree with me, I can't help that. There is nothing uncanonical in free thought, free speech, and free action in the Episcopal Church."

That sounds very liberal, very tolerant, very broad-minded: those, I believe, are the proper adjectives to use. But a little consideration makes one hesitate. The three bodies named call themselves sects and denominations, using those words as synonyms of "church" in the sense they give to it. What harm, then, in so regarding them? But why those three bodies, and not the Salvation Army, the Y. M. C. A., the Evangelical Alliance, the Christian and Missionary Alliance, and the W. C. T. U.? For that matter, why not the Mormons, the Eddyites, and the Spiritualists? In a word, what test distinguishes a "Christian Church" from other societies? Mr. Richmond leaves us in doubt as to his opinion on this point; and I observe that the champions of "Church Federation" and similar schemes are never ready to formulate any statement as to their basis of exclusion and inclusion. Yet this is fundamental. To talk of "evangelical churches" is elusive; to dwell on "our common Christianity" is to evade the issue altogether; and to urge "the unity of Protestantism" is fantastic. But, further, these various bodies Mr. Richmond asserts to be "just as much in the Apostolic Succession as we are," would indignantly repudiate the very thought of any Apostolic Succession of Bishops, priests, and deacons, which is the only sort "this Church" knows. Accuse a Baptist preacher of being a priest, and hear him reject the odious thought. He is right in his rejection, if not in his odium: he is not a priest. But Mr. Richmond (however little he may like it) was ordained a priest by good Bishop Huntington, who would be shocked indeed at some of his former "personal assistant's" vagaries. So, too, freedom is not anarchy: "free action," if that means action in opposition to law, is not tolerable in the Episcopal Church or elsewhere.

I am giving too much space, perhaps, to a closed issue: but as I read one paragraph in Bishop Mackay-Smith's statement, I am grateful to Mr. Richmond for the premature explosion of a bomb. I quote from the Philadelphia *Record* of December 30th:

"What I had at first intended for his benefit, granting him the privilege of having Dr. MacCallum address his congregation in St. John's Church, has proven to be a detriment. *It was my purpose to start a gradual enlarging of the policy of the Church in the matter of the open pulpit, so that we could gradually enter upon a broad reciprocal relation with other churches of the Protestant denomination, but rashness of Mr. Richmond's action will spoil all of my policies based on the conservatism of Bishop Whitaker, in whose path I am trying to follow.*"

"A gradual enlarging of policy," "a broad reciprocal relation": those phrases are alarming. It is fortunate that the rashness of one notoriety-seeker has spoiled that policy—I trust, forever.

A BOSTON correspondent of the *Standard* tabulates sermon subjects as announced in a recent Saturday evening paper. I quote:

Some samples of topics follow: "The Tiger on the Doorstep," "Women First, Please," "A Defense of the Hobble Skirt," "City Men and Massachusetts Apple Farms." The second topic was suggested by the fact that the management of the street-car system had recently posted such a notice in its crowded stations. The third and fourth subjects were treated in the presence of Baptist congregations. I happened to hear a part of the discourse on the last-named topic. It was not my intention to hear it, but a series of accidents brought me to the neighborhood. The preacher said the Massachusetts farmer could raise as good apples as Oregon produces. "They are not so big, but apples, like ladies, must not be judged by weight" (laughter). "All the smart people were raised in the country, Deacon Hall was raised in the country" (laughter). He described his purchase of a horse "which wasn't worth shucks" (laughter).

When I was seven years old I could barely see over the top of one of the pumpkins in my father's field" (laughter). "Why do you laugh? It's true."

That humor is a gift of God, and that to laugh in church is not sinful, may safely be admitted. But clownish vulgarity, the empty chattering of the buffoon, are certainly out of place in any pulpit, and "popular preachers" of all sorts should remember that their function is to declare the Truth as it is in Jesus, not to discuss agriculture and fashions in dress. Such endeavors to draw crowds will always fail. A cheap burlesque show in a variety theatre is more interesting.

But vulgarity in matters religious is not confined to the pulpit. Here is a Western Rural Dean who is announced to the disgusted public as "the champion cracker eater" of his city, the title being awarded at a "cracker-eating contest" held by St. Paul's Men's Club. "A raspberry pie eating contest will be pulled off" next month by the same religious society. At a Newark Presbyterian service a man went about slipping mysterious gelatine capsules into the hands of the men present. Inside appeared a tiny roll of paper, only the heading of which could be read through the cover: "For Men Only." On opening it was found to be an invitation to attend the "Baraca Bible Class." My informant suggests that *Bar-raca* is the correct spelling, with a Hebrew significance which scholars will at once recognize.

FROM RENO, NEV., comes this gem of immorality, on a hotel advertising card:

OUR STATE ANTHEM.

Nevada, 'tis of thee,
Sweet State of Liberty,
Of thee I sing.
State where our fathers flee;
State that sets mothers free—
Marriage, because of thee,
Hath lost its sting.

My State that holds the key
That sets the shackled free,
I love thy name.
I love thy lawyers' ways,
Thy dazzling divorces,
The briefness of their stays—
Their little game.

Reno, it is to thee,
Daughter of Liberty,
To thee we flee.
Long may thy streets resound
With freedom's joyful sound.
Scatter thy light around
From sea to sea.

It is scarcely surprising to find foolish jesting about the degradation of marriage in a city which has stood doubly disgraced before the country as the goal of adulterers and adulteresses, and the one refuge of prize-fighters. But when I read of a Presbyterian men's club in Atlantic City offering for sale at a "church auction" this month a marriage license, a promise to perform the marriage ceremony gratis, and a lawyer's written undertaking to secure a divorce, it does not avail to say "it was a joke." Jokes about the curse that is blighting homes and sapping morals all over our country may be natural in bar-rooms and brothels: but we think too well of our Presbyterian neighbors to suppose that most of them would be less shocked than ourselves at such filthy idiocy.

HERE IS A sweet little poem which some one asks to have reprinted, with a conjectural attribution to the Bishop of Washington:

NOT LOST.

"Content thee, in dear Paradise
There waits a day
Smiling for thee when shadows here
Have passed away.
And standing 'neath the joyous palms
To thee 'twill seem
That all the years and tears wept out
Are one faint dream.
He gives us and He gives us not—
Our God can wait—
And His best gift He keeps for us
Nor gives too late.
No smile is lost forevermore,
Lost is no love.
They wander home, to wait for us
In joy above.

PRESBYTER IGNOTUS.

DEATH OF THE ARMENIAN CATHOLICOS

Christians and Moslems Slaughtered by the
Bedouins at Kerak, Moab

PATRIARCH OF JERUSALEM WRITES TO ANGLICAN
BISHOPS

[FROM OUR JERUSALEM CORRESPONDENT.]

JERUSALEM, January 13th.

THE Armenian Church has been sorely afflicted of late with the loss of three of her chief prelates. Meguerditch I., an ideal Catholicos, entered into rest on November 12, 1907, at the advanced age of 87 years. Haroutioun, the Armenian Patriarch of Jerusalem, aged over 90 years, departed this life on October 17, 1910; and last month Matteos Izmirlian, "Servant of Jesus Christ, and by the unbounded will of God Chief Bishop and Catholicos of All Armenia, Supreme Patriarch of the National, Beloved, and Holy See at the Sacred Apostolic Cathedral Church of Etchmiadzin, in Ararat," fell asleep, having died of apoplexy.

Matteos II. (Matthew), the 127th Catholicos, was born in 1845, and educated in the Armenian schools at Constantinople, and at the age of 19 years was ordained deacon in 1863 and priest in 1868, when he became private secretary to the saintly Khrimian, Patriarch of Constantinople. In 1876, then only 31 years of age, he was consecrated Bishop of Uskandar. Ten years later he was sent as Bishop to Egypt, and after four years' residence in Cairo and Alexandria, he returned to his former see. In December, 1894, he was unanimously elected to the Armenian Patriarchal throne of Constantinople.

During his career he was a staunch supporter of the rights of his people, and when the massacres at Constantinople took place in 1896, the Patriarch boldly denounced them before the Sultan. For this courageous conduct he was deposed by Abdul Hamid II., exiled to the Armenian convent at Jerusalem, and placed under a close and vexatious detective espionage. At Constantinople, after 1896, he was called *Yergute* Patriarch (the Iron Patriarch). The iron quality shone in his Holiness' eyes.

Throughout his episcopate he was a thorn in the side of the Turkish government. Neither bribes, flattery, nor threats of imprisonment or death prevailed.

Loyal to the Sultan, his loyalty refused servility, as is instanced in his statement to Abdul Hamid II. in his inaugural audience: "As far as my conscience permits me I will obey you, but at the same time I must look to the welfare of my people." It is scarcely surprising that the Sultan, in a rage, sent him away and omitted the customary decoration. A little later, realizing his influence with his flock, the Sultan sent for him and offered him the highest decorations that he could confer. The reply came as follows: "Your Majesty, what have I to do with such things? I am a simple priest. I live on bread and olives, as do my people. I have no place in my home for such gorgeous things. I pray you, do not ask me to accept them."

With the general amnesty consequent on the promulgation of the new Turkish Constitution he was restored to freedom and welcomed back to Koum Kapou, having left Jerusalem after twelve years' banishment, on August 16, 1908. He was reelected the same year Armenian Patriarch of Constantinople, and on September 26, 1909, was consecrated Catholicos at Etchmiadzin.

Besides the episcopal consecration there is in the Armenian Church a solemn consecration of the Catholicos, performed by at least twelve officiating Bishops, who lay their hands upon the candidate and pour chrism upon the crown of his head.

In addition to the general supervision of the whole Armenian Church, the consecration of all the Bishops, and the preparation of the holy chrism are the special prerogatives of the Ecumenical Catholicos. The independence of this national Church is sadly interfered with through the rule which enacts that a year shall elapse between the decease of a Catholicos, the election of a successor, and the confirmation of his appointment by the emperor of Russia.

Though he had spent nearly the whole of his life in Turkey and spoke Armenian in the Turkish dialect, Matteos II. became a Russian citizen at the time of his consecration.

It is difficult to realize the exact amount of damage which the Arab Bedouins have committed at Kerak since December 5th. A private Arabic letter from Es-Salt, dated December 26th, reports 4 Christians, 50 Turkish officials and soldiers, and 150 Moslems, natives and foreigners, as having been killed. An approximate loss of Turkish money through the ransacking of the Serai, or government building, is supposed to be about twenty-one millions of piastres. The town is reported as being partially demolished.

Whether the Mutessarif really met with his death, according to a communication of the London *Times* from Jerusalem on December 15th, seems at present uncertain. Owing to communications between Jerusalem and Jericho being forbidden, we can only wait for accurate information.

As Kerak was an exceptionally important Moabite town in Old Testament and Crusading days, a few words about its history may be interesting to your readers:

Six Scripture references to this ancient fortified town to the east of the southern end of the Salt Sea may be mentioned: Kir-Haraseth (Isaiah 16: 7); Kir-Hareseth (II. Kings 3: 25 R. V.); Kir-Hareh (Isaiah 16: 11); Kir-Heres (Jeremiah 48: 31, 36) and Kir of Moab (Isaiah 15: 1).

Jehoram, son of Ahab, King of Israel, and Jehoshaphat, King of Judah, and the King of Edom, invaded the kingdom of Moab, under Mesha from the south, destroying all its cities, sparing only Kir-Haraseth c. 872 B. C. (II. Kings 3: 25 and the Moabite stone, found in 1868).

Robinson in his *Biblical Researches in Palestine*, Vol. II. p. 577, refers to Kerak as being sometimes held to be a "Second Petra." There is also the following curious confusion in *The Book of the Wanderings of Brother Felix Fabi* (c. A. D. 1480-1483) Vol. II., part I., p. 184. "This noble castle is called by the Latins Petra of the Wilderness, by the Saracens, Krach, and by the Greeks, Schabat. Now when we had gazed our fill thereon, we knelt towards this place, praising God. Who from Petra in the Wilderness sent to us through truth Christ the Lord of the World, and we prayed to God that this castle might come into the hands of the Christians."

This huge Crusading Castle, on the south side of the town has been occupied of late years, until the present outbreak, as Turkish barracks. King Fulca, of Jerusalem, A. D. 1131, discerned the strategic importance of the situation, commanding the trade route from Egypt to Arabia into Syria. The Crusaders, mistaking it for Petra, established a Latin bishopric of that name in A. D. 1167.

When I visited Kerak in 1896, on two occasions, there was a population of about 10,000, of whom 2,000 were "Orthodox" Christians who worship in the Church of St. George.

The titular Orthodox Greek Bishop of Kerak is entitled Metropolitan of Petra, most Honorable Exarch of Third Palestine and Second Arabia. Curiously, the last occupant of this see was Nicephorus, a very aged prelate, who never visited Kir of Moab! When I last saw him in 1908 he was being nursed by a Russian Sister of Mercy within the Jerusalem Patriarchate, just before he entered into rest.

When the Bishops of Chichester, Meath, and Ossory presented their official letters (1) from the Archbishop of Canterbury, (2) the Primate of All Ireland,

A Letter to Anglican Bishops and (3) the Archbishop of Dublin, to the Patriarch of Jerusalem, on the

Twenty-third Sunday after Trinity, after Matins, in St. George's Collegiate church, these documents were handed to his Beatitude, but were not read on that occasion. Consequently I had not the opportunity of recording their contents, and it is only through the courtesy of the Metropolitan of Ptolemais that I received on December 30th from Acre what is described as "a rough translation of the Patriarchal letters to the Anglican Bishops."

The following rendering from the Greek is therefore a reproduction of the first of these three documents exactly as I have received it, without the slightest alteration:

"Damianos, by the mercy of God Patriarch of the Holy City Jerusalem . . . to the Archbishop of Canterbury, Primate of All England and Metropolitan Lord Thomas Randall in Christ Jesus God. Greeting:

"The letter of your beloved Lordship, which has been given to us by the Lord Bishop of Chichester, who was received with love and honor, rejoiced our heart, inasmuch as this letter was full of genuine Christian love and hearty prayers on behalf of me and of our flock.

"The Lord Bishop of Chichester orally repeated and explained the sacred zeal by which your Grace is inspired as good shepherd of the Church of Christ our Saviour.

"Particularly I was moved for the good sayings concerning our relations toward the Lord Bishop Blyth, our beloved brother in Christ and admirable friend, who carries on his work very well and laudably, and I follow it always with sympathy and attention.

"And now on the occasion of the consecration of the beautiful Church of St. George I have expressed my joy, and attended the ceremony, wherein I was received with exceptional honors. In thanking your Grace for all your good sayings in your letter and assuring you that I shall continue to keep good relations to the Anglican Church here in Jerusalem, I send you, through the Bishop of Chichester, returning in good time, a hearty greeting in Christ, and I am praying God to guide you by His strong hand and His high arm in order to preside and teach your people."

ANNUAL ISLINGTON CLERICAL MEETING

Evangelical Clergy Discuss Matters of General Interest in Church Life

ANOTHER EXCELLENT ECCLESIASTICAL APPOINTMENT

Meeting of the London Gregorian Association

MISCELLANEOUS ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Jan. 17, 1911

THE Evangelical clergy have again been holding their annual January conference in Islington, whence it derived its name of the Islington Clerical Meeting over eighty years ago, and when that now densely populated and dull and drab-looking district of North London was only a little village, one of the many around London which still maintained its primitive simplicity and pleasant rural charm. The chairman, the vicar of Islington (the Rev. C. J. Procter), presided, and the attendance was estimated at over 1,400, which about represents, I suppose, the full numerical strength of the Evangelical clergy in England and Wales. For the last few years, and since the present vicar of Islington has been chairman, this gathering has been organized on rather different lines—the subjects discussed being of more general interest to the Church at large, while the manner of the speakers is less that of Protestant controversialists.

The Rev. Dr. Knowling, Canon of Durham and Professor of Divinity in Durham University, read a paper on New Testament Criticism, in the course of which he entered a strong *caveat* against the present and "somewhat fashionable" method of isolating one or more of the Gospels, and dealing with it as if it were the sole reliable authority for our Lord's life and teaching. There was one other thing equally disastrous and that was to write a "Life" of our Lord, or to give an account of Him, and in so doing to omit the fourth Gospel, or the permanent testimony contained in the accepted Epistles of St. Paul. They could not but be thankful for the light which was being thrown by recent criticism upon the language, the scenes, and the teaching of the New Testament.

The Dean of Canterbury (Dr. Wace), in his paper, dealt with the alteration proposed by the committee of the Lower House of Canterbury Convocation in the question respecting the Holy Scriptures in the service for the ordination of deacons. He said that they might at least take it as sufficiently established that from the time of our Lord to a time well within their own generation no Christian teacher would have hesitated for a moment to reply affirmatively to the question "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament;" and with respect in particular to the Old Testament he would have, at least to a great extent, the authority and example of our Lord Himself and the Apostles. There could hardly be a graver step for Convocation to take than to imply, by an omission of this question to candidates, that the whole Christian Church from our Lord and the Apostles down to our own generation had been in error in thus holding an unfeigned belief in all the Canonical Scriptures. To surrender the question upon uncertain grounds of criticism would be an unjustifiable betrayal of a vital trust.

Canon Hay Aitken (Norwich) discussed the question of the relations between Churchmen and Protestant Dissenters, and he thought that owing to the attitude assumed by most of such Dissenters towards the Education question and the agitation carried on by their leaders against the Church in Wales, the breach between them and Protestant Dissenters had been very considerably widened of late years, and the prospects of any approach to any kind of reunion were much more remote than they were twenty years ago.

The Rev. J. E. Watts-Ditchfield, vicar of the parish of St. James-the-Less, Bethnal Green, in dealing with the subject of the Law of Marriage, held that they must resolutely oppose any extension of the present legal grounds or facilities for divorce. He would, if he could, gladly take away from the rich the so-called "privilege" of divorce.

The Crown, as advised by the Prime Minister, has again sprung a surprise upon the Church in the selection of the Rev.

Dr. Simpson Chosen
Canon of St. Paul's

J. G. Simpson, D.D., Canon of Manchester, for the Canonry in St. Paul's, in succession to Dr. Scott Holland. This appointment tends further to confirm one's belief that Mr. Asquith is himself fortunate in an adviser in the matter of the Crown ecclesiastical patronage. Dr. Simpson's Churchmanship does not probably differ materially from the traditional St. Paul's type since the time of Dean Church, while it would not be at all surprising if his future career as a preacher at St. Paul's would be more notable than that of any other in the annals of this famous Cathedral pulpit since the incomparable Henry Parry Liddon.

The new Canon of St. Paul's is of both English and Scottish

parentage, a Londoner by birth, and is forty-five years of age; he was educated at the City of London School, Trinity College, Oxford, and Cuddesdon Theological College. At Oxford he obtained a first class both in *Literæ Humaniores* and Theology. He was ordained in 1889 with title to an assistant curacy at Leeds parish church, where he had as a colleague the present Archbishop of York. Three years later he transferred his service to the Scottish Church—first as a priest of Edinburgh Cathedral and vice-principal of Edinburgh Theological College and afterwards as rector of St. Paul's, Dundee, during which latter period he was also examining chaplain to the Bishop of Brechin. In 1900 he resumed his connection with the English Church and was until last April principal of Leeds Clergy School and lecturer of the parish church. Last spring Dr. Simpson came very nearly being elected Bishop of Edinburgh, while only a few days afterwards he received the Crown appointment to the Canonry in Manchester Cathedral and was made rector of St. Philip's, Salford, in succession to the present Bishop of Lincoln (to whom also he became an examining chaplain). He is a Liberal in politics, and thus likeminded with both the Bishop of Lincoln (Dr. Hicks) and his predecessor at St. Paul's, Dr. Scott Holland, and also greatly interested with them in the objects and work of the Christian Social Union. Dr. Simpson is the author of several publications during the last two years, including *Christian Ideals* and *Preachers and Teachers*.

The report of the committee of the London Gregorian Choral Association for the year 1910, which has now been issued, is of special interest as being the first since the association was partly reorganized and put upon scientific and right lines of plainsong.

Mr. Edwin P. Tilly (of the Bank of England), hon-secretary and treasurer, who signs the report, writes that it is with sincere congratulations to the members that the committee lay their report for the past year before them, "inasmuch as they are able to record that a decidedly increased interest has been shown by Church people generally in the revival of plainsong, and they believe that this result has been brought about in a great measure by the good work done by the Association in this cause." During the past year forty-two new members have been enrolled and six old members have rejoined. It is pointed out that the financial statement will disclose many items for congratulation—the whole of the old outstanding debt has been liquidated, the amount of subscriptions, donations, Church collections, books and music sold, have each increased, and there are practically no liabilities. In conclusion, the committee desires to impress upon members the great need of increasing the number on the roll. With this object in view two nomination forms are enclosed with the report, and it is earnestly hoped that each member will really endeavor to get them filled up and return them to the hon. secretary. "It is mainly by individual canvassing like this," says Mr. Tilly, "that we can hope to raise the number of members to anything approaching the total commensurate with the importance of the work of the London Gregorian Choral Association."

The annual meeting of the members and friends of this association was held (by kind permission of the Dean and chapter) in the chapter house, St. Paul's churchyard, last evening. The president, the Rev. Canon R. Rhodes Bristow (Southwark), was in the chair. The Rev. Percy Dearmer, vicar of the Church of St. Mary the Virgin, Primrose Hill, gave a brief account of the plainsong music of the Church pageant, 1909, with illustrations by a choir under the direction of Mr. Martin Shaw.

At St. Bartholomew's church, Brighton, last Friday night a Protestant disturbance, organized by the Kensitites, marked

News Notes and
Personal Mention

the induction by the Bishop of Chichester of the new vicar, the Rev. Henry Ross, late vicar of St. Michael's, Shoreditch, London. For considerably over half an hour before the time fixed for the service the immense church, one of the largest in England, was crowded. The service proceeded quietly until the new vicar began to toll the bell, when Kensit, approaching the Bishop, exclaimed, "My Lord Bishop, before this service proceeds farther I protest—." These words had scarcely been spoken when Kensit was immediately seized by a number of officials and conducted to the church door, where the police were in waiting.

The Bishop of London has commissioned the Right Rev. Herbert Bury, D.D., Bishop of Honduras and Central America, as his Assistant Bishop for the English chaplaincies in Northern and Central Europe, in succession to Bishop Wilkinson, who has resigned, after nearly twenty-five years' service.

It is stated that Canon Randolph finds himself obliged for reasons of health, to resign the post of principal of Ely Theological College. His resignation will take effect soon after the next College festival in June, when he will have been principal for twenty years.

J. G. HALL.

PLANS FOR EXTENDING THE WORK OF TRINITY CHAPEL

Two New Assistants to be Given the Vicar, the Rev. John Mockridge

CONSECRATION OF THE BISHOP SUFFRAGAN TO TAKE PLACE AT GRACE CHURCH

Second Annual Acolytes' Service at the Church of St. Mary the Virgin

OTHER NEWS OF THE DIOCESE OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, Jan. 31, 1911

SEVERAL daily newspapers this week have published articles of interest concerning the new work to be undertaken at Trinity chapel under the new vicar and his curates. The *Tribune* of January 23d says:

The rector and vestry of Trinity parish announce their purpose to make, if possible, Trinity Chapel, Twenty-fifth street, the same centre of religious influence and activity for its part of Manhattan as Trinity Church itself is at the head of Wall street. To this end it was decided to give the vicar, the Rev. John Mockridge, the help of two assistants, both of whom are already here.

One is the Rev. Ralph Bray, who comes to New York from New Zealand. He was formerly a member of the clergy staff of the Cathedral in Dunedin. The other is the Rev. Roy Irving Murray, for some years with St. Luke's parish in Scranton.

During the approaching Lenten season Trinity Chapel will have Sunday evening services on the line of the services in Grace Church, Broadway. Hotel work similar to that of the Marble Collegiate Church has already been entered upon.

Grace Church, Broadway and Tenth street, has been designated as the place for the consecration of the Ven. Charles S. Burch, D.D., as Bishop Suffragan for the Diocese of New York. Canonical consents have come from more than a required number of the diocesan Standing committees. As yet no date has been fixed for the great service. A committee of arrangements has been appointed: Archdeacon Nelson, Canon Harrower, Rev. H. R. Hulse, and Francis Lynde Stetson Esq., and George Zabriskie, Esq.

The second annual service of St. Vincent's Guild of the Church of St. Mary the Virgin, was held on Tuesday evening, January 24th. The centre aisle was reserved for visiting priests and acolytes; the remainder of the church was filled with devout worshippers, more than one hundred being compelled to stand in the aisles.

The service was the first solemn vespers for the Conversion of St. Paul, with solemn procession. Vespers were sung by the rector, the Rev. Dr. Barry; the lessons were read by the deacon and sub-deacon, respectively. The Rev. George E. Magill, rector of Holy Innocents' Church, Hoboken, preached the sermon.

After the service, the visiting clergy were entertained by the rector in the rectory and the acolytes by the ladies of the parish in the mission house. The visitors were from Boston and Bridgeport, as well as from the dioceses of New Jersey, Newark, Long Island, and New York.

Nearly one thousand of the 6,000 American residents of New York attended the Christmas celebration of the Armenian Church, on Sunday, January 22d. The Armenian Christmas falls on January 19th, but as that is not a legal holiday, there was a postponement. Services were held in St. Chrysostom's chapel of Trinity parish, at Seventh Avenue and Thirtieth street. Bishop Moushegh Siropian of Adana, Silicia, where the latest massacre took place, presided at the ceremonies, which began at 1 p. m. and lasted three hours. A feature of the service was the singing of Oriental hymns without organ or other accompaniment. The rector, the Rev. Boghos Vartabed Kaftanian, preached.

On St. Paul's Day, January 25th, the new parish of St. Paul's Church, New Rochelle, was formally incorporated. Preceding the meeting for the organization of this parish Evening Prayer was said by the Rev. H. R. Hulse of St. Mary's Church, New York, and Archdeacon Nelson of New York, the latter taking the place of the Archdeacon of Westchester.

The sermon was preached by Archdeacon Burch, Bishop Suffragan-elect. This parish succeeds Christ Mission, which was licensed by the Bishop about a year ago and has succeeded in building up a splendid nucleus of a congregation. A site will be secured and a rector elected at an early date.

Bishop Greer preached in his former parish church, St. Bartholomew's, on Sunday morning, January 22d. Incidentally a collection was taken for the missionary work of the Church. It amounted to about \$6,000.

Other News of the Metropolis

Old St. Paul's chapel was crowded to the doors on St. Paul's Day at noon, the occasion being the first production in this country of T. Tertius Noble's *Gloria Domini*, under the direction of Edmund Jaques. By actual count, more than 1,600 persons entered the doors before the service began, probably a record crowd for the chapel. On Thursday evening, Mr. Jaques was presented with a handsome gold watch. The speech of presentation was made felicitously by the vicar, the Rev. W. Montague Geer.

The will of the late Annie Frazier was filed in the Surrogate's office on Monday, January 23d, for probate. It is thought that \$7,000 is left to New York and Philadelphia institutions. Among the bequests were the following: Domestic and Foreign Missionary societies of the Church, \$1,000 each; Hospital of the Protestant Episcopal Church in Philadelphia, \$1,000; Home of the Merciful Saviour for Crippled Children, Philadelphia, \$500; Young Women's Boarding Home Association, Philadelphia, \$1,000; St. Luke's Home for Aged Women, Philadelphia, \$500, and to the Rt. Rev. William Hobart Hare, Missionary Bishop, and his successors in office, \$1,000, to be applied for missionary work in South Dakota. The Sisterhood of the Church of the Holy Communion and the Home for the Aged of the Church of the Holy Communion, both of New York, get \$500 each.

A very interesting meeting in the interest of women's work for missions was held at St. Luke's Church, New York, under the auspices of the Woman's Auxiliary of the parish. The branches of the Auxiliary from the neighboring parishes of the Chapel of the Intercession and Holyrood, as well as the Women's Missionary Societies of neighboring Presbyterian, Baptist and Methodist bodies were represented. The Rev. G. Ashton Oldham, introduced the speakers. Miss Cummings of the Parish of Our Lady of Lourdes gave an interesting account of the work for missions being carried on by the women of the Roman Catholic Church; Miss Isabella M. Pettus, secretary of the Woman's Baptist Missionary Society of New York, told of the achievements of women in the Baptist missions; Mrs. Mary Fisk Park, national vice-president of the Woman's Board of the Methodist Episcopal Church, set forth the work of her board among the freedmen, the mountaineers and the immigrants; Miss Lincoln, treasurer of the Woman's Board of Home Missions of the Presbyterian Church, outlined some of the means and methods of work of her society; and Mrs. Henry L. Hobart, second vice-president of the diocesan branch of the Woman's Auxiliary, explained the machinery of our own missionary organization. The meeting was well attended.

A letter has been issued by Bishop Greer stating that the Rev. John R. Harding, D.D., secretary of the Second Department, will spend the month of April in the diocese and that those who desire to make appointments with him for Sunday services or mid-day meetings should address Mr. Adrian A. Buck, 386 Fifth avenue, New York City, indicating dates that would be most convenient.

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. 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 Forty-seventh street, New York City.

IN ONE of his thoughtful addresses recently delivered in Sheffield before the British Association, the Archbishop of York asked his hearers the question, "Is there not a danger lest in the concentration of scientific enquiry men should silence the voices and imprison the desires of the true man within them, and that absorbed activity of eye and brain should lead to atrophy of the spirit?" Undoubtedly, many a sad instance has the world seen of men of even great intellect, who have permitted the world of sense to hold in eclipse the manifestations of the spirit. "Nothing that scientists can discover in the marvellous panorama of nature," said the devout and learned Archbishop, "can compare for one moment in its significance with the simplest stirrings of our own human spirit when it is touched by the Spirit of God."—*Canadian Churchman*.

PENITENCE is nothing else but love, convicted of having injured the beloved. Nothing purges the soul like penitence. We are not saved by what we think about the Cross of Christ, but by the Cross itself.—*Rev. A. J. Mason*.

"BACK OF the prayer of faith is the promise of our Lord and the leading of the Holy Spirit. So it has always been; so it must always be."

ANNUAL SERVICE OF ACOLYTES IN WEST PHILADELPHIA

Church of the Holy Apostles Continues Its Anniversary Celebration

OTHER CHURCHLY ACTIVITIES OF A WEEK IN THE DIOCESE OF PENNSYLVANIA

The Living Church News Bureau (Philadelphia, Jan. 31, 1911)

BY invitation of the Guild of St. Vincent of the Church of the Transfiguration, the acolytes' guilds of West Philadelphia joined in their annual service, which was held at the parish church on the evening of St. Paul's Day. Between thirty and forty men and boys were present from St. George's, Calvary, and St. Mary's, in addition to the members of the Guild. The office was sung by the rector, the Rev. John G. Hatton, who also made a short address. In the sanctuary were the clergy of the three parishes named above, and the Rev. Harry Howe Bogert of Point Pleasant, N. J. After the service the guests were entertained at supper in the parish rooms, and a business meeting was held, at which a movement was started to unite the acolytes of the city in some general organization, which it is hoped may eventually enter into relations with those of other cities, and result in a larger fraternity of those who have devoted themselves to such service. The Rev. William Howard Davis was made chairman of a committee to plan for organization.

At the Church of the Transfiguration was also said the annual requiem for departed members of the Confraternity of the Blessed Sacrament on January 17th. The Rev. John G. Hatton was the celebrant, and the sermon was preached by the Rev. H. P. Dyer of the Church of the Ascension.

The parish of the Holy Apostles, as described in these columns last week, has been celebrating its forty-third anniversary with much enthusiasm. The uncertain state of mind in which the parish was left by the decease of Mr. George C. Thomas, its great benefactor and leader, and the giving up of the rectorship by Bishop Thomas of Wyoming, has been succeeded by renewed confidence and hope. On Tuesday evening, January 24th, Cooper Battalion Hall was crowded with those attending the annual parish rally. On this occasion, reports were made of the social and religious work being done in the parish, and at the close the rector announced that the material work of the parish for the coming year was the erection of a new church building for the congregation of the Chapel of St. Simon the Cyrenian, toward which a gift of \$2,500 has been made "by the good angel of the parish."

The movement to erect a parish building for the Memorial Church of St. Paul the Apostle (Fifteenth and Porter streets) in memory of George C. Thomas, has made such progress that it is now expected that the cornerstone will be laid soon after Easter.

The rector, the Rev. Edwin S. Carson, announced that \$11,000 is in hand toward the cost of the building, which is estimated at \$40,000. The plans include a commodious Sunday school hall, guild rooms, a gymnasium, and a cloister connecting the building with the church, which was erected by Mr. Thomas some years ago as a memorial to his parents.

Work has also been begun on the new parish building for old Christ Church. The former parish house has been demolished, and the contract has been let for the construction of the basement and first story of the new one.

Bishop Mackay-Smith was elected president, and the Rev. Dr. C. E. Grammer one of the vice-presidents, of the Interchurch Federation of Philadelphia at its annual meeting on Monday, January 23d.

Over a hundred men of the parish and neighborhood attended a very successful men's social at St. George's, West Philadelphia, on the evening of the 23d. Mr. E. G. Landreth gave a delightful talk on travels in South Africa.

Dr. Simon N. Patten of the department of Sociology, University of Pennsylvania, addressed a recent meeting of the Clerical Brotherhood on the economic advantages which the present condition of society affords for the establishment of the national life upon a truly Christian basis.

The midwinter banquet of the alumni of the Divinity School, held at the Church House, as announced in the last Philadelphia letter, brought out about eighty members of the association, who had as their guests the senior class of the school. The Rev. Dr. Lewis Parks, who was expected to make an address, was not able to be present, but speeches were made by Bishop Mackay-Smith, Dean Groton, the Rev. Hugh Birkhead, and the Rev. Amos Goddard.

The Society of St. Charles, King and Martyr, observed the day assigned to the royal saint in the Anglican Calendar, January 30th, by sending delegations to attend the celebration of the Holy Euchar-

ist at St. Elisabeth's at 7:30, and Evensong at St. Peter's, at 5 o'clock. Members of the society also participated in the service at Christ Church on the 29th.

The Rev. Dr. Duhring, secretary of the Joint Diocesan Lesson Committee, has sent to the secretaries of all the diocesan conventions the resolution adopted at the meeting of the committee in Philadelphia on January 19th:

Resolved, That the Joint Diocesan Lesson Committee, representing more than fifty dioceses and missionary jurisdictions, meeting in Philadelphia this 19th day of January, 1911, put on record their hearty approval of the action of the General Convention in constituting a General Board of Religious Education; and trust that through the action of the several diocesan conventions and of the Sunday schools of the missionary departments, the membership of the General Board may soon be completed, so that a permanent organization may be effected promptly, that thereby the work of the Church in Sunday schools be unified and developed.

LETTER OF EXPLANATION FROM REV. DR. POTT.

IN a letter addressed to the Presiding Bishop, the Rev. Francis L. H. Pott, D.D., Bishop-elect of the diocese of Wuhu, China, states the reasons that actuated him in sending the cablegram declining the election. As Bishop Tuttle is anxious that the Church at large should be informed of the grounds of the decision, the letter is here printed, as follows:

"SHANGHAI, CHINA, December 26, 1910.

"*Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D.C.L., Presiding Bishop.*

"My Dear Bishop Tuttle: I take the first opportunity of writing to explain my second cable.

"As I wrote you in my first letter, I was quite willing to accept the election as first Bishop of the new missionary district of Wuhu, and to assume the heavy responsibilities which that step involved.

"I naturally thought that some one could be found to take up my work at St. John's, and that I could be spared without unduly imperilling the future of the college.

"Bishop Graves has, however, found unforeseen difficulties in securing any successor as president.

"Both the Rev. Mr. Nichols and the Rev. Mr. Arcell, the two of our staff best fitted for this educational work, have felt constrained to decline the offer. I became painfully conscious of the fact that if I withdrew at this time, the college would be left without an experienced leader to guide it through a critical period.

"If anything should occur to impair the strength of St. John's and to weaken its influence, the work of the Church in China would suffer a serious loss.

"It became clear to me that it was not absolutely necessary for me to undertake the new work, and that a competent man could be found for the position of Bishop of Wuhu more easily than for the peculiarly difficult task of directing our foremost educational institution. I came to believe that I would be obeying God's will, and serving the Church to better advantage, by remaining at my post.

"I know I have acted in an unusual manner, but I am sure you will believe me when I say that I have tried not to be guided by motives of self-interest, but have only sought to see and do my duty.

"I am glad to be able to say that Bishop Graves is of the opinion that I have decided wisely.

"Regretting very much if my change of mind has caused the Church at home and yourself personally any serious inconvenience, I am,

Yours obediently,

"F. L. HAWKS POTT."

AS IT IS, each man has to prove the fact for himself. It is the great adventure, the great romance of every soul—this finding of God. Though so many travellers have crossed the ocean before us, and bear witness of the glorious continent beyond, each soul for itself has to repeat the work of a Columbus, and discover God afresh. And this can indeed be done; but intellectual endowment is not the sole nor the main means of apprehension. At best it prepares the way. Moral purification is equally necessary. Then spiritual effort, determined, concentrated, renewed in spite of failure—calm and strong prayers in the Name of Christ—enable the believer to say, like Jacob after he had wrestled with the angel: "I have seen God face to face, and my life is preserved."—*Rev. A. J. Mason.*

IT IS SAID that the sweetest side of any fruit or vegetable is the side which grows toward the sun. There is no doubt that the sun has a great deal to do with the beauty and flavor of the fruits which are the delight of man. In this casual observation, as in so many facts from nature, rests a beautiful spirit lesson for us all. What the sun is to the natural world, that, and much more, is Christ to the world of spiritual things. As the sun influences the fruits and vegetables of the earth, giving them beauty and lusciousness, so Christ sheds an influence over lives of many and gives them beauty of character and purity of heart. And as the sweetest side of a fruit or vegetable is the side toward the sun, so the best side of man is the side toward Christ.—*Selected.*

SOCIAL SERVICE COMMISSION AND THE GARMENT WORKERS' STRIKE

Mass Meeting at the Cathedral Addressed by the Bishop and Others

REV. F. E. BRANDT ACCEPTS TRINITY CHURCH, AURORA

Other Church News of the Diocese of Chicago

The Living Church News Bureau
Chicago, Jan. 31, 1911

THE intolerable condition of affairs in the garment-workers strike" was the subject for the consideration of which a mass-meeting was called by the Bishop and the Social Service Commission of the diocese at the Cathedral Sunday evening. The building was filled, with a congregation very much in earnest about the situation. The speakers, after Evensong had been sung, were the Rev. Dr. Peter Wolcott, president of the Social Service Commission, Professor Mead of the University of Chicago, representing the Citizens' Committee, the Very Rev. W. T. Sumner, Dean of the Cathedral, and the Bishop of the diocese. The point of view of all the speakers was that of neither of the contending parties, but that of the great third party, the general public. The attitude of the employers in refusing recognition to the employees' organization and in rejecting arbitration was denounced in unsparing terms.

"What we want," said Professor Mead, "is not to have the employers do anything they ought not to do, but we do want them to submit to arbitration in order that they may find out what they ought to do. It is not the interests of those most nearly concerned that we represent. It is rather the starving wives and little children."

The Bishop was very positive in his opinions regarding the employers' association. "No organization," he said, "can take the attitude of 'the public be damned.' Such an organization is doomed from the start. We are not impertinent in mingling in some one else's business, because when an altercation becomes a public nuisance it is not out of the way for the public to interfere.

"It is a very inconsistent attitude the employers have taken. They have an excellent organization themselves and yet refuse to recognize the similar organization of the workers. They say they will deal with the men as individuals. There are no individuals in a situation of this kind. The individual has been submerged. This is a day of organization. What kind of a bargain can a sixteen year old girl seamstress drive with this employers' association?"

"I believe that peace will come in the industrial world when both capital and labor become so well organized that neither side can afford to break with the other. I believe, also, that labor organizations have come to stay. Their principle of collective bargaining is sound."

At the close of the speaking the entire congregation, people of wealth from the north shore, middle class folks from all over the city, and Jewish garment-makers from the Ghetto, joined in singing the national anthem.

The Rev. Frank Erwin Brandt, for five years past the priest in charge of Christ Church, Harvard, has resigned that

of the wardens and vestry of Trinity Church, Aurora. He will begin his duties about the middle of February. The new rector graduated from the Western Theological Seminary in 1899, and was made priest the same year by Bishop McLaren. During his ministry he has been in charge of St. Augustine's, Wilmette, Church of the Holy Spirit, Lake Forest, mission stations at Marshall and Pipestone, Minn., and the joint cures of Dundee and Algonquin.

Anniversary Celebration at Woodlawn

The parish of Christ Church, Woodlawn, will celebrate the twenty-fifth anniversary of the founding of its work on February 4th, 5th, and 6th. It is expected that the Rev. Joseph Rushton, D.D., of Zion and St. Timothy's Church, New York, first rector and founder of the parish, and the Rt. Rev.



REV. FRANK E. BRANDT,
Rector-elect of Trinity Church,
Aurora.

Dr. Williams, Bishop of Nebraska, also formerly a rector of this cure, will be among those present. Plans made include a reception for those of the original members who are still surviving, on Saturday afternoon, and a general reception on Monday evening. On Sunday there will be four celebrations of the Eucharist, including an early corporate communion of the parish and a pontifical celebration with Bishop Williams as celebrant and preacher. At this service the music will be Mozart's Seventh Mass. This parish has grown from twelve communicants to 936 in the twenty-five years. Half of this growth has been in the last seven years. The Sunday school has grown from twenty to an enrolment of over 500. A curious indication of the transitory character of the population of a mid-west city parish is given by the statistics published in the souvenir pamphlet of the celebration, which show that during the present rectorate of seven years over 800 communicants have been transferred to other cures, while nearly an equal number have been received.

The dinner given by the diocesan branch of the Woman's Auxiliary at the Grand Pacific Hotel Thursday evening last, for the purpose of acquainting the men of the diocese, both clerical and lay, with the work of the Auxiliary, was a great success. The Bishop acted as toastmaster and chairman. A paper setting forth briefly the history, organization, and aims of the organization was read by Mrs. Greeley, president of the diocesan branch. Then there was a discussion of what could be done were a gift of \$100,000 to be given to the Missions Board. The Rev. Dr. Herman Page spoke of what could be done in the way of medical missions, the Rev. Dr. W.

O. Waters on what could be done in an evangelistic way, Miss Schereshevsky, daughter of the former Bishop of Shanghai, on what could be done in an educational way. Mr. West and Mr. W. R. Stirling also spoke.

The winter meeting of the Local Assembly, Daughters of the King, took place at St. Mark's Church, Chicago, on Thursday, January 26th. At the morning session the

Daughters of the King Meet

D.D. He preached an apologetic sermon on the proofs of the divinity of our Lord. After a luncheon, served by the ladies of St. Mark's, there was a short business meeting, followed by addresses on charitable relief work and the part the order might take in it. The speakers were Deaconesses Clare and Elizabeth of the City Missions staff, who told of their work in the penal and charitable institutions of the city; Mrs. Hoehne, who spoke of the Providence work of the Women's Auxiliary, and the Rev. Dr. Waters, who told of the work being done in the western portion of Grace Church parish.

The West Side and West Suburban Sunday School Institute met on the feast of the Conversion of St. Paul at the Church of the Advent (Rev. Annesley Young, priest). There were over 100 delegates present. Much business was transacted, perfecting the organization.

The Rev. Dr. J. H. Hopkins addressed the meeting in the evening on "Missionary Atmosphere in the Sunday School," and exhibited a large number of charts and maps which he has found effective in teaching missions to children.

On the afternoon of the Third Sunday after the Epiphany there was unveiled by the Bishop of the diocese a memorial tablet in honor of the late Rev. Dr. Clinton Locke, in Memory of Rev. Dr. Clinton Locke

for many years rector of Grace Church, one of the leaders in the foundation of St. Luke's Hospital, and for a long time president of the same. The tablet is located in the hospital. Addresses appreciative of Dr. Locke and also by Mr. Arthur Ryerson, who succeeded Dr. Locke as president of the hospital board.

The Rev. Henry Edenborg, director of the Chicago Homes for Boys, is suffering from the effects of a nervous break-down, due to his late arduous labors for that institution. He is at present recuperating at the summer farm of the Homes, near Whitehall, Mich.

At a meeting of the School Management committee of the Chicago Board of Education last week, the Very Rev. W. T. Sumner, Dean of the Cathedral, was elected chairman of the same for the current year.

The Bishop of the diocese addressed the students of the McCormick Theological Seminary (Presbyterian) on January 27th.

Under the auspices of the diocesan Sunday School Commission and of the Western Theological Seminary, the Rev. Professor M. B. Stewart will deliver a new series of lectures, especially designed for Sunday school teachers, on Early Church History, in the Church Club Rooms, 510 Masonic Temple, on Saturdays at 3:30. These lectures begin February 4, 1911.

The Church of the Redeemer has been refurnished and redecorated in a scheme of soft browns, to correspond with the sanctuary and chancel built a short time ago. BERNARD I. BELL.

CONSECRATION OF THE REV. T. P. THURSTON.

ON Wednesday, January 25th, the Feast of the Conversion of St. Paul, the Rev. Theodore Payne Thurston was consecrated Bishop of Eastern Oklahoma in St. Paul's church, Minneapolis, of which he has been rector since 1903. Twelve Bishops were present: the Rt. Rev. Daniel S. Tuttle, D.D., the Presiding Bishop, and the Bishops of Oklahoma, Iowa, Kansas, Massachusetts, Montana, Minnesota, Duluth, South Dakota, Wyoming, Salina, and Milwaukee. Representing the new missionary district of Eastern Oklahoma were the Rev. Hugh J. Llwyd, rector of Grace Church, Muskogee; Rev. John Grainger, rector of All Saints' Church, McAlester, and Rev. Samuel G. Wells, rector of St. John's Church, Vinita. The dioceses of Minnesota and Duluth were represented by about 125 clergymen. All the official boards in the two dioceses were represented by their officers. The Episcopal Theological School, Cambridge, was represented by a classmate of Bishop Thurston, Prof. Henry B. Washburn.

The beginning of the consecration service was the saying of Morning Prayer by the Rev. Messrs. Grainger and Llwyd, at 8:30 o'clock. Promptly at 10 A. M. the consecration service itself began, the procession entering the church in the following order: Cross bearer, the choir, assistant masters of ceremonies (the Rev. Messrs. Edwards and Heald), students of Seabury Divinity School, clergy of the diocese of Minnesota, clergy of the diocese of Duluth, deans of convocation, secretary of the Sixth Missionary Department, visiting clergy, clergy of Eastern Oklahoma, the deputy registrar (Rev. W. C. Pope), master of ceremonies (Rev. Stanley Kilbourne), the Bishops in order of consecration, the attending presbyters, the Bishop-elect, the presenting Bishops, the preacher, the co-consecrators, the consecrator.

The processional hymn, "The God of Abraham praise," was excellently sung by the choir, as were all the parts of the musical service. As the Bishops were entering the sanctuary Psalm 121 was antiphonally sung by Bishop Edsall and the congregation. The Presiding Bishop was the celebrant, the epistle being read by the Bishop of Kansas and the gospel by the Bishop of Oklahoma. The sermon was preached by the Bishop of Massachusetts and dwelt on a Bishop's faith in the call being from God: the faith and order of the Church to him were closed questions, and so he could devote himself to the building up of the Church. The Bishop urged a large latitude of liberty in the missionary work of the Church, and spoke feelingly to the Bishop-elect, who had been his pupil in the Cambridge school. The Bishop-elect, attended by his presbyters, the Rev. Harry P. Nichols, D.D., of New York and the Rev. Theodore Sedgwick of St. Paul, was presented to the Presiding Bishop by the Bishops of Montana and Minnesota. The reading of the canonical certificates followed, the certificate of election being read by the Rev. Stuart B. Purves, the certificate of confirmation by the House of Deputies by Mr. Herbert C. Theopold of Fairbault, the certificate of ordination by the Rev. Charles E. Haupt, and the canonical testimonial of the House of Bishops by the Rt. Rev. Frederick J. Johnson, D.D.

The Litany was read by the Bishop of Wyoming. In the laying-on of hands the consecrator, the Presiding Bishop, and the co-consecrators, Bishops Brooke and Millspaugh, were assisted by all the Bishops present. The offering was devoted to work in the new missionary district.

In order that the service might not be unduly long it was suggested in the order of service that only the Bishops and

clergy, the vestry of St. Paul's Church, and the family of the Bishop consecrated should come to the Communion, if they so desired. The service closed with singing of the recessional hymn, "Through the night of doubt and sorrow."

It was the first consecration that many of those present had ever witnessed and was pronounced by all to be a service of great impressiveness and dignity. It is twenty-one years since a consecration of a Bishop has been held in the diocese of Minnesota. At the close of the service a bountiful lunch was served to the visiting Bishops and clergy. Mr. C. B. Lyon, senior warden of the Church, acted as toastmaster, and speeches were made by the Presiding Bishop and Bishops Brooke, Lawrence, and Millspaugh, the Rev. Messrs. Nichols, Thomas, and Washburn, and the Rev. Dr. Dewey, a Congregational minister. In the evening a general reception was held, which was largely attended by the Bishops and clergy and the Church people of the two cities.

The Rt. Rev. Theodore Payne Thurston was born in Delevan, Ill. He had his preparatory schooling at Shattuck Military Academy.

Fairbault, Minn., graduating in 1887. While attending Shattuck he was a member of the Church from which he now goes to the district of Eastern Oklahoma as Bishop. From Shattuck he went to Trinity College, Hartford, Conn., graduating in 1891. His theological education was obtained at the Episcopal Theological School, Cambridge, Mass., from which he graduated with honors in 1894. He was ordered deacon in 1894 by Bishop Lawrence, and priest the following year by Bishop Gilbert. St. Paul's Church, Owatonna, Minn., was his first charge. He remained there three years, when he became rector of St. Paul's Church, Winona. In 1903 he went to Minneapolis, becoming rector of St. Paul's.

The missionary district of which he is about to assume charge takes in practically all of what was formerly the Indian Territory. The 1910 census gives it a population of over 800,000. The Church there has about 1,400 communicants, ministered to by eight clergymen. There are three self-supporting parishes and twenty-five mission stations. Prior to this year it has been under the Bishop of Oklahoma.

On the day previous to the consecration the Twin City Clericus gave a luncheon in honor of the Bishop-elect and also to commemorate the twelfth anniversary of Bishop Edsall's consecration. In addition to the above named the Clericus invited as their guests the Bishops who had already arrived for the consecration, and other clergy and all the clergy of the diocese outside the Twin cities. A company of nearly seventy sat down to the luncheon in Donaldson's tea room. The Rev. Stuart B. Purves, dean of the Minneapolis Convocation, acted as toastmaster. The following toasts were responded to: "The Seventh Department," by the Rev. I. P. Johnson; "The Bishop-Elect," by the Rev. Theodore Sedgwick; "Our Bishop's Anniversary," by the Rev. J. E. Freeman; "The Diocese of Minnesota," by the Bishop of the diocese; "Our Guests," by the Rev. E. Borncamp; "A Message from Shattuck," by the Rev. L. R. Levering, chaplain of the school (the message being a generous offering from the boys for the missionary work of the Bishop); "The American Episcopate," by Bishop Tuttle; "A Word to the Bishop-Elect from His Brethren of the Clergy," by the Rev. C. H. Shutt. An original poem on "the Bishop-elect" was read by the Rev. F. L. Palmer of Fairbault. At the conclusion of his speech Mr. Shutt presented the Bishop-elect with a handsome Bishop's ring, a gift from the clergy of the diocese. "The Future for Oklahoma" was responded to by the Bishop-elect.

TO KNOW and feel the very truth of ourselves, that is humility, and humility will save our souls, for it will bring us to the feet of Christ, and He will raise us up.—*Keble*.

REMEMBER only in earnest that God is watching you, and you can never, surely, be quite satisfied with yourself, you can never think you have thought, said, and done, virtuously enough, to be fit and worthy to stand in His sight.—*Keble*.



RT. REV. THEODORE P. THURSTON,
Bishop of Eastern Oklahoma.
[Photograph by Sweet, Minneapolis.]

DEATH OF THE RT. REV. EDWARD R. ATWILL, D.D.

THE death of the Rt. Rev. Edward Robert Atwill, D.D., Bishop of Kansas City, occurred at his residence in that city on Tuesday evening, January 24th, at 7:30 as briefly noticed in a telegram printed in these columns last week. The end was not unexpected, as the Bishop had been an invalid for the past nine months. Since his return from the sessions of the General Convention in Cincinnati his strength had failed rapidly, although he had persisted in administering his diocese to the last. His mental clearness and vigor remained until the moment of his passing away.

The burial service was held from St. Paul's Church on Friday morning, January 27th, at 11 o'clock. Beginning at 7:30 that morning several requiem celebrations of the Holy Communion were held at the church by different priests of the diocese. At 9 o'clock the service at the residence of the family was held, and shortly after the casket was brought to the parish house and those who wished were able to view the body before the service in the church. A procession consisting of the choir, the clergy of the diocese, the visiting clergy, and the Bishop of Salina, the Bishop of Oklahoma, and the Bishop of Kansas preceded the lay members of the Board of Missions, who were followed by the pall-bearers with the casket, and by the family.

The service of the Church was said and hymns 672, 423, and 394 were sung. The floral offerings were most profuse and the expressions of sympathy and sorrow were many. A congregation that filled the church testified to the respect and affection in which the Bishop and his family were held.

Interment was at Forest Hill cemetery. Both here and at the church the Bishops and the officers of the Standing Committee took the various portions of the Prayer Book service.

Bishop Atwill was born at Red Hook, New York, February 18, 1840. He was a graduate of Columbia and of the General Theological Seminary, New York. Bishop Horatio Potter ordained him deacon and priest in New York City. Up to the time of his election as Bishop, his work was entirely in the East, his parish at that time being in Toledo, Ohio, which was quite a little farther west than he had been in charge of work before. He was consecrated Bishop of West Missouri in Trinity Church, Toledo, October 14, 1890, by Bishops Tuttle, McLaren, Seymour, Knickerbacker, and W. A. Leonard. Bishop Atwill was a man of a sensitive temperament and scholastic bent. He shrank from assuming the burdens of the episcopate, but having once committed himself to the task, he carried forward the work with all the energy and skill and faithfulness to duty that he had. Unusual burdens and the solving of heavy problems that was not made easier by the existence of severe financial stringency made his task an especially heavy one, even for the first Bishop of a western diocese. Although he must have often felt the isolation and the woe of the worker who has a great vision and is kept from making it a reality, no word of complaint was allowed to express itself. To the very last he was the Christian gentleman, full of hope and courtesy. Those who have known him will miss his presence, but they are the richer for the knowledge that they have had of one whose fine mind, great heart, and pure soul have helped them on their way.

INSIDIOUS AND CORRUPTING INFLUENCE.

There is a widespread belief that for every abuse there is a legislative remedy. This belief in the moralizing power of the law is one of the most insidious as well as one of the most corrupting influences in our public life. It leads us to place unenforceable laws on the statute books, and the disregard of these laws becomes the instrument of blackmail and bribery.

The same political superstition pervades the organization of our city governments—to construct a self-acting mechanism which will secure honesty and guarantee efficient administration. By pitting the executive against the legislative authority, by electing one official to exercise control over another, and by making official terms as short as possible, we have beguiled ourselves with the illusion that it is possible to construct a mechanism of government which requires the attention of the citizens only at stated election periods. It is not surprising that this search for a self-acting governmental machine has proved fruitless, for it represents an attempt to relieve ourselves of a responsibility which we cannot throw off. The complexity of organization that has resulted from this attempt to secure efficiency and honesty through statutes rather than through men has done more to retard municipal progress than any other influence.

The problem presented by city government is not merely to construct a well-balanced mechanism of government, but so to construct that government that it will require the alertness and watchfulness of the people.—L. S. ROWE, Professor Political Science, University of Pennsylvania.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

CHelsea, MASS., has had a remarkable experience. The valuation of its property in 1907 was \$26,411,450. The fire of that year caused a loss in assessable valuation of \$5,538,050, and the valuation in 1908 was \$20,872,400. On April 1, 1910, this had risen to \$25,720,100, a gain of 87 per cent. of the fire loss in three years. After the fire great numbers of people either left the city or planned to leave and the population was estimated at 26,000. The United States census figures for this year show the population to be 32,456, a gain of 6,456 in less than two years' time. The city gained but 6,163 in the ten years following the census of 1890.

Chelsea's government in practical working constitutes a striking example of the prompt and efficient dispatch of city business. The application of advanced methods has obtained and harmony has been secured in the management of its affairs. The commission in charge acting as a whole decides upon all questions of policy, makes all appointments, including the members of the school committee, and appropriates all moneys. The commission, however, was appointed by the governor, and there is a wholesome demand on the part of the people that the commission be made elective, so that they will represent the electors directly.

These Chelsea incidents are cited to show the wonderful recuperative powers of American communities. It is to be regretted, however, that with all the public spirit that has been shown, and there has been a great deal of it, the opportunity was not utilized of rebuilding the city upon a new civic plan. Such an opportunity does not often present itself to an eastern city; but the commission failed to utilize the opportunity, justifying its action on the ground that such a plan might be feasible in a wealthy community, but not in Chelsea, which was regarded as a poor community.

A writer in the *Boston Common*, however, asks with pertinence,

"Is the rebuilding of the city on the old plan the course of economy? Brookline is a beautiful village, not because it is wealthy; it is wealthy because it is a beautiful city, which fact has attracted wealth to it. As to the financial incompetency of Chelsea, one is almost led to see a shadow of inconsistency in the city's policy of constructing a highly-expensive municipal building after refusing to expend money for a project which would in the end bring more real prosperity. Chelsea's experience under her present government may well serve as an example of what may be done in the way of developing business efficiency in city government, but one cannot help regretting that the opportunity for setting aloft a civic plan that would be an example to all New England, was allowed to pass. One cannot help but wonder when Massachusetts is to have a genuinely modern city built in accordance with the most advanced ideas of civic planning if she could not obtain one when she had a state-appointed commission endowed with wide powers set to the task of restoring an obliterated city."

SAVING LIVES WITH PICTURES.

An active campaign of education publicity, conducted by the Chicago Civic Federation, is credited with an essential part in saving the lives of hundreds of babies in the congested districts of that city during the summer of 1910. In spite of the terrific heat, the infant death rate was kept down; in every other large city in the country, except Salt Lake City, it went soaring. The Civic Federation's part in the general baby saving crusade was unique. Illustrated matter warning mothers of the dangers of solid foods and unwholesome drinks for little babies was spread through the congested parts of Chicago by means of colored posters and cards, and cuts supplied to foreign newspapers. It was the aim of the federation to reinforce the field workers of the United Charities, the Chicago Health Department, the Visiting Nurses' Association, the Sanatoria, and the Social Settlements, by spreading the needed information among a far greater number of people than these workers could hope to reach by individual contact, thereby increasing their scope and efficiency, as the manufacturer, by a thorough adver-

tising campaign, increases the efficiency of the salesman and retailer by educating the public. Nothing like this had ever been attempted in Chicago before, and there was much enthusiasm over the new force in the field and the results which followed.

An Italian grocer on Grand avenue, the minute that he saw the federation babies being posted across the street from his store, asked one of the nurses from the Chicago Commons if there were not literature to go with the babies. He was given a supply of cards which he distributed with his orders and asked for a second consignment before the close of the summer.

This type of campaign has attracted attention from all over the country. Requests for sample posters and cards have been received from the Associated Charities of Minneapolis, the American Tuberculosis Exhibition of Durham, N. C., the Arizona Territorial Board of Health, the Health Department of Kansas City, Mo., the New York Herald Sanitary committee, Health Bureau of Rochester, N. Y., New Haven, Conn., Boston, Mass., Cleveland, Ohio, Hannibal, Mo.

A CHILD LABOR RECORD.

In the six years since the organization of the National Child Labor committee the American people have forbidden child labor under fourteen years in seven northern states, three southern states, seven western states, and the District of Columbia; have saved children under sixteen from night work in eight northern states, three northern states, and seven western states; have protected children under sixteen from employment in coal mines in Illinois, Kentucky, Minnesota, Montana, Missouri, New York, Ohio, Oklahoma, Pennsylvania, Texas, and Wisconsin.

In four northern and five western states the eight-hour day has been established; five states have passed their first child labor law, and seven states their first compulsory education law.

Six states have passed legislation establishing schools for industrial training.

Physical examination of children desiring to work has been required in thirteen states.

WHEN THE editor is away, then the department editor has his say. Mr. Morehouse is in the East and thus gives me an opportunity to announce his election to the presidency of the Milwaukee City Club and to speak a word about his splendid public service for many years in sundry lines of activity. He was the first president of the Parents and Teachers' Association of the Eighteenth ward. He is an active member of the Westminster Civic League. He is corresponding secretary of the Federation of Civic Societies, which embraces almost thirty different organizations, and he is a member of the committee which has prepared a municipal home rule bill to be submitted to the legislature. He was chairman of the School Defence committee which two years ago waged a successful fight for the issuance of bonds that the people of the city had voted for the erection of new school houses, and his work in that capacity won a large measure of deserved praise.

In assuming his new office and describing the work of the organization over which he has been called to preside, Mr. Morehouse said:

"The City Club seeks to bring civic workers in Milwaukee into touch with the best thought of the day by giving the opportunity to listen to prominent men of the nation at luncheons that are arranged from time to time, in a wholly democratic way.

"I hope that eventually we may have permanent headquarters, if not actually a clubhouse of our own, as the city clubs have in the larger cities.

"We urgently need more support from thoughtful citizens of Milwaukee, for the amount we can accomplish must bear some relation to the number of workers and to our annual income."

THE PRESIDENT of Panama, as an incident to a contract just made with the United States regarding payment for municipal improvements in Colon and Panama, has issued a decree making it unlawful to erect any building or structure in either city before the municipal authorities lay out and improve the section and pave the streets. The purpose is to prevent the tossing up of buildings or shacks higgledy-piggledy and to insure the extension of the cities on symmetrical and harmonious plans.

Correspondence

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

DR. M'KIM AND THE CAROLINE DIVINES.

To the Editor of *The Living Church*:

DR. MCKIM'S challenge to what he calls the "new mediævalist party" has interested me greatly, and I trust that he will not think it an impertinence if an unlearned person like myself should presume to break a lance with him.

First, I want to disabuse the Doctor's mind of the impression that we make our appeal to the Caroline divines. We do not. We may quote them here and there in support of particular propositions, but we make no appeal to them at large.

The Doctor declares that certain doctrines which he enumerates, and which are held by Catholics, "find no support in the writings of that great historical school of High Church divines known as the Caroline divines." He also gives a list of Caroline writers in whose works, he says, none of these doctrines find support. He is sweeping in his statement; he admits of no exception, and declares himself "ready to establish this proposition."

Now I wish to make a test case. We will take one of the enumerated doctrines, Sacramental Confession, and one of the divines mentioned by the Doctor. Among others, he appeals to Jeremy Taylor; to Jeremy Taylor we shall go.

First, however, let us consider our terms. What does the Doctor mean by "Sacramental Confession"? Does he merely mean that Taylor did not believe confession to be a sacrament, in the technical sense; or does he mean that the great Bishop rejects our system of penance? In short, is he emphasizing the word *Sacramental* or the word *Confession*? If only the former, then it would not be worth while to contend further. We Catholics, though the weighty authority of Bishop Taylor be against us, do indeed believe that Penance (i.e., confession of sins to a priest, followed by absolution), is a true and proper sacrament. Yet if Dr. McKim and those who do not follow us in this, will teach and practise the thing itself as Jeremy Taylor did, we shall be glad to say nothing, for the present, about whether it be a sacrament or not.

But we respectfully submit that the Doctor is in error if he means (as we must assume him to mean), that Taylor does not teach the duty (the word is the Bishop's own), of confession to a priest, frequent and regular, including sins both great and small. And further that such confession is to be used, not only by sick people and great sinners, but by all Christians who are in any degree conscious of sin; and that for the purpose of obtaining formal absolution. Let us proceed to the evidence.

Speaking of the benefit of confessing to a priest, Jeremy Taylor says:

"The Church of God in all ages hath commended, and in most ages enjoined, that we confess our sins and discover the state and condition of our souls to such a person whom we, or our superiors, judge fit to help us in such needs" (*Holy Living*, chap. iv., sec. ix.).

Interpreting St. James, he says in *The Dissension from Popery* (Pt. II., Bk. I., Sec. xi.):

"When St. James exhorts all Christians 'to confess their sins to one another' certainly it is more agreeable to all spiritual ends, that this be done rather to the curates of souls, than to the ordinary brethren. The Church of England is no way engaged against it, but advises it, and practises it."

Some may claim that the above quotations refer only to seeking general advice from one's pastor, but in another place, exhorting souls to confession, he says:

"Of pardon of sins God hath made the minister the publisher and dispenser, and all this is besides the accidental advantages which accrue to the conscience, which is made ashamed," etc. (*Holy Dying*, chap. v., sec. iii.).

As to particularity in confession, he says (*Doctrine and Practice of Repentance*, chap. x., sec. viii.):

"If the penitent person hath been an habitual sinner, in his confessions he is to take care that the minister of religion understand the degrees of his wickedness, the time of his abode in sin, the greatness of his desires, the frequency of his acting them, not told by numbers, but by general significations of the time, and particular significations of the earnestness of his choice."

Of the necessity of penitents acknowledging all grave sins of which they are conscious, he says (*Ibid.*):

"He that confesseth his sins to the minister of religion must be sure to express all the great lines of his folly and calamity;

that is, all that by which he (the priest) may make a competent judgment of the state of his soul."

Speaking of the use of such confession by those who are not burdened with great sins, he says (*Ibid.*):

"If the man be of a good life, and yet in his tendency to perfection is willing to pass under the method and discipline of greater sinners, there is no advice to be given to him but that he do not curiously tell those lesser irregularities which vex his peace rather than discompose his conscience."

This last extract is especially commended to the attention of those High Church brethren who, while believing in confession, hold that it should be a rare exercise, to be used only to unburden some extraordinary offense.

Touching confession before Communion, Bishop Taylor's teaching is as follows (*Ibid.*):

"It is a very pious preparation to the Holy Sacrament that we confess our sins to the minister of religion."

The following passage I am unable to verify at the present time, but its quotation by so careful a scholar as Bishop E. T. Churton of Nassau should be a sufficient guarantee for it:

"There is great use in holy confession; which, though it be not generally, in all cases, and peremptorily, commanded, as if without it no salvation could possibly be had; yet you are advised by the Church under whose discipline you live, that before you are to receive the Holy Sacrament, or when you are visited with any dangerous sickness, if you find any one particular sin, or more, that lies heavy upon you [you are] to disburden yourself of it into the bosom of your confessor, who not only stands between God and you to pray for you, but hath the power of the keys committed to him, upon your true repentance to absolve you in Christ's name for those sins which you have confessed to him" (See Churton, *The Use of Penitence*, p. 158).

Dealing with the question whether confession to a priest is necessary to salvation, he says:

"Although to do it is not a necessary obedience, yet it is a necessary charity;* it is not necessary in respect of a positive express commandment, yet it is [necessary] in order to certain ends which cannot be so well provided for by any other instrument; it hath not in it an absolute, but it may have a relative and superinduced, necessity" (*Doctrine and Practice of Repentance*, chap. x., sec. iv.).

Speaking further on the question of the necessity of confession, Bishop Taylor uses language that many persons who think confession a good thing for all save themselves would do well to take to heart (*Ibid.*, chap. x., sec. viii.).

"It is," he says, "a very great fault amongst a very great part of Christians that in their iniquities of religion even the best of them ordinarily ask but these two questions: 'Is it lawful? Is it necessary?'" He then discusses the case of those who follow their own wills save when an absolute divine "Thou shalt not" forbids, after which he proceeds to speak of those who will use no means of grace save what is commanded as necessary to salvation.

"If a Christian man or woman . . . do nothing but what is necessary, that is, nothing but what he is compelled to, then he hath the obligations of a son and the affections of a slave, which is the greatest indecency in the world in the accounts of Christianity. If a Christian will do no more than what is necessary, he will be quickly tempted to omit something of that also. And it is highly considerable that in the matter of souls, necessity is a divisible word, and that which in disputation is not necessary, may be necessary in practice; it may but be charity to one, and duty to another; that is, when it is not a necessary duty, it may be a necessary charity. And therefore it were much better if every man, without further inquiry, would, in the accounts of his soul, consult a spiritual guide—and whether it be necessary or no, yet let him do it because it is good."

When we study his teaching concerning the Absolution that follows upon confession, we find him declaring the priest to be "the minister of pardon and reconciliation" (*Doct. of Repentance*, chap. x., sec. iv.). He speaks of "the priest's proper power of absolving, that is, of pardoning, which is in no case communicable to any man who is not consecrated to the ministry" (*Ibid.*).

To a woman who had been "seduced to the Church of Rome" he writes: "We confess our sins . . . to God's ministers in cases of scandal or of a troubled conscience . . . our priests absolve the penitent."

In his letter "To a Person newly converted [from Rome] to the Church of England," he says: "The priests in the Church of England can absolve you as much as the Roman priests can fairly pretend." And again: "As to confession to a priest . . . the same severity you will find among us" [as in Rome].

In *Holy Dying*, chap. v., sec. i., he says: "If we have committed sins, the spiritual man is appointed to restore us, and to pray for us, and to receive our confessions, and to inquire into our wounds, and to infuse oil and remedy, and to pronounce pardon."

* That is, to oneself. It was a favorite thought with Bishop Taylor that we should exercise charity towards our own souls.

In Section iv. of the same chapter he says: "To hear God's sentence at the mouth of the minister, pardon pronounced by God's ambassador, is of huge comfort."

One more quotation must be made to show Jeremy Taylor's opinion of those who refuse to go to confession. His language is such that I, for one, would certainly not dare to apply it to souls I know, pious and devout, but who abhor confession. After discussing certain Roman refinements of argument, which he rejects, he adds:

"Yet confession to a priest, the minister of pardon and reconciliation, the curate of souls, and the guide of consciences, is of so great use and benefit to all that are heavy laden with their sins, that they who carelessly and causelessly neglect it, are neither lovers of the peace of consciences, nor are careful for the advantages of their souls" (*Doctrine and Practice of Repentance*, chap. x., sec. iv.).

I submit, Mr. Editor, with all respect that Dr. McKim's contention falls to the ground. He declares, as I understand it, that our doctrine and practice concerning Confession "finds no support" in Jeremy Taylor. We have made no appeal to Jeremy Taylor, but have examined him as Dr. McKim's witness, and so far from finding him opposed to our system of Penance, we find him to have been a strong and constant advocate of frequent private and particular confession to a priest for the purpose of receiving absolution. In short, he believed and taught the precise thing that we call "Sacramental Confession." Whether he admitted it technically as a sacrament or not; whether his theory of Absolution was the same as ours or not, cannot in any wise affect this fact.

Dr. McKim has summoned Jeremy Taylor as his witness. I would to God the Doctor could see his way clear to align himself in his teaching and practice with the great Bishop to whose testimony he appeals. The Church to-day needs men with learning, men who are not afraid, in order that her spiritual life and discipline might be revived and sustained according to the principles and ideals of this holy Bishop. We already owe no small gratitude to Dr. McKim. We have not forgotten his noble defense of the sacred Scriptures against those who would filch from us that precious heritage; and we shall not cease to hope and pray that he may come to see that our position in regard to the Sacraments is indeed the truth, "as this Church hath received the same."

SHIRLEY C. HUGHSON, O.H.C.

St. Andrew's School, Sewanee, January 15th.

To the Editor of *The Living Church*:

IN a recent communication the distinguished president of the House of Deputies mentions six doctrines and practices which he asserts that none of certain Caroline divines, whom he mentions, supports. I have the utmost respect for Dr. McKim's sincerity and for his great services to the Church, but I can not but feel that his contention here is both misleading and historically inaccurate. In the first place, it is not obvious why he should arbitrarily select eight divines as authoritative, and ignore others—Laud and Morton and Sparrow and Hammond and Thorndike, to mention only a few—who lived in the same period. Perhaps he felt that the eight whom he does name would be more favorable to his own position. If so, his choice is not altogether fortunate. Reservation, it is true, can claim the support of none of the great Anglican theologians, so far as I can find out. As to the doctrine of the seven sacraments, it is worthy of note that Jeremy Taylor declares in his *Dissuasive* that "it is none of the doctrine of the Church of England that there are two sacraments only." And Bishop Beveridge (*Comment on Article XXV.*) allows that the "other five" may be called sacraments, although "they are not such sacraments as Baptism and the Lord's Supper, and hence not sacraments properly so called." Most Anglican Catholics, I think, would cheerfully accept this limitation.

As to the other four points which Dr. McKim mentions as not receiving the support of his eight theologians, there is a sense, the Roman sense, in which they can not claim the assent of any loyal Anglican, of any one who accepts the Reformation settlement of the Church of England. But from this it does not follow that there is not a sense in which they may legitimately be held, in which, in fact, they are supported by the very divines named by Dr. McKim against them. The Real Presence, the Eucharistic Sacrifice, and Sacramental Confession were certainly taught by the Caroline divines—and that by some of those in Dr. McKim's list. And even in favor of Eucharistic Adoration, properly qualified, a fair case may be made out. A few references chosen from a considerable number, will serve to demonstrate—

1. Sacramental Confession.

Cosin.—"And for the better preparation thereunto (for the Communion) as occasion is, to disburthen and quit our consciences of those sins that may grieve us . . . to a learned and discreet priest, and from him to receive advice and the benefit of absolution" (On the *Precepts of the Church*, in Works, Vol. 2. p. 121).

Hall.—"If . . . you find your soul still unquiet . . . betake yourself to God's faithful agent, for peace . . . lay your bosom open before him . . . let neither fear nor shame stay his hand from probing your wound to the bottom; and that being done,

make careful use of such spiritual application as shall by him be administered to you" (*Cases of Conscience*, Dec. III., Case X., in Works, Vol. 7, p. 453).

He also asserts the "operative and effectual application" of the power of absolution to penitents (*Ibid.*), and several other expressions are unmistakable in the teaching of the lawlessness of Sacramental Confession.

Overall, in his Visitation articles of 1619, makes enquiry, "Whether doth your minister . . . admonish his parishioners, if they have their consciences troubled, to resort unto him and open their grief, that they may by the minister receive the benefit of the Absolution?" Andrewes, in his articles of 1625, makes practically the same enquiry.

Jeremy Taylor's teaching on private confession is so copious and so easily accessible that I forbear citation.

2. The Real Presence (to which Dr. McKim seems to regard the term "Objective Presence" as equivalent).

Jeremy Taylor wrote a treatise entitled *The Real and Spiritual Presence of Christ in the Holy Sacrament Proved Against the Doctrine of Transubstantiation*. Elsewhere in his writings we find such passages as the following:

"The bread, when it is consecrated and made sacramental, is the body of our Lord. and the fraction and distribution of it is the communication of that body, which died for us upon the cross" (*Life of Christ*, Disc. 19, 2). "When the holy man stands at the table of blessing and ministers the rite of consecration, then . . . wonder that He, who can not suffer any change or lessening, should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in heaven while He descends to thee upon earth" (*Rules of Holy Living*, Ch. 4, Sec. 10). "There is a conversion of the elements into Christ's body; for what before the consecration in all senses was bread, is, after consecration, in some sense Christ's body" (*Dissuasive*, Ch. 1, Sec. 5).

Beveridge.—"When we hear . . . the words of consecration . . . then we are steadfastly to believe that although the substance of bread and wine still remains, yet they are not now common bread and wine . . . but the body and blood of Christ in that sense that He spake the words" (Sermon 130, on the *Worthy Communicant*. Works, Vol. 6, p. 36).

Bull.—"We are not ignorant that the ancient Fathers generally teach that the bread and wine by or upon the consecration of them do become and are made the body and blood of Christ," though in a sense far from Transubstantiation (*Corruptions of the Church of Rome*, Sec. 3, in Works, Vol. 2, p. 255).

Andrewes.—"The bread which we break is the partaking of Christ's true body, and not of a sign, figure, or remembrance of it" (Sermon *Of the Worshipping of Imaginations*, Works, Vol. 5, pp. 66-7). "We believe no less than you that the Presence is real (*vera*). Concerning the method of the presence we define nothing rashly" (*Respons. ad Bellarmin*, Works, Vol. 8, p. 13).

Bramhall.—"None of your arguments comes home to Transubstantiation, but only to a true real Presence; which no genuine son of the Church of England ever did deny" (*Ans. to La Milletiere*, Works, Vol. 1, p. 8). "We know (the Presence) to be sacramental, and therefore efficacious . . . but whether corporeally or spiritually . . . we determine not" (*Ibid.*, p. 22).

3. The Eucharistic Sacrifice. It is true that no Caroline divine uses the term "Sacrifice of the Mass," but the sacrificial aspect of the Eucharist is many times emphasized, witness—

Beveridge.—"The sacrifice that is most proper to the Gospel is the Sacrament of our Lord's Supper, instituted . . . to succeed all the bloody sacrifices in the Mosaic law" (Sermon 8, *Christianity a Holy Priesthood*, Works, Vol. 1, p. 149).

Andrewes.—"Do you take away from the Mass your Transubstantiation, and there will not long be strife with us about the sacrifice" (*Ad Bellarmin*, Works, Vol. 8, p. 251). Many among us fancy only a Sacrament (in the Eucharist), and look strange at the memory of a sacrifice. . . . And the old writers use no less the word 'sacrifice' than 'sacrament,' 'altar,' than 'table,' 'offer' than 'eat'; but both indifferently, to show there is both" (Sermon *Of the Worshipping of Imaginations*, Works, Vol. 5, 66-7).

Taylor.—"As (the Eucharist) is a commemoration of Christ's death, so it is a commemorative sacrifice" (*Life of Christ*, Disc. 19). In his private office for the Lord's Supper is this petition: "Grant that we may present a holy sacrifice holly unto thee."

Bull.—"They (the Fathers) held the Eucharist to be a commemorative sacrifice, and so do we" (*Corruptions of the Church of Rome*, Sec. 3, Works, Vol. 2, p. 251). Elsewhere (Sermon on *Common Prayer*) he refers to the "prayer of oblation of the Christian sacrifice in the Holy Eucharist."

Bramhall.—"We acknowledge an Eucharistic Sacrifice . . . a commemorative Sacrifice, a representative Sacrifice, an impetrative Sacrifice, an applicative Sacrifice" (*Rep. to the Bishop of Chalcedon*, Ch. 9, Sec. 6. Works, Vol. 2, p. 276).

4. Eucharistic Adoration.

Andrewes.—"The king (James I.) laid down that Christ is

really present in the Eucharist and is really to be adored, that is, the reality (*res*) of the Sacrament, but not the Sacrament, the earthly part. . . . We also, like Ambrose 'adore the flesh of Christ in the mysteries,' and yet not it, but Him who is worshipped on the altar" (*Ad Bellarmin*, Works, Vol. 8, p. 266). In his *Answer to Perrone* he quotes Augustine: "*Nemo carmen illam manducat, nisi prius adoraverit*"; upon which he comments: "Which, I trust, no Christian man will ever refuse to do; that is, to adore the flesh of Christ."

Bramhall.—"But for the Person of Christ, God forbid that we should deny Him divine worship at any time, and especially in the use of His Holy Sacrament" (*Ans. to La Milletiere*, Works, Vol. 1, p. 21). "But I can not omit that the Council of Trent is not content to enjoin the adoration of Christ in the Sacrament, which we never deny" (*Ibid.*, p. 45). There are also two other passages to the same tenor.

I have cited every one of the eight divines mentioned by Dr. McKim, and think that I have established support among them for every one of the six points except Reservation. In some cases the context makes the passages more conclusive than they seem to be in isolation.

Dr. McKim offers to *prove* his contention by citation, but obviously, even if he were correct, he could not possibly prove such a sweeping negative in that way. The most he could do would be to cite some passages which, taken by themselves, seem to maintain his position. But such counter passages as I have cited must of course be taken into consideration in interpreting them.

[Citations except in the case of Hall and Jeremy Taylor are from the editions published in the Anglo-Catholic Library.]

Berkeley Divinity School.

PERCY V. NORWOOD.

Middletown, Conn., January 11, 1911.

To the Editor of *The Living Church*:

CONTROVERSY is a deplorable thing, especially in religion, but it is less evil in its consequences than allowing the truth to be obscured through fear of contention. It is with no bitterness of feeling that I dispute Dr. McKim's letter on "The Mediaevalist Party in the Church," and charge him with stating there what history will not confirm, namely, the Caroline divines' disbelief in Sacramental Confession, the Objective Presence of Christ in the consecrated elements, and the Sacrifice of the Holy Eucharist. For a fuller treatment of the matter I would refer him or any of his partisans to the extraordinarily able *Reformation Settlement* by the Rev. Malcolm MacColl, D.D., Canon of Ripon, and published by Longmans, Green & Co.; and I would be glad to hear his judgment of the following criticism of the book by the *Guardian*:

"Canon MacColl attains a remarkable success in proving that the principles which High Churchmen have inherited from the *Caroline divines* fall in with the modern and, in the best sense, liberal theology and with the science of to-day."

Sacramental Confession.—(1) Bishop Overall in the twenty-first article of his visitation in 1619:

"Whether doth your minister, before the several times of the administration of the Lord's Supper, admonish and exhort his parishioners, if they have their consciences troubled and disquieted, to resort unto him or some other learned minister, that he may receive such ghostly counsel and comfort as his conscience may be relieved, and by the minister he may receive the benefit of absolution, to the quiet of his conscience and avoiding of scruple."

(2) Bishop Andrewes in his "Devotions" thanks God "*qui aperiasti mihi portam spei confitenti et roganti ex mysteriorum et clavium potestate*." It is related of him that when Prebendary of St. Paul's it was his custom during Lent to be in the Cathedral daily at certain hours to hear confessions.

(3) Bishop Cosin:

"If he hath committed any mortal sin, then we require confession of it to a priest, who may give him, upon his true contrition and repentance, the benefit of absolution, which takes effect according to his disposition that is absolved" (*Notes on Common Prayer*, First Series, p. 163).

(4) Bishop Jeremy Taylor:

"There are many sad contingencies in the constitution of ecclesiastical affairs, in which every man that needs this help, and would fain make use of it, cannot; but when he can meet with the blessing, it were well it were more frequently used and more readily entertained. But the priest's proper power of absolving, that is, of pardoning (which is in no case communicable to any man who is not consecrated to the ministry), is a giving the penitent a means of eternal pardon, the admitting him to the Sacraments of the Church and the peace and communion of the faithful; because that is the only way really to obtain pardon of God; there being in ordinary no way to heaven but by showing God in the way which he hath commanded us by His Son, that is, in the way of the Church, which is His Body, whereof He is Prince and Head" (Works 7. 452, 484. Eden's edition).

(5) Bishop Bull confessed and received absolution more than once during his last illness (*Last Hours of Eminent Christians*, p. 182).

(6) In the nineteenth canon of the Irish Church, passed when

Ussher was Primate and Bramhall Bishop of Derry, it is ordered that "the minister of every parish shall, the afternoon before the said administration of the Lord's Supper, give warning by the tolling of a bell, or otherwise, to the intent that if any have any scruple of conscience, or desire the special ministry of reconciliation, he may afford it to those that need it. And to this end the people are often to be exhorted to enter into a special examination of the state of their own souls; and finding themselves either extremely dull, or much troubled in mind, they do resort to God's ministers to receive from them as well advice and counsel for the quickening of their dead hearts and the subduing of those corruptions whereunto they have been subject, as the benefit of absolution likewise for the quieting their conscience by the power of the keys, which Christ hath committed to His ministry for that purpose" (Phillimore's *Ecclesiastical Law*, Vol. 1, p. 698).

(7) Bishop Hall:

"It cannot be amiss, out of an abundant caution, to take God's minister along with you, and making him of your spiritual counsel, to unbosom yourself to him freely, for his fatherly advice and concurrence: the neglect whereof, through a kind of either strangeness or misconceit, is certainly not a little disadvantageous to the souls of many good Christians. The Romish laity make either oracles or idols of their ghostly fathers; if we make ciphers of ours, I know not whether we be more injurious to them or ourselves" (The voice of a prophet!) (Works 7, pp. 453-5).

The Objective Presence of Christ in the Eucharist.

(1) Bishop Overall:

"The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper" (English Church Catechism).

(2) Bishop Cosin:

"I cannot see, where there is any real difference betwixt us and the Church of Rome about this Real Presence if we would give over the study of contradiction and understand one another aright" (Notes on the Book of Common Prayer, First Series, pp. 131, 155).

(3) Bishop Bramhall:

"There is no difference between the Churches (England and Rome) if rightly understood" (Vol. II., p. 211; III., p. 165).

"Lastly, the Grecians know no Feast of Corpus Christi, nor carry the Sacrament up and down, nor elevate it to be adored. They adore Christ in the use of the Sacrament; so do we. They do not adore the Sacrament; no more do we" (Vol. II., p. 634).

"Bramhall indisputably believed that the Presence of Christ was objective to the recipient and independent of his faith, and he identifies the doctrine of the Church of England on this subject with that of the Greek Church, of which there is *no question*" (*Reformation Settlement*, pp. 145, 146).

The Sacrifice of the Eucharist.—A short summary of Archbishop Wake's *Exposition* (pp. 69, 70):

"1. Wake objected to a true and proper Sacrifice in the Eucharist.

"2. By a true and proper Sacrifice he meant the true and real destruction of the victim.

"3. He believed in a 'metaphorical' offering in the Eucharist.

"4. By a 'metaphorical' offering he meant a *real presenting* of our Blessed Lord to His Father, to render Him propitious to us.

"This is simply the doctrine of Bramhall and Andrewes, and the *whole school* of Caroline divines" (*Reformation Settlement*, p. 150).

Comment on these quotations is superfluous. It only remains to say that the Caroline divines while glorying in the name "Protestant," used as it then was as a protest against the un-Catholic claims of the Papacy, would be the first to condemn a theology which is contrary to the Catholic teaching and practice of the Church of Christ, and which is universally called in these days "Protestant."

ALBERT C. LARNED.

THE TITLE PAGE OF THE PRAYER BOOK.

To the Editor of The Living Church:

THE Bishop of Pittsburgh in his statesmanlike letter which appeared in THE LIVING CHURCH of January 21st says: "It would be a gratification if the Bishops, clergymen, and laymen throughout the country would express themselves as to the suggestion to print as our true title-page the words authorized by the convention of 1789." Availing myself of this invitation I venture to ask your permission to say in your columns that the proposition so far as it goes is entirely right, but it needs something more for this reason:

The Book of Common Prayer, as used in our communion, does not stand alone. It is one of a family of Prayer Books, or rather a variation of one Prayer Book which is used wherever the English language is spoken. As I said in a letter you were so kind as to print in THE LIVING CHURCH of September 3d: "It is not the exclusive possession or form of worship of our American Church. . . . It is, with such variations as adapt it to our use, the common Prayer Book of all branches of the Anglican communion in all parts of the world. It is the common heritage of the English-speaking race" I said further: "It is essentially at unity with the common

liturgical worship of the whole Church of Christ in whatever language and with whatever variety of use it is offered."

It seems to me that in the amended title-page of the Prayer Book we ought to claim this relationship with the worship of the Church Universal, and specially with that of our sister churches of the Anglican communion who use the Book of Common Prayer; and also to admit that there are variations, which do not destroy its unity, while adapting it to our needs and circumstances. I beg leave therefore to propose for the consideration which the Bishop of Pittsburgh desires, the following:

THE BOOK OF COMMON PRAYER
And Administration of the Sacraments
And other Rites and Ceremonies
Of the [Holy Catholic] Church,
According to
The Use in the English Tongue,
In the United States of America.

I have placed the words "Holy Catholic" in brackets, because they might be inserted or left out, without changing the meaning. In the letter to which reference has been made, which was published not only in THE LIVING CHURCH, but in two other leading Church papers, I suggested the insertion of the words in that place, and I feel justified in thinking that my suggestion had some influence on the form adopted by the Round Table conference. I still think it would be wise to put those words there; but whether there or not, the meaning would be the same. The sacraments, rites, and ceremonies of "The Church" are those of the Holy Catholic Church, because there is no other.

This proposed title-page, I think, expresses the fact in the simplest manner. Using that book we are in spiritual communion with the whole Church—we "continue steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers" (Acts 2: 47). Declaring that it is "According to the use in the English tongue," we pass no judgment on other Liturgies in other tongues, but we claim a joint heritage with all other churches throughout the world who use the English tongue in that which is our common possession. At the same time we admit that there are necessary variations to suit our special circumstances, by adding, "According to the use in the English tongue in the United States of America."

This title-page would have the further advantage that it could be so easily applied to translation for our foreign missions, "According to the use in the Spanish, or Chinese, or Japanese tongue, as the case might be."

JOHN H. EGAR.

THE PRAYER BOOK AND ITS USE BY OTHER CHRISTIAN BODIES.

To the Editor of The Living Church:

IN relation to the letter in your issue of January 21st from Bishop Whitehead, suggesting that our Church should appear anonymously in order to "avoid all trouble at home and in our missions abroad," may I be allowed to ask one or two questions?

Has the Church any right to "throw the Book [of Common Prayer] out for all men to use for whatever devotional purpose"? Are there not parts of it (i.e., the Declaration of Absolution, Blessings, and the Holy Communion office—to say nothing of the Ordinal) which our Church in union with the other Catholic churches distinctly forbids for "all men" to use, when she restrains her lay readers from using them?

To me, when I hear that the Methodists, for instance, use substantially the same office as ourselves for the Lord's Supper, it causes a sort of shudder. Has any branch of the Catholic Church ever held that the mystery of the Real Presence could take place except where the officiant was a priest in Apostolic Succession? If not, can it be appropriate to use a service which takes that Presence for granted when our Lord is in reality not (sacramentally) present?

If others should come to use the Book of Common Prayer freely, how would a communicant of the Church positively know when entering a place of worship in a strange city whether he or she was in a "Protestant Episcopal" church or not; whether or not he might receive the sacrament that might be at that time administered?

May God grant us at the time of the next General Convention the American Catholic name, not only on the title-page, but wherever consistency requires its use! The use of the words "Protestant Episcopal" in the service for the consecration of a Bishop seems to me even worse than their use on the title-page. It would only be a few steps more to have them in the Baptismal office and have the priest "receive this child into the congregation of the Protestant Episcopal Church."

M. MCE. EHRHARDT.

THE MESSAGE OF THE BOARD OF MISSIONS.

To the Editor of The Living Church:

IT has been suggested that some of your readers, who may have been prevented from attending the service at which the Message of the Board of Missions was read, may desire to have copies for their own information. The Message will be sent to any address on receipt of a postal card request.

JOHN W. WOOD.

281 Fourth Avenue, New York.

Literary

RELIGIOUS.

Absente Reo. By the author of *Pro Christo et Ecclesia*. Macmillan & Co. 1910. Price \$1.60 net.

This book is the record of a one-sided correspondence. The side which is suppressed is the side of the "defendant," who is thus "absent," and whose words are only quoted here and there in the letters of his critic. Yet the quotations and criticism together are sufficient to give us a much clearer notion of him, a parish priest in a rural community in England, than we can form of the writer whose letters are the substance of the book. He is intended to be typical of a faithful, Catholic-minded English priest.

The letters he is supposed to receive are really the "wounds of a friend," and in most cases the criticism is just and appropriate. For it is directed against very subtle faults, faults of which we are all more or less conscious; against the hidden uncharitableness which does not try to understand an opposing point of view, against the Pharisaism which so easily lurks behind a careful observance of religious duties, and especially against the tendency to find some substitute for that difficult and indispensable heart of all religion, the soul's personal search for God and speech with God. The best part of the book is that which deals with prayer; indeed the author of *Pro Christo et Ecclesia* is always at his best when he pleads for personal religion; and the experience of a prayerful soul is evident in his clear distinctions between the true and the false mysticisms of our day.

It is, doubtless, a "defect of his quality" that when he comes to questions of the form of religion his words are less satisfactory. Yet here, also, however much we may deprecate what he says about the Church and the ministry, we cannot but admire the spirit of Christian brotherhood in which he says it. He is amongst that inconsistent band of earnest believers who in practice are thoroughly loyal to Church and Creed, to sacraments and priesthood, but who are ready to throw away the things which have protected and conserved these sacred inheritances even to our own day. Here, as so often, we come to that central and uncompromising claim of Christianity; the claim to the possession of absolute truth. There is nothing relative about the Incarnation; and Church, ministry, sacraments, which are all so closely bound up with God made Man, cannot but partake in far larger measure than men like to admit, of the same absolute character.

The book as a whole should appeal to all the clergy. It offers us many a test by which to try our ministry and our own selves.
H. O.

The Childhood of Jesus Christ According to the Canonical Gospels; With an Historical Essay on the Brethren of the Lord. By A. Durand, S.J. An authorized translation from the French, edited by Rev. Joseph Bruneau, S.S., D.D. Philadelphia: J. J. McVey. Price \$1.50 net, postpaid.

This translation of Father Durand's examination of the Gospel narratives of the Infancy is a distinct addition to the literature on the Virgin Birth of our Lord. The plan of the book gives us first a translation from Spencer's *Four Gospels, New Translation*, of the first two chapters of St. Matthew and of St. Luke's and the Lucan Genealogy. To this is appended, in footnotes, a series of good comments on points concerning the text, and the Old Testament quotation. The general lines of attack and defense are stated, followed by an examination of patristic evidence for, and modern opposition to, the dogma of our Lord's Virgin-birth. This leads to a detailed criticism of the text of the Gospel and the comparison between them and the rest of the New Testament. Finally we have an examination of the trustworthiness and historical value of the passages concerned. The added article on the Brethren of the Lord is well done, taking the position that they were cousins, which one would object to, in favor of the older view of half brothers. One author is led to this partly by advocating the virginity of St. Joseph, as well as of the Blessed Virgin.

The book is well written, and shows a strong grasp on the subject, and a wide reading. The arguments of the opponents to the Catholic teaching are fairly stated and, as a rule, well met with counter-arguments rather than rhetoric. The conclusion is that the Gospel narratives are historical and trustworthy, in spite of certain difficulties which every one must admit. One notes, among a number of good things, the treatment of the genealogies.

The work of the translator is not so well done. We find occasional infelicities of expression, evidently due to a literal translation of the French, e.g., "a trick of opera-comic" (p. 70); and the use of unfamiliar words, and now and then a misuse of technical terms. The proof-reading was singularly careless. Mis-spellings, references to Latin MSS. of the Gospels by capital letters, Y. Z., instead of small; a lack of uniformity in the use of small capitals and italics

in the references, and a constant bland indifference to accent and breathings in the Greek quotations, detract not a little from the charm of reading what otherwise would be an enjoyable, as well as a helpful, vindication of the truth of the Gospel against modern unbelief; for which all those who love our Lord Jesus Christ owe Father Durand a debt of gratitude.
C. S. LEWIS.

The Hope of Catholic Judaism. An Essay Towards Orientation. By J. H. A. Hart, St. John's College, Cambridge. Oxford: Parker & Co.

This is the curious title of a rather remarkable little book, the first to be published of a series of Studies in the History and Doctrine of Judaism and Christianity. The purpose of the series as explained by the editor, the Rev. A. Lukyn Williams, is "to bring before both Christian and Jewish readers the relation that Christianity holds to Judaism. For not a few Christians fail to take into account the close connection that exists between the two religions, and many Jews woefully misinterpret Christianity."

By the "Catholic Hope" the author means that hope in God, and that hope of a deliverance wrought by God through man, which was common, as he maintains, alike to St. Paul and to Judaism in all its forms, Pharisaic, Apocalyptic, Alexandrian. He emphasizes the fact that it is primarily a confidence in God, and "always the expectation of the sovereignty or reign of God, which can only be set up by a prophet, and which necessarily brings public and private peace." He insists that the evidence of the Christian documents must have a place in determining the content of this hope, and that no investigation is complete which ignores any of the four great sources. Messiah, as a definite title, is not older than the first century B. C., and "its use is evidence of some attempt to piece together the promises of God relative to different deliverers who had been sent to meet various deeds at widely distant times." The ideals of the Zealots must be distinguished from those of the great mass of believing Jews. Nor did the apocalyptic writers entertain as materialistic views as is frequently supposed, for they represent in symbol the same hope for moral and spiritual deliverance as that entertained by the prophets. The author clearly has little respect for the extravagant opinions of Schweitzer, *et al.* It is interesting to find that the Fourth Gospel, "the work of the disciples, not the Apostle, John," seems to him a far truer picture of the Jewish attitude toward Jesus than the Synoptics with their "unbalanced emphasis on the Galilean Ministry, and also upon what Jesus said without reference to the questions and replies of His interlocutors." In more than one passage current critical opinion is sharply challenged with a certainty based on a knowledge and long study of Jewish writings, customs, and modes of speech. We are told that the Christology of Philo was as "lofty as that of St. Paul or of the Athanasian Creed." Jesus was the Messiah because He actually filled the ancient and catholic hope of Judaism.

The book is worth reading and consideration.

C. C. E.

IN HIS PRIVATELY printed *Vigil*, Dr. Abraham Yohannan, of the Oriental Department of Columbia University and the clergy staff of St. Bartholomew's, New York, has collected forty-six brief meditations originally delivered either in the university chapel or before his Oriental congregation. While one may perhaps regret that he has not drawn more deeply on the Eastern lore in which he is so deeply versed—as he might well have done, for example, in his address on the Magi, who, according to an ancient tradition, were led to journey to Bethlehem in direct consequence of a prophecy of Zoroaster himself—yet such a series of brief discourses is, after all, scarcely the place for recondite learning, and the author has doubtless chosen the wiser way in giving rather material for real spiritual reflection. Special mention may be made of his meditation on St. John, as illustrating the character most dear to our Lord—"one itself full of loving devotion; free from pretentious display, unobtrusive, unselfish, and calm; fearless of consequences in the reality and fervor of its attachment—a soul occupied through life with the thought and service of its Lord." One of the most beautiful passages in the little book is to be found in the address on St. Mary's anointing of the Saviour, though perhaps the most helpful message of all is in the meditation on Deut. 33: 25. "A summary of one's character may be made from the history of an ordinary day—of its tempers, its habits, and its deeds between his waking and his sleeping moments. With a little help of his divining thought one may see in the day the germs of a lifetime. Since Heaven provides for us day by day, it makes each day a little life. Each day is a pilgrimage and, without reference to the past or future, a cycle in itself complete." [*The Vigil*. By the Rev. Abraham Yohannan, Ph.D., Columbia University. Published by the author.] L. H. G.

A "MEMORIAL EDITION" of the works of the Rev. N. Dimock, M.A. includes *Ritual, Its Use and Abuse*, *The Christian Doctrine of Sacerdotium*, *The Sacerdotium of Christ*, and *The History of the Book of Common Prayer*, and appears to be a tribute on the part of admiring friends to a pious and amiable man. The works are such as might edify a small circle of personal friends, but not Church people at large. [Longmans, Green & Co.]

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

RECENT correspondents have raised the question of the use of the International Series of Lessons in our Sunday schools, assuming that this would be the solution of the small size of some schools, and that these lessons are suitable for Church schools.

The fallacy of the first point is shown by the fact that these writers themselves recognize that it is personal work, steady, persistent, faithful personal work, that ensures success. The lack of any disciplinary rule such as would oblige parents to send their children to the Church for instruction in righteousness puts the Sunday schools on a similar basis to that held by private secular schools. The rubric at the end of the Catechism which requires parents to send their children and others to the church for instruction is not recognized as of binding force by the mass of our Church people. There is no disciplinary penalty for its neglect. Therefore there is no way to oblige children to come for instruction. They must be won. The Sunday school authorities must go after children, those of Church parentage quite as well as those who are not. This involves personal work. It means that the authorities must win children, not so much by the attractiveness and interest that the school affords but by real value of the instruction, and by making parents and children recognize that the Sunday school is worth while.

TWO SUGGESTIONS, apart from the organization of the school and the course of lessons, come to the mind at once. First of all there must be what in other fields is called advertising. The school, its methods, its aims, its requirements must be made known in the community. This may be done, as has been done successfully in some places, by a house-to-house canvass and the circulation of a well compiled announcement of the school. It can be done by the coöperation of the children already in the school: forming them into bands of missionaries, who shall keep watch of new families in their own districts and both report the names and addresses to the superintendent and seek to bring the children to the school. They can go as missionaries of this sort to children who belong to no school and with proper guidance to children not under Church instruction.

THE SECOND suggestion is equally familiar, yet often equally ignored. The delinquent children must be followed up. Public schools, with all the force of the state behind them, need truant officers. Sunday schools, with virtually no real obligation behind them, need their equivalent even more. The "follow-up" method must be used. How this shall be done depends partly on the locality, partly on the size of the school. Some men find the post-cards put forth by various publishing houses useful. The danger in them is that they lack the personal touch, and that if there be a series some children may—it is quite possible—stay home so as to get the full set. Nothing will take the place of personal work. The school must, either by the teacher or by the appointed visitor, follow up the absent and irregular children and by the winning power of love that seeks and finds bring them back to their place.

Personal work, judicious following up, and an honest seeking after the missing and untaught or half-taught children—these are the prime necessities for success. So far is this true that even inadequate organization—if it can co-exist with such methods—and ill regulated courses of study will not hinder real growth.

THE SECOND point that your correspondents raise, and we fear miss the grave error in, is that the International Series of Lessons are suitable for Church schools. This involves a matter which was well stated by the present rector of the Church of the Epiphany in Chicago, at an Institute meeting: "We must insist that every child must come on the Church's basis, and be taught Church loyalty, to go to church every Sunday, and to have its place at the Eucharist."

Church Sunday schools must be frankly and definitely Church schools. The Catholic faith, and Christian living based on that faith, must be the center and heart of the course of

study and the school's life. We are not trying to build up a big school for the sake of numbers. We are using the Sunday school as a means of teaching the child the things which a Christian ought to know and believe to his soul's health, so as to lead a godly and a Christian life. For Church schools to be non-denominational is even more fatal than for Church pulpits to be non-denominational. If by this word one means Catholic in the truest sense, teaching the Faith and Life of the holy Catholic Church, then of course they should be just this. But the word does not mean this but, on the contrary, that strange residuum which to so many minds is the essence of Christianity.

It is here that any series of Lessons not definitely constructed from the Church's standpoint are entirely inadequate.

A FURTHER inadequacy arises from the fact that the Church can never be content with any series of Sunday school lessons that is merely Biblical. And it is here that Church schools find the real secret of the inefficiency of the International Series, and all others that are based on the Bible and the Bible only. The Scriptures must be used, of course, in Sunday school, but simply as one of the elements by which we can learn the revelation of God and of the Church, and our duty to Him as members of that Church. They are a part of the *credenda* but not the whole. The emphasis on the educational value of the Scriptures in Sunday schools many Churchmen feel is too strong even in the distinctly Church outlines of study which have seen the light in the past decade. A well-known priest said not long ago that it was this which to his mind explained the unreadiness of many Catholic priests to accept the modern schemes. The application of the evolutionary principles in them by which children are led forward through the stages that the science of religion claims for the race's development, to many men is a serious mistake.

And there is something to be said on their side. To whatever degree it may be true that the child physically reproduces the stages of physical evolution and perhaps even the stages of religious progress which seem to have marked the race, the baptized child begins his Christian life as a member of Christ's Church, through which he has been united to Christ. This fundamental fact cannot be ignored in his training. It has a profound significance and must be reckoned with. It involves the teaching to him of certain facts. We can call them doctrines or dogmas if we will, but they are really great spiritual verities, on which his whole after life from the moment of his baptism depends. There then took place, as Newbolt suggests in his book on the Church Catechism, a change; the spiritual significance we cannot measure.

This spiritual change, the new birth into the family of the redeemed, with all its implications must lie at the basis of all our Sunday school work. Without it we are impotent to attain real success. With it though numbers may not increase as fast as we would have them, we are building the children under our care into fit and properly trained children of the kingdom.

HARD PERSONAL work, absolute faithfulness to the Church and her system, intense loyalty to her, these are the criteria of success, and not the use of any series of lessons, however successful elsewhere and under other conditions.

WHENEVER Christianity has been most convinced she has been most victorious, and whenever she has been most apologetic she has been most futile, says the Rev. C. L. Goodell in the *Expositor*. Those who doubt everything which the Church has held for nineteen centuries give themselves amusing airs of superiority, and the people who hold the heart of the Christian creed are liable to be regarded with intellectual pity. There is one thing worse than the arrogance of ignorance, and that is the arrogance of learning. The learned man ought to know better. As a matter of fact, there is no more ability in denying than in affirming, nor any greater ability in doubting than in believing. If there is a bigotry of orthodoxy, there is also a bigotry of heterodoxy, and the last appears to be the more insolent. Why should so many prefer the evidence of non-religious persons on faith, to those who are its chief witnesses? It does not follow that because Darwin knew about worms that he was an authority on the soul; or because Mr. Huxley was a most lucid teacher of natural science, that he had any right to say the last word on miracles. Even in religion one must be scientific and depend, not upon amateurs, but upon experts. "In the high affairs of faith are we not more likely to arrive at the truth by listening to the saints than by listening to persons whose admirable studies have been among the lower animals?"

HIS CARE.

BY MAI STEVENS.

WE had come from a brightly lighted room, my little one and I, and were passing through another, somber from the evening shades. The child drew nearer to me; his tiny hand, resting within my own, clasped mine more closely. And then: "God will take care of us," he softly said.

It is many a year since the sweet voice which uttered those words has been hushed on earth, but often, amid "the changes and chances of this mortal life," I have seemed to hear it again as I heard it in that dear long ago, and "God will take care of us" has helped, has strengthened me.

"God will take care of us!" He has taken care of us. He does take care of us, every hour, every moment, in joy or in sorrow. When our way lies along the blossom-strewn path of happiness He is beside us "caring for us," that the sunlight may not be too dazzling for our spiritual vision and make our steps to stray. And when it leads up the stern, rocky steepes of trial He never forsakes us; He takes care of us. When clouds of anxiety darken around us, and we scarce know where to turn, He is with us to guide us.

Have riches flown, and we have had to part with some dear home full of fond and hallowed associations? Extended on a bed of illness have we learned how intense and wearisome physical suffering can be? Or have we stood, with bleeding hearts, by the still form of some beloved friend who never again in this world will respond to our loving greeting? Through any, through every, trial—in whatever form it has come—has not God taken care of us?

Ah, cannot we believe that, even as He has taken care of us in the past, so will He take care of us all through the rest of our pilgrimage? And, remembering this, shall we not, "Trust His love for all to come," knowing that "God will take care of us"!

CLOUDS.

BY MARY RICHARDS BERRY.

CLLOUDS may be spoken of by scientists as cirrus, stratus, nimbus, or cumulus, but such names mean little to us, who are unscientific cloud-lovers, as we study them. We would call them by other names.

Who has not lifted his imagination to the clouds at some period of his life? Perhaps it was long ago when, as a child, we knelt at the nursery window and made up stories as, nose flattened to the glass, we watched the panorama against the sky.

There was a lion which soon changed to a camel, then melted into an Indian on his pony. There an army of soldiers marched up over the hills in the distance only to be quickly routed by an Armada in full sail. Perhaps there passed Santa Claus with a sleighful of toys while his reindeer pranced over the housetop and vanished from our sight. And so it might go on indefinitely had not the darkness hid from our sight the fairies, giants, and all the other wonderful cloud-land dwellers.

But when childish things are put away the pictures do not disappear, they only become more mature. There we see castles and Cathedrals we have visited, or ruins which we have wandered through.

"Look!" we cry, as the rainbow's colors are spilled over the clouds at sunset, "there is a Turner picture for you which far surpasses any in the National Gallery!" The Alps or the Rockies pile up in the West and carry us back to happy holidays as we watch the cloud fantasies.

We watch our ambitions and projects take shape in the clouds, and we are convinced by the sight that they will materialize. We see our line of railroad stretch from East to West, the line which we are putting forth every effort to promote.

We see new prospects open up for our business enterprises; we see our tiny shops grow into huge factories, or ourselves as presidents of great companies (in Cloudland), instead of insignificant assistants in an unimportant department (on earth).

Yes, and what does the young lover call clouds? Not clouds, surely! For to his eyes the little fleecy clouds are but his loved one's tresses wind blown, which sometimes he has felt brush against his face. Or the tinted clouds are as she appears arrayed in gowns all fluffy pink, or gray.

Then, have not some of us seen a little cloud baby in a baby cloud: a little baby who once nestled in our arms, whose curly head was so like those feathery clouds up there, but who

only nestled in our arms for such a little while before he slipped away to that Dwelling Place above the clouds almost as quickly as those clouds melt into another picture?

Or have we not seen the mother's arms held out to us: those arms ever ready to comfort us as we pour out our confessions within their protecting embrace? Ah, we would draw the dear gray head within our embrace now; and involuntarily we stretch up our arms to do so, but the gray head is only a cold, gray cloud! How cold and gray, aye, black, those clouds can often be! The sun is setting and a great bank of black clouds rises to envelope it and presently hides it from our sight.

Few of us have not seen such clouds in our life's sky! Then we feel that it is indeed the sunset of our happiness and we shudder at the appalling blackness confronting us.

How can we bear it? It is too overpowering to rise above. It is too impenetrable for us to see the light behind. We grow bewildered; we know not where to turn for shelter. Will the storm break upon us and crush us, the storm of trouble and grief?

The sun has almost set when suddenly, as we look, there comes a rift in the blackness and we see—not the silver lining, but a blaze of burnished gold; almost as if we had caught a glimpse of the streets of the New Jerusalem beyond. It fairly dazzles our eyes, but soon we grow accustomed to it as we watch it spread out until every edge is tinged with the glorious light. Then we begin to gather hope, and courage, and faith once more, for we realize, in spite of the darkest clouds which may rise above our horizons, that back of them there still is Light, and that while

"God's in His heaven—
All's right with the world."

A "DEAF AND DUMB" SERVICE.

BY MARIE J. BOIS.

READER, were you ever dissatisfied with your lot? Have you ever been heard grumbling because things did not go just as you wanted them to? If so—and who feels absolutely guiltless on such a point?—come with me to church, where a "deaf and dumb" service is to be held, and there, together, let us learn a lesson.

"The Lord is in His holy temple, let all the earth keep silence before Him." Ah! this congregation does "keep silence before Him," at least as far as our ears are concerned! In the solemn stillness of the sanctuary the service begins, and at once an intense sadness weighs on your heart and fills your eyes with tears. Men, women, and children (so many children!) make up the congregation. What a wall between them and you! You almost feel as if they belonged to another world! As the service proceeds what are your thoughts? As you watch the earnest face of the preacher, his sober, eloquent gestures, do you not feel thankful that these people have been reached, that a way has been found that they too may know the wondrous hope of our salvation? If, perchance, the sermon seems long to you who cannot understand it, do you not rejoice for your silent brethren to whom a message of strength and consolation is being delivered?

But another feeling mingles with these: a deep sense of your own unworthiness of all the mercies that have been poured upon you. Who are you, what have you done, that you should enjoy the blessed privilege of your five senses as well as the priceless gifts of health and reason? Why *you* more than they? They are deprived of what you have, until now, considered as your due. How have you used these gifts? Shall not He, the Judge of all mankind, call you to account for these free and bounteous gifts of His to you, and how will you use them, henceforth?

BUT THE crowning revelation vouchsafed to us concerning the nature and character of God is contained in the words: "God is love." We know what love is because we are capable of loving. It is no vague general benevolence. Still less is it a hunger for something which will supply a felt want. It is a strong and calm outgoing of the being toward personal objects. Its main exhibition lies in self-sacrifice for the sake of the beloved. It cannot, indeed, be contented until it receive love in answer to love; yet it does not love for the sake of the reward which it expects. . . . Whatever God does, love does, and He does it because He loves. Whatever perfect love would design, God designs and will perform; for love and God are but two names to express the same meaning.—*Rev. Arthur James Mason.*

Church Kalendar



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

CALENDAR OF COMING EVENTS.

Mar 7—Special Conv. of the diocese of Kansas City to elect a Bishop.
 Apr. 3—Massachusetts Diocesan Convention.
 " 18—Conv. Miss. Dist. of Spokane.
 " 26—Conv. Miss. Dist. of Arizona.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

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

ALASKA:

Rev. C. E. BETTICHER, JR.

BRAZIL:

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

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

Rev. PAUL MASLIN of Wuhu.

DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:

Rev. C. H. EVANS of Mayebashi.

Personal Mention

THE address of the Rev. E. C. ALCORN has been changed from Ridge avenue and Hurlingham street, Philadelphia, to 2267 North Eighteenth street, Philadelphia.

THE Rev. R. W. BAGNALL will soon assume charge of St. Matthew's Church (colored), Detroit, Mich.

THE Rev. JAMES A. BAYNTON has been obliged to relinquish charge of St. Paul's Memorial Church, St. Joseph, Mich., owing to continued ill health, and will leave for the Pacific coast early in February with his wife and son, where it is hoped rest and change of climate will restore his health and vigor. His present address will be Fruitdale street, San Jose, Calif, care Mr. M. Hemphill.

THE address of the Rt. Rev. Dr. CHARLES M. BECKWITH, Bishop of Alabama, is now, and has been for three months, Montgomery, Ala., and not Anniston.

UNTIL September 1st the address of the Rev. HENRY BEDINGER will be care Brown, Shipley & Co., London, England.

THE Rev. FRANK E. BISSELL of Tyrone, N. Y., has connected himself with St. Mark's parish, Washington, D. C.

THE Very Rev. W. T. CAPERS has declined the call recently extended to him to become rector of Trinity Church, Chicago.

THE Rev. JOHN GEORGE CARL, who has been in charge of St. Philip's chapel, Annapolis, Md., since 1908, has accepted the position of assistant in St. John's parish, Georgetown, D. C. He will begin his new work on Ash Wednesday.

THE Rev. WILLIAM COCHRAN, rector of St. Mark's Church, Danville, Ill., is temporarily assisting the Rev. Dr. H. H. Gifford of Grace Church, Elizabeth, N. J.

THE Rev. WILLIAM J. CORDICK having resigned the rectorship of Trinity Church, Pueblo, Colo., the Rev. FRANCIS A. D. LAUNT, D.D., D.C.L., of the diocese of Pennsylvania, will take temporary charge of the parish.

THE Rev. RICHARD COX, who has been rector of Trinity Church, Oberlin, and missionary of the four northwest counties of Kansas for the past year, has resigned and intends taking a complete rest in the Isle of Pines, having received a year's leave of absence from the district. His address after February 14th will be "Columbia Post Office, Isle of Pines, West Indies."

THE Rev. JOHN H. DICKINSON, after nine years' service at the Church of the Holy Comforter, Richmond, Va., has accepted at call to St. Stephen's Church, Goldsboro, N. C., and has entered upon his new duties.

THE Rev. W. J. DIXON, rector of Grace Church, (South) Boston, Mass., has decided to take up missionary work in Tucson, Ariz., and will leave for that city about the middle of February.

THE Rev. JOHN W. GAMMACK, rector of St. Paul's Church, Glen Cove, L. I., and Mrs. Gammack will spend the summer in England, sailing on May 6th.

THE address of the Rev. JOHN MILLS GILBERT, rector of St. Paul's Church, Harrisburg, Pa., is changed to St. Paul's Rectory, 2303 North Second Street.

THE Rev. ARTHUR GOODGER has received and accepted a call to become rector of St. Paul's Church, Alton, Ill., and has entered upon his duties. His address is St. Paul's rectory, corner Third and Market streets, Alton.

THE Rev. OWEN F. JONES did not accept a call to the rectorship of Christ Church, Crookston, Minn., as was announced in this column on November 7th, but consented to take charge temporarily and is serving at present as *locum tenens*.

THE vacancy in the rectorship of Holy Trinity Church, Minneapolis, Minn., by the removal of the Rev. Stuart B. Purves to the Cathedral at Cincinnati has been filled by the acceptance of his election by the Rev. STANLEY KILBOURNE, at present chaplain at the Minnesota State University.

THE Rev. WILLIAM A. MASKER, JR., has resigned as Dean of Christ Cathedral, Salina, Kan., and has accepted a temporary appointment to assist Dean Davis at Christ Cathedral, St. Louis, Mo.

THE Rev. L. P. McDONALD, D.D., has accepted charge for three months, beginning February 1st, of St. John's Church, Youngstown, Ohio, and should be addressed accordingly. The family address remains 1633 Jackson Blvd., Chicago.

THE Rev. GEORGE H. MUELLER, rector of Christ Church, Albert Lea, Minn., has been made president of the Standing Committee of the diocese of Minnesota.

THE Rev. W. W. RAYMOND changed his address February 1st from the Dickinson House, Corning, N. Y., to The Bennett, Binghamton, N. Y., where he will be *locum tenens* in Christ Church for the Rev. FRANCIS YARNALL, who becomes rector February 26th.

THE Rev. CHARLES E. RICE has accepted work in connection with Trinity Church, Seattle, Wash., and after this week his address will be Eighth and James streets, Seattle.

THE Rev. ALEXANDER W. SEARREASE sails from New York February 4th by the *Arabic* for Europe and the Orient. Letters addressed in care of Baker, Ayling & Co., Land Title Bldg., Philadelphia, will be forwarded.

THE Rev. A. F. SCHULTZBERG has been elected rector of Calvary Church, Saginaw, Mich., and assumed charge of his new work Sunday, January 22d.

ORDINATIONS.

DEACONS.

VIRGINIA.—On Wednesday, January 25th, in St. Paul's Church, Richmond, by the Bishop of the diocese, HUGH W. SUBLETT. The candidate was presented by the Rev. Morris S. Eagle and the sermon was preached by the Rev. R. A. Goodwin. The Rev. Mr. Sublett was formerly a minister of the denomination called the Disciples, and had held pastorates in Richmond and Manchester. He became a postulant for holy orders in May, 1910, and was assigned work as lay reader at St. John's, West Point, with contiguous missions, which he has served most acceptably, and to which he will return to continue his work.

PRIESTS.

KENTUCKY.—On Thursday morning, January 26th, in St. Paul's Church, Louisville, by the Bishop of the diocese, the Rev. EDWARD G. McALLISTER. The rector, the Rev. David Cady Wright, presented the candidate and the sermon was preached by the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville. Mr. McAllister has been assisting Mr. Wright in his former parish at Grace Church, Paducah, and has also had charge of the mission of the Good Shepherd there, which latter work he will continue. He is well known throughout the Church as one of the former travelling secretaries of the B. S. A., and is the first alumnus of St. John's School for Postulants at Uniontown to enter the priesthood.

WASHINGTON.—On January 25th, the feast of the Conversion of St. Paul, in St. Alban's Church, Washington, by the Bishop of the diocese, the Rev. T. HUBERT JONES. The sermon was preached by the Rev. Dr. G. H. McGrew. Mr. Jones, who is rector of William and Mary parish, Charles county, Md., has done excellent work in southern Maryland, having secured sufficient funds to restore the old Colonial Church at Wayside, and also to put the old cemetery into good condition.

DIED.

EDSON.—At his residence in New York City, on Thursday, January 26, 1911, JARVIS BONESTEEL EDSON, son of the late Marmont B. Edson.

EVANS.—Suddenly, on January 20, 1911, FRANKLIN CRIDLAND EVANS, aged 32 years, director of Incarnation Junior Chapter No. 30 of the Brotherhood of St. Andrew, Philadelphia.

"Until the daybreak and the shadows flee away."

LEWIS.—At St. Peter's rectory, Peekskill, N. Y., MARY C., wife of Rev. William Fisher Lewis, died on the feast of the Conversion of St. Paul. Interment at St. John's, Waverly, Baltimore, Md.

McGUINNESS.—Entered into life eternal at his home in New York, on January 21, 1911, JOHN McGUINNESS, father of the Rev. J. H. McGuinness, D.D., in the 77th year of his age. Interment at Ridgewood, N. J.

RESOLUTIONS.

VOTED AT A SPECIAL MEETING OF ALL SAINTS' MISSION VESTRY.

SPRINGFIELD, MASS., January 22, 1911.

We, the vestry of All Saints' Church, desire to record our gratitude to God for the many blessings which we have received at the hands of our late Bishop, the Rt. Rev. Dr. ALEXANDER HAMILTON VINTON, and our great sorrow at his death, which has taken from us our best friend.

From the first he showed strong interest in our mission. It was his suggestion that we take the name, and build after the design, of the All Saints' Church in the English Springfield, of which William Pynchon, the founder of our American Springfield, was warden. Out of his own personal funds he presented us with the munificent gift of the property on which our church stands. He preached for us many times and constantly showed his affection for us. And we know how his care and affection, ceaselessly expended throughout the diocese, wore out his tired body and took him from us when it seemed that his work was only well begun.

Our dear Bishop greatly desired that we enlarge All Saints' as soon as possible by building our permanent sacristy and chancel. We have therefore voted to create the Alexander Hamilton Vinton Memorial Fund and to expend it when it is of sufficient size for the erection of sacristy, chancel, and altar in memory of him.

We have resolved to extend our sympathy to the bereaved members of his family, and to send to them and to different newspapers these minutes, which we have spread upon our records.

Signed:

CHARLES E. HILL (*Minister in Charge*),
 WILLIAM T. RAYNER (*Warden*),
 STEDMAN W. CRAIG (*Clerk*),
 SAMUEL PATTERSON (*Treasurer*),
 RICHARD H. STACY,
 CHARLES W. JAMES, JR.,
 EDWARD B. BARNEY,
 BENJAMIN A. FRANKLIN,
Vestry of All Saints.

RETREATS.

QUIET DAY FOR PRIESTS.

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

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

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, 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.

UNLEAVENED BREAD.

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

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

WANTED.

POSITIONS OFFERED.

WANTED, an experienced organist and choir-master for boy choir. Cathedral service used. In city of about fifty thousand, in New York state. Fine opportunities for teaching. Address H. R., care LIVING CHURCH, Milwaukee, Wis.

PARISHES looking for **CLERGYMEN** or for experienced **ORGANISTS** and **CHOIRMASTERS** can find what they want by writing the **CLERICAL REGISTRY**, or **CHOIR EXCHANGE**, 136 Fifth Avenue, New York.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER, thoroughly competent and experienced man, desires change. Fine player, expert trainer of boys and mixed chorus. Churchman. Good organ and salary essential. Address "BACH," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, chorus choir of forty voices, singing cantata monthly, wants position where whole time can be given to choir work. Address CHORAGUS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires appointment in States or Canada. Pupil of Widor, Paris; Conductor, Prize Choir. Mr. SHEARER, A.R.C.M., A.R.C.O., Cathcart Parish Church, Glasgow, Scotland.

ORGANIST-CHOIRMASTER desires position. Good references. Boy or mixed choir. Good organ and teaching field essential. "CANTORIS," LIVING CHURCH, Milwaukee.

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

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

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

PARISH AND CHURCH.

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

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

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

ORDERS WANTED, by invalided Church worker, for Fair Linens and other linen. Ecclesiastical Embroidery. Address EMBROIDERY, care LIVING CHURCH, Milwaukee.

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

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

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

CHURCH or **Sunday School Banners** painted in water colors. Miss BALCOM, 868 Island Avenue, Milwaukee.

MISCELLANEOUS.

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

FOR SALE, BOOKS.

BOOKS from clergyman's library. Enclose stamp for list, including *Historians' History of World*, 25 volumes, for \$25. Box 362, Shelton, Conn.

TRAVEL.

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

EUROPEAN TOURS.—Rev. ANDREW GRAHAM, Christ Church, Rochester, N. Y., has parties sailing for Mediterranean, April 29; Rotterdam, June 20; Glasgow, June 24. Mrs. Graham accompanies as chaperone for women and girls. Both Mr. and Mrs. Graham are with Tours One and Two, throughout. Special rates for clergy in Tours One and Two; no more vacancies in Tour Three for clergy. Our parties are limited, select, and private. Send for booklet.

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MAGAZINES.

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

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NOTICES.

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THE PENSION AND RELIEF OF CLERGY WIDOWS, AND ORPHANS.

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

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

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

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

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Twelfth and Walnut Streets,
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THE AMERICAN CHURCH UNION.

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

INFORMATION AND PURCHASING BUREAU.

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

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

PRAYER BOOKS AND HYMNALS.

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

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
 - No. 10300—Hymnal to match, \$25.00 per hundred.
 - No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
 - No. 10301—Hymnal to match, \$26.00 per hundred.
 - No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
 - No. 10302—Hymnal to match, \$30.00 per hundred.
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- Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE HISTORIANS AND THE ENGLISH REFORMATION.

The *Guardian* (London) of January 13th contains the following notice of Mr. Littell's truly great book:

"The Rev. John Stockton Littell has undertaken and carried through with no little thoroughness a work which was much needed in *The Historians and the English Reformation* (Milwaukee: The Young Churchman Co; London: Mowbray, 10s. net). The English Reforma-

tion has been variously dealt with by English historians; but with the growth of historical knowledge, due to the investigations of scholars and a continual discovery of fresh material, the conclusions of not a few historians of high rank have been seriously impugned. Practically it is these developments that Mr. Littell has set himself to trace. He analyzes the influence of Hume, Macaulay, Froude, Hallam, Freeman, Green, and Stubbs; he shows wherein they are prejudiced, wherein they are mistaken, and wherein their strength lies; he includes, too, in his review such great Roman Catholic writers as Lingard, Gasquet, and Duchesne, with a group also of Lutheran, Presbyterian, and other Protestant writers. He reviews the principal text books in use, and gives an appreciative notice of various authorities on the subject, present and past. His grouping of points is especially to be commended. Thus, one section is given to historians who discuss the question of the continuity of the English Church, and it is pleasing to find among those who uphold it most strongly a writer of such eminence as Mr. Lecky. Perhaps it is the arrangement of the book which is its strongest point. Mr. Littell has brought together and collated a mass of material of the highest value which we do not recollect to have seen so treated anywhere else, and students will thank him accordingly."

Published by THE YOUNG CHURCHMAN CO. Price \$2.50; by mail \$2.68.

BOOKS RECEIVED.

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

LONGMANS, GREEN & CO. New York.

The Passion in the Spiritual Life. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne. Author of *The Altar and the Life, The Divine Friendship*, etc. With Frontispiece. Price 90 cents net.

THOMAS Y. CROWELL & CO. New York.

Characteristic Passages from the Hundred Best English Prose-Writers. Selected by Adam L. Gowans, M.A. Handy Volume Classics. Price 35 cents.

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COCHRANE PUBLISHING CO. New York.

Yesterday with the Fathers. By Wm. Wilberforce Newton, D.D. Price \$1.62 postpaid.

VIR PUBLISHING CO.

We Young Men. By Hans Wegener. The Sexual Problem of an Educated Young Man

Before Marriage. Purity, Strength, and Love. Introduction by Sylvanus Stall. Price 70 cents net.

THE MACMILLAN CO. New York.

The Bible for Home and School. Commentary on the Gospel According to Matthew. By A. T. Robertson, A.M., D.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Price 60 cents net.

New Testament Theology. By Henry C. Sheldon, Professor in Boston University, and author of *Unbelief in the Nineteenth Century*, etc. Price \$1.50 net.

The Basal Beliefs of Christianity. By James H. Snowden, D.D., LL.D., Author of *Scenes and Sayings in the Life of Christ*, etc. Price \$1.50.

RICHARD G. BADGER. Boston.

Poems. By Herbert Müller Hopkins.

PAMPHLETS.

Socialism and Its Message to the Church. An Address Delivered Before the Stark County Ministerial Federation at Canton, Ohio, By Allen Cook. [Published by the Author, Canton, Ohio. Price 5 cents.]

The Church at Work

TWO PARISH HOUSES DEDICATED.

THE Edward Randolph Welles memorial parish house of Christ Church, Red Wing, Minn. (the Rev. Addison E. Knickerbocker, rector), was formally opened and dedicated by Bishop Edsall on January 22d, the Third Sunday after Epiphany. The completion of the memorial, which was designed by Edwin H. Hewitt of Minneapolis, marks the realization of the hopes and efforts of many years. The parish house is a two-story building and basement, connected with the church by a cloister. The basement is given over to a large gymnasium with locker rooms and shower baths. On the first floor, besides the rector's study, is the guild room, which can be used for suppers, etc., with kitchen and serving room attached. On the second floor there is a large assembly room capable of accommodating 350 people, which will be used for Sunday school and parish gatherings. On this floor there is also a men's club room. The building is well equipped with the usual conveniences and is well adapted in every way for increasing the efficiency of the parish. The building as it now stands represents a cost of \$18,000, the entire amount having been subscribed before the service of dedication. On Monday evening, January 23d, a parish reception and inspection was held in the new parish house. Two former rectors, the Rev. C. H. Plummer and Rev. C. C. Rollit, secretary of the Sixth Missionary Department, were present. The Rev. Samuel G. Welles of Chelsea, Okla., son of the late Bishop Welles, was present to congratulate the parish on its fine parish house. The Bishop of Oklahoma was also present and told of conditions in his field. A greeting from the Rev. Alfred A. Butler, a former rector, was read.

ST. ALBAN'S MISSION. Indiana Harbor, Ind., has just completed a parish house at the cost of \$2,500, and on Sunday, January 22d, the Bishop of the diocese, the Rt. Rev. John Hazen White, D.D., dedicated the building to church purposes in the presence of a very happy congregation. Owing to the difficulty of finding a suitable place for worship there have been no services in Indiana Harbor for more than three years. Under the leadership of the rector of the neighboring parish, the Rev. Charles Albert Smith of St. Paul's Church, Hammond, it was determined to

solve the problem by building a parish house as the first step. In November work was begun upon a two-story brick structure 70x24 feet. It is now ready for use, and services will be continued under the direction of the rector of St. Paul's Church, Hammond, until a resident priest shall be appointed by the Bishop. The offering at the Holy Eucharist, amounting to \$23, was for the missionary work of the Church as a thank-offering for God's blessing upon the undertaking.

MATERIAL IMPROVEMENTS IN THE DIOCESE OF HARRISBURG.

THE ANCIENT church building of St. James', Muncy, Pa., was recently reopened for use. It was built in 1848 and was what was known as a "plank" building. It has been weather-boarded and the once shingle roof has been replaced by one of slate. The foundation has been relaid and cement steps have been supplied. The interior has been replastered. Nine new memorial windows of stained glass have been placed in the walls. A notable feature is the restoration of the "choir loft." This is now occupied by the choir after the manner of the early days of the parish. The improvements cost about \$2,000 all of which has been paid.

A NEW CHURCH building is to be erected in Philipsburg, Pa. (Rev. F. T. Eastment, rector). It is expected that operations will be begun in the spring. The estimated cost is about \$30,000.

MEMORIAL SERVICES FOR BISHOP VINTON.

ON SUNDAY, January 22d, in many of the churches of the diocese of Western Massachusetts memorial services were held, and sermons were preached with special reference to the life and work of the late Bishop of the diocese. At Christ church, Springfield, the Rev. Donald N. Alexander paid an eloquent tribute to the character of the late diocesan, in which he spoke especially of the Bishop's generosity to missions and missionaries. At All Saints' church, Springfield, the Rev. Charles E. Hill, who had served as chaplain of the late Bishop, preached a memorial sermon, in which he dwelt particularly on the influence exerted by him as a teacher of the

Church's Truth and a sturdy upholder of her faith. At a special meeting held on Sunday, the vestry decided, as a memorial to the Bishop, to raise the funds needful for enlarging the Church, and to make the completed sacristy, chancel, and altar a memorial to the first Bishop of the diocese, who had given them the property on which the church stands. At All Saints', Worcester, the Bishop of Long Island preached the memorial sermon. Bishop Burgess had been an intimate friend of the departed diocesan and his tribute bore strong impress of deep personal feeling. At Emmanuel Memorial church, Shelburne Falls, and at St. John's church, Ashfield, the Rev. Dr. F. C. H. Wendel, missionary in charge, conducted the memorial services and preached the sermon, laying especial stress on the Bishop's interest in missions. Other services were held, in city and country. In several places services are to be held in the near future.

IMPROVEMENTS AT ST. PAUL'S, CAMDEN, N. J.

THE EIGHTIETH anniversary on Sunday, January 22d, of St. Paul's parish, Camden, N. J., was made an occasion of especial gladness and interest by the presence of the Bishop of the diocese to dedicate important improvements in the church building and other property. At a cost of \$13,000, a new front of grey stone, providing a very spacious porch, has been put upon the building. This with the entire rebuilding of the rear and renovation of the interior a few years ago, makes St. Paul's one of the handsomest churches in the diocese. With an outlay of \$12,500 the already large parish house has been considerably enlarged, providing more Sunday school rooms, a new kitchen, a spacious choir room, and a gymnasium. As the offering of one parishioner, at an expense of \$3,000 a new heating apparatus for the whole plant has been installed. The total expense of \$28,500 has been met. In the meantime the endowment fund of the parish has been increased from \$4,000 to \$18,000, all current expenses and missionary obligations have been fully sustained, and many special missionary appeals satisfied. The Sunday school contains 550 scholars, 46 teachers, and 10 officers. The rector of the parish is the Rev. Rudolph E. Brestell.

CAMPAIGN IN INTEREST OF RELIGIOUS EDUCATION.

A GREAT campaign is being made in the southern dioceses for Christian education. The immediate need is the endowment of the University of the South, but the Southern Bishops realize that the question is a larger one than the success of that institution, important as that is. They have set themselves the task of arousing the consciences of Churchmen throughout the South to a sense of their duty in this respect. The plan adopted is for each Southern Bishop to go into another diocese than his own and visit the larger parishes telling what Sewanee represents and urging Churchmen to raise an endowment for its maintenance. An endowment of \$3,000,000 is desired. The Southern dioceses are asked to raise as soon as possible a half million, and until this is raised they are asked to pay annually six per cent. on this sum

The Bishop of Mississippi spent the first part of the month of January in the diocese of Atlanta and at the present time the Bishop of Atlanta is visiting Mississippi in pursuance of the above described plan. The Bishop, accompanied and assisted by Mr. A. C. Leigh, a Mississippi layman, has so far visited Winona, Greenwood, Greenville, and Vicksburg, in all of which towns the parishes have willingly agreed to assume the annual sum apportioned to them.

CHURCH TO BE REBUILT AT JACKSON, MISS.

THE VESTRY of St. Andrew's parish, Jackson, Miss., has announced the intention of abandoning the present site of the church and of re-building in another section of the city. The chief motive for the change is the great value of the present site for business purposes. It is now in the heart of the business section and has increased enormously in value since its purchase twelve or fifteen years ago. The present church building was completed only seven or eight years ago at a cost of about \$30,000, but by the sale of the site a sufficient sum can be secured to purchase a more desirable location for the church, and erect a new building free of debt, and an improvement upon the present structure. The materials in the old church will be used in the one contemplated. A parish house and rectory will also be built.

DEATH OF REV. W. C. LEVERETT.

THE Rev. WILLIAM C. LEVERETT, a retired priest of the diocese of Harrisburg, died on January 17th at Philadelphia. Has was educated at Harvard and was ordered deacon in 1857 and priest two years later by Bishop Clark. For twenty years he was rector of St. John's Church, Carlisle, and later of St. Paul's Church, Bloomsburg. For the past sixteen years he had been unable to take an active part in the affairs of the Church.

CHURCH FUNDS INVOLVED IN ALASKA BANK FAILURE.

A TELEGRAM to the Board of Missions from central Alaska announces the failure of the bank at Fairbanks. The funds of St. Matthew's Hospital and the personal accounts of the mission staff were in the bank. No particulars have been received as to the amount of money involved, but Bishop Rowe fears that at least \$3,000 or \$4,000 of the hospital funds are tied up, while the aggregate of the individual accounts of the missionaries will probably be in the neighborhood of \$2,000 or \$3,000 more, especially as the winter travel funds of Archdeacon Stuck and Dr. Grafton Burke had been deposited in the bank to their credit just a few days before the failure occurred. The Board of Missions has taken steps to advance sufficient

funds to provide for the immediate necessities of the missionaries in order that they may not suffer unduly. Bishop Rowe hopes that there may be some in the Church at home who will desire to relieve the situation by sending their gifts to the treasurer of the Board of Missions, Mr. George Gordon King, at the Church Missions House. It has been impossible to obtain any estimate of the probable ultimate loss, but it seems likely that the depositors will receive comparatively little on account of their deposits and then only after many months of delay.

MEMORIALS, GIFTS, AND BEQUESTS.

THE SIMPLE CROSS pictured herewith marks the grave of the late Rt. Rev. William Hobart Hare, D.D., the beloved first Missionary Bishop of South Dakota. The monument is made of East Sioux Falls granite. The cross itself, which is cut from a single stone, is six feet high. Bishop Hare left directions that his grave should be marked only by a simple cross, which should bear the inscrip-



MONUMENT MARKING THE GRAVE OF BISHOP HARE.

tion "Feed My Sheep." The monument is very simple and dignified, and is eminently appropriate to mark the resting place of the beloved Bishop. It is the loving gift of his only child, Dr. Hobart A. Hare of Philadelphia. The design was made by Mr. Charles Lamb of New York and by him presented to Dr. Hare. The illustration was made from a photograph kindly taken for the purpose by Mr. Bertram Jones.

MRS. THOMAS H. FOULDS has given to the Church of the Messiah, Glens Falls, N. Y., a large and commodious rectory in memory of her father and mother, Jeremiah W. and Helen M. Finch. The gift was made in a most generous spirit and by the terms of the gift the parish may sell the property at any time and reinvest it in another rectory or place it in the endowment fund, where it would be known as the "Jeremiah W. and Helen M. Finch Fund." At the request of his late wife Mr. William H. Robbins, a vestryman, has presented the church with an endowment fund of \$6,000, to be known as the "Blanche E. Robbins Memorial Fund." The interest from this fund is to be used for the Children's committee. The Woman's Guild has raised \$700 towards a parish house and Mrs. Orange Ferris has given the vestry \$500 for this purpose. This, with other funds

that have been promised, makes it probable that in the spring the construction of the building will be begun.

A SPECIAL service of dedication of memorials, followed by confirmation, at which twelve candidates were presented by the Rev. Sydney Goodman, was held in Holy Trinity church, Ocean City, N. J., by Bishop Scarborough on January 18th. The Bishop spoke in glowing terms of the work and devotion of this congregation and used suitable dedicatory prayers at each memorial. The list includes carved oak reredos, oak pulpit, silver chalice, altar vases, litany desk, sanctuary *prie-Dieu*, altar frontal, and complete sets of altar linen for the Church's seasons. A steam heating plant has also been installed. These improvements represent last summer's work. The church is free from debt and a sinking fund for rectory and parish house is steadily growing, the Bishop himself being a liberal contributor.

ON SUNDAY, January 8th, at St. Andrew's church, Yonkers, N. Y., the dedication took place of the lectern presented by Dr. Jackson and Mrs. George E. Stevens in memory of their mother, Mrs. Elizabeth Jackson. The lectern, which was made by the Gorham Co., is of heavy brass in dull satin finish. It rests on a splayed base supported on three claw-feet, and rises on a hexagonal shaft, the faces between the knops filled with shallow cusped niches. The desk proper is of perforated foliated work in oak leaves and acorns of bold decorative design. The whole stands on a plinth of white marble and is recessed in the coping at the entrance to the chancel. The structure is simple and strong in design.

BY THE generosity of the heirs of the mortgage, an old indebtedness on the property of Trinity church, Irvington, N. J., has been cancelled. On Thursday evening, January 26th, the congregation met in the parish hall for a social gathering to celebrate the event. Addresses were made by the Rev. August C. Fliedner, rector, and others, in appreciation of the kindness which freed the parish of all indebtedness. Plans and subscriptions have been made for a new edifice.

SINCE Christmas St. John's Church, Great Bend, Kan., has received many gifts, among them being a missal and Prayer Book in red leather from Miss Eleanor Wood and friends, St. Paul's Church, Brooklyn; a chalice and paten from the Guild of All Souls', Philadelphia; \$100 towards a new altar from a friend of the district, and a set of Requiem vestments from the Guild of All Souls'. It is hoped to be able to have the new altar and furnishings ready for Easter. The Rev. Norman Inwood is priest in charge.

ON JANUARY 25th a final accounting was made of the estate of Josephine G. Lord, widow of Franklin B. Lord of Lawrence, L. I. The estate was valued at \$1,200,000. Among the bequests were \$5,000 to the Church Charity Foundation of the diocese of Long Island and \$5,000 to the Diocesan Missions of Long Island for the Archdeaconry of Queens and Nassau.

A HANDSOME brass processional cross was given to St. Peter's Church, Hillsdale, Mich., at a children's service on Christmas Eve. It was presented by Marcella Barringer on behalf of the Sunday school and was then blessed by the rector. The cross was carried for the first time at the midnight Eucharist.

TWENTY-NINE YEARS BISHOP OF PITTSBURGH.

ON THE Feast of the Conversion of St. Paul, January 25th, the Right Rev. Cortlandt Whitehead, D.D., celebrated the twenty-ninth anniversary of his consecration as Bishop of Pittsburgh, at St. Mary's Memorial

church. The service consisted of a choral celebration of the Holy Communion, the Bishop being assisted by the Archdeacon of the diocese, the Ven. L. F. Cole. The Bishop made an address, having for his subject the words of the centurion, "For I am a man under authority, having soldiers under me." The offering taken was in behalf of the Church Home. There was a goodly attendance of clergy and laity, most of the parishes of the city and suburbs being represented.

CHURCH OPENED AT PAULSBORO, N. J.

THE NEW St. James' church, Paulsboro, N. J., replacing the one destroyed by fire on May 2, 1909, was opened on Sunday, January 22d, when the first services were held. The dedication will take place in June, it is expected, with the edifice free from debt. The new church is of English Gothic style of architecture, and is a replica of the usual parish church seen throughout England. The total cost was \$4,400. Most of the windows are memorials, all uniform, and are in remembrance of departed vestrymen. A handsome solid marble font is the gift of a member of the Church, now residing in Philadelphia. The rector, the Rev. L. R. Davis, officiated at the Holy Communion, and at night there was evening prayer and a sermon, a feature of the service being the singing of "The Restoration of the Church."

SUNDAY SCHOOL CONFERENCE IN BROOKLYN.

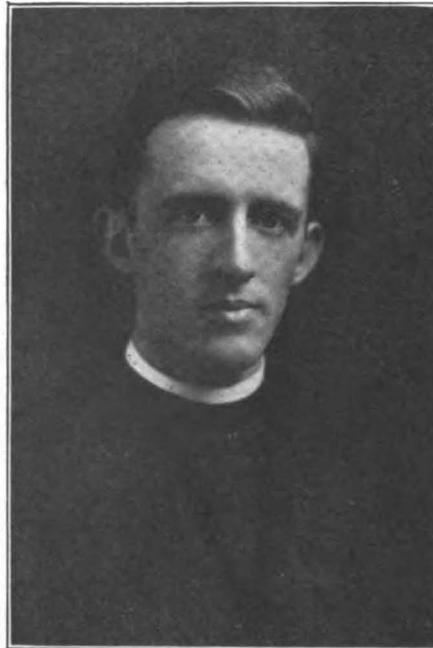
A SUNDAY SCHOOL CONFERENCE was held on St. Paul's Day, afternoon and evening, at Christ church, Clinton street, Brooklyn, for teachers and officers throughout the diocese. The Rev. W. S. Baer, chairman of the Diocesan Sunday School Commission, presided; Mr. Charles H. Fuller was secretary. The quickening of Sunday school life was the primary object of the gathering. The Rev. C. Campbell Walker advocated the advancement of the Children's Scriptural Union and described its work and objects. The afternoon session was presided over by the Very Rev. John R. Moses. During this session four interesting and especially instructive addresses were given on different phases of Sunday school work. The Rev. Dr. William G. McCready of St. Peter's spoke on "The Plan and Presentation of the Lesson," illustrating his talk on the blackboard. An address of much interest for a great number of the women teachers in attendance was that of Miss J. A. S. Schapps, who spoke on "Work Among Our Older Girls." The Rev. Paul S. Swett spoke on "What Makes for Success in the Sunday School?" and Henry Pike, the superintendent of St. George's Sunday school in Manhattan, told all about the "Business End of the Sunday School." There were but two addresses during the evening session, those of the Rev. C. Campbell Walker of St. Ann's on the Heights, whose subject was "Bible Reading at Home," and the closing address of the Right Rev. Dr. Arthur Selden Lloyd, who took for his subject, "The Sunday School in Relation to Missions." The sessions were well attended and the gathering was helpful in many ways.

CONVENTION CALLED TO ELECT SUCCESSOR TO BISHOP ATWILL.

THE STANDING COMMITTEE of the diocese of Kansas City at a meeting held on Friday, January 27th, issued a call for a special council of the diocese, to be convened on March 7th at 10 A. M., at St. Paul's church, Kansas City, for the purpose of electing a Bishop, making all necessary arrangements and provisions in connection therewith, and to transact such other business as may come regularly before that council.

REV. STANLEY KILBOURNE ACCEPTS MINNEAPOLIS RECTORSHIP.

THE Rev. STANLEY KILBOURNE has accepted the rectorship of Holy Trinity Church, Minneapolis. One of the determining factors in his acceptance was the fact that a generous Church family of Minneapolis, whose benefactions for Church work are numberless, promised him a gift of \$1,000 annually for three years to provide him with an assistant to carry on the university work. Had this



REV. STANLEY KILBOURNE
Rector-elect of Holy Trinity Church,
Minneapolis.

generous offer not been made Mr. Kilbourne would have been constrained to accept an offer from the Board of Missions in New York to promote the missionary spirit among the students of the colleges in America.

Mr. Kilbourne was born in 1882 and spent his boyhood in the West. He was graduated from the University of Minnesota in 1903, and from the General Theological Seminary in 1907. As a deacon he was sent to Minneapolis to be chaplain of the church at the university and vicar of Grace Church, under Bishop Edsall as rector. The university work has steadily developed so that it is impossible to accomplish it in conjunction with the work of Grace parish, which is several miles distant from the university campus. Upon the resignation of the rector of Holy Trinity Church, the vestry extended the call to Mr. Kilbourne, with the plan of having the work at the university united with that of the parish. This combination creates a most interesting opportunity.

FOREIGN MISSION JUBILEE AT CLEVELAND.

AN INTERESTING and inspiring series of services and conferences of three days' duration, representing the Woman's Foreign Mission Jubilee, were brought to a close in Cleveland, January 24th. On the morning of the last day the twelve religious bodies taking part met in their respective places of worship for the purpose of hearing addresses, and taking offerings and pledges for foreign missions. The service of the Church was held in Emmanuel church, at which the Bishop of Indianapolis and the Rev. G. F. Williams, rector of the Church of the Ascension, Lakewood, made addresses.

At the mass meeting of women in the evening in Grays' Armory, the Bishop of Indianapolis made a second address, speaking with great power and effect to the three thoughts—that the individual attitude towards Christ our Lord is determined by the

individual attitude towards foreign missions; that the great Oriental nations of the world to-day, particularly Japan and China, are through the influence of Christianity being awakened to a new sense of power not for peril, but for good; and that the modern movement towards Church unity was started by questions involved in the administration of foreign missions.

BEQUESTS OF BISHOP AND MRS. PARET.

THE WILLS of the late Bishop and Mrs. William Paret were filed for probate on January 26th. All of the Bishop's property is bequeathed to his five children, except some books to the Episcopal library, and his pectoral cross and seal ring to the convention of the diocese. Bishop Murray is named as executor. Mrs. Paret's will makes bequests to the Bishop's daughters and grand-daughters, \$25,000 to Bishop Paret, \$5,000 to the warden and vestry of Grace Church, Windsor, Conn., the interest to be used for the maintenance and support of the church, and the residue of the estate to her daughter, Mrs. Helen H. Robinson, in trust for life. In the event of Mrs. Robinson leaving no descendants, half the residue will go to the diocese of Maryland in trust for the relief of widows and orphans of clergymen of the diocese.

DEATH OF REV. AUSTIN W. MANN.

THE Rev. AUSTIN WARD MANN, general missionary to the deaf-mutes of the Mid-West, himself a deaf-mute, died suddenly from heart failure at Columbus, Ohio, January 21st. Mr. Mann was born in Indiana in 1841, was ordained to the diaconate by Bishop Bedell in Grace church, Cleveland, in 1877, and to the priesthood by the same Bishop in Philadelphia in 1883. He was buried from Grace church, Cleveland, on St. Paul's Day—the thirty-fourth anniversary of his ordination to the diaconate. The Bishop of Michigan officiated, assisted by the rector of the parish, the Rev. C. C. Bubb, the Rev. Dr. John Chamberlain of New York, and other clergymen from the diocese of Ohio, and Southern Ohio. The service, which consisted of the burial office and the Holy Communion, was interpreted in the sign language by the Rev. Dr. Chamberlain for the benefit of the deaf-mutes present. Other dioceses, and several deaf-mute institutions, sent representatives to the service. The Rev. Mr. Mann was the oldest priest in canonical residence in the diocese of Ohio.

CHURCH TO BE BUILT AT COLLEGE POINT, L. I.

ST. PAUL'S CHAPEL, College Point, a parochial chapel of old St. George's Church, Flushing, L. I., is to have a new building, to cost \$12,000. The new church will be erected on a plot of ground recently acquired on Thirteenth street and First avenue. Work is to be commenced this spring. The Rev. Benjamin Mottram is the vicar in charge of the chapel.

FIFTIETH ANNIVERSARY OF ST. PETER'S, RIPON, WIS.

THE FIFTIETH anniversary of the consecration of St. Peter's church, Ripon, Wis., was observed on Monday, January 23d. A solemn *Te Deum* was sung the evening before and a sermon preached by Rt. Rev. Dr. Weller, the Bishop Coadjutor. There were early celebrations of Holy Communion on Monday morning, and at 11:45 there was a pontifical celebration by Bishop Weller. The sermon was preached by Rev. A. P. Curtis, a former rector, now rector of Grace Church, Sheboygan. A banquet followed the service for the visiting clergy and officers of the parish. Various festivities occurred during the week.

DEATH OF THE REV. J. SANDERS REED, D.D.

A PRESS DISPATCH of Tuesday, January 31st, announces the sudden death, in Philadelphia, on the previous day, of the Rev. J. SANDERS REED, D.D., from heart failure, while attending a meeting in the Church House. He was rector emeritus of Trinity Church, Watertown, N. Y.

ALBANY.

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

Ogdensburg Convocation—Patronal Festival of St. Paul's, Albany.

THE WINTER Convocation of the Archdeaconry of Ogdensburg was held in St. Luke's church, Saranac Lake, on January 17th and 18th. Evening Prayer was said in St. Luke's church by the Rev. Clarence Quinn of Waddington, and a large congregation heard an inspiring and instructive address by the Bishop. Wednesday morning at 8 o'clock there was a celebration of the Holy Communion. At the business meeting the time and place of next meeting was determined. The Rev. George F. Bamback of Norwood led the conference on Wednesday. He presented "Methods of Securing Better Attendance at the Week-Day Lenten Services."

ST. PAUL'S CHURCH, Albany (the Rev. Roeliff H. Brooks, rector), observed its name day by several services. In the evening the Bishop of Long Island was the preacher. Just before the sermon the rector dedicated a handsome white marble lectern inlaid with gold mosaic which was presented by Mrs. Randall J. Le Boeuf and Mrs. William J. McKown and was unveiled by Randall J. Le Boeuf, Jr. It was presented in memory of Sarah Neemes, Phebe Neemes Husted, and Sarah Neemes Washburn. The work was designed and executed by the J. and R. Lamb Co.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Twenty Years Rector at Grace Church, Syracuse—Sunday School Institute Lectures.

A RECEPTION was given at the home of Mrs. Frederick Barnes, Syracuse, on January 25th, to Rev. Dr. Herbert G. Coddington and Mrs. Coddington in honor of Dr. Coddington's twentieth anniversary as rector of Grace Church. Mr. George Jack, warden of the church, in behalf of the vestry and the congregation, congratulated Dr. and Mrs. Coddington and the Church upon the long association and announced that in recognition of the anniversary they proposed to give the rector and his wife a European vacation and to pay their expenses. The amount which has been raised for this purpose by the congregation is in excess of \$1,500. Bishop Olmsted and the Rev. John T. Rose made congratulatory speeches.

THE CHURCH Sunday School Institute of Syracuse has provided a course of Monday evening lectures to be delivered in St. Paul's parish house by Prof. Albert S. Hurst, Ph.D., of Teachers' College, Syracuse University. The subjects will be "The Sunday School as an Educational Institution," "The Course of Study," "The Organization of the Schools," and "The Training of the Teachers."

COLORADO.

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

Notes and Personals.

ST. PAUL'S, Fort Morgan, though among youngest of Colorado missions, numbers now forty-nine communicants, including the seven adults recently confirmed by the Bishop. This charge, in conjunction with that of Sterling, will be held by the Rev. F. G.

Rickard, whose short stay at Leadville has been so fruitful. A church is this year to be built at Sterling, the land being already paid for and a large portion of the cash required for building being already deposited in the bank.

FOR SIXTEEN YEARS there has been operating in Denver an unobtrusive society called the Children's Home Society, and during its existence it has actually found homes for 700 children. Forty-two have thus been placed this last year, all of it, including the services of a staff of experienced nurses and a corps of the best doctors in the city; being accomplished on an average income of \$3,500. Dean Hart, who is the moving spirit of this helpful institution, feels that it will be necessary to solicit aid again from Denver and possibly other friends this year, in order to carry on this work.

THE SERVICES at Trinity church, Greeley, are at present being held in the guild room of the rectory while the new church is being built.

THE REV. EDGAR JONES, priest in charge of Epiphany Church, South Denver, has added to his other duties the care of Loveland.

THE REV. C. M. PULLEN of Golden is temporarily in charge of Central City.

CONNECTICUT.

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

Hartford Archdeaconry Meets.

THE WINTER meeting of the Hartford Archdeaconry was held in St. John's church, Hartford, on Thursday, January 26th. After the transaction of business, the Rev. F. W. Harriman, D.D., made an address upon "The Forward Missionary Movement." After luncheon an interesting Book Review on "Christian Science and its Founder" was given by the Rev. W. J. Brewster. The session ended with a paper by Archdeacon Bidde on "The Church and New Thought."

HARRISBURG.

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

Williamsport Churchmen's Banquet—Archdeaconry Meeting—Other News.

THE SIXTH annual banquet of the Churchmen of the Archdeaconry of Williamsport took place at the Park Hotel, Williamsport, on the evening of Jan. 23d. Over five hundred were seated at the tables. Addresses were made by Mr. William McClellen, secretary of the Church Club of the diocese of Newark; Mr. Frederick C. Rindge, Jr., of New York, and by the Bishop of the diocese. The first address was on "Responsibility and Opportunity," the next on "What Shall We Do with the Immigrant," and the Bishop spoke on "Loyalty to the Church." A notable feature was the singing of hymns between the speeches.

THE ARCHDEACONRY of Williamsport met in Trinity church, Williamsport, on the 24th inst. Rev. John Hewitt of St. John's, Bellefonte, was the special preacher of the occasion. Rev. Alexander DeWitt read a paper on "Eccentricities of Exegesis." Rev. James W. Diggle presented an article on "Rights, Duties, and Relations of Clergy, Church Wardens, and Vestrymen." At the special missionary service held in the evening addresses were made by Rev. Alan Pressley Wilson on "The Church in Country Places," by Rev. Walter C. Pugh on "The Church in Large Cities," and by Rev. F. W. B. Dorset on "The Church in Foreign Parts."

THE BOARD of MISSIONS of the diocese has issued a diocesan newspaper. The first issue is just at hand. It purports to be a continuation of the late *Churchman* and bears its name, and is after the style of the usual daily newspaper. It is crammed

full of diocesan and general missionary news, put together in the most readable way. The Rev. Robert F. Gibson is in charge. The paper will be issued quarterly.

KANSAS.

F. R. MILLSFAUGH, D.D., Bishop.

New Work at Armourdale, Kansas City.

ON SUNDAY, January 22d, Bishop Millsfaugh opened at Armourdale, Kansas City, with appropriate service a mission house and chapel combined, which had been a Congregational church and which had been purchased lately. There were present the city missionary, Rev. Dr. Barker (in charge) and Rev. L. G. Marony, who made a short address. The mission starts with 25 communicants and about the same number of Sunday school children. It is named Mission of the Good Shepherd.

KANSAS CITY.

Organ Installed in Sedalia Church—Rev. Dr. J. D. Ritchie Bereaved.

ON THE evening of the Feast of the Epiphany the congregation of Calvary parish, Sedalia, Mo., heard for the first time the new organ ordered several months ago at a cost of about \$2,500. A brief service was held, at which the rector reviewed the history of the efforts of the parish to secure the instrument. The service was followed by a recital by W. H. Donley of Indianapolis.

THE REV. J. D. RITCHEY, D.D., rector of St. Paul's, Kansas City, has been bereaved by the death of his father the past week.

KENTUCKY.

CHAR. E. WOODCOCK, D.D., Bishop.

Sixth Anniversary of the Bishop's Convocation—Laymen's League Gives Banquet—Personal.

ST. PAUL DAY marked the sixth anniversary of the consideration of Bishop Woodcock. No special feature marked the day other than the usual celebration of the Holy Communion at Christ Church Cathedral, at which the Bishop was celebrant, and this was followed by a Quiet Hour conducted for the clergy, at which the Bishop gave most earnest and helpful meditations on the office and work of the priesthood. Later the clergy were entertained at luncheon at the episcopal residence. Not only all of the Louisville priests were present, but many from outside the see city and some from the southern part of the diocese of Indianapolis.

THE ANNUAL BANQUET of the Louisville Laymen's League was held on the evening of January 26th at the Louisville Hotel. As on former occasions the gathering was held in the interests of City Missions and to promote acquaintanceship and sociability among the men of the various parishes. Charles B. Castner, president of the league, acted as toastmaster, and after paying eloquent tribute to the late Rev. John K. Mason, D.D., and Charles H. Pettet, whose recent deaths have been a great loss to the diocese, introduced the speakers. The Rev. David Cady Wright, rector of St. Paul's, Church, Louisville, spoke on "The Laymen's League in Relation to City Missions"; Judge C. B. Seymour on "The Heathen at Home—What Can We Do for Them," and J. Wheeler Campbell on "The Value of a Common Fund for City Missions." The final address was delivered by Bishop Woodcock, who after paying a high tribute to the league and laymen of the diocese, took for his theme "The Burden of the Bishop in City Missions—What Can the Laymen do to Lighten It."

THE REV. CHARLES E. BETTICHER, JR., visited Louisville on Saturday, January 21st, and delivered a most interesting lecture on

the various mission stations of Alaska, in the auditorium of the new parish house of the Church of the Advent. Mr. Betticher preached the next morning at St. Paul's Church, Louisville, and at the Cathedral in the afternoon, going in the evening to St. Paul's Church, Jeffersonville, Ind.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Patronal Festival of St. Paul's, Brooklyn—Brotherhood Meetings.

THE PATRONAL festival was elaborately observed in St. Paul's church, Brooklyn, by a number of services. At the mid-day the sermon was preached by the Rev. Frank Ernest Aitkins of the Church of the Advent, Boston. The Rt. Rev. John Philip Du Moulin, Bishop of Niagara, was to have been the evening preacher. Being detained by illness, his place was taken by the Rev. Herbert Parrish of Baltimore. The music was performed by sixty male voices accompanied by organ and orchestra.

ST. GEORGE'S BROTHERHOOD held its annual dinner in the parish house, Flushing, on Thursday evening, January 26th. One hundred members and guests attended. The Rev. Henry D. Waller, rector of St. George's Church, was toastmaster. Addresses were also made by the Rev. Edward M. McGuffey, rector of St. James' Church, Elmhurst, and by Magistrate Joseph Fitch.

THE LONG ISLAND Local Assembly B. S. A. held its regular meeting on January 19th in the Church of the Atonement, Brooklyn. There was a conference at 6 o'clock conducted by Mr. Alexander M. Hadden of New York. Supper was served by ladies of the parish. Evening service was at 8 o'clock, at which the preacher was the Rev. John H. Sattig of St. Philip's Church, Dyker Heights, Brooklyn.

LOS ANGELES.

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

See City to Lose Rev. Baker P. Lee.

THE REV. BAKER P. LEE has tendered his resignation as rector of Christ Church, Los Angeles, to take effect on Easter Monday, April 7th. During his rectorate of six years 576 have been added by confirmation, 392 by transfer, and about 200 were lost by transfer, removal, and death, leaving the present list at about 1,218. There has been a splendid attendance at the Sunday services and remarkably large communions.

MARYLAND.

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

Memorial Service for the Late Bishop—L. M. M. Meeting at Frederick—General and Personal Items.

BISHOP MURRAY has announced that on the day preceding the annual diocesan convention in May, a memorial service in honor of the late Bishop of the diocese will be held in Emmanuel church, Baltimore. The Bishop also announces that he will continue to reside in his present home on the Cathedral grounds. What use will be made of the former episcopal residence will be decided by the convention of the diocese.

A TWO DAYS' series of meetings in the interest of the L. M. M. was held in the city of Frederick on January 23d and 24th. The meetings in the various churches of the city were largely attended, and the convention supper in Masonic Temple on the evening of January 23d, presided over by Mr. Milton G. Urner, was the largest ever held in the city, covers being laid for nearly 400 persons. Among those making addresses were Rev. J. H. Eccleston, D.D., and Mr. William F. Cochran, prominent Churchmen of Baltimore.

MR. JULIAN H. LEE, a most devoted Churchman, for more than fifty years connected with St. Paul's Church, Baltimore, and one of its wardens, died at his home in Baltimore, January 25th, aged 65 years. The funeral took place at St. Paul's church, January 27th, Rev. J. S. B. Hodges, D.D., rector emeritus, officiating.

THE ANNUAL FESTIVAL of the Girls' Friendly Society, which was held recently at the Memorial church, Baltimore, was a great success, both on account of the number and the enthusiasm of those present. After a service in the church, an address in the parish building was made by Rev. W. Page Dame, and forty-two girls were awarded prizes for regularity of attendance since October 1st.

THE REV. A. B. KINSOLVING, D.D., rector of St. Paul's Church, Baltimore, has been suffering from a severe attack of neuritis and has gone to the Union Protestant Infirmary, Baltimore, to rest and recuperate.

MASSACHUSETTS.

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

Parish House Opened at Melrose—Memorial Eucharist for Mrs. M. L. Peabody—Other Happenings of a Week.

TRINITY CHURCH, Melrose, opened a new parish house on the evening of January 24th. The edifice is adjacent to the church and is well adapted to the many departments of activity in the parish. Archdeacon and Mrs. Babcock were present and the rector, the Rev. Paul Sterling and Mrs. Sterling, and the senior and junior wardens and their wives assisted in receiving the guests at the reception. The building starts on its season of activity entirely free from debt.

THERE WAS a solemn Eucharist at All Saints' church, Ashmont, on Sunday, January 29th, in loving memory of Mrs. Mary Lothrop Peabody, who died a few weeks ago, and who made such generous provision for the Church. The memorial sermon was preached by the Rev. John Mockridge of New York. Mrs. Peabody was a generous contributor to All Saints' Church, which contains several memorials to members of her family.

THE REV. JOHN MCGAW FOSTER of the Church of the Messiah, Boston, left on January 25th for a trip to the Pacific coast, accompanied by Mrs. Foster. They will be away about two months, and during the rector's absence the services at the Messiah will be conducted by the Rev. W. S. Packer, lately connected with St. Mary's Church for Sailors, East Boston.

MRS. MARGARET P. AUBIN, a member of the Church of the Messiah, Boston, for nearly forty years, died in Allston on January 24th in the eighty-third year of her age. All her life had she been deeply interested in the affairs of the Church. The funeral took place from the Church of the Messiah, and Archdeacon Babcock conducted the service.

THE REV. GEORGE E. OSGOOD of North Attleboro celebrated the thirtieth anniversary of his rectorship of Grace Church on Sunday, January 22d. There was a special celebration of the Holy Communion.

THE REV. DR. VAN ALLEN of the Church of the Advent and the Rev. George Nattress of St. Andrew's Church, Wellesley, are starting on a fortnight's trip to Cuba early in February, and will return home by way of Bermuda.

MR. WILLIAM H. LINCOLN, a prominent Churchman, has been elected president of the Board of Trustees of the Episcopal Theological school, Cambridge, succeeding Hon. Robert Treat Paine, who died a few months ago.

DURING THE vacancy in the rectorship of St. Paul's Church, Brookline, whose former

rector was the Rev. Dr. Leonard K. Storrs, the services have been in charge of the Rev. Dr. Max L. Kellner and the Rev. Dr. Edward S. Drown.

MICHIGAN.

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

Detroit Convocation—Personal News.

THE WINTER MEETING of the Detroit Convocation was held on Tuesday, January 24th at Epiphany Church. The subject of interest at the business session was the presentation of a map of Detroit, with tacks sticking all over it, showing the location of every place of worship, the "denomination" being indicated by different colors of the tacks' heads. Many surprising conditions were thus manifested. The Church was shown to be unrepresented in some very important places. The committee which had the subject of the suggestion of new mission locations had a good foundation upon which to report in the afternoon. Several were suggested and those new ones already established were shown to be flourishing.

THE REV. DR. A. A. MACKENZIE has resigned the rectorship of St. Paul's Church, Bad Axe, and is now located at Thibodaux, La. As a result of his four years of labor at Bad Axe the congregation of St. Paul's is now worshipping in one of the most handsome and up-to-date churches in that part of the state, and the regrets at his departure are not confined to Churchmen.

TUESDAY, February 7th, is the fifth anniversary of Bishop Williams' consecration, and the Bishop has invited the clergy of the diocese to come to St. Paul's Cathedral chapel on that morning for the celebration of the Holy Communion, and will address them on the work of our common ministry.

MILWAUKEE.

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

Anniversary of St. Paul's Mission, Milwaukee.

THE TWENTIETH anniversary of the founding of St. Paul's mission house, Milwaukee, was celebrated on the evening of January 25th by a banquet in the guild hall, 186 Huron street. Covers were laid for 200 guests. The speakers, who dealt with the history of the mission and its accomplishments, were the Rev. Holmes Whitmore, rector of St. Paul's Church; President Charles McKenny, Milwaukee Normal School, and ex-Governor George W. Peck. Mr. C. E. Sammond was toastmaster.

MINNESOTA.

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

A Rectory Burned—Personals.

THE RECTORY of St. Sigfrid's Church, St. Paul, was totally destroyed by fire recently. Improvements amounting to \$1,200 had recently been made.

ON ACCOUNT of his early removal to Cincinnati the Rev. Stuart B. Purves has resigned as president of the Standing Committee, and the vacancy has been filled by the election of the Rev. G. H. Mueller, rector of Christ Church, Albert Lea.

THE REV. A. D. STOWE of Christ Church, Minneapolis, has been elected chaplain of the senate of the Minnesota legislature.

THE REV. C. H. SHUTT left at the end of January for his new work at Fort Collins, Colo.

NEWARK.

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

Pipe Organ Dedicated at Bloomfield—Pulpit to be Placed in Christ Church, Hackensack—Notes.

THE Church of the Ascension, Bloomfield, was crowded on the evening of St. Paul's

Day, when a new pipe organ was solemnly dedicated by the Rev. William T. Lipton, priest in charge. Evensong was sung by the Rev. John Keller and an augmented choir under the leadership of the veteran choir-master, Mr. John Albertus. The address was made by the Rev. Edwin A. White, rector of Christ Church, Bloomfield and Glen Ridge. The work of the choir was singularly well done.

THE CONGREGATION of Christ Church, Hackensack, has decided to place a handsome pulpit in the church as a thank-offering for the forty years' faithful ministry of the Rev. Dr. William Welles Holley, now rector *emeritus*. Special services and the dedication of the pulpit will be held on February 5th.

MRS. JANE D. HAMILTON, wife of the Rev. D. Stuart Hamilton, rector of St. Paul's Church, Paterson, died after a few hours' illness on Thursday morning, January 26th. The funeral was held on Saturday afternoon, Bishop Lines, assisted by several clergy of the diocese, officiating.

BISHOP LINES addressed the members of the Interdenominational Ministerial Association of Paterson, and many other ministers not members of the association, in the Y. M. C. A. building on Monday, January 23d.

NEW JERSEY.

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

Burlington Convocation—Notable Guild Anniversary—B. S. A. News.

THE REGULAR meeting of the Convocation of Burlington was held in St. Paul's Church, Camden, January 23d and 24th. There was an unusually large attendance of clergy and lay delegates. At the missionary service on Monday evening addresses were made by the Bishop, the Dean, the Rev. Edgar Campbell of Woodbury, and the Rev. Henry R. Gumme, D.D., of Haddonfield. The preacher on Tuesday morning was Dean Perkins. The principal address at the business session was made by the Rev. Dr. Harding, secretary of the Second Missionary Department. The Dean's report showed much substantial progress throughout the Convocation. The Rev. W. W. Blatchford of Atlantic City read an essay which provoked animated discussion, on "An Attempt at the Solution of the Apportionment Problem in the Diocese of New Jersey." The chief discussion of the day was on the report of the joint committee of the two convocations, recommending a radical change in the missionary methods of the diocese. No definite action was taken, and the committee was continued for further consideration of the matter.

ST. AGNES' GUILD of Christ Church, Woodbury, recently observed its twenty-sixth anniversary. It was founded by the Rev. H. E. Thompson and has been in continuous service for more than a quarter of a century. On Sunday, January 22d, occurred the annual corporate communion of the guild, the rector being the celebrant. On the same day the Rev. H. E. Thompson officiated at the annual Evensong of the guild, and the preacher was the Rev. Robert McKay, D.D., rector of Trinity Church, Moorestown. On the Tuesday evening following the guild gave a dinner at Racher's Hotel for members and invited friends. The rector, the Rev. Edgar Campbell, presided, and addresses were made by former rectors: Rev. Messrs. J. O. McIlhenny and H. E. Thompson, and by the Bishop of the diocese.

ON THURSDAY evening, January 19th, a publicity meeting of the B. S. A. was held in the pro-Cathedral at Newark. The purpose, which was admirably fulfilled, was thoroughly to exploit the work of the Brotherhood and what it is actually accomplishing. Addresses were made by the Rev. Francis W. Kirwan, rector of the Church of the Medi-

ator, Edgewater, Archdeacon Carter of Montclair, Mr. Francis H. Holmes, member of the National Council, and Mr. Franklin H. Spencer, national district secretary.

OHIO.

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

Personal and General News Notes.

THE REV. JAMES C. FERBIER, rector of St. Paul's, Toledo, has just issued a year book of his parish, containing not a little valuable information of a general character about the Church and in parochial detail, representing much painstaking labor.

AT PAUL'S CHURCH, Cleveland, on the evening of St. Paul's Day, there was a musical entertainment and reception, at which the rector, the Rev. Walter R. Breed, D.D., spoke of the need of a new parish house, the probable cost of which would be \$40,000, for the better housing of the Sunday school and the other parochial agencies.

THE BISHOP of the diocese writes from Southern California that Mrs. Leonard is improving in health. The Bishop of Michigan City begins a month's visitation in the diocese at All Saints', Cleveland, February 1st.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union Meets—Diocesan Church Club Banquet.

THE JANUARY meeting of the Clerical Union was held on the 16th, at St. Peter's parish house. The Rev. F. W. Beekman of Uniontown, read a paper on "The Lay Mind, Its Character and Influence."

THE MID-WINTER dinner of the Diocesan Church Club took place on January 23d, at the Hotel Schenley. Addresses on the Church and Education were delivered by the Rev. Dr. Flavel Luther, of Trinity College, Hartford, and Professor A. A. Hammerschlag, director of the Pittsburgh Technical Schools. Dr. Luther on Wednesday evening attended a dinner given by the Trinity Alumni Association of Pittsburgh, at the University Club, and addressed the gathering concerning the needs and prospects of the college.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

General Notes.

A MEN'S CLUB has recently been organized in Christ Church, Yankton, and the guilds of the parish have freed the parish of debt.

ARRANGEMENTS are now being made for a conference of the clergy to be held at Watertown February 14th-17th. The funds for this conference are furnished by Mrs. Ogilvie of New York.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

An Accession from the Presbyterians.

THE REV. J. W. WILKINSON has renounced his connection with the Presbyterian denomination and has been accepted as a postulant for holy orders by Bishop Randolph. He has been assigned to the charge of Meade Memorial Church, Manchester, and will take up his new work early in February.

VERMONT.

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

St. Paul's, Burlington, Observes Patronal Festival.

ST. PAUL'S CHURCH, Burlington, kept its patronal festival on St. Paul's Day, January 25th, with several services, including celebration of Holy Communion. After a choral Evensong came the parish supper, when speeches were made by the rector, the

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Rev. Dr. Bliss, and Mr. Charles E. Allen. Mr. Allen spoke on "The Duty of the Layman in the Worship of the Church," and also gave statistics of the growth of the parish during the last seventy-five years. Dr. Bliss spoke of the work being done to make an ideal Burlington, and was very earnest in his appeal for its moral and spiritual growth and upbuilding. After the speaking the Nativity play was given in the parish hall. A very appropriate tribute was given when the entire assembly wired a message of loving sympathy to Mrs. Atwill, whose husband, the late Bishop of Kansas City, had so lately departed this life. He had been the highly esteemed rector of this parish for some fourteen years, and both had won the respect and love of all who knew them.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Second Anniversary of the Consecration of Bishop Harding—Improvements to be Made to Nativity Chapel, Washington—Other News.

WEDNESDAY, January 21st, was the second anniversary of Bishop Harding's consecration, that event having taken place in Trinity church, January 25, 1909. In the early morning the Bishop celebrated the Holy Communion in his private chapel at the episcopal residence. At 11 o'clock he was at St. Alban's church, where he ordained the Rev. T. Hubert Jones to the priesthood (see ordinations). At 7:30 P. M. the Bishop was at St. Paul's church, Twenty-third street. After the usual evening service and the reading of reports by the rector, the Rev. Robert Talbot, addresses were delivered by the rector and the Bishop. Later on an informal reception was tendered the Bishop in the parish hall. An interesting feature of the service preceding this reception was the placing of a new Bible on the lectern of St. Paul's church in memory of the Bishop's twenty-two years' service as rector of the parish. Bishop Harding blessed the Bible at the end of the evening service.

By the cooperation of the earnest members of the Chapel of the Nativity, Washington, together with some generous friends of the pastor, the Rev. Enoch M. Thompson, the two parish hall lots have been completely freed from debt. The last payment achieving this desirable result was a check for \$1,020. The chapel has now enough land on which to enlarge the church and to put up a parish hall and also choir and guild rooms as they may be built. The location is as fine as any church location in the city. About \$10,000 will be required to build the parish hall, and appeals are being made to Church people in the city and members of other congregations of the Church to help this home missionary enterprise.

A MISSIONARY mass meeting was held at Calvary Church, Washington, on January 31st. At this meeting the Bishop made an address. The Rev. J. H. W. Blake, rector of Christ Church, Georgetown, and Rev. Richard P. Williams of Trinity Church also spoke.

The Rev. J. HENNING NELMS spoke Thursday night, January 26th, at the Jewish Temple, Eighth street, Washington, of which Rev. Dr. Simon is the rabbi. The occasion was the meeting of the Men's Club. The subject of the address was "The Mistakes of Moses," in which the speaker told how the acts and teachings of Moses, condemned by Ingersoll, are being shown to be the mistakes of Ingersoll himself.

WESTERN MASSACHUSETTS.

Date Fixed for Election of a New Bishop.

A SPECIAL meeting of the Standing Committee of the diocese was held on Friday, January 27th, at Springfield, under the presi-

dency of the Rev. Thomas W. Nickerson of Pittsfield. It was decided to proceed to the election of a new Bishop at the time of the regular meeting of the Diocesan Convention, which will convene at Christ Church, Springfield, on May 10th. For the present, the Bishop of Massachusetts has kindly consented to take the appointments made by the late diocesan.

WESTERN MICHIGAN.

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

Resignation of Rev. J. A. Baynton—Quiet Day for Women.

It was with deep regret that the vestry of St. Paul's Memorial Church, St. Joseph, received the resignation of the Rev. James A. Baynton, which takes effect February 1st. For the past year Mr. Baynton has been suffering with heart trouble and general weakness, following a serious collapse from overwork, and only a short time ago returned from a prolonged rest in Wisconsin, where it was hoped he would recuperate. Although improved on his return, the parish duties have proven too great a tax upon him in his weakened condition, and upon the advice of his physicians, will with his family leave for California early in February to remain indefinitely.

THE REV. HARVEY OFFICER, O.H.C., will conduct a Quiet Day for women at St. Mark's, Grand Rapids, on February 9th, from 10 A. M. to 4 P. M. All women are invited.

WEST VIRGINIA.

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

Guild Banquet at Wheeling—Bishops Confer with Lay Readers' League.

THE ANNUAL banquet of the Men's Guild of St. Matthew's Church, Wheeling, and the Men's Club of St. Luke's parish, Wheeling, was held in the Sunday school room of St. Matthew's Thursday evening January 19th. Upwards of a hundred members of the guilds, honorary members and a few invited guests were present. Speeches were made by many

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prominent men, including the clergy of the city, the rabbi of the Jewish synagogue and the judge of one of the circuit courts.

BOTH BISHOPS being in Wheeling Sunday, January 22d, the opportunity to hold an informal conference with the members of the newly organized Lay Reader's League was embraced, and the meeting was held in St. Luke's rectory immediately after Evening Prayer. The deplorable lack of clergy properly to minister to the many suburban missions, and the opportunity afforded the readers to in a certain measure fill the vacancies were the principal matters under discussion. The league is now supplying Wheeling and two suburban missions weekly, and as the membership increases will extend its operations.

CANADA.

Several Rectors Inducted—Other Happenings of a Week in the Dominion.

Diocese of Huron.

THE Rev. Charles K. Bourne, new rector of Trinity Church, Warton, was inducted January 15th, by Archdeacon Mackenzie. The Archdeacon also conducted the induction service for the new incumbent of Grace Church, Milbank, the Rev. F. K. Hughes, a graduate of Huron College.—BISHOP WILLIAMS was assisted by Archdeacon Young at the induction of the Rev. Canon Tucker to the rectorate of St. Paul's Cathedral, London, January 15th. The Bishop preached. There was a largely attended reception in the Cronyn Hall, London, on the evening of the 20th, when the congregation of St. Paul's welcomed their new rector and his wife. The Bishop and a number of the clergy were present. Dean Davis and others gave addresses of welcome.

Diocese of Toronto.

AT THE meeting of the chapter of the rural deanery of Northumberland and Peterborough, January 16th and 17th, a very interesting paper on the Historic Episcopate as a basis of unity was given by Professor Boyle, of Trinity College, Toronto.—A LENTEN mission for the deanery of West Simcoe was proposed at the meeting held at Barrie, January 17th. The Chapter passed a resolution that it is desirable that the financial years of the diocesan missions of parochial finances, and of the Canadian Church Missionary Society, should be closed on the same day, December 31st. It is found that there is greater difficulty in keeping accounts when these funds close their books at different times of the year as is at present done.—THE Rev. J. G. WIDDIFIELD, who is going out to Japan soon as a missionary, has been appointed curate at St. George's, Toronto, in the meantime, by the Bishop.

Diocese of Quebec.

THERE was a large congregation present in the church, on the occasion of the consecration of St. Stephen's, Coaticook, by the Assistant Bishop, the Rt. Rev. Dr. Farrar, January 15th. The building, which is a fine one, cost \$9,000.

Diocese of Rupert's Land.

A VERY WARM welcome was given by the congregation of St. Matthew's, Brandon, to the Rt. Rev. A. U. de Pencier, Bishop of New Westminster, when he visited the city in the middle of January. The Bishop was formerly rector of St. Matthew's. The Church wardens presented an address and a fine pectoral cross to the Bishop. After the Church ceremonial a banquet was served in the parish hall at which addresses were given by the mayor of the city and others. A little more than a year ago, the congregation of St. Matthew's presented a pectoral cross to another former rector, Bishop McAdam Harding, the Bishop-Coadjutor of Qu'Appelle.—ARCHBISHOP MATHESON suffered from a severe at-

tack of grippe in the middle of January and had to cancel all his engagements. He presided at the annual meeting of the Sunday School Association, in Holy Trinity School-house, Winnipeg, on the 14th, when the prizes and diplomas won in the recent Sunday school examinations were presented.

Diocese of Montreal.

THE Bishop Carmichael Memorial Church is progressing well and it is hoped the building will be ready for use by Easter. The altar is a gift from the sons of the late Bishop and is a memorial of their father and mother.—STEPS were taken by Bishop Faithling and others the third week in January, for the formation of an actors' union, and the appointment of chaplains for it, in Montreal.—THE PORTRAIT of the late Chancellor of the diocese, Mr. Strachan Bethune, K.C., has

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been completed and will be hung in the Synod Hall, Montreal.—THE ENDOWMENT fund of the parish of Granby has benefited by the gift of \$1,000 from Mr. John Bradford.

Diocese of Niagara.

THE INTERIOR of St. John's Church, Thorold, has been greatly improved. Some of the pictures are said to be very fine, especially those on each side of the choir, "Christ Blessing Little Children," and "Christ Healing the Sick."—THE FUNERAL service of Mr. Maitland Young, in St. Luke's Church, Burlington, was largely attended, and great sorrow was felt at the untimely death of one long identified with the parish. He was a member of the Standing Committee of the Synod of the diocese for many years, and had filled many offices in St. Luke's parish, having been people's warden, lay delegate, and lay reader.

Diocese of Ottawa.

IT HAS BEEN decided to form a men's society in the parish of St. Matthias', Hintonburgh, and the constitution was framed and officers appointed at meeting of the men of the congregation in the middle of January.

PREVENTING DISEASE.

OF COURSE, it goes without saying that the heaviest artillery of our future warfare against disease will be directed toward its prevention rather than its cure. The best and and only radical cure of disease consists in preventing its spread and wiping out the conditions which alone render its existence possible—poor food, dirty water, bad drainage, dark and ill-ventilated houses. More and more of our energy and brain power will be devoted to the cheerful, positive task of keeping our bodies so strong and wholesome and vigorous that they can defy disease, instead of the negative and melancholy one of patching them up after they are sick. But as long as accidents can happen, disease will occur; and there is little merit, and but cold comfort, in lecturing a drowning man upon the folly of having stepped upon a rotten plank or waded beyond his depth. We must throw him a rope of some sort, with a noose on the end of it, and try to get it over his head, even at the risk of half strangling him. Drugs are playing a rapidly diminishing part in our war upon disease, but they will long be necessary for such emergency, life-preserver uses, and in skilled hands will be of priceless value and save many a life.—Hampton's.

THE COMMUNITY AND THE PICTURE SHOW.

ENOUGH examples have been given of moving pictures that are very bad and very good to show how simply the problem could be solved by organized supervision. Any religious or public-spirited organization can obtain from the National Board of Censors of New York City lists of pictures that have been approved, so that improper ones may rigidly be boycotted. Such an arrangement in every section of the country would clear the situation immensely. On the circulating library plan, catalogues could be examined, and the desirable films marked. Thus it would really become apparent both to manufacturer and exhibitor what the better element of the public admired and what it condemned.

The exclusion of improper books from public libraries and circulating libraries is pretty closely attended to. Yet no group of libraries in the world has ever possessed the influence over susceptible children, and over all minds in the formative and impressionable stage, that the motion picture exerts to-day. It is probably the greatest single force in shaping the American character.—Review of Reviews.

THOUGHTS FROM GREAT MUSICIANS.

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Harmony is a beautiful problem of which melody is the solution.—Gretry.

What love is to the heart, that music is to the other arts and to man, for music is love itself.—Weber.

We must ever strive after the highest, and never weary because others have earlier obtained the good to which we aspire.—Mendelssohn.

The aim of art is not only to copy the examples of nature, but to beautify, to idealize, and to group and arrange them.—Ernest Pauer.

SIR J. J. THOMSON, president of the British Association for the Advancement of Science, at the recent meeting at Winnipeg took occasion to warn scientists themselves of the danger of specializations to themselves and to science itself. A man can become so special that his judgment as to the relations of his specialty would be valueless. Retreat in Christianity to one specialty is confession of weakness at the outset. Voluntarily to abandon a "far-flung battle line" that has been drawn up for ages is not an encouraging symptom. The army that retreats or even intrenches is defeated. It is not good strategy to surrender a position that Christ took. To take Christ from the throne in philosophy is to open the way to impeachment of His ethics. That is a process already in blast.—REV. CHARLES CAVERNO, in *Bibliotheca Sacra*.

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