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THE YOUNG CHURCHMAN CO.
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WE have hitherto refrained from comment upon a very unhappy incident connected with the rectorship of St. Andrew's Church, Brooklyn, which has received a considerable amount of attention in the New York papers.

The facts are now clearly before us in a "Final Judgment" rendered by the Bishop of Long Island in the case, which was submitted to him last September. It appears that the Rev. William N. Ackley has been rector of the parish since June, 1894; that in November, 1909, he met with a serious accident in the fracture of one of his legs, from which he was confined to his house until March 27th following; that eight (out of ten) vestrymen resolved, on April 5th, that since a curate was required, the rector should "consent to a slight reduction of salary"; that at a subsequent vestry meeting held on April 12th, the rector being present, the latter was requested by vote to tender his resignation and declined to do so, whereupon a resolution was passed demanding the resignation; that at a vestry meeting of May 3d the rector again refused to resign, and by vote the vestry determined that the case be laid before the Bishop; that the Bishop declined to receive the papers, as not being presented to him in canonical form; that on September 6th the vestry resolved that the rector "be and he is hereby discharged"; that members of the vestry then changed the locks and closed the church to the rector, who, on the following Sunday, conducted morning and evening services upon the church steps; that the Standing Committee subsequently investigated the facts, finding them as briefly set forth above, and in canonical form submitted them to the Bishop for his determination under the canons; and finally, that the "Final Judgment" of the Bishop is that the vestry had no authority to dismiss the rector, that his forcible exclusion from the church "merits the severest condemnation," that the Rev. William N. Ackley "is the legal rector of St. Andrew's Church," and that "it is [for] the best interests of the said church that the said Rev. William N. Ackley shall continue as such rector thereof."

On the face of it, it seems incredible that a vestry could be characterized by such colossal blockheadedness. Church property, by whomsoever the title is held, is trust property, and the terms of the trust are specified in the canon law of the Church, and are explicitly accepted when a church is consecrated. To divert the property from its lawful use, as by altering the locks and closing the doors to those who have a legal right of access, and particularly by rendering it impossible for the customary services to be held, is a breach of trust of which a criminal court will take cognizance if the aggrieved parties choose to take action. The sooner vestrymen learn that they cannot exercise a control over trust property otherwise than as a trust, the better it will be for them, and if any of them need a state's prison sentence to convince them of the fact that twentieth century courts are rather particular about administration of trusts, they need blame no one but themselves for their stupidity.

And the idea that the rector is the servant of the vestry, subject to dismissal by them, is one that civil and ecclesiastical law concur in denying. The civil law in the matter was expressly defined by the supreme court of Iowa in *Bird v. St. Mark's Church* (62 Iowa, 567) and by that of New Jersey in *Jennings, etc. v. Scarborough, etc.* (56 N. J., 401), though in Maryland—alone, so far as we know, among the states—this principle of common law is set aside by statutory enactment to the contrary. A New York church, however, cannot come within the exception of the peculiar vestry act of the state of Maryland, and the legal phase of the present case is not open to doubt. Ecclesiastical law in the American Church (Canon 38) expressly states the same doctrine. How, then, a set of gentlemen comprising the vestry of a church, can suppose that their will is superior to the combined laws of Church and State, judicially defined in each, passes one's comprehension. Such imbecility would seem to require the interposition of the courts for the protection of the trust property in question.

Our sympathy is extended to a rector who is unfortunate enough to have such a vestry. We trust that there is enough common sense in the parish to deprive these vestrymen of their trusteeship at the earliest possible opportunity.

HERE appeared recently in the columns of the *Christian Work and Evangelist* a somewhat sensational article in which it was charged that the principal religious bodies in New York City, including the Protestant Episcopal Church, had suffered a serious decline in membership in the three years be-

tween 1906 and 1909. With respect to our own Church statistics it is charged that in "Church members" we have declined from 77,034 to 57,238—a loss of 19,796—in Manhattan and the Bronx, and from 34,771 to 26,626—a loss of 8,145—in Brooklyn. In Sunday school scholars we are charged with a loss of 8,323 in Manhattan and the Bronx and of 620 in Brooklyn.

These figures, with many others, are given with absolutely no citation of authority, so that one is at a loss to tell from whence they are taken. But in so far as they relate to the Protestant Episcopal Church they are absolutely incorrect. We are unable to divide the count of communicants (which evidently are those designated as "Church Members") in such wise as to separate the city boroughs; but the comparative statistics of the dioceses of New York and Long Island for the two years will substantially show the true facts, since there has been no such phenomenal growth in the country districts as to offset any hypothetical loss in the city; and in the very considerable increase in communicants between the years mentioned, the greater part must be credited to the city parishes. It should be explained that the diocese of New York embraces the counties of New York, Dutchess, Orange, Putnam, Richmond, Rockland, Sullivan, Ulster, and Westchester, while the diocese of Long Island is co-extensive with the island. The comparative figures, taken from the *Living Church Annual* of 1907 and 1910, are as follows:

As to communicants:

| | NEW YORK. | LONG ISLAND. | TOTAL. |
|----------|-----------|--------------|---------|
| 1910 | 87,248 | 37,595 | 124,843 |
| 1907 | 76,690 | 35,169 | 111,859 |
| Increase | 10,558 | 2,426 | 12,984 |

Thus, in place of a loss in both, as charged, there was, in fact, within three years, a gain of nearly 14 per cent. in the diocese of New York and of 7 per cent. in the diocese of Long Island.

In Sunday school pupils there has been, within the same years, a loss of 3,391 in the diocese of New York and a gain of 268 in the diocese of Long Island. This has indeed, for some years, been a weak spot in our annual statistics, but the facts, it will be seen, are not nearly as bad as is charged in this article. One wonders how it could be possible for a serious writer to be guilty of such a blunder.

STATISTICS, indeed, are dangerous toys to play with unless one understands what they mean. We regret to say that a "Prospectus" recently issued in behalf of the "Men and Religion Forward Movement" shows such a misconception of certain religious statistics as to present an almost unpardonable mis-statement as to the numerical strength of American Christianity. This is in taking the statistics of the "Church Members" as reported by the various religious bodies as the basis for a series of colored diagrams showing the comparative strength of "Protestant," "Roman Catholic," and "Non-Church" population. In vivid colors the population of each state and of the United States is analyzed, green denoting "Protestant," red "Roman Catholic," and yellow "Non-Church." The yellow predominates everywhere, the chart for the entire United States indicating that 60.3-5 per cent. are "Non-Church."

But no indication whatever is given of the fact that *all children, not "communicants" of any "church," are included as "Non-Church."* A greater blunder we can hardly imagine. Our Saviour set a little child among His disciples, and said that except they—the "Church members"—should come as little children they could in no wise enter into the kingdom of heaven. Why does "Men and Religion" reverse His rule? What is "Religion," anyhow? Who have a better right to be counted as "Church Members" than those whom the Lord of the Church took for the model of membership? The map issued on behalf of this movement is simply a libel upon American Christianity. Baptized children are not heathen nor "Non-Church," whatever may be said of unbaptized children of avowedly Christian parents connected with bodies that do not baptize infants. The "Men and Religion Forward Movement" is, no doubt, well intended, but in circulating so misleading and untrue a chart as though it indicated facts, one cannot repress a sense of regret that it should have been started on its way with a colossal blunder.

THE difficult position in which army chaplains are placed, with respect to the means for carrying on their spiritual ministrations, is illustrated by an appeal made by the Rev. Chaplain Henry L. Durrant, which will be found on another page of this issue. The government appoints chaplains, in wholly inadequate numbers, and then, except for their very modest salaries, gives them nothing whatever with which to perform their work. A few of the larger posts have permanent chapels; the smaller ones lack even these.

In none of them is any provision made for the manifold supplies that are necessary for the *efficient* rendering of the chaplain's duties. If he is a conscientious man, imbued with the desire really to help the men under his spiritual charge, he cannot be contented merely to perform the routine duties which the government absolutely requires. But the higher are his ideals, the more in the way of tools does he require. What is the nature of those tools will appear from the suggestive advertisement printed in the classified columns in this issue, to which we have already referred.

We trust the immediate needs of this chaplaincy may be speedily met in response to this appeal. But beyond that, might it not be well for a fund to be placed at the disposal of the Board of Missions for the equipment of chaplaincies under clergymen of the Church? In placing all the chaplains under the jurisdiction of the Bishop of Washington, the recent General Convention affirmed the principle of national supervision of their work. Obviously, national support ought to follow; and if the means can be placed at the disposal of the Board of Missions, especially in the manner of a permanent endowment, we are confident that much greater efficiency in the work of our chaplains will result.

JUST what foundation there is for the press report, widely published last week throughout the country, to the effect that the Convocation of Canterbury, "sitting at Westminster"—where Convocation does not sit—is engaged in "shortening the Ten Commandments," we shall not know until mail reports are at hand. We suspect the whole report is a canard; but as Convocation has resolved that Prayer Book revision should be entered upon, it is possible that some proposal has been submitted with respect to the reading of the commandments at Holy Communion, probably modeled on the American rubric permitting the reading of the short summary of the law in place of the entire tables of the decalogue. Certainly no very revolutionary change is proposed by anybody.

The disclaimer of the Bishop of Michigan of any intention to "blue-pencil the Ten Commandments" will arouse a sense of sympathy among many others whose good nature sometimes impels them to assist well-meaning "cubs" in reporting Church news—with disastrous results to their own reputation for sobriety.

GOOD BYE, Congress! The transition from the sixty-first to the sixty-second may involve but few days in time, but it marks a tremendous epoch in American progress. The retirement of Mr. Aldrich and Mr. Hale and Mr. Depew and Mr. Burrows and others, longtime associates of theirs in the senate, and the passage of the house from the political control of one party to that of another, are but local, superficial factors in the transition. More important is it that American ideals have advanced perceptibly. The men that stood for the older ideals in national life pass into private life, because the newer ideals have supplanted theirs and require new exponents to interpret those ideals to the people.

No doubt it is difficult, perhaps impossible, to define precisely wherein the ideals have changed, to tell why the eminent gentlemen who have so long controlled the destinies of the nation are no longer able to do so. We have shifted our viewpoint from the protection of our dollars to the protection of manhood. Again, the tide of individualism, which meant so much to Jefferson and the earlier exponents of personal liberty, is ebbing. To restrain the individual in the interest of the race is to-day the greater problem of statesmanship. Even the federal constitution, framed to express the earlier ideal, shows that the strain upon it has reached the danger point. The conservation of the race, the elevation of humanity in spite of its weaker elements, the restraint of the strong and the uplifting of the deficient and weaker classes are the underlying thoughts of the newer ideals. Very likely entire justice is not done to the exponents of the old order who have been van-

quished in their well-meant effort to preserve the *status quo*. Human progress gives little heed to those men who, wittingly or unwittingly, throw themselves in its path in the vain effort to stop it. New men must and will be the exponents of American ideals in the years that begin at noon of this fourth day of March. Good bye, Congress!

A like condition prevails in the Church. The General Convention of 1910 marked the same transition from one ideal to another that is marked in the Congress of 1911. The old order has passed away; its ideals were good but they were too small for the thought of the present day. The ecclesiastical equivalents of the Aldriches and the Hales and the Depews and the Burrowses—men who have splendidly stood for the ideals of the day that has passed—can no more appreciate what is involved in this larger life, these larger ideals into which the American Church has entered, than can their prototypes in the American State. For the ebbing tide of individualism, read the ebbing tide of Protestantism, which is ecclesiastical individualism. For the rising tide of the development of the whole human race, read the rising tide of Catholicity. New ideals, in Church and State, have swept over our land. What do they mean but that the Spirit of God has been brooding over the face of the deep, and is leading us to newer and greater possibilities of development, which shall be those of the twentieth century, in Church and in State? Let us be careful lest, wittingly or unwittingly, we try to stop the wheels of progress. To do so will be harder on us than on the wheels.

Good bye, Congress! You stand now for an ideal that the American people have outgrown. God grant us guidance in our approximation to the more splendid ideals which lie before us.

SIMPLY that our good friends of the Protestant party may realize how completely they are playing into the hands of Rome, in putting every obstacle in the way of the practical assertion of the Catholicity of the American Church, we quote the following from an extremely well-informed Boston correspondent, who first explains her facilities for possessing accurate information of the views of leading Roman Catholics:

"In the most cultured Roman circles there is great satisfaction that our General Convention decided in favor of 'Protestant.' The Roman Catholics who are true Americans deplore the Italian or Roman rule, and from one who knows ——— well" (a distinguished member of the Roman hierarchy), "I am led to believe a secret movement is on foot to render our taking the name American Catholic impossible. . . . I believe Rome will move before long."

The Pro-Roman propaganda of our Protestant party is wholly unintentional; but it is exceedingly effective, notwithstanding.

ANSWERS TO CORRESPONDENTS.

PERPLEXED.—The thought that you must live your own individual life, and not be controlled by your environment, will be the key by which your questions may be answered by yourself. But in detail: (1) If on Maundy Thursday there is only Morning Prayer in our own church but the Eucharist in the Roman church, go to the former and make your own intercessions.—(2) If, at Sunday school, your children are placed under a teacher who is a Presbyterian, find whether the text book she is using contains Churchly teaching. If not, teach your own children, and confer with the rector in regard to the matter. Perhaps he is doing the best he can with very little good material of which to make teachers.—(3) Is too general in its terms to require answer.—(4) If our own church doors are locked through the day, and the Roman church doors are open, try to find a third place, in your own home, for private devotion.—(5) If Rome is made your "refuge" the fault is yours. However inadequate be the local presentation of our own Church, your own duty to be loyal is not affected in the slightest degree. Be loyal to your rector, cultivate friendly intercourse with him, and he will almost certainly respond to your reasonable requests for greater spiritual opportunities. Convert your deprivations into a means of grace.

X. Z.—For a memorial celebration of Holy Communion the collect (with the permission of the Bishop) may be that for All Saints' Day, or the collect "Almighty God, with whom do live the spirits," etc., or that found in the P. B. of 1549: the epistle and gospel being taken, according to the latter use, from I. Thess. 4: 13-18, and St. John 6: 37-40 respectively.

A.—(1) The meaning of the terms used in the creed is to be gathered from the consensus of belief in the Church. That "I believe in the holy Catholic Church" refers to an existing, concrete body is a fact thus established, and is so expounded in the text books generally used in our seminaries.—(2) (3) (4) Questions such as these cannot be satisfactorily answered in the brief space at our disposal here. Such New Testament commentaries as those of Sadler or the new and inexpensive commentaries on each of the gospels by MacDermott (38 cts. each) should be consulted.

"BROTHERS, how sacred is our manhood since God has taken it to Himself in Jesus Christ."

BLUE MONDAY MUSINGS.

I CAME upon a strange example of inherited prejudice the other day, in reading G. W. E. Russell's new book, *Sketches and Snapshots*. The genial "Onlooker" is, as every one knows, a good Churchman and ordinarily on the right side in all questions concerning Church affairs. But one odious chapter on "The White King" might have been written by a twentieth century Prynne or Milton, so full of bitter malice is it. He acknowledges much that clients of St. Charles have maintained in the teeth of Puritan malignity; but it is all of no importance beside the fact that Charles consented to the death of Strafford! Here is the Whig blood of 1688 speaking: this is a scion of that ducal House of Russell, titled Bedford, whose interest was wholly in the overthrow of the Stuarts and the intrusion of Venetian oligarchic methods—no improvement upon the ancient English constitution, I venture to think! And, being a Russell, our author must write accordingly. So, the outstanding feature in his judgment of Charles is the death of Strafford. It is as if one should forget all of Moses' words except that once when he spake rashly of himself and God together as "we"; as if David were to be estimated solely as a cruel murderer and adulterer; as if only one thing concerning St. Peter might be proclaimed, his cowardly denial of his Master. The saints were not flawless men; they were sinners who repented. It ill becomes the heirs of Strafford's Puritan murderers to gloat over Charles' cowardly compliance with their wishes. But let them publish his penitence as well as his crime.

"Thou, O God of infinite mercies, forgive me that act of sinful compliance which hath greater aggravations upon me than any man, since I had not the least temptation of envy or malice against him, and by my place should so far have been a preserver of him as to have denied my consent to his destruction. O Lord, I acknowledge my transgression and my sin is ever before me" (*Eikon* ii.).

"Many times does God pay justice by an unjust sentence. I will only say this, that an unjust sentence that I suffered for to take effect, is punished now by an unjust sentence upon me" (The King's Speech on the Scaffold).

Remember David's sin; but remember also the fifty-first Psalm: The Lord put away his sin, and he became a man after God's own heart.

THE *Guardian* has lately been printing a discussion of the marriage of unbaptized persons, with the usual number of sentimental letters that ignore the cardinal point. The first thing to be considered is the divinely inspired precept against marriage with an unbeliever. If such unions are prohibited, it is *a fortiori* prohibited for the Church to solemnize them by her priests' benedictions. There are civil officials in plenty to marry non-Christians, surely. But why should an unbaptized person wish to be married "in the Name of the Father, and of the Son, and of the Holy Ghost"? Evidently he does not believe that to be the Name of God, or he would hasten to have that Name put upon himself in Baptism. Is it not, then, irrational from his point of view, and blasphemous from ours, to use the Church Marriage service?

Whether it might not be wise to allow a secular marriage service, which our clergy might use in their *civil* capacity as officers of the state, is another question. But it is clear that we have no right to adapt the existing Prayer Book service: though I know a Dean of a theological school who leaves out "obey" when requested, and a priest who married a Christian to a Jew recently, "correcting" the service according to the exigency of the moment!

Also we need diocesan courts to try matrimonial cases, such as continually arise, when the civil courts fail to give adequate information: particularly in cases of nullity, real or alleged. Perhaps some day we shall have them.

I CAME ACROSS a strange bit of ecclesiastical history the other day, in Dr. Hills' fascinating volume about the Church in Burlington, N. J. There is a portrait of a benevolent old priest, sometime rector of Burlington, with this sketch of his career printed underneath:

"The Rev. Charles Henry Wharton, D.D., Seventh Rector. Born at Notley Hall, St. Mary's County, Maryland, 25th of May, O. S., 1748. His ancestors were Roman Catholics, and the family plantation, Notley Hall, was a gift to his grandfather from Lord Baltimore. In 1760 he was sent to the English Jesuits' College at St. Omer's. He was ordained in 1772, in the Roman Catholic Church, deacon in June, and priest in September of that year. He returned to America in 1783, and soon after conformed to the Anglican Branch of the Church, and became rector of Emmanuel Church, Newcastle, Dela-

ware. He was elected Rector of St. Mary's 5th of September, 1796, and remained until his death, 23rd of July, 1833."

Evidently, "Americanism" was a factor to be reckoned with in the eighteenth century. If the lives were written of all the men in Roman orders who have been admitted to our altars, there would be romance abundant. The thought of a St. Omer's graduate rector of that lovely old parish in Burlington, hallowed by the memory of the elder Doane and many another worthy, is indeed suggestive.

OUR "Christian Science" friends are frequently suggestive, if not always rational. I have just noticed in the annual report of our Good Samaritan Hospital in Portland, Ore., the various religions confessed by the patients treated there in 1910: thirteen (ominous number!) avowed themselves disciples of the late Mrs. Eddy. What were "Scientists" doing in a hospital? Surely, the "absolute principle" is as available in Portland as in Boston. Perhaps these thirteen were "in error," as her disciples declare Mrs. Eddy was for the last days of her life!

But other questions arise, concerning which I should honestly like information. I have asked in vain, hitherto: but, knowing how careful the "C. S. Publication Committee" is to note whatever is printed with reference to that heresy, I try again here, because, as the man says in *Little Dorrit*, "I want to know, you know." In the euphonious phrase, "Church of Christ, Scientist," just what does "Scientist" mean? Is it a noun in apposition with "Christ," or does it refer to "Church"? Perhaps it is vocative, by way of direct appeal; or it may be an expletive. Won't Mr. Farlow tell me; or Mr. McCrackan, or one of the brilliant company of "judges" and "generals" who make up the "C. S. Board of Lecturers"?

Then, what do they believe about the life after death? Be definite: Mrs. Eddy is dead, *i. e.*, her soul has been separated from her body, and the poor old body, worn by ninety years of toil and pain, has at last been sealed up beneath alternate layers of steel and concrete, in Mt. Auburn cemetery. Do her disciples believe that *she herself* survives? If so, in what state or condition? *i. e.*, if the veil were withdrawn, could she still utter words of instruction to them? Or has she ceased to exist as an individual personality? Has she been absorbed into the All? What Christians believe about their dead friends is well known; but I have never heard any official utterances from the "Scientists." Already, as I foretold, mediums are professing to bring messages from Mrs. Eddy beyond the grave. What attitude will her disciples take towards these? When Mrs. Stetson announces her old mistress' reincarnation or resurrection, what then? Time will tell. Meanwhile, perhaps we shall have some definite answer to the question, "What do Eddyites believe about death: and why should they die?"

STRANGE DOCUMENTS sometimes fall into my hands, worthy of a wider publicity than my dinner-table affords. Here, for example, is a letter, addressed to a famous American journalist resident in London, by a dissenting minister, comment upon which is superfluous. I copy exactly, except for the signature:

"ALDERTON, WOODBRIDGE, SUFFOLK.

"DEAR SIR:—I am desirous of augmenting plans already in operation, by having the news published in the principal newspapers of Boston, New York, Philadelphia, Chicago, and adjacent places in the U. S. A., that I am sailing on May 28th for Boston, in connection with the following matter.

"I am commencing travelling internationally as a cultured lecturer and writer on stately and wholesome psycho-philosophy, expository of what I term the Profound Life. There will be no metaphysics advocating any kind of cult whatever. The exaltation of personality will be sought by means of a presentation of the principles of the inter-relational system of infinite Being. My arrangements centre on addressing universities, clubs, societies, drawing-room gatherings, etc.

"My reason for writing to you is that I may gain your kind information as to whether I should address a circular letter to a central news agency, for it to send it to the papers, or write letters to the various editors; in the latter case, I should be greatly obliged if you would kindly let me have the names of the newspapers, if such an act is in accordance with your policy. Possibly, a news item would be better than a letter.

"I may say that I am merging from the position of a Congregational minister into the above career. I sail on the *Winifredian*. With many thanks in anticipation of your kindly considering my request, I am yours very sincerely,

"(Rev. — at present) T. S. BUTLER.

"N. B. I should gladly interviewers on landing."

PRESBYTER IGNOTUS.

DISCUSSIONS IN ENGLISH PAPERS

Mitres at the Coronation, Prayer Book Revision, the Catholic Revival

REREDOS PRESENTED TO LIVERPOOL CATHEDRAL

The Living Church News Bureau
London, Feb. 14, 1911

THE *Times* newspaper published in a prominent place in its columns a letter addressed by "A Midland member of the Canterbury House of Laymen" to the editor with reference to the coronation and mitres.

He begins by pointing out that a large proportion of the Bishops of the Church in this country now regularly use the mitre for its legitimate purpose as a head dress, and are not content, as most of their recent predecessors have been, with its use as a mere emblem of office. "Bishop Creighton once remarked that a mitre was a thing to be worn on a Bishop's head and not on his teaspoons." It does not appear to this Midland Churchman to be seemly that Bishops should minister with less dignity at the coronation of the king than at other times and in many a humble parish church. He refers to the well known instance of the use of the mitre at the consecration at Aberdeen in 1784 of Dr. Seabury as the first Bishop of the Church in the United States. "His mitre, which was presented to him at Aberdeen, is still carefully preserved at Trinity College, Connecticut." The correspondent, continuing, says: "The Bishops rightly wear copes at the coronation, but such are not distinctively Episcopal or even clerical vestments, as they are sometimes worn by the lay cantors of a choir. The mitre is surely needed if the Episcopal office is to be properly dignified. From what appears in his *Life*, Archbishop Benson expected to wear the mitre if he survived to officiate at the next coronation [of Edward VII.]" In conclusion, he thinks that perhaps the members of the provincial Houses of Laymen might be willing to present to such of the officiating prelates at the coronation as do not possess mitres their appropriate emblems of office.

Lord Oranmore and Browne, in a subsequent issue of the *Times*, quotes an extract from a contemporaneous French account of the procession of peers and peeresses to Westminster Abbey on the occasion of the coronation of King George II. which gives an instance of mitres having been, at any rate, borne by prelates at that coronation, circa, 1727. The Bishops are described as wearing their rochets and big cloaks and copes, and it is added: "All their garments were of silver cloth brocaded with flowers of divers colors, and in their hands they carried mitres of the same cloth of silver." Perhaps the reason why the Bishops did not wear their mitres was because of their wigs.

The vicar of All Saints', Margaret street (the Rev. H. F. B. Mackay), in his parish magazine for this month, comes out with a none-too-impassioned utterance on the gravity of the situation which confronts the Church by reason of the proposed scheme of Prayer Book revision. And it is gratifying to record that his appeal to Catholics has been so ably seconded as in a letter last week to the *Church Times* over the signature of "Outis."

P. B. Revision and Catholicism

There must be many besides myself, says this correspondent, who feel that a real turning point has been reached, and that the future of the Catholic movement during the next few decades depends upon "a closer organization, a more resolute policy, and a more effective leadership at the present movement." Ten years ago, the end of the Catholic movement seemed to be almost attained; there was a widespread feeling of confidence and hope. To-day the situation is very different. The old vulgar Protestantism has of course become negligible; the Kennitites are even experiencing the harrying which a few years ago they were able to mete out to Catholics: "But for all that, the Catholic movement sticks. It has come to a dead point. A new impulse is needed to carry the fly-wheel over and set it running again. And the New Latitudinarianism has come in upon us like a flood. It is assiduously promoted by those who see in it the only hope of successfully fighting Catholicism in the English Church. So there is among us discouragement, even some dismay, and much searching of heart." Continuing, this acute observer and able writer says: "We feel that we have fought and won, only to be deprived of the fruits of victory by the new party which is most strongly represented in the Upper and Lower Houses of Convocation. Silently and steadily the official party in the Church is waging unceasingly warfare against the Catholic Faith and Catholic practice. It sees in revision its best if not its only opportunity of success, as Mr. Mackay has so forcibly said. It has succeeded in seducing a few, once honored in our councils, whose names add a veneer of respectability to the movement for burying a Creed out of sight, and for making the law of the Prayer Book permissible instead of obligatory. The New Latitudinarianism is

the most dangerous, because the most subtle, among that we have yet encountered, and it must be fought the more strenuously the more its leaders proffer us friendship and the promise of toleration." His conclusion is that there should be a new movement and a new leadership. A movement small it may be at first, but coherent and with a definite policy, a leadership resolute and inspiring. And the movement must be aggressive no less than defensive. "It must be on the general lines," says "Outis," "suggested by Dr. Figgis' admirable lectures on *Religion and English Society*, and Mr. Mackay's sermons on *The Religion of the Englishman*, books which we should make known to others and re-read ourselves until something of their mission has been accomplished."

Mrs. Marke Wood has offered to present to Liverpool Cathedral the reredos which has been designed by Mr. Gilbert Scott, the architect. Sir William Forwood, chairman of the Cathedral committee, in making the announcement public, states:

"The gift is in memory of the late Mr. Marke Wood, who was so well known in Liverpool as one of our most successful merchants, and who on his death so munificently remembered the Liverpool charities."

The reredos is to be carved in stone, and in size it will be 48 feet in height by 43 feet in width. It will contain panels illustrative of the life of our Lord, with the figures of the Apostles and Evangelists.

The movement in favor of a diocese for Dorset, which is opposed by the Bishop of Salisbury, has found an influential supporter in the Earl of Shaftesbury. Writing to the *Guardian* as a layman in the diocese of Salisbury and in the county of Dorset, he says that the movement for a county diocese of Dorset has his entire approval and will have his active coöperation.

Favors Making Dorset a Diocese

"We want to convince Churchmen," his Lordship says, "that such a step is necessary in the spiritual interests of the Church, and when we have done this the result will be assured. . . . All that we ask is that the question shall be calmly and carefully considered in all its bearings, without haste and without partiality, with the single object of making the Church and the diocese a reality to every member of the same."

The queen on Sunday received Prebendary Carlile, founder and chief secretary of the Church Army, at Buckingham Palace.

Queen's Message to the Church Army

Her Majesty had asked for a report on the condition of London's homeless people and the reclamation work of the Church Army. The queen concluded the audience by giving the following message to Church Army workers throughout the kingdom:

"My sympathy goes out to all the poor and distressed people whom you are helping, and to the great work you are doing for comforting them in their distress. Give a message of encouragement from me to all your workers, and tell them that I sympathize with them in their arduous and difficult work. May God bless you and them, and all the suffering men, women, and little children who are looking to you for help this winter."

The Bishop of Ely has appointed the Rev. Dr. Goudge, Prebendary of Wells and principal of Wells Theological College, to the canonry of Ely, vacant by the decease of Canon Emery, and to the principalship of Ely Theological College, soon to be vacated by Canon Randolph. The new Canon of Ely will be, I think, a decided acquisition to the Cathedral chapter, and he is also likely to make an excellent principal of Ely Theological College, at any rate, in respect of moral and spiritual influence.

The *Church Union Gazette*, the monthly journal of the English Church Union, gives this month from the current quarterly number of *Pax* a reprint of "a very valuable pronouncement" by the Bishop of Milwaukee (the Right Rev. Dr. Webb), published by him in a recent issue of the *Milwaukee Church Times*, on The Reservation of the Blessed Sacrament for the Sick and Dying.

Miscellaneous News Notes

The Dean of St. Paul's (Dr. Gregory) reached his 92d birthday last Thursday, having been born on February 9, 1819. The Dean, who is in fair health, received numerous congratulations.

The Bishop of Lincoln (Dr. Hicks), who has entered a nursing home in London, passed a fairly good night on Sunday. He was stated to be progressing favorably last night.

J. G. HALL.

BISHOP SUFFRAGAN CONSECRATED IN NEW YORK

Dr. Burch Becomes a Bishop in the Church of God
**LENTEEN ARRANGEMENTS IN MANY METROPOLITAN
CHURCHES**

Many Visit Trinity Mission House for Inspection of Work

OTHER LATE NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, Feb 28 1911

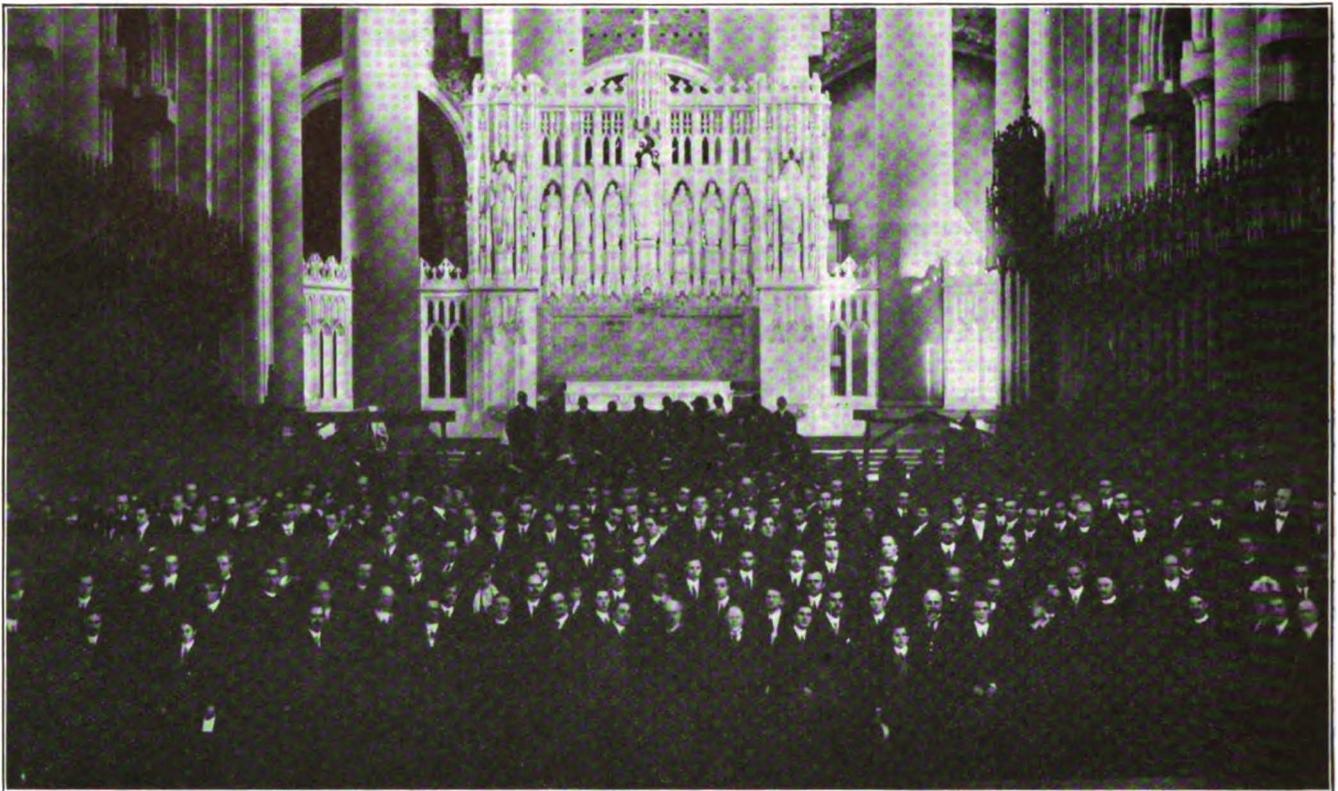
Of course the greatest event in ecclesiastical circles this week was the service of consecration on Friday in Grace Church, at which Dr. Burch was made Bishop Suffragan for the Diocese of New York, the first under the new canonical provisions for such an office.

The beautiful church was crowded with more than one thousand persons.

The great procession from the parish rooms to the Church

annual conferences in April, to hear reports and consider plans for the future. Last year Bishop Greer spoke, and some very important recommendations were made concerning work by laymen. As a date preferable to an April one, Washington's birthday was tried this year with immense success. Four hundred and sixty young men, representing almost all parishes of Manhattan and the Bronx, and some from Staten Island and Westchester, attended a meeting at the Cathedral of St. John the Divine and Synod Hall, besides about fifty clergy and a company of ladies representing, for the most part, the Missions Committee of the Cathedral and the Woman's Auxiliary of the diocese.

Canon Jones explained the points about the Cathedral and the chapels, and Bishop Greer tried the acoustics, both from the pulpit and from the altar. It was the first time any considerable number has been present. Following the tests the company sang "The Church's One Foundation," the great organ and the great number of trained voices being most inspiring. To say that the Bishop and the nearly five hundred young men entered into the spirit of the occasion heartily is to state it mildly.



MEN'S GATHERING ON WASHINGTON'S BIRTHDAY AT THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

was made up of several divisions; the choir of Grace Church, the vestrymen of St. Andrew's Church, Richmond, Staten Island; the vestrymen of Grace Church; deputies to General Convention; clergy of New York and other dioceses; the rector of Grace Church; the Bishop-elect and attending presbyters; visiting Bishops; Bishop of the Diocese of New York.

The service was begun by Bishop Greer. The assignments for the service were:

Preacher, the Bishop of Albany. Presenting Bishops: the Bishops of Long Island and Newark. The Mandate from the Presiding Bishop read by the Bishop of Connecticut. The Certificate of Election by the Rev. Robert B. Kimber. Testimonial from the Convention of the Diocese of New York by George Zabriskie. Certificate of the Consent of Standing Committees by Rev. Dr. William M. Grosvenor. Certificate of Consent of Bishop by Ven. George F. Nelson, D.D.

Consecrators: The Bishops of New York, Western Michigan, and Delaware.

Attending Presbyters: Rev. Drs. Manning and Stires. Deputy Registrar of the General Convention: Archdeacon Nelson. The new Bishop officiated in his recent parish on Sunday morning and confirmed a class of thirty persons.

For two years the Seabury Society of New York has held

In Synod Hall at 4 o'clock Bishop Burch addressed the young men, and afterward every man was presented to him, both by name and by parish. The new Bishop's address was on missions, not in New York alone but in all the world as well, and on young men's part and privilege. He commended highly the work already accomplished by them, and appealed to them to cooperate with rector and older men in their respective parishes. Following him, Bishop Greer spoke at length, commending the suggestions made by his Suffragan, and adding that in this diocese of almost 90,000 communicants there can be an army of young men, not a few hundreds but an army, to work during spare time for Christ and the Church. The appeal brought forth applause. Patriotic hymns were sung, and the Rev. Frederick Thompson of the Uniontown (Ky.) school, where are several Seabury men, told about the school, and how New York young men may help it.

The annual report of the society was presented, showing more work done last year on less money outlay than in the ten preceding years, and high water mark in membership, which is now 126. The possibilities for Church extension in Westchester are pointed out, and society's men, last year, studied conditions in the Bronx in order that they might render intelligent service in extension. A very important part of the work of the year, rendered in cooperation with the Church Laymen's Union, is the maintenance of an inquiry bureau. By letter and in

person, clergy and laymen in more than forty cities came for conference on methods of work by laymen. Many men being in New York anyhow, went to consult, and later to examine, work accomplished. Another unique line of work is the furnishing of Church and mission news to daily and religious newspapers, that it may be used in the greatest place to publish glad tidings the world has ever seen. Presbyterian, Methodist, Congregational, Baptist, and other mission boards are united in the plan, and the society and the union, coöperating, last year paid the cost of maintaining the service for the Church and for the news of the General Board of Missions.

In addition to the daily offices of Morning and Evening Prayer, and frequent celebrations of the Holy Communion, a number of churches on Manhattan Island will have **Noonday Services in Manhattan** services at noon on work-days in Lent, especially for business people. The number is greater than in any previous year, and the preparations are greater, judging from the advance Lenten folders already distributed.

In populous centers during business hours, the following parish churches announce these special noon-day services: Trinity, Trinity Chapel, Holy Communion, Grace, Calvary, Ascension, Transfiguration, Incarnation, St. Bartholomew's Heavenly Rest, and Christ Church. At Grace Church, the rector, Rev. Dr. Slattery, will give a series of addresses on the Lord's Prayer at noon on Fridays. Addresses are to be made on other days at noon and on Fridays at 4:30. Dr. Slattery will give a series of addresses on Sunday nights on "The Essentials of the Christian Life."

The services each day in the Church of the Holy Communion will begin at 12:30 and a short practical address will follow. There is to be a picture service for children in this parish every Saturday afternoon at 4 o'clock. The St. Cecilia Choir Club (senior and junior) furnishes the music on Wednesdays and Fridays. A number of invited preachers will be heard in this church during Lent.

Special preachers at St. Luke's, Convent avenue and 141st street (the Rev. G. Ashton Oldham, rector), will be as follows: March 8th, the Rev. Dr. J. G. H. Barry; March 15th, the Rev. Dr. H. M. Denslow; March 22d, the Rev. Dr. Percy Stickney Grant; March 29th, the Rev. Philip Cook; April 5th, the Rev. William Wilkinson. Sunday evening preachers will be: March 5th, the Rev. Herbert Shipman; March 12th, Bishop Courtney; March 19th, the Rev. Dr. Harry P. Nichols; March 26th, the Rev. Dr. J. C. Roper. The special Lenten music will include Macfarlane's "The Message from the Cross," on April 2d, and Coombs' "The Sorrows of Death," on April 9th. Dean Robbins of the General Theological Seminary will conduct a Quiet Day for the parish on Wednesday, March 15th, beginning at 10 A. M. On Monday, Tuesday, and Wednesday of Holy Week, the rector will give a series of illustrated lectures on the Passion Play of 1910, at Oberammergau. A series of organ recitals will be given on Thursday evenings.

At the Church of the Incarnation, Madison avenue, there will be a daily noon-day service with choir and address at 12:25. As in former years the daily service for business people with short sermon is held every day (except Saturday), at 12 o'clock. Last year's attendance at these services and on Easter Day in this one church aggregated (by careful count) 51,000 persons. Confirmation will be administered in old Trinity as in former years on Easter Even at 3 o'clock. The special Lenten preachers at old Trinity this year are:

- Ash Wednesday, March 1st to March 3d, inclusive.—The Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island.
- March 6th to 10th, inclusive.—The Rt. Rev. Thomas F. Gallor, D.D., Bishop of Tennessee.
- March 13th to 17th, inclusive.—The Rev. Samuel S. Marquis, D.D., St. Paul's Cathedral, Detroit, Mich.
- March 20th to 24th, inclusive.—The Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan.
- March 27th to 31st, inclusive.—The Rev. J. O. S. Huntington, O.H.C.
- April 3d to 7th, inclusive.—The Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri, and Presiding Bishop of the Church.
- Holy Week, April 10th to April 14th and the Three Hour Service, Good Friday, 12 M. to 3 P. M.—The Rev. J. Neville Fliggis, Litt.D., Community of the Resurrection, Mirfield, England.

At St. Paul's chapel, Broadway and Fulton street, the Friday noon preachers are:

- March 3.—Rev. W. W. Bellinger, D.D.
- March 10.—Rev. H. Lubbeck, LL.D., D.C.L.
- March 17.—Rt. Rev. Frederick Courtney, D.D., D.C.L.
- March 24.—Rt. Rev. Frederick Courtney, D.D., D.C.L.
- March 31.—Rt. Rev. Charles S. Burch, D.D.
- April 7.—Rt. Rev. Charles S. Burch, D.D.
- April 14.—Good Friday—The Vicar.

By invitation of the Rev. Dr. Manning, there were on Thursday, February 23d, many visitors to the Mission House of Trinity Church,

Trinity Church Mission House located at 211 Fulton street. The work of the mission house, which is supported entirely by voluntary contributions, is for the benefit of the neighborhood. Although in a section generally believed to be deserted at nightfall, it serves a large number who live in tenements between Broadway and the Hudson River. The families of many of the janitors of large office buildings in that section take

great interest in the work and assist the clergy and the Sisters of St. Mary in the care of their poorer neighbors. The missionary society, which provides infants' and children's clothing for poor families, is composed entirely of women of the neighborhood. A feature of the educational work is the training of little girls for household tasks. Instruction is given in all kinds of housework, the children having dishes and kitchen utensils of small size with which to work. The sisters make a game of it, and the little ones go through the "kitchen garden" drill, as it is called, with an enjoyment that, it is believed, will make similar tasks at home less irksome.

Cooking classes for mothers are of particular value, it is held, as especial attention is paid to economical dishes and the preparation of the cheaper cuts of meat. Much interest is displayed in this course, and the members of one class served a well cooked dinner to the visitors.

Much sewing is done, both in classes of girls and by the women of the parish. The women may keep the finished articles by payment of the cost of the material, or, if they prefer it, are paid for their work on garments, which are included among those for distribution. An interesting feature of the exhibit was a display of marquetry and lace work by Syrians, of whom there are many in the parish. A family of lace makers at work attracted particular attention.

For boys less than sixteen years old a gymnasium with a competent instructor is provided. A free dispensary, with attendant physician, pharmacist and nurse, does valuable service. Attendance at the religious services is encouraged and to the mission house go unceasing calls for help in trouble.

Mrs. Manning, Mrs. Albert Delafield, Mrs. J. K. West, and Miss Lydia Redmond assisted the sisters in reception of the visitors.

The twenty-first annual service in the Church of the Heavenly Rest, Fifth avenue, commemorating the anniversary of the birth of

Washington's Birthday Observed George Washington, was held on Sunday afternoon, February 20th. The rector, Rev. Herbert Shipman, preached the sermon on

"The Spirit of Democracy in Religion." The church was decorated with the National Colors, the British, Mexican, and other flags. The service was specially arranged for the Sons of the Revolution of New York City, who attended in uniform. The escort was a guard of honor from the Veteran Corps of Artillery of the State of New York, Adjutant Charles Elliot Warren commanding. The church was crowded to its capacity and delegations were present from these patriotic societies: The Society of the War of 1812, the Loyal Legion, the Order of Foreign Wars, the Society of the Cincinnati, the Aztec Club of 1847, the Society of Colonial Wars, the Colonial Dames of America, the Daughters of the Revolution, and the Colonial Dames of the State of New York. Bishop Greer conducted the service.

Mrs. Emily Grace Minturn, widow of Charles Minturn, and a member of the distinguished family of Marriott in Baltimore,

Deaths Among the Laity died at her country home, Cranford, N. J., on Monday, February 20th, in her eighty-first year. The funeral was held on Thursday morning in the Church of the Heavenly Rest, Fifth avenue, New York City.

John Aldred, who had been for more than twenty years the sexton of St. Bartholomew's Church, died on Thursday, February 23d. He was born in Manchester, England, sixty-six years ago. He was well known and highly esteemed by many New York Churchmen for his affability and his conscientious discharge of duty.

"REFORMED CHURCHES" APPROVE OF CONFERENCE ON FAITH AND ORDER

THE following action relating to a Conference on Questions Relating to Faith and Order was taken on February 7th and 8th, by the Executive Commission of the "Alliance of Reformed Churches throughout the World holding the Presbyterian System":

"WHEREAS, a communication from the Joint Commission of the Protestant Episcopal Church in the United States for a World Conference of all Christian Churches on Faith and Order, has been presented to this Executive Commission by the Rev. William T. Manning, D.D., and George Wharton Pepper, Esq., therefore,

"Resolved, I. That the Commission cordially approves of the proposed Conference."

And also the following:

"1. The Executive Commission having already formally approved the proposed World Conference of all Christian Churches for the consideration of questions touching Faith and Order, the Executive Committee is hereby authorized to act for this commission on all matters relating to the calling of such conference.

"2. The American Secretary in behalf of this Executive Commission (Western Section) is asked to communicate this action to the constituent Churches, and to the Eastern Section."

"GENTLENESS of speech has made the most wilful to be as the heart of a little child, and filled many a troubled life with the peace of Jehovah."

PHILADELPHIA MEETINGS IN INTEREST OF CHRISTIAN UNITY

Mr. Pepper Speaks to Lutherans; Churchmen Greet Archbishop Platon

MEMORIALS PLANNED FOR BISHOP WHITAKER

Large Bequest for St. Clement's Church

OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau,
Philadelphia, Feb. 28, 1911

TWO interesting meetings in the interest of Christian unity have been held in Philadelphia within the week. The Lutheran Social Union, a very strong body representing all the Lutheran parishes in the city, invited Mr. George Wharton Pepper to outline the plan of the General Convention for a World Conference, at a dinner held on the evening of February 20th. Mr. Pepper said that two methods of attaining organic unity might be followed: either the absorption of all communions by one communion, or the inclusion of all in such a way that each can conserve and contribute what it has found essential. Unity does not mean uniformity, and in his judgment inclusion and not absorption will be the successful method. We must pray for union, but we must work as well as pray. "The Church that prays and does not work is praying in a fit of absent-mindedness."

The other meeting was planned by the Clerical Brotherhood, the Divinity School, and the Church Club in conjunction and was held in the assembly room of the Church House, to greet the Most Rev. Archbishop Platon of the Russian Orthodox Communion, on Monday evening, February 27th.

Bishop Mackay-Smith has issued a pastoral letter asking all members of the diocese—"every man, woman, and child"—for \$1

Memorial to Bishop Whitaker

apiece to constitute a fund for the erection of a permanent church building for St. Barnabas' mission, in the western part of Philadelphia, as a memorial to Bishop Whitaker. This was a work in which the late Bishop was greatly interested. "Indeed," says Bishop Mackay-Smith, "on his being asked not long ago what memorial building he would recommend to any well-to-do Church member who wished to erect one in connection with some beloved name, he innocently answered that any sum of money given to erect a church for St. Barnabas' mission, West Philadelphia, would be well invested. This remark has not been forgotten either by me or by others who heard it." The Bishop has also issued a pastoral letter to the children of the diocese, asking them to make their Lenten and Easter offering for missions this year a memorial to Bishop Whitaker. He calls attention to the fact that last year the memorial offering in the name of George C. Thomas reached \$31,028.91, but that in 1909 an offering of \$38,000 was given, so that it does not seem too much to ask that \$40,000 be the sum aimed at this year, as a tribute to the memory of the Bishop by whom many of our Sunday school pupils were confirmed, and who "worked for nearly a quarter of a century to make Pennsylvania lead all the rest of the Church" in missionary offerings. Attention is called in the letter to a reminiscence of the Bishop given at the pre-Lenten meeting of the Sunday School Auxiliary recently by the Rev. William N. Parker, who related that it was the Bishop's habit to keep a mite chest during Lent on the mantelpiece in his study, and every time he entered the room to drop a coin into it, so that his personal offering often amounted to many dollars.

By the death of Mrs. Ellis H. Yarnall on February 22d, the fortune of her husband, estimated at \$200,000, passes to St. Clement's Church, to which it was bequeathed,

Valuable Bequest to St. Clement's

subject to a life interest of his widow, and to the provision that if any change is made in the character of the services held there, the bequest is to go to the Episcopal Hospital. The following stipulations are made concerning the use of the money: It is to be divided into four equal portions. The income from one-fourth is to be used for the payment of the debt of the parish, from one-fourth to the payment of current expenses, from one-fourth to the "support and education of one or more boys, who shall be over 12 years of age, to be fully prepared for entrance into a theological seminary," and from the remaining fourth for the maintenance of a theological library to be situated within the parish of St. Clement's Church.

The Brotherhood of St. Andrew this year will add to the places where noon-day Lenten services are held the Vernon Palace Theatre, at Main street, and Cheltenham avenue, Germantown, where the Rev. Shirley C. Hughson, O.H.C., will be the first preacher, taking the services from Ash Wednesday to Saturday, March 1-4. Father Hughson is to be the preacher at a special service for students in St. Mary's, West Philadelphia, on the evening of the First Sunday

in Lent, and then takes the noon addresses at the Garrick Theatre for the rest of the week, preaching also at St. Philip's Church on Wednesday evening. The Bishop of the Diocese opens the series at St. Stephen's, followed on Thursday, Friday, and Saturday by the Bishops of Bethlehem and Delaware and the Rev. Fleming James, Ph.D. Bishop Talbot preaches on Ash Wednesday at the Garrick Theatre and Bishop Kinsman, Bishop Mackay-Smith, and the Rev. H. McKnight Moore fill out the rest of the week. The three Bishops also are the preachers at St. Paul's, the Rev. James B. Halsey taking Saturday; while at old Christ Church, the rector, the Rev. Dr. Washburn, speaks on Ash Wednesday, followed by the Rev. Dr. F. W. Tomkins, the Rev. C. Rowland Hill, and the Rev. Benjamin S. Sanderson of Bethlehem. Among the out-of-town preachers whose names appear in the list are the Very Rev. Frank DuMoulin, LL.D., Dean of Trinity Cathedral, Cleveland, the Bishop of Kentucky, and the Bishop of Wyoming, at the Garrick; the Rev. Karl Reiland, St. Andrew's, Yonkers, the Rev. F. H. Sill, O.H.C., and the Rev. George S. Sinclair, Christ Church, Franklinville, at St. Paul's; the Bishop of Michigan, the Rev. Elwood Worcester, D.D., the Rev. Hubert W. Wells of Wilmington, Del., the Rev. Hugh Birkhead, D.D., St. George's, New York, the Rev. P. F. Sturges of Morristown, N. J., and Bishop Lloyd, at St. Stephen's; and the Rev. Joseph N. Blanchard, Madison, N. J., the Rev. Arthur R. Taylor, York, Pa., the Rev. Walter C. Roberts, Mauch Chunk, the Rev. Professor Charles H. Boynton of the General Theological Seminary, and the Rev. E. Campion Acheson of Middletown, Conn. at old Christ Church.

A sectional conference of the Brotherhood of St. Andrew was held at St. Philip's Church on Thursday evening, February 23d.

Other Philadelphia Church News

The rector, the Rev. Clarence W. Bispham, said the Brotherhood Litany, and addresses on the Training of Brotherhood Boys and Men were made by Mr. George H. Streaker, president of the Junior Department of the Brotherhood, and the Rev. George L. Richardson.

The Missionary Committee of the Convocation of Chester is taking steps to establish a mission in Darby, a growing suburb, just outside the city line of Philadelphia, and on the line of the newly opened electric railway to Chester.

An appeal has been issued by the rector and vestry of old Christ Church for funds to complete the parish building. Eight thousand dollars in addition to funds now in hand is needed to carry the building up one story, and if no more can be obtained, a temporary roof will be put on the building, and it will be used in that condition. It is hoped however that \$45,000 will be given to finish the three-story fire-proof structure for which plans have been prepared. Whether from civic, patriotic, philanthropic, or religious motives, the effort is one which should command a wide support. Contributions may be sent to William White, Jr., accounting warden of the parish.

The Pre-Lenten service for the clergy of the diocese was held at the Chapel of the Church House on Monday morning, February 27th, under the direction of the Bishop, and was followed by a missionary conference at which the speakers were the Rev. J. DeWolf Perry, D.D., and Roland L. Morris, Esq.

The Very Rev. George C. Bartlett, Dean of the Cathedral of the Merciful Saviour, Faribault, Minn., has accepted a call to the Church of Our Saviour, Jenkintown, and will begin work on Palm Sunday. Dean Bartlett went from the diocese of Pennsylvania to Faribault, as his first parish was St. Paul's, Overbrook, which he served from 1902 to 1908. He will be cordially welcomed back to the city by a host of friends.

It is also announced that the Rev. Joseph H. Earp of St. James' Church, Downingtown, has accepted the curacy of the Church of the Holy Apostles, and will begin work early in Lent. The rector of Holy Apostles, the Rev. Wilson R. Stearly, called the officers and teachers of all the four Sunday schools in the parish to a pre-Lenten conference on Friday, February 24th, and after a devotional service spoke to them on "The Five Tests of a Good Sunday School Teacher."

The Rev. Robert J. McFetridge of the missionary district of Wyoming preached at the Memorial chapel of the Holy Communion on Sunday evening, February 19th.

On Sexagesima Sunday, at the mid-day service, the Rev. H. McKnight Moore, vicar of the Chapel of the Mediator, West Philadelphia, admitted ten young women to membership in the Girls' Friendly Society, and advanced three to senior membership.

IT IS BOTH fitting and necessary that within the Church, even in our most civilized centers, there should be held from time to time, mission services. So great is the pressure of worldliness, so engrossing are the pleasures, cares, and duties of life that even the best amongst us need and are spiritually strengthened by the personal and searching addresses of those members of the clergy and laity who are especially qualified to lead such services and press home to the hearts and minds of our people the salutary doctrines of the Church and their logical outcome in lives of unselfish service and cheerful and loyal devotion. The corporate sanctity of the Church may be largely measured by the degree in which her individual members avail themselves of the means of grace and by their zealous and consistent lives lead others to avail themselves of her inestimable privileges.—*Canadian Churchman*.

IN MEMORY OF BISHOP WHITAKER.

MEMORIAL SERMON PREACHED AT ST. MARK'S CHURCH, PHILADELPHIA,
BY THE RT. REV. ETHELBERG TALBOT, D.D., LL.D.,
Bishop of Bethlehem.

AFTER enumerating the earlier history of Bishop Whitaker when a missionary in Nevada, and recalling the manner of his election as Assistant Bishop of Pennsylvania in 1886, Bishop Talbot said:

His long years of service in the far West among the miners and cowboys of the Rocky Mountains had brought him in close contact with all sorts and conditions of men, and he learned by practical experience to recognize the good and genuine and true under all forms of outward expression, ecclesiastically speaking, whether simple or ornate. In the broad and untrammelled expanse of the prairies, he had also breathed in the spirit of a wise toleration which led him to make liberal allowance for the large variety of thought and practice legitimately permitted in a Church which claimed to be Catholic enough to give hospitality to all its loyal children within the clear and well defined limits of the creeds. Of New England birth and a strong Puritan ancestry, he had been brought up in an atmosphere of great simplicity in matters of ritual and worship, and while deeply reverent in every act, it was evident that his personal tastes led him to feel more at home in an environment of simplicity. But he was never unmindful of the rights of others in this respect, and could give his unstinted confidence and loyal support to those who found more edification and spiritual comfort in forms and ceremonies which did not always appeal to him. As the result of this spirit of considerate and wise toleration, as the years passed the Bishop became the beloved and trusted diocesan of all the clergy, irrespective of ecclesiastical distinctions, and the people came to regard him as a real father in God. As a logical and inevitable result of having a leader with such a spirit, this diocese has had the happiness to witness a passing away of all bitterness and party animosity, and to welcome in their place years of good will, mutual confidence, and only that emulation which strives to excel in the good works of the Gospel of Peace.

The personal characteristics of Bishop Whitaker were such as fitted him, at the time of his translation to this see, to harmonize the various elements and to win for himself the confidence and co-operation of all. Conspicuous among these characteristics there was a modest self-effacement which disarmed opposition and brought him close to the hearts of the people. He was essentially democratic in his tastes, and while he had profound appreciation of the importance of his high position, and when necessary could defend its prerogatives, any semblance of pomp or official display, the assuming of any of the gilt and trappings of honor, were repugnant to his nature. At the same time he could appreciate that this was largely a matter of taste and education and temperament, and those who found ceremonies and a dignified and esthetical ritual helpful and edifying to their spiritual life could rely upon him to respect their rights and to sympathize with their conscientious convictions. In his dealings with men he was always plain, straightforward, the very soul of integrity, and while a man of few words, yet when his conclusion had been reached he was firm and unyielding.

Along with this beautiful simplicity went a calm and judicial spirit which made his opinion exceedingly valuable. It was frequently remarked by those who knew him best that he would have made a great judge had he been called to the legal profession. He had a great reverence for law, human and divine. Many of you will recall at least two instances in the municipal affairs of this great city when his fearless appeal for justice and fair play, not only to organized labor, but to organized capital as well, helped to bring peace and order out of a situation which had become most critical. While his sympathies were naturally with the laboring man, yet his judicial temperament enabled him to see where labor was unwisely led, and by presenting both sides in a plea at once reasonable and conciliatory, he made an important contribution to the cause of industrial peace.

On the question of marriage and divorce he placed the whole Church under grateful obligations to him for his strong, fearless, and uncompromising defense of the sanctity of the home and the upholding of the Church's sacred law. If any supposed, for a moment, that this quiet and rather retiring Bishop was lacking in the capacity for righteous, moral indignation, or in strength and courage to give expression to his convictions, he was destined to find himself greatly mistaken. At the same time his judgments were so obviously fair, and so reinforced by the highest sanctions of law, that they carried conviction and were accepted without appeal. Thus it was that your good Bishop occupied a place of leadership for the reason that he was eminently qualified to lead. He became a potent influence in the Church throughout the country. In all the elements of a wise and conservative statesmanship his episcopate has been noteworthy.

When one remembers that he was fifty-seven years of age when the full burden of this great diocese fell upon him, one wonders at the marvellous activity, the unremitting labor, the incessant zeal with which he prosecuted for a quarter of a century his work. In season and out of season, and until eight years ago without any as-

sistant, he quietly, without murmur or complaint, met the exacting and multifarious demands of his office. The visitations of the parishes for confirmation alone—and these for the most part were annual—was an undertaking that well might tax the resources of a much younger man; but when one recalls the numerous boards and charitable organizations of which he was the head, and whose meetings he attended with most punctilious regularity, we get some faint idea of the labor so abundant which devolved upon him. And yet with all its incident and crowding of events, we are amazed at the tranquility with which he did his work. There was no feverish unrest. Each hour was full of work and full of quiet and well-ordered peace. He gave us an example of untiring labor and unruffled calm.

Having been a Missionary Bishop himself, he was ever foremost in quickening the missionary spirit in the hearts of clergy and people.

Under the inspiration of his leadership and example, every department of the Church's activity at home and abroad has been enthusiastically supported. It is not too much to say that the diocese of Pennsylvania has become easily the foremost in its missionary achievements and influence. He was ever ready to welcome to the diocese the Missionary Bishops and workers from the field and to bid them God-speed in their efforts to secure help and encouragement from his people. If it is quite true that this diocese has been greatly blessed in having a noble body of loyal Christian laymen—men and women—it is also true that the influence of such a Bishop as we to-day commemorate has been most potent in creating and molding such a constituency.

Those of us who were familiar with his genius and his spirit were not surprised to find that the subject of Christian Unity was especially dear to his heart. As chairman of the Commission on Christian Unity appointed by the General Convention at Richmond, he rejoiced to believe that an earnest desire for the visible reunion of Christendom is taking possession of men's hearts, and he eagerly seized every opportunity to further and foster this great movement. In his report as chairman on this subject, to our last General Convention, written while suffering great physical weakness, he recounted with expressions of gratitude and thanksgiving the clear indications of God's blessing on the growing tendency toward unity, and expressed his conviction that our own Church had a unique opportunity as well as responsibility in guiding and inspiring such a sentiment.

In his personal relations with Christian men of other names he showed his affection for all who loved our Lord Jesus Christ in sincerity. The warm friendship that existed between himself and the late beloved Archbishop of the Roman Communion in this city, who followed him so soon into the spirit world, is but one illustration of that broad-minded, sympathetic attitude which he cherished toward all the devoted servants and lovers of Christ of whatever name. His consistent walk and conversation, his all-embracing charity, his well-known advocacy of every good cause, his personal devotion to the Master whom he served with such unsparing zeal—these traits gave him a place in the public esteem which will cause his memory to be greatly cherished in the coming years.

And this leads me finally to touch briefly, and with great reserve, upon the secret which alone can account for a life so abundant in service to his fellow-men and so loyal to the highest ideals of conduct. The explanation, men and brethren, of such a life, is that your Bishop was above all and preëminently a man of God. "Ye shall know them by their fruits." "Not every man that saith unto Me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." In the case of Bishop Whitaker, underneath a quiet, unassuming, modest exterior, there burned a passionate love for the person and honor, for the Church and cause of his Divine Lord. From Him he had received, in no mere formal, conventional way, the sacred commission to preach Christ and Him crucified. With a singleness of purpose and a consecration beyond all praise we have seen this man of God and Bishop of souls go in and out among us for a quarter of a century. Before our altars he has offered up the great oblation of sacrifice and of prayer and thanksgiving. And as he has broken to us the Bread of Life and given to us the benediction of Peace, we have felt the reality of the unseen world and the power of the life to come. May his soul rest in peace, and may light eternal shine upon him! And as for ourselves, as to-day we reverently contemplate the virtues of our departed Bishop now at rest from his labors, shall we not pray in the language of another, adapted to our use, that our gracious Lord, whom he so loyally served, may support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done; that then, in His great mercy, He may grant us a safe lodging, and holy rest and peace, and refreshment at the last?

BELIEF, you tell me, is unimportant. Conduct, you say, is the essential thing. It is true that conduct is nine-tenths of life, but the quality of the conduct depends upon what is going on in the other tenth. Conduct is merely manifested belief. In a man's belief must be found the inspiration and motive that control his conduct.—*George Wharton Pepper.*

LENTEN SERVICES IN CHICAGO

Speakers Arranged for Noonday Meetings

OTHER RECENT NEWS OF THE CITY

*The Living Church News Bureau
Chicago, Feb. 28, 1911*

THE Lenten noonday services for Chicago will begin, as usual, on Ash Wednesday, and will continue every weekday from then through Good Friday. The meetings for the first four days will be addressed by the Bishop of Chicago. The next week will be divided between the Rev. Dr. Herman Page, rector of St. Paul's, Chicago, and the Rev. E. R. Williams, rector at Kenilworth. It is hoped that the music this year will be much more hearty than ever before. To this end the men of the various parish choirs have been asked to designate certain days on which they will surely be present. Places will be reserved for this volunteer choir.

The North Shore Sunday School Institute held its pre-Lenten meeting on Monday, February 27th, at St. Simon's Church. The devotional address at the afternoon service was made by the new rector of St. Mark's, Evanston, the Rev. Harry S. Longley. The main address of the evening was by the Rev. Dr. Page, of St. Paul's, Chicago, who spoke of the development of the work in his parish on the psychological and pedagogical principle, "No impression without expression."



REV. JOHN M. M'GANN,
Rector-elect of Trinity Church,
Chicago.

The National Board of Education is to meet here in May, and the local Sunday School Commission is making preparations already for the event. Plans are under way for the bringing of delegations here from all the dioceses of the Fifth Department, and for the holding of a large mass meeting of those interested in religious education during the sessions of the Board.

The diocesan Council of Men's Clubs met on Monday in the Church Club rooms. This council is an attempt to form a diocesan club similar to those in the parishes, that the men of all the diocese may come to know one another better. This meeting was a smoker, at which the guest of honor was the Ven. William E. Toll, Archdeacon of Chicago, and the speaker Mr. Malcolm MacDowell, who spoke on "The Making of a Newspaper." The attendance at these meetings keeps growing, and they seem more and more to be filling a real need. The men's club of Epiphany had a very successful dinner on Thursday evening, when a large number pledged support to the new rector, the Rev. F. C. Sherman, and a splendid spirit of cooperation was manifested.

The diocese will be glad to know that the Very Rev. W. T. Sumner, Dean of the Cathedral, who has been confined for some time to St. Luke's Hospital with a severe attack of laryngitis, is much improved, and confidently expects to be out and at work again within the week.

Bishop Anderson spoke on Sunday night before the "Sunday Evening Club" at Orchestra Hall on "A Vision of Christian Unity." "There are two ideas of unity," he said. "One a unity along lines of comprehension, the other along lines of compromise. All the schisms have been the result of the separation of two complementary truths, equally true, yet, considered separately, antagonistic. Such are the sovereignty of God and the free will of man, the doctrine of faith against the doctrine of works, the High Church and the Low Church ideas. Neither of the complementary truths of any of these pairs can conquer the other. "But unconsciously all Christian people are getting mingled, their respective visions widening beyond the single truths to take in both. In these days we don't try to show how much we love God by how much we hate our fellow men."

The Rev. J. B. Massiah, who is at present seeking to raise funds for further extension of the Church's work among the negroes of Chicago, has issued statistics of his work at St. Thomas', showing that the congregation there has grown in the last five years from 200 communicants to 700, and that in the same period 352 souls have been confirmed and 216 baptized, and that \$20,091.99 has been raised by the colored people alone for the work.

Chapters of the boys' society, the Knights of King Arthur, have lately been established at St. Barnabas', St. John's, Clybourn avenue, St. John's, Irving Park, St. Luke's, Evanston, and the Cathedral. The Rev. A. S. Morrison is the head of the organization in this city.

BERNARD I. BELL.

"EACH INDIVIDUAL life has gained a measure of ennoblement to the eye of faith by the Incarnation of the Son of God as Man."

CONSECRATION OF REV. ROGERS ISRAEL, D.D., AS FIRST BISHOP OF ERIE

ON St. Matthias' Day, in the parish church where he had served with such conspicuous success for eighteen years, the Rev. Rogers Israel, D.D., rector of St. Luke's Church, Scranton, Pa., was consecrated first Bishop of the newly constituted diocese of Erie (comprising the counties in the north-western portion of Pennsylvania). The spacious church was packed, a most distinguished and representative congregation being in attendance. The presence of the mayor and city officials, ministers of the various religious bodies of the city and representatives from all walks of life gave abundant evidence of the high esteem in which the new Bishop is held in the community where he has lived for so many years. At least a dozen of the clergy of the diocese of Erie, with some fifty of his brother clergy from his own diocese of Bethlehem, besides many from various parts of the country, fully vested, were in procession with the six Bishops (Pittsburgh, Bethlehem, Southern Ohio, Central New York, Harrisburg, and Bishop Lloyd). In the procession, in full canonicals, were also the Rt. Rev. Dr. Hodur, Bishop of the Old Catholic National Polish Church, accompanied by his chaplain.

There had been two celebrations at an earlier hour and Morning Prayer was also said in the church previous to the consecration service. The chief service of the day consisted therefore simply of the consecration with the Holy Eucharist. The Bishop of Pittsburgh was consecrator, with the Bishops of Bethlehem and Southern Ohio as co-consecrators. The presenters were the Bishops of Central New York and Harrisburg. Bishop Lloyd was the preacher.

His sermon, based on Acts 1: 21, was a most eloquent presentation of the subject "The Apostolate as Witness." Emphasizing the fact that the text gives the opinion of the original eleven, under the inspiration of the Holy Ghost, of the chief duties of the apostles; and enlarging upon the double character of "witness," the preacher said:

"It is true, as has been said, that this office is the living witness of the fact that our Lord Jesus Christ rose again from the dead; and therefore of the whole revelation which He wrought to reconcile man to God, and to make men able to become the sons of God. But it is equally true that it is also the living interpreter of that revelation for those who are lost, to show them the way that leads to the truth that brings men freedom, and to make them able to know that power which gives men their life in abundance. And because it is this, then of necessity also it is the bringing of hope to and the inspirer of society, which is the sum total of the life of the redeemed ones; since it demonstrates what human society shall be like when men, having accepted the revelation, shall have learned at least (because the Revealer has declared the law of human life) its meaning and purpose, so that they may be able to value truly and to use intelligently all those gifts with which their life has been enriched and made beautiful.

"All this must be involved in the importance attached by the apostles to the witness of the Resurrection, since to bear witness to the Resurrection must include all that was revealed and taught and promised by the Word of God Incarnate. St. Paul regards it so when he prays that those who have believed that Jesus is Messiah may 'know the power of His resurrection'; i.e., the divine light it throws on all human relations, the glorious hope it imparts to all human endeavor, the amazing glory and dignity with which it clothes a man's dream of his manhood, the new conception it gives of man's destiny.

"It may be worth while to repeat what has been said in order that we may gain some adequate conception of the prerogative of that one on whom the Church in the name of its Lord would confer the high privilege of serving in the office of a Bishop. In a unique sense he is to be the interpreter of the Gospel in the terms of human experience—of exemplifying in his own conduct that 'working theory' which the Word of God has declared shall transform human society, until the kingdoms of this world shall become the kingdom of our God and of His Christ; to be the leader of Christ's Church in its mission to bring the revelation of the Father to the nations, that the kingdom wherein dwelleth righteousness may be established, and the obligation attaching to his prerogative must be the complement of this privilege. Men have a right to expect to see in the life of the man so elevated an illustration of those principles on which the social fabric must rest when it has been made perfect.

"If time would allow, it would be well to consider this in detail. We must be content to note that which comes first and lies at the foundation of all. Men have a right to expect that a Bishop will personify such a spirit as will make men able to understand that the Body of Christ cannot be divided. Others may strive and contend for particular interpretations of the Master's words or for their own theories concerning Him. It is the obligation of the Bishop in the Church of God—the witness of the Resurrection—to exemplify

the fulness of the revelation, showing in himself that divine sympathy which fuses conflicting definitions into an all-including devotion. Others may allow self-will and pride to obscure the oneness of the Father's family, and in their strife to forget their high calling. To the witness of the Resurrection it is granted to draw his brothers back to the contemplation of that service which the Christ waits for His Body to render mankind.

"Nor was ever time as ripe as ours for this mark of Apostolic Succession. In a day when men have wearied of the definitions that drive them apart because they have caught glimpses of the blessing that the revelation of the Father may bring to mankind; in this day when men are growing weary of individualism because they dream of the glory that awaits mankind grown into the fulness of the stature of Christ: what honor so great could be conferred on a mortal as to be permitted to stand in that office which steadily holds up to men's gaze the glory of the Resurrection—the eternal oneness, because the completeness, that is promised by Him who reveals God's will to those whom He has redeemed?"

of any avail, since it is Christ that worketh in him both to will and to do according to His good pleasure. His very helplessness would assure him that he is secure beyond all risk, and his victory already assured if, his mind and his body completely surrendered, he waits for his Lord to use him as He will. Nay, his very weakness and unworthiness would become his surest ground of confidence, since the need these witness to is the abiding proof of the help of Him who has said, I will never leave thee, nor forsake thee.

"So while as a man having intelligence you must contemplate with awe the office and ministry to which you have been called by the Holy Ghost; you will with buoyant hope go forward to your task with the same self-forgetting that by His grace has marked your labor through the years that are gone, and on account of which you have been made able to show their Saviour to those whom He redeemed. The distinction that will separate your future from what is passed will be that, intrusted now with the office which is the witness at once of the unity of His body and of its glorious destiny, you will feed the flock of Christ, being to them a shepherd, not a



BISHOPS AT THE CONSECRATION OF BISHOP ISRAEL.

BACK ROW (from left to right):—Bishop Hodur (Pollish Catholle), Bishop Olmsted (Central New York), Bishop Israel (Erie), Bishop Darlington (Harrisburg), Bishop Lloyd (President Board of Missions).

FRONT ROW (from left to right):—Bishop Talbot (Bethlehem), Bishop Whitehead (Pittsburgh), Bishop Vincent (Southern Ohio).

"Yet one other verity which the witness of the Resurrection is permitted to exemplify ought to be noted as lying so close to the foundation on which all the superstructure rests that it may scarcely be separated in thought from the unity which by our Lord's own declaration must be, before He may see His desire fulfilled, *i.e.*, the truth He revealed when He declared that the law of human life in its normal expression is not war but peace, not contention but mutual help, not competition but coöperation, not getting but serving.

"For you, my brother, who shall this day be made a Bishop in the Church of God, what word can be added to help you realize the high calling to which you have been called by Him without whose Spirit you nor the Church would dare to proceed with this service? At such a time a man may not help a man unless he were able to help him realize clearly, to know most certainly that no man is sufficient for these things. And yet if this service could be rendered so utterly that he would never again forget, it would be help indeed.

"There can be no question that God's servant would have a right to give herself to his task (any task) in perfect peace and serenity, if he were able always to regard his office from his Master's viewpoint; for then he would never be tempted to forget that we have this treasure in earthen vessels; that in the nature of things nothing, however great, that he may be able to do in his own strength is

wolf. Patiently by word and example will you help men to turn their eyes from earth to rest them on the Risen Christ; endeavoring to bring all the members of His Body together into the unity of the spirit; striving to stir in all a divine ambition to put His enemies under His footstool; that His Kingdom may be established so that mankind, at last set free by the knowledge of the Father, may enter into that glory which is showed in His Son, risen again from the dead."

The Mandate for Consecration was read by Mr. Albert B. Osborne, Chancellor of the Diocese of Erie; the Certificate of Election by the Rev. Frank T. Cady, Secretary of the Convention; the Canonical Testimonial by Mr. Josiah Howard of Emmanuel Parish, Emporium; the Certificate of Ordinations by the Rev. George F. Potter, rector of the parish of Our Saviour, DuBois; the Consents of the Standing Committees, by the Rev. W. Strother Jones, D.D., President of the Standing Committee; the Consents of the Bishops by the Rt. Rev. Charles T. Olmsted, D.D., Bishop of Central New York. The attending presbyters were the Rev. Horace Edwin Hayden and the Rev. Martin Aigner. Deputy Registrars were the Rev. Martin Aigner and the Rev. W. E. Van Dyke. The master of ceremonies was the Ven. Reginald S. Radcliffe, Archdeacon of Erie, and his assistants were the Rev. R. I. Murray, curate of St. Luke's, Scranton, and

(Continued on page 615.)

doctrine or discipline of the Church; he satirizes no marriage customs; he weeps over no penal or industrial condition. He invites to meditation and to prayer. Does not his voice opportunely call us back from roadside nettles to clover-sweet pastures? Spiritually impoverished, most of us, with indignity, are begging alms from the world as protection against fate. Traherne "made the love of God his true foundation, and builded not his hopes on the charity of men, but fled unto God as his best refuge, which he thought it very safe and blessed to do."

SOCIAL PROGRESS IN TRINITY PARISH, NEW YORK.

By CLINTON ROGERS WOODRUFF.

TRINITY CHURCH, New York, is easily the most influential parish in the American Church. Its situation and responsibilities are unique. For several years it was in the fiercest limelight. It has gone on in its work steadily under the inspired and inspiring leadership of Dr. Manning, and as we look back over the past two years we see that the steps taken have all been forward. Some of the more important are here described:

1st. The thoroughgoing adoption of the policy of publicity has been established, thus recognizing the moral right of the Church public, and the general public for that matter, to know how the affairs of such an institution as Trinity parish are conducted. This interest, moreover, is welcomed.

Since the issue of the first full financial statement the scurrilous and often blasphemous articles and cartoons which used constantly to appear with reference to the financial affairs of the parish have absolutely ceased to be published. In many months—indeed for more than a year—I have not seen one of them. There is a marked change in the general attitude of the papers and the public towards the parish, shown not only in the absence of unfair and venomous attacks, but often in positive expressions. This matter of the attitude of the public is of course a far reaching one and has direct relation to the religious influence of the parish in the community.

2d. The franchise has been extended to the men of the parish in all the chapels, except at St. Chrysostom's, where the constituency is a distinctly *missionary* one, white and colored together, and St. Augustine's, which is now surrounded entirely by Jews and Italians.

Dr. Manning, in his preface to the last Year Book, has this to say on that point:

"It will be seen from the pages which follow, and which tell something of what our clergy and faithful lay workers are doing in many different parts of the city, that Trinity parish is essentially a missionary organization, and that its work falls very largely within the domain of what may properly be called home missions. While its doors stand open to all, and its privileges of worship, and of service, are offered to rich and poor alike, the work of the parish is done, in overwhelming degree, among those who have little of this world's goods, as the mere situation of the various congregations is sufficient to show. It is a fact for which every Churchman, and indeed every good citizen, may well give thanks, that Trinity parish has, to-day, four active congregations in the lower part of the city below Christopher street, with a combined membership of 3,325 communicants, and not one of these four congregations could possibly continue its work without the support of the endowments of this parish.

"Leaving out of account a few old ground rents, which need scarcely be considered, the seats are free in all the churches of our parish except three, and in two of these the rates of rental are unusually low, bringing the pews within the reach of people of very small means.

"It ought to be added that free pews do not mean 'free religion' in Trinity parish any more than elsewhere, and that the faithful people of our congregations are urged to give generously of their own substance, and do, many of them, give most generously according to their means, though, as in all parishes, there are some who still have much to learn in this regard."

3d. The cancelling of the mortgages on other churches in the diocese is also an important step taken during the last year, and is referred to in the same "Preface." These mortgages were taken with the purpose of guarding against the diversion of the money thus advanced to other than Church uses, through the dissolution of the parish receiving it, but this contingency having been otherwise provided against, the mortgages have been cancelled. The amount represented by them is \$370,946.02.

4th. The grounds of the chapels, wherever this is possible, have been thrown open to the children of the neighborhood, under proper supervision, sand piles provided for the little ones,

and other means of wholesome recreation provided. The Vacation Bible Schools have proved to be a most valuable agency and their number is to be increased. It is a beautiful sight to see the young people all through the spring and summer, and as long as the weather allows, eating their lunches in the old churchyards at Trinity and St. Paul's. At the latter there is now a club called "The Business Women's Lunch Club" with a membership of more than 700—a daily attendance of nearly that number, and a long waiting list of those who cannot get in for lack of room to accommodate them. As it is, the room is filled three or four times over during the luncheon period. The members pay enough to cover the cost and have the benefit of the reading and rest rooms and the pleasant, helpful associations.

5th. The most important matter of all is of course the work in regard to the property belonging to the parish. About 180 houses have been destroyed in the past two years, some of them having been replaced by new business structures, some of the ground being at present left vacant.

One of the greatest steps was the action taken in asking the Charity Organization Society, through its Tenement House Department, to make a full investigation and report, and to give the parish the benefit of its expert knowledge and advice. The Report has been published and referred to at length in THE LIVING CHURCH. The work of improvement has been carried steadily forward, and the last and in some ways the most important step of all has been taken in the appointment of Miss Emily W. Dinwiddie, who conducted the investigation and made the report for the C. O. S., to a permanent place on the staff of Trinity, to give her whole time to watching the property and visiting the tenants from the point of view solely of their social welfare.

It is Miss Dinwiddie's duty to report at once to the Comptroller any conditions which need attention or improvement, to help the corporation by her counsel and suggestions, and to help the tenants by friendly counsel and suggestions as to methods of living, matters of health, hygiene, etc. She has no business relations with the tenants, and no religious relations, so that there can be no suspicion of any attempt to proselytize. Many of the tenants are Roman Catholics.

The plan so far is working most admirably. It of course requires great tact and good sense as well as experience and knowledge, and these Miss Dinwiddie possesses, as well as unbounded enthusiasm in her work. Her appointment seems to have convinced the most suspicious and prejudiced as to Dr. Manning's and the parish's purpose in this matter.

Trinity still owns a very large number of dwelling houses, and still has many that are not under her control in some of which there are bad conditions, but all the leases now existing are for short terms so that these houses will soon come back under her control, and she will not allow any leasing hereafter except under such conditions and restrictions as will make it impossible for the lessee to hold the property in any but proper condition. The parish has taken very positive action in this matter, action which will result in very few leases being made, and which will make those that are made, safe from the housing standpoint. This is the supremely important matter from the social point of view, and indeed from the point of view of religious responsibility as well.

There are other interesting features which have been added to the work of the parish, as for instance the service for night workers at St. Paul's chapel at 2:30 each Sunday morning. Many Sundays there are as many as 200 men at the service. It is chiefly for printers and newspaper men. They attend the service where their work ends before going home to sleep.

The street services held by the Rev. William Wilkinson have proved surprisingly helpful and exercise a remarkable influence among men of all kinds. The interest in them seems stronger than it ever was. Only a few days ago a letter from the associate editor of the *Wall Street Journal* expressed his personal and profound appreciation of these services. Dr. Manning, I am told, hears in the same strain from leading bankers and business men.

If one could go to the Mission House and Relief Bureau adjoining, all supported by the voluntary gifts of the people of Trinity Church, and under the charge of the Sisters of St. Mary, one would see there the best sort of social work because done in the deepest spirit of religion; but this of course is not a new development, having been going on for many years.

The work of the whole parish is in very large degree "missionary" work. Most of it is done among the poor and much of it in parts of the city long ago abandoned by others.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

ARIZONA'S new constitution, as proposed by its "radical" convention, bears the impress of modernism in politics and social thought. Several of the delegates refused to sign the constitution, and the *Chicago Record-Herald* is authority for the statement that it may encounter snags in Congress and at the White House.

It has all the innovations that other recent constitutions embody, plus others. It is the most advanced state charter yet constructed in America. Not all the radical features are of a doubtful or debatable character. There is, for example, a thoroughgoing provision for non-partisan election of the judiciary—an excellent reform. There is a strong anti-lobbying clause, an explicit employers' liability clause, one establishing a juvenile court and one for an advisory senatorial primary.

What conservatives and moderates may object to as revolutionary are these:

The initiative; the recall of all elective officers, including judges; the amendment of the Constitution by a bare majority vote upon the initiative of only 15 per cent. of the voters; wide powers for the commission on corporations, and rigid regulations ostensibly inserted to prevent stock watering and wild-catting.

To quote the *Record Herald* further, much depends on the particulars and details of these clauses.

"Congress and the President will scrutinize the novel features and judge them, not by the intentions of the convention, but by their probable results and effects. All that is clear now is that the Arizona convention deliberately rejected conservative advice and put into the proposed charter the 'strongest' planks of the latest insurgent and progressive platforms of Kansas, Wisconsin, Oregon, and other states. New Mexico made concessions to insurgency; Arizona met it four-fifths of the way, embraced it eagerly, and absorbed literally everything it had to offer. Arizona wishes to overtake Oregon by one stride."

REAL PROGRESSIVENESS.

At Grand Rapids, Mich., Theodore Roosevelt declared that "the Republican party must be progressive; otherwise it has no warrant for existing at all. It must show that it is the heir of Abraham Lincoln and not the heir of the cotton Whigs, who so feared and denounced what they called his radicalism. But it is equally essential to remember Abraham Lincoln's cool and temperate wisdom as well as his fiery zeal for righteousness. There can be no real progress unless it is wise progress. In other words, the Republican party must be not only progressive but sane. Abraham Lincoln won his place in history because he heeded the forces which overthrew the kind of conservatism which was typified by the followers of Buchanan and Fillmore. But he was able to overthrow these men because he declined to be led aside from the path of healthy progress to follow the extremists of the John Brown and Wendell Phillips type. These two men rendered at times good service. But if Abraham Lincoln had followed their steps, the result would have been death to the nation.

"We must not be misled by mere names. As compared to Buchanan and Fillmore, Lincoln was a radical and extreme progressive. As compared to John Brown and Wendell Phillips, he was a sane conservative, and he was right in both positions."

SUPERVISION OF CHILDREN.

Birmingham, England, through its educational authorities, began some time ago studying the problems of the boys and girls who leave school at fourteen to enter occupations that do not train them for future work, and that are more or less temporary, and who, on approaching manhood and womanhood, are discharged to make room for young children, and as a result become useless and objectionable members of the community. The sub-committee having the matter in charge suggests a supervision of such children divided between the local educational authorities and the British Board of Trade, through the

means of an employment bureau. The idea is to provide the children, through the agency thus established, with suitable employment and see that they are kept employed, and that they are developed from point to point, so as to become increasingly useful in their occupations. The present work of teachers in filling situations for boys and girls is to be encouraged, while employers will be urged to notify vacancies to the employment bureau, so that they can be filled by exchange officials.

A PRACTICAL PROGRAMME OF MEDICAL INSPECTION.

The . . . medical inspectors shall . . . give the teachers all necessary instruction in the work they are to perform in medical inspection.

Each inspector shall visit each school building in his charge every morning, beginning at 8:30 o'clock, and proceed from one to another.

At the opening of the school year the inspectors shall conduct a physical examination of every pupil in their respective schools. The eyelids, mouth, throat, skin, and hair of each pupil shall be examined.

Following the routine examination of each pupil the medical inspector shall visit each building in his group, each morning, and inspect pupils sent by the teacher and principal to a room provided for that purpose.

Each teacher is to undergo the same examination by the inspector as is given pupils by inspector and teacher.—*From the Rules Governing Medical Inspection in Akron (Ohio) Public Schools.*

SOME PLAYGROUND PRINCIPLES.

The child plays because he is young.

He retains his youth as long as he continues to play.

If a man of fifty is young, it is because he plays.

The characteristic of normal youth is play-hunger.

This instinct, rightly directed, develops muscle, physical health, accuracy, precision, self-reliance, courage, and moral stamina.

It develops in the boy the good qualities of a vigorous manhood.

It retains in the man of declining years the vigor and the enthusiasm of youth.—E. T. MUSSLEMAN, Editor, *The Youth's World.*

A BUFFALO PRAYER.

"For our comfortable living, for our fair surroundings, for our bread without the salt of charity, for our many blessings which the poor must lack, we give hearty thanks; and we resolve that from what store we have, a little more than we can comfortably afford shall be given to those servants of the poor who seek to cheer forlorn homes, to lift up weary lives, to open the path of opportunity, to remove old evils, and to cure the plague of poverty at its very sources. And this is done in the hope and faith that Buffalo will thus become a fairer and better home for all alike, and that virtue, courage, and peace will increase visibly among us and bless our city among all cities, forevermore. Amen."

The above prayer, written by Frederic Almy, its secretary, has been issued by the Charity Organization Society of Buffalo as a part of its propaganda. T. Guilford Smith, of Trinity parish, is honorary president of the society.

INDEMNITY FOR DEATH OF POLICE AND FIREMEN.

The proposed charter for Oklahoma City contains a section providing for the payment of \$1,000 to the family of any police officer or fireman if killed on actual duty. An amendment has been offered providing payments be made the same as the salary, except the first payment, which shall be sufficient to defray the expense of a funeral. The section occasioned some discussion, one member objecting to the payment of the money in a lump sum on the ground that the city might be put in a bad predicament, as for example, by a bad fire, which might kill ten or eleven firemen at a time when the city finances were low.

THE MARCH number of the *Gospel of the Kingdom* deals with the general subject of The Church and Social Purity. Under the head of "What to Do" it discusses the following questions: A law for the white slave traffic; prostitution and its suppression; the double standard of chastity, by Dr. Charles W. Eliot. The number contains valuable bibliographical references.

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.

"REVISING THE TEN COMMANDMENTS."

To the Editor of *The Living Church*:

MAY I ask the courtesy of your columns for a brief statement on a matter of personal privilege?

A story has been going the rounds of the secular press that the Bishop of Michigan is proposing to "Revise the Ten Commandments for Modern Use" or "To Blue-pencil the Ten Commandments for Modern Use." It has even been asserted that I am trying to "upset the Ten Commandments." The whole foundation of this absurd story is as follows:

A local newspaper sent to me the other day a reporter who did not know what the Ten Commandments were or where they were to be found. He brought a clipping which stated that the Convocation of Canterbury had appointed the Dean of Winchester to prepare a shortened form of the Ten Commandments, abbreviating especially the second, fourth, and tenth. He asked me what this statement meant. I told him that it probably meant using the imperative clauses only of the three commandments mentioned—"Thou shalt not make to thyself any graven image," "Remember that thou keep holy the Sabbath day," "Thou shalt not covet." I impressed upon him that this did not mean a revision of the Biblical version but only of the form used in the Catechism and possibly in the ante-Communion service. When asked for an opinion upon this abbreviation, I replied that I had none. Being further pressed for such an opinion, I told him that the matter was of little consequence but possibly such a shortened form might be convenient for the purpose of recitation in church or for memorizing. This interview was reported with the glaring headlines, "Bishop Williams Blue Pencils the Ten Commandments for Modern Use," and the matter was reported throughout the country by some press association in the absurd and sensational form mentioned.

Yours sincerely,

CHARLES D. WILLIAMS.

Episcopal Rooms, Detroit, February 24, 1911.

A CHALLENGE.

To the Editor of *The Living Church*:

YESTERDAY a mature Churchman challenged me to name ten clergymen who, like myself, obeyed the Prayer Book in using the office of Public Baptism of Infants *only* in church or in places used as a church. Other ministers, it was said, used it at home, in private houses, with God-parents and receiving into the Church, though this is expressly forbidden by the Prayer Book. Our Church is one of law and order, hence if our ministers freely disobey the laws of the Church we are in a bad way. I recalled that I had known Bishops, professors in our theological seminaries, learned presbyters for many years deputies to General Convention, low, broad, and high Churchmen, all doing this very thing wilfully and commonly. I remembered the years of discussion as to restoring a few versicles and prayers to the Prayer Book, and in changing a few details in the canons on ordination, and I wondered why all this trouble to alter a few things when clergymen do as they like without leave or hesitation, not about some details, but about Holy Baptism, the sacrament of membership in the Body of Christ, the foundation of all Christian life. If clergymen who are teachers and leaders pay no regard to the law, can we expect loyalty from the people? If I were a layman and my rector used such license with the Prayer Book, I would question his intelligence or his conscience or both. What does the Prayer Book say?

1. "The ministration of Public Baptism of Infants to be used in the Church" says that "Baptism should not be administered but upon Sundays and other holy days or prayer days," though it may be on other days.

"The Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning or at Evening Prayer. And the minister coming to the Font and standing there," etc. Could language be plainer than this, which names a church, a font, and a point in the service as all part of this baptismal office?

2. "The ministration of Private Baptism of Children in Houses" says: "The Minister shall warn the People that without great cause or necessity they procure not their Children to be baptized at home, in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth. Let the Minister . . . call upon God, and say the Lord's Prayer and so many of the collects

. . . as time will suffer. And then the child being named, the Minister shall pour water upon it, saying," etc.; and close with the thanksgiving prayer.

"The child so baptized is lawfully and sufficiently baptized and ought not to be baptized again. Yet if the child do afterward like, it is expedient that it be brought into the Church," and the God-parents make the promises and the child is received into the Church or congregation.

Is there anything mixed, perplexing, or discretionary about the use of these two offices? I cannot see it. Both cover every need and provide for every case, and to mix them up as many do is to bring confusion into the Church. In the solemnization of Matrimony one form is provided for the church or some proper house.

The minister has discretion as to *when* to baptize at home and he may decide freely, but what service he is to use is not left to his discretion, nor is there any reason why it should be. The Private Baptism may be made as beautiful and rich as he likes, only omitting Godparents and receiving into the Church, for these would be unmeaning in a private house with a few friends, since these are to assure the Church that the child will not be left ignorant of its privileges. Many clergymen disobey the Prayer Book in another essential, in having the Baptism not after the last lesson when the congregation are all present and attentive but at the close of the whole service. The baptismal service lasting about five minutes would, as the rubric says, remind men and women of the solemn vows which they have taken themselves, would make the Creed more real, and would be more effective than many a sermon.

I cannot understand this disobedience, which is so widespread and yet so causeless. Is it sensible? What will the people think of a clergy that to please them ignore their Church laws, or of a Church thus made subservient to their worldly convenience?

If clergymen can disobey in such a plain case and as to a sacrament, then in the conduct of the services they can omit, add, or change the Prayer Book as they like without any active General Convention, and many are doing this very thing.

Rockville, Md.

THOMAS J. PACKARD.

LOOSE HER AND LET HER GO.

To the Editor of *The Living Church*:

THE General Convention, together with its place and powers in our Church organization, has been in my thoughts much of late, and the result is a deep and abiding conviction that that very able, highly conservative, and unwieldy body does not in certain respects meet the needs of our Church at the present time. Indeed, I am not sure but it is a hindrance as things now stand. For that matter, is it possible, in the nature of things, for a purely legislative body to perform all the functions of an efficient government? And when that body meets only once in three years, and in certain respects is bound by constitutional limitations, which may require another three or six years' extension of time, before action is authorized, this much at least is apparent, that such a body does not possess the necessary qualifications for Church leadership under modern American conditions.

But some one will say, We have a Presiding Bishop, and Bishops of dioceses, and a House of Bishops, and a general Board of Missions, representing in different aspects the executive side of our Church government—and are not these sufficient?

To whom I would reply: It is true we have diocesan Bishops, who enjoy limited executive authority in their respective dioceses; we have a Presiding Bishop with executive powers, indeed, but as near the vanishing point as can be devised; we have a general Board of Missions exercising authority in a definite field; and we also have a House of Bishops, meeting more frequently than the General Convention, upon which some small degree of executive power is conferred; but so far as I am aware, outside of the General Convention, there is no individual or body of individuals, legally or constitutionally qualified to deal with important emergencies that may arise, or with power of initiative in great questions, or indeed with any considerable freedom of action in measures touching the interests of our national Church. In all such cases we must await the action of the General Convention, confident that it will do nothing rash; that it will be most exemplary conservative respecting any question demanding action; that it will relax in no degree nor relinquish into other hands any powers it has heretofore assumed, and will probably decide in many urgent cases that action "at this time" is inexpedient. All which is admirable for purposes of conservation, but sadly deficient in the elements of efficient leadership.

Indeed, may it not be that the attention of this Church is so largely fixed upon conservation that the primary object of her existence may be overlooked or minimized? She is here in the world to live and grow—the living, life-giving Body of Christ, the kingdom of God's dear Son. She holds in her hands precious treasures of faith and of grace which she must ever defend and guard; but which she must never forget were bestowed upon her that they might be used generously and freely upon every kindred, tongue, and people. Her double office of custodian and dispenser must be performed under the varying circumstances of the ages, including the complex conditions in which she finds herself in this new nation

—where all the peoples of the earth, by a mysterious Providence, are being blended into one, and where all the questions of divided Christendom are pressing for solution. How great the wisdom, the elasticity, the flexibility, the adaptability required to deal successfully with the profound and complex problems growing out of these American conditions! How complete must be the freedom of this Church, if she would fulfil her high mission.

It seems to me that our Church does not possess this necessary freedom and adjustability, and cannot, until her executive powers, now so largely centered in the General Convention, be released and distributed. The need of the hour, as I view the matter, is, that duly constituted, permanent executive authority be lodged somewhere, which shall represent at all times this Church, and, if need be, both speak and act in her name. Indeed, might not this desired end be accomplished in some such manner as this:

Let the office of Presiding Bishop (Archbishop or Metropolitan would sound better) be made a reality by conferring upon it ample powers and duties. Enlarge the powers of the House of Bishops. Constitute the House of Bishops the Council of Advice of the Presiding Bishop. Then turn over to him and them (or let them take over), with power to act, all questions larger than diocesan, growing out of peculiar national or ecclesiastical conditions—such, for example, as the negro question, the racial episcopate wherever needed, the attitude of our Church toward other communions, negotiations with other communions respecting intercommunion—and give them a free hand in their solution, until such time as they have been thoroughly digested and brought to the legislative stage, where they can be handed over to the General Convention. In ecclesiastical as in other matters a prolonged active state of solution is preferable to premature crystallization. The defect in our system is, in providing no means or process by which new and perplexing questions may be kept in an active state of solution, and experimentally handled under due authority until actually ready for the legislator's hand. Our method is to reverse the natural order, and begin and end with legislation, and leave no place for the free play of executive authority. When great problems are in the experimental stage, legislation, as a rule, is premature, except it be to grant large liberty in their handling. The free and wise exercise of executive powers is then of primary and vital importance. But, alas! where is it to be found in this Church?

Greater freedom of action and larger powers of adjustment appear to me to be our crying needs. The grievous and bitter experiences of the past, arising from lack of freedom in action and adjustment, should be a warning to us here and now. In the Middle Ages, held under the bondage of a usurping and despotic papacy, the Western Church could not reform herself either in head or members, and the resulting explosion of the Reformation so scattered the fragments of a divided Christendom, that three centuries have not sufficed for their reunion. In our colonial period the Church of England, largely because of her bondage to the state, could not readily hand on to this continent the episcopate, and our communion has not yet recovered from the great privation. In the latter part of the same period the Church of England, bound hard and fast by conservatism and precedent, was unable to guide the great spiritual movement among her humbler members in the form of Methodism, and how great her loss, and ours! Let us beware lest we curtail or fetter in any way the proper freedom of this American Church. Nay, let us make her as free as the Spirit and righteous law can make her.

When Lazarus came forth at the command of Christ, he was fully alive, but "bound hand and foot with grave clothes." In order that he might enter upon the full enjoyment of life and the efficient performance of its duties, a second command was necessary. "Loose him and let him go." This loosing was done by the hands of his friends. So it seems to be with the Church. Her friends need to have a like command sounded in their ears, loudly and imperatively: "Loose her and let her go."

CHARLES L. MALLORY.

Milwaukee, Wis., February 23, 1911.

THE "PROTESTANT SUCCESSION" IN ENGLAND.

To the Editor of *The Living Church*:

IN answer to a correspondent from Virginia, I beg to remind him, that the "Protestant Succession" in England is not a constitutional principle. The king is the head of the state, and of the Church only "as far as the Law of Christ doth allow." It had been decided in the courts of law during the reign of James II., that he as king could dispense with the law by virtue of his royal prerogative. When William III. came to take the oath of office he promised to "maintain the laws of God, the true profession of ye Gospel and the Protestant Reformed religion established by law," etc., and again, when he was invested with the ring, the Archbishop, who is the head of the Church, saith: "Receive the ring of kingly dignity, and the seal of Catholic Faith," etc. The English Book of Common Prayer contained the Reformed religion established by law, and is the real protest to that which was in existence when Henry VIII. came to the throne.

When the oath was administered to Charles I. and James II.,

the Archbishop saith in part: "Will you confirm to ye people of England ye laws, and customs to them granted by ye kings of England, your lawful and religious predecessors; and namely, ye laws, customs, and franchises granted to ye clergy by ye glorious King St. Edward, your predecessor," etc. The coronation oath of Charles I. was slightly changed to agree with the new oath of Henry VIII. James II. had proved himself to be a traitor to the Church of England, and the oath was recast by the Church to provide against any attack being made upon it in the future. A Roman Catholic might well argue that the clause, "the laws, customs, and franchises granted to the clergy by the glorious King St. Edward" had not descended to the Church of England in the seventeenth century, and that the Church to which they had descended was the body in communion with the Church of Rome which, he might argue, had been, and ought still to be established in the kingdom of England.

It was in William III.'s time that the absolute power of the king was taken away, and he has been nothing more than a figure-head ever since, but he wields powerful influence. In 1689 England was merely a cipher in European politics. When William III. landed in England, Presbyterianism was as hateful to the English people as the Papacy. There were elements struggling for comprehension, but it was not until after the death of William III., that England, civil and ecclesiastical, had decisively settled the form which her national Church should take. When William of Orange sailed for England his sole object was to destroy the alliance between England and France. Charles II. desired to restore his nephew, the prince of Orange, who had been barred by the act of Exclusion in 1654. All the Church of England wished of the prince of Orange in 1689 was to procure a free parliament, which might secure law, liberty, and property to the Church in particular, and with a due liberty or toleration to protestant dissenters in general.

GERMANTOWN, February 25, 1911.

WILLIAM H. CAVANAGH.

THE THEOLOGY OF THE CAROLINE DIVINES.

To the Editor of *The Living Church*:

LET us keep clear in our minds about this issue about the Caroline divines has been. We Catholics made no appeal to them. It was Dr. McKim who made out an indictment, and summoned them as his witnesses against us. The witnesses have been examined. The evidence is all in. We are content to leave it to the intelligence of your readers to decide if Dr. McKim made good his amazing statement, to-wit:

"The peculiar doctrines and practices of the new Mediaevalist party in the Church find no support in the writings of that great historical school of High Church divines known as the Caroline divines."

In closing the case, so far as I have had to do with it, I would observe two points:

(1) Dr. McKim's replies prove most conclusively that, in common with most of our Evangelical brethren, he has but the vaguest ideas of the Catholic position. This is demonstrated in his effort to prove, as against us, that priestly Absolution is *declarative*, not *judicial*. Perhaps most of us follow Bishop Andrewes (another of Dr. McKim's Caroline witnesses against us), in regarding the priest in the confessional as "*the judge [who] sits on earth.*" But the Doctor evidently does not know that, so far as the main question is concerned, we regard the point as wholly immaterial. It is a mere point of theological theory. To say that Jeremy Taylor is against us regarding the sacrament of Penance because he held Absolution to be declarative, is like saying that Suarez "finds no support" in St. Thomas Aquinas for his teaching of the Incarnation because he rejects the Thomist and adopt the Scotist theory of that Mystery. In going to confession to a brother priest it would no more occur to us to inquire if he believed Absolution to be declarative or judicial than it would to inquire his opinion regarding the authorship of the Epistle to the Hebrews.

(2) The second observation is that this little controversy, like every similar one I have ever known, leaves the Catholic position not only vindicated, but far stronger than at the beginning. However he may differ from us on subsidiary points like the above, it is a source of satisfaction to us to be able to add to our catena of Anglo-Catholic theologians on confession the name of so distinguished an authority as the president of the House of Deputies of the American Church; and to be able to quote the following words from his pen, in which he freely grants our position on the point that really matters:

"I could not deny that the Anglo-Catholic divines recognized the use and value of private confession in certain cases."

February 25th.

SHIRLEY C. HIGGSON, O.H.C.

To the Editor of *The Living Church*:

IT is too bad that Dr. McKim was not more explicit in his original challenge. Had he been more careful to state accurately his contention he would have prevented sad misunderstandings. For example, in his letter of December 29th, he asserted that the Caroline divines do not support Sacramental Confession. Now in view of the citations brought forward to show that they do recommend the practice of private confession and absolution, he hastens to ex-

plain that he meant that they do not teach auricular confession as a true and proper sacrament, and that they do not advocate private confession as it is practised in the Church of Rome. I submit that this later contention is not in any sense equivalent to the claim of the letter of December 29th. In the first place, Dr. McKim is wrong in asserting that Sacramental Confession "is a familiar technical term signifying confession considered as a sacrament or the sacrament of Penance." If he will look in the *Century Dictionary* he will find the only definition of *Sacramental Confession* there given is the following: "Sacramental or auricular confession, the act or practice of confessing sins to a priest for the purpose of receiving absolution." There is little or no warrant for identifying Sacramental Confession with the sacrament of Penance. The term is used loosely as a synonymous expression for *auricular* or *private* confession. In the face of such usage your correspondents had good reason for their interpretation of Dr. McKim's challenge.

In his last two letters Dr. McKim has gathered an imposing array of citations from the Caroline theologians in an attempt to prove their "Protestant" position. In reality these quotations do nothing more than deny certain distinctive Roman doctrines and practices. If there is no middle ground between Romanism and Protestantism, then Dr. McKim is right in calling the Caroline divines Protestant. But I am foolish enough to believe that there is a middle ground of pure, reformed Catholicism equally removed from Romanism and from what is commonly known to-day as Protestantism. Until Dr. McKim came forward I had even thought that my belief rested upon what might be called a commonplace of Church history.

Lastly, Dr. McKim confuses the issue by the interpretation he puts on the word "Protestant." He persistently refuses to acknowledge the undeniable change in the connotation of that word since the seventeenth century. We are living in the twentieth century, and we must take words as we find them, and not as they were used three hundred years ago. No more have we the right to establish any arbitrary definition that suits our present purpose. The main point at issue is, I think, whether or not the theological and devotional language of the great Anglican divines is in accord with that of the modern Protestant world. Perhaps Dr. McKim doesn't know twentieth century Protestantism from the inside as well as I do. I make bold to say that the sober language of the Caroline divines differs *toto coelo* from any language that modern Protestants (not Protestant Episcopalians) will be found to use.

Dr. McKim's diligent citation from the old writers serves only to "throw dust in the eyes," first by ignoring the main issue, and then by misstating the position of his critics. We have nowhere asserted that the Caroline divines are committed to Roman doctrine or practice on any of the points in dispute. But we do assert that their language does support a sane Anglican doctrine of Auricular Confession, of the Objective Presence, of the Eucharistic Sacrifice, and of Adoration. In couching his lance against distinctively Roman views, Dr. McKim has altogether missed the mark.

Berkeley Divinity School, PERCY V. NORWOOD.
Middletown, Conn., February 25, 1911.

To the Editor of *The Living Church*:

THE respected president of the House of Deputies has confirmed our minds on a point that is near and dear. We Catholic clergy have opposed the use of the word Protestant because we have considered that, whatever may have been its meaning in the past, it now means an antagonism to such doctrines as the Real Presence, the Sacrifice of the Mass, Eucharistic Adoration, and Sacramental Confession. And some of us have suffered for our Faith. We are now glad to learn, on the doctor's own authority, that we have not suffered in vain. This is what Protestant means.

We are really not much concerned in a controversy about names. What we care for is the reality that underlies the name. The poor guilty sinner who unburdens his soul to a priest, or from the priest receives absolution, is washed clean and white in the Precious Blood, and makes a Sacramental Confession, whether he calls it Sacramental Confession or by some other name.

It would not be profitable for us to continue further the citation of the divines. Let us assume for the moment that the doctor's interpretation is correct and see how it works out from another point of view.

We had supposed that many of the Caroline divines were maintainers of the above Catholic teachings. We now learn that they were opponents of them.

Our minds then cannot but wonder at the great miracle of the seventeenth century. The authoritative documents of the seventeenth century are the Prayer Books of 1604 and 1662. The latter is still in use in the Church of England. With one important exception, which I shall presently note, these Prayer Books are substantially the same as our own.

We, like little children, have learned our faith from the Prayer Book, as at our mother's knee, and we marvel that so great Catholic teaching has come from so Protestant a source.

The one important exception wherein our Prayer Book differs from the seventeenth century Book is in the omission of the provision for the sacrament of Penance in the Visitation of the Sick.

As some of your readers may not have the English Book I will give it here in full.

Rubric.—Here shall the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

This is Sacramental Confession.

The writer has made Sacramental Confession to many priests, and has never been absolved by any other than this form. Nor has he himself ever used any other form in absolving penitents.

We observe further that the Prayer Book tells us that the Lord's Supper consists of two parts, an outward part and an inward part. And we notice that by the native force of the English language the inward part is within the outward part. From this we deduce the Real Objective Presence of the Body and Blood of Jesus Christ within the Bread and Wine.

It is a peculiarity of all Catholic Liturgies that the consecration of the Sacrament of the Altar is effected by a recitation of the account of the Institution and particularly of the words, "This is My Body," "This is My Blood," in the course of a prayer addressed to God. It is nowhere gathered from the Holy Scriptures that these words should be incorporated in a prayer. In fact the presumption of Scripture is against it, because these words appear, not as words of consecration, but of distribution. But all Catholic Christendom has incorporated these words in a prayer. And the Western Church, at least, has always understood that the recitation of these words in a prayer was the essential act that made the Mass. The seventeenth century Prayer Book, therefore, and our own, has continued for us the ancient Catholic Mass.

We further observe that the Minister of this Mass is styled a Priest. And we learn from the seventeenth century translation of the Bible (King James) that the general force of the word *Priest* in the English language, and, especially in the seventeenth century English, is, one who offers sacrifices.

To take one or two illustrations of the meaning of the word:

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Heb. 5: 1).

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8: 3).

The ancient Catholic Mass, offered by an ancient Catholic priest (Preface to the Ordinal), produces the Sacrifice of the Mass.

Our beloved Mother, the Church, as in the seventeenth century, so to-day, commands us to perform an act of Eucharistic Adoration at every Communion, when she commands us to receive the Sacrament on bended knee. What we worship is our Lord present in the Bread and Wine by a supernatural presence.

The ancient Eucharistic Adoration of the Church was forbidden by the Black Rubric of 1553. The Black Rubric itself was abrogated in 1559. When it was restored in 1662 in the form of a declaration on kneeling, it was carefully altered so as to admit the worship of the supernatural presence of our Lord (On this point see McGarvey, *The Doctrine of the Church of England on the Real Presence*, Chap. IX.).

And now appears the great miracle of the seventeenth century. The great writers known as the Caroline divines were the leading men of their day. They filled Episcopal sees, they sat in convocations, we have understood from historians that they guided the counsels and shaped the legislation of their times.

And thus appears the miracle.

These men, we are told, were opponents of Sacramental Confession, of the Real Presence, of the Sacrifice of the Mass, and of Eucharistic Adoration. And their opinion has not prevailed. And another set of men, who have been dumb, who have left no writings, have given us the great Catholic Prayer Book that is our treasure and our joy.

EDWIN D. WEED.

[The discussion of this question is now at an end; and if we may be pardoned for the intrusion of one editorial word in conclusion, it would be to ask our correspondents very earnestly to discover how close together they really are, and to develop that sense of unity rather than the thought of certain details—chiefly relating to appropriate use of specific terms—in which, obviously, they differ. When spokesmen for both sides are able to quote extensively from the same authors in support of their views, it is possible that one party or the other, or both, misunderstand the authorities quoted, or misunderstand each other; but it is obvious that, in the main, they are not far apart. Dr. McKim very generously explained last week that in using a certain designation, which undoubtedly has been resented by many, to describe his adversaries, he "meant no offense." If in any hasty expression made during the difficult course of the discussions of the past few months we have given cause for offense to any, we also would ask forgiveness. And now—"Let us have peace."—EDITOR L. C.]

Literary

ALCUIN CLUB COLLECTIONS.

Alcuin Club Collections, XVII. Traditional Ceremonial and Customs Connected with the Scottish Liturgy. By F. C. Eeles, F. R. Hist. S., F. S. A. Scot. New York, Bombay, and Calcutta: Longmans, Green & Co., 1910. Price, 20s.

Alcuin Club Collection, XVIII. The Rationale of Ceremonial, 1540-1543, with Notes and Appendices and an Essay on the Regulation of Ceremonial During the Reign of King Henry VIII. By Cyril S. Cobb, M.A., B.C.L. New York, Bombay, and Calcutta: Longmans, Green & Co., 1910. Price, 10s.

Whatever has to do with the Scottish Church under the third episcopate must necessarily have interest for an American Churchman. So one picked up this book with an anticipation of pleasure which became a realization in reading. Mr. Eeles has set before him the design of preserving "some account of post-Reformation liturgical uses in Scotland": for there as elsewhere, "besides the written and printed liturgical services, there also grew up and were handed down a number of traditional customs connected with the rendering of the liturgy and the ordinary services of the Church." These, with the kind assistance of many friends, he has collected, and given to the world in this present volume. The Scottish Church of to-day suffered under the Hanoverians much from the hands of the government during the eighteenth century: it was a persecuted body, suffering the penalties of outlawry declared against its services and its clergy. In 1745 and 1746 "all Episcopal [*sic*] churches and chapels were burnt or destroyed by the Hanoverian party, and for the following twenty years services could only be held with the utmost caution 'in dens and caves of the earth,' or occasionally in private houses in remote districts." It was unlawful to worship according to the Prayer Book with a congregation of more than five; an interesting method of keeping this law and yet having a larger congregation is shown on page 15 of this book. We hear much of the persecution of the Covenanters in the fascinating stories of to-day, but the equally irksome persecutions of the Scottish Churchmen are practically unknown.

During these years of persecution, the Church, which had been under the tutelage of the Caroline divines, kept alive as far as it was able the idea of Catholic worship. "Although the surroundings of the Church's worship in those days were mean and poor to a degree, and ceremonial in the sense in which the word is now commonly used was out of the question, by the middle of the eighteenth century the services were generally conducted with great care, and with attention to such ceremonial details as circumstances allowed." This penalized Church, which kept alive Episcopacy north of the border, seems to have not been in communion with the Church of England, but with the Non-jurors; and the Scottish liturgy, under their influence, tended to come more and more into closer conformity with that of the primitive Church. This state of outlawry continued until 1792, when the penal laws were removed; but it was a feeble body, "consisting of a handful of congregations served by only thirty-nine clergy, mostly in the northeast of Scotland. It is this handful of churches which preserved the Scottish rite." "It was not until 1863 that the last disabilities affecting Scottish Episcopalians [*sic*] were removed." Think of this, you who talk of persecution! We recommend the reading of the Introduction.

Now, these churches, because of persecution and disability acts, were somewhat isolated and often without a standard Prayer Book. So there grew up particular customs in particular parishes, but all governed by a general conformity to the usage of the Church. The customs seem to have two sources of origin—traditions of ante-Reformation uses, the memory of which had never died, even, as our author shows, among the Presbyterians, and the influence of the Non-jurors expressed locally by individual priests. But there are ceremonies and customs which prevailed throughout the whole body, and these Mr. Eeles has done the much-to-be-commended task of collecting.

As was to be expected from the circumstances under which services were held, "the black gown was the vesture for all ministrations until the Synod of Aberdeen in 1811 recommended the cautious introduction of the surplice." Even when the surplice was introduced, it was used "exclusively as a Eucharistic vestment, and was usually smocked and embroidered around the neck." "Bishop William Skinner was said to be the first to reintroduce a surplice into the North." He brought, "amongst other new-fangled notions from Oxford," a surplice; this in 1801. We must also remember that this wearing of the black gown was in deference to public opinion, which considered the surplice "as a rag of popery," and that by an act of Parliament in 1609, the wearing of black gowns by ministers when performing divine service was enjoined. The disabled priests and Bishops yielded in the lesser to gain immunity in the greater.

The book is full of customs of which we would like to speak but space will not permit. The reader is referred to the book itself; the perusal of which will not only be entertaining but instructive. The Scottish divines not only had many peculiar customs but had a justification or explanation of them, and they were governed by the desire to regain Catholic usage. In spite of all the rampant Protestantism by which they were surrounded, they revived and clung to many old usages.

It is a pity, however, that the author is affected so much by his love for the Scottish Church as to term as "abuses" so many customs which have been taken from the Roman Church. He terms as abuses many things that have as much authority as those he commends. In spite of this, his notes, wherein this prejudice appears most, are very valuable. The appendices contain matter for the historical scholar as well as for the liturgical, and are, therefore, a useful and valuable addition to this publication of the Alcuin Club. The book has also the additional merit of being interesting to the general reader—a merit many of the Alcuin Club books have not.

We have in the second volume noted above a reprint of an unpublished manuscript drawn up by a committee of Bishops at the instigation of Henry VIII. in the years 1540-1543. The desire of Henry VIII. for uniformity in religion and worship was opposed, on the one hand by those desiring the Protestantism of the continent, on the other by those who desired no change or reform in the old usages and beliefs. Henry was, for political reasons, often led to encourage German Protestants, though his heart and mind were with the Catholic religion. Hence came the fluctuations in the required ceremonial and authoritative standards of belief. As a help to the understanding of the history of ceremonial usages of the reign, the *Rationale of Ceremonial* is helpful, and the Alcuin Club is to be congratulated on having reprinted it.

Whether the MS. itself will have more than an academic value for the historical student is doubtful. It represents what a committee made up of men of the "new learning" and of those of the "old learning" could agree upon in the last years of Henry's reign. However, it is reasonably certain that it was never published and that it had almost no effect on the events that followed. The Edwardine rule was Protestant in tone; Mary's was reactionary; and Elizabeth's was dominated by the desire to produce a uniformity which could be inclusive.

However this may be, there can be no question as to the value of Mr. Cobb's Introduction—the *Essay on the Regulation of Ceremonial during the reign of Henry VIII.*—not only to the student of the English Reformation, but also to the general reader. We can only briefly call attention to the manner in which our editor has dealt with, first, the differences of the immediate external pretexts for the Reformation on the Continent and in England, and, secondly, how this difference affected the treatment of the ceremonial system in England and on the continent. Whatever may be our objection to minor points, the fundamental differences and concomitant results are accurately set forth, in a clear, definite manner, showing the results of modern scholarship and without the polemic partisan spirit. This essay should be read by all those who desire to understand the English Reformation. The footnotes are valuable as corroborating the assertions of the text.

We cannot be reminded too much of the truth in regard to the mediaeval devotional system. It is now almost universally recognized by scholars, and gradually by the compilers of text books, that "that system was not in itself bad, quite the reverse; it set up a very high ideal of Christian life, and its ceremonial rules, by prescribing outward actions as constant reminders that nothing we do in natural life should be unaccompanied by something that will help our spiritual life, at least inculcated sound practical Christianity." Mr. Cobb, in Appendix I, gives an excursus on the popular religious literature of the early sixteenth century, which gives the contents of these lay folk's prayer books. These books are familiar to students of the Protestant revolt of the seventeenth century, but singularly unfamiliar to many priests and to most of the laity. It would not be a bad idea for the clergy to use this Appendix as "padding" in their parish papers. The evil of the system was the evil inherent in the later scholasticism—the materialism of all conceptions, and the slavish adherence to a compulsory standard. This produced a lack of the relative value of spiritual exercises, and the divorce between the interior life and external actions. This was characteristic of all life, not merely of religion.

The other sections of the *Essay* and the other appendices are equally valuable for the student, and this number of the Alcuin Club collections has to be consulted before a correct idea of the events of the reign of Henry can be acquired.

The fac-similes of the manuscript demonstrate clearly the need of expert training in the science of manuscript reading, and the value of the work that associations like the Alcuin Club are doing. There must ever be the analytical student in history as well as the synthetic. The training needed to develop the one is destructive of the powers of the other. We are in the age of historical analysis, and a younger generation will produce a new Gibbon, whose work will be based upon that of men like the editors of the *Alcuin Collections*.

H. P. SCRATCHLEY.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

WHAT do we mean by religion? This inquiry has a very practical bearing upon the subject of the Sunday school. After all that can be said as to the different purposes of the school we must ultimately come back to the position that it is, for us at any rate, the Church's means for giving religious education to the children who come within her reach. Years ago in a discussion on this subject it was said that the most satisfactory definition was one attributed to the Bishop of Fond du Lac: "Religion is personal love for a personal God."

Last autumn a new text book on psychology, of great interest and helpfulness, was published by the professor of that department at Wellesley College, Miss Calkins. Its title is *A First Book in Psychology*; and it is published by the Macmillan Co. When she turns to the discussion of religious consciousness her definition is in singular agreement with Bishop Grafton's. She says:

"Many definitions may be found, but simplest and most adequate, in the opinion of the writer, is the conception of religion as the conscious relation of human self to divine self, that is, to a self regarded as greater than this human self or than any of its fellows."

"Conscious relation of the human self to the divine self"; "personal love to a personal God," they are not so far apart. More, they touch the very heart of what we want to teach our children. We want to make them know that there is a God above them and that they stand in a real relation to Him: and out of this and along with this we are to lead them to love Him.

THIS CONCEPTION of religion involves certain practical consequences. First of these is the sense of Duty, the obligation to do that which God requires, to yield to Him that which is His due in the matter of conduct. Again it involves a sense of Worship, or the yielding to Him in that life of love an offering that is worthy of Him. Finally there is the sense of Service, or the obligation to take our part in working with Him and for Him in the world. Our task in the Sunday school is to develop these three aspects of religion and to secure in each child a practical expression in his life of duty and worship and service. To the former let us turn our attention this week.

WHEN ARE WE to give moral instruction to the Sunday school children? What are we to include in this instruction? On what basis are we to put it?

The last first; the only basis on which it is possible for us to put this instruction adequately is the distinctly Christian one. We may have to be content in public school education in ethics to rest it upon utilitarian or mere theistic ends; we may base it upon a sociological foundation; but for us none of these will be sufficient. Our moral life, our duty, is ours simply and solely because we are "members of Christ, the children of God and inheritors of the kingdom of heaven." What we owe to God as our duty we owe to Him as being "in Christ." It is on this basis that not only our Lord but also His apostle exhorts the Christians to their duty.

THERE WOULD be no question as to this. It is a religious truism. But what of the place that this is to hold in the child's instruction?

There is in some quarters a tendency to put the emphasis on this rather late in the course of study. As a matter of fact there seems to be a sharp difference of opinion between authorities as to the propriety of definite moral instruction before the adolescent period. There is no question of its propriety at that time. Then the ethical aspects of life are dominant. Then the boys and girls are more interested in the more abstract questions of right and wrong than at any other time. And we must seize upon this factor in their development to put the bulk of the formal work then. But this is not equivalent to saying that it is to be left till then, save as it is introduced surreptitiously in the course of the other work. Rather far is it true that the moral, the ethical, aspect of the instruction should never be absent. Mrs. Houghton is clearly right when she says, speaking of the story of the little pigs that went to market: "That this is a morality play admits of no controversy when once you think about it."

There is no period when it is too soon to begin to instill in the child the great moral principles of its later life, not indirectly but positively and directly. One does not mean in the form of precepts. That for a young child would be folly. One does mean however that, in language that the little ones can understand, these truths must be taught. President G. Stanley Hall is surely right when he tells us—

"During the first years of school life a point of prime importance is the education of the conscience. A system of carefully arranged talks, with copious illustrations from history and literature, about such topics as fair play, slang, cronies, dress, teasing, getting mad, prompting in class, white lies, affectation, cleanliness, order, honor, taste, self-respect, treatment of animals, reading, vacation pursuits, etc., can be brought quite within the range of the boy-and-girl interests by a sympathetic and tactful teacher, and be made immediately and obviously practical. All this is nothing more than conscience building."

We might go further; and, mindful of a fact that is well brought out in Tracy and Stimfel's *Psychology of Childhood*, that a "child is born potentially a moral being, possessing a moral nature which requires only to be evoked and developed by environmental conditions," urge that distinctly moral training can and must begin at the very beginning of things with that child.

WHAT THIS moral instruction must include has been well stated in the familiar phrases "right ideals" and "right habits." We may not divorce the two. It is the teaching of right ideals without leading on to right habits that brings about that strange paradox, immoral moral teaching. Perhaps we might define the work more closely if we should say that in the earlier periods of the school life concrete duties, based on right sanctions, of course, must be instilled into the child; then as the child grows older the underlying principles are to be emphasized more and more till, leading the adolescent to know these principles on which right conduct depends, we will teach him how to decide concrete cases with these as guides.

WE ARE rather insufficiently supplied with text books for this purpose. The New York Sunday School Commission book, *The Teaching of Jesus Christ, Christian Ethics for Boys and Girls*, is intended for classes of children between the ages of 11 and 13, and is continued to some extent in their later course of *Teachings on the Character and Teaching of Our Lord*. It begins with the duty to one's neighbor, and the first commandment of our Lord's summary thus becomes the second in the text book.

Another, and in some ways more satisfactory text book, is the late Professor Hayes' *Bible Lessons on Christian Duty*, which begins, where God began, with the Ten Commandments, just as soon as the primary fact of the Christian faith is established that the child is in personal relation to God through Jesus Christ by his Baptism. [A volume of teachers' aids to this course is now in press.]

Systematic Moral Instruction, by John King Clark, published by the A. S. Barnes Co. of New York, is a distinctly helpful book on school ethics, though it cannot be used in Sunday schools without considerable editing and rearrangement. In fact it is not meant for such use. It is, however, full of valuable ideas and its practical lessons in ethics are exceedingly well worked out. We have in it a general discussion of the subject from the public school standpoint; the series of lessons; a series of instructions in manners, and finally selections of quotations, scriptural passages, hymns and songs. It will repay examination, and may suggest some lines and methods along which the instruction in morals can be given.

TO CLEAN BRASSES.

By LILLA B. N. WESTON.

IT may save many Altar Guilds a great deal of hard work to know that brasses can be cleaned and polished beautifully with salt and vinegar. A cloth should be saturated with the vinegar (white-wine is the best) and then dabbed into salt, applying immediately to any brass which one desires to clean. Merely wash off with clean warm water afterwards, and wipe dry with a soft cloth. No subsequent rubbing is necessary.

"IT IS NOT pleasure, but duty, that Christians should seek; but if in the line of duty we find pleasure, well; but he who seeks pleasure seldom finds duty."

A LENTEN THOUGHT.

To starved souls a breathing space
Wherein to grow;
Fed with fulness of God's grace,
Let us now go
A little closer in the ways
Our Saviour trod!
So shall all our other days
Better spent be;
Then, each one a hymn of praise,
Gloriously
Shall rise upward to God. BLANCHE BUTLER FORD.

WHAT THY HAND FINDETH TO DO.

BY LILLA B. N. WESTON.

IT is a small mind that has time to think, "I have nothing to do." The planets revolve in their appointed courses, the dumb things burrow and build, the roots in the ground expand and send forth shoot and tree and flower and fruit, the earth itself is in a constant state of change—yet once in a while there is a human being who says wanly, "I have nothing to do."

It seems out of the eternal scheme of things that any one should have nothing to do. Each Micah the Morasthite in the ancient time complains of his energetic enemies who "do evil with both hands earnestly." Which at any rate goes to prove that they were not idle.

There is something for each one of us to do all the time; God arranged for that, we may be very sure. In His own great commandment He said, "Six days shalt thou labor and do all that thou hast to do." It is plain that He never intended us to merely sit about and twiddle our thumbs. He has work for every one of us to do; and if we do not take sufficient interest in Him or ourselves to seek it out, be certain that He will not force it upon us. But how much we miss of the blessedness and the fulness of life and the breadth of knowledge! And the narrowness of it, and the laziness and the uselessness and the retribution of the future!

The useless individual is the first to stumble on the stony way; the first to whine and become footsore and hungry and faint; the first to lay down his burden and heap reproach upon the Almighty for His lack of love and care and forethought; the first to object to his fellow wayfarers and the last to remember to give thanks. He is the one who is always "down-trodden" and "not given a square deal" by the sons of men.

Nor is the Hereafter any improvement on the Here, according to the most learned of our religious writers and teachers. Those who have searched diligently the Scriptures have found that there is no reason to believe that Paradise is a place merely of tranquil inactivity. Paradise is, then, an abode rather negative than positive; it is not that we shall be given no work, but that we shall never tire and never cease to accomplish and to aspire and to achieve. Obviously, Paradise will not be a joyful land to the lazy.

This beautiful world of ours can ill afford to house these whose only mission in life appears to be to kill time. Time is too precious a gift to be wasted. Liken it to a rare perfume, a rose-garden, a casket of jewels, or any other rich and marvelous thing that you choose: but it is thrice precious because it passes by us but once. Like the spun flax which has slipped through our heedless fingers, it has vanished away. Lost riches may be regained, forgotten wisdom may be relearned, crumbling treasures may be restored, ruined palaces may be rebuilt: but time, once lost, is gone forever and ever. There is no calling it back, no living it over, no re-fashioning. It is only for memory and meditation.

Every moment there is something to do—something good, something sweet, something bright, something worth while. And while we are doing it, we are setting a good example to others, younger people than we are, may-be. From the ashes of our thoughts and deeds, be they good or evil, rises the phoenix of the next generation: upon us rests the grave responsibility of making the next occupants of this terrestrial sphere useful and wholesome or dawdling and good-for-nothing. It seems a good deal to live up to, but that is exactly what God intended to do: to give us a good deal to live up to, and to find that we were of a mind to make good. He wanted us to prove to be of good fiber and firmly knit, trustworthy, and sound of soul. It is the intention that pleases Him as much as the finished work.

Perhaps this is why the busy people are the most happy and the most contented. It is a rare thing to discover an individual who is always earnestly employed and yet who will tell

you honestly that he is miserable. Misery and work do not usually go hand in hand. Wretchedness will in the end yield to resolute toil. The desolate one who works hard and with a purpose is in time relieved of his woe. The stricken are comforted and the beaten are raised up; the lonely are befriended and the grieving ones gain peace. It is the everlasting miracle; some call it the effect of time, but more likely it is the result of work. It is probable that the Israelites in bondage were more at peace with their souls than their captors, who lolled at ease and strove to spend the nights and days without fatigue or annoyance.

"Whatsoever thy hand findeth to do," says the Prophet, "do it with thy might." And he goes on to observe, "I returned and saw . . . that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

So it is. To each is given opportunity to develop that which the Lord hath apportioned to him, to take advantage of every faculty with which he was endowed at birth. We all have a chance every day. If we pass by one opportunity, there is another waiting for us to-morrow; perhaps not as good an one or as signal an one or as desirable an one, but nevertheless an opportunity. Let no man attempt to convince himself or any one else that opportunity has passed him by and will never return. She looks upon every one of us every day; it is up to us to recognize her and take advantage of whatever she may have to offer. It may not be much, but is worth considering.

Work is the salvation of the world. Yet all workers are not necessarily helpers. Would that they were! For, as some are still novices while others have taken the veil, so a part of humanity have set themselves to work while others have set themselves to help. Both work, yet one class is higher than the other as the mountain is higher than the valley. However, he who works sincerely is sooner or later a helper of mankind. Only the selfish are selfishly busy. Are you selfishly busy? Am I?

We work with words and deeds and eternal sympathy, one for another. St. James pleads, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak . . . But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

St. Peter speaks of "the Father, who without respect of persons judgeth according to every man's work." St. Matthew likens humans to "laborers" of "the harvest" and in "the vineyard." According to St. Paul, we are "laborers together with God: ye are God's husbandry, ye are God's building. . . . Therefore let no man glory in men . . . ye are Christ's; and Christ is God's."

For one's work in life, one ought to select the most faultless pattern one is able to obtain; and then to labor with all the skill one hath or can acquire. There is the old copy-book maxim: "What is worth doing at all is worth doing well." There is no better rule. And yet let us work always with a prayer in our hearts that our labors may find favor in the sight of the Most High.

St. Paul spake thus to the Thessalonians: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies . . . But ye, brethren, be not weary in well doing."

All through the Book it runs, this admonition to work and labor and toil and strive. The mighty Creator Himself made the rule: "For in six days the Lord made heaven and earth and all that in them is, and rested" only "the seventh day."

Let us not waste time, dear friends, any more than we would wilfully waste a beautiful fabric; for time is the most valuable asset of mankind. It is worth utilizing and making the most of; and there will come a season of great reckoning, when we shall be obliged to account for all the lost moments and the wasted days and the fruitless years. Earth and earthly things shall pass away, but to time there is no end. It is the great Unlimited, the Boundless, the Immeasurable Quantity which is of God. And this should be a joyful thought to all who are earnest of mind and genuine of heart. For the consummation of all bliss to the true worker is to labor mightily and tire not.

Church Kalendar



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

CALENDAR OF COMING EVENTS.

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

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

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

SPOKANE:

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

ALASKA:

Rev. C. E. BETTICHER, JR.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.
 Rev. PAUL MASLIN of Wuhu.
 DEACONESS KATHERINE PHELPS of Wuchang.

Personal Mention

THE Rev. E. A. BAZETT-JONES of Nashville, Tenn., is now occupying the new rectory, 1202 Seventeenth avenue S.

THE Rev. RALPH L. BRYDGES has been appointed associate pastor of All Souls' (Anthon Memorial) Church, New York, and has entered upon his new duties.

THE Rev. HENRY P. BULL, S.S.J.E., the new provincial of the Society of St. John the Evangelist, arrived in Boston about February 23d. Father Bull succeeds Father Field as local head of the order, but Father Field will remain in Boston and continue his work among the negro population of the city.

THE Rev. JOHN F. BUTTERWORTH, D.D., accompanied by his wife, sailed on February 22d from Dresden, Germany, at which city their address will be Reichsplatz, 5, American Church Rectory.

THE Rev. WILLIAM OMER BUTLER, who for the past seven years has been in charge of St. Paul's Church, Savanna, Ill., has accepted a call to Grace Church, Sterling, Ill., diocese of Chicago, and will assume charge of the same the First Sunday in Lent.

THE Rev. EDMUND P. DANDRIDGE, rector of St. James' Church, Lewisburg, W. Va., will take charge of St. Paul's Church, Petersburg, Va., next September.

THE Rev. HOWARD M. DUMBELL is in charge of St. Mary's Church, Green Cove Springs, Fla., for the season.

THE Rev. WILLIAM B. GUION is now rector of the Church of the Good Shepherd, Grand Rapids, Mich.

THE address of the Rev. NORMAN HUTTON has been changed from 2122 North Park avenue, Chicago, to 1550 La Salle avenue.

THE Rev. William A. HENDERSON, who for three years has been rector of St. Andrew's parish, Big Rapids, Mich., has resigned to accept on April 1st, charge of St. James' Church, Zanesville, diocese of Southern Ohio.

THE Rev. ALBERT C. LARNED has left the charge of St. Mark's Church, Newport, and of St. Augustine's Church, North Troy, Vt., and has accepted a curacy at St. Michael's Church, Bristol, R. I.

THE Rev. OSCAR LINDSTROM has become assistant to the Rev. Dr. O. A. Glazebrook, St. John's parish, Elizabeth, N. J.

THE Rev. EDWARD C. McALLISTER, priest in charge of the Church of the Good Shepherd, Paducah, Ky., has accepted work in connection with Trinity Church, Fulton, Ky., taking the place of the Rev. C. L. Price, who has done faithful mission work there for the past fifteen years.

THE Rev. GEORGE A. PERRY, recently in charge of Emmanuel church, Lacona, N. Y., has been appointed by Bishop Olmsted to the charge of the Church of the Redeemer, Watertown, N. Y.

THE Rev. J. M. RICH has given up the charge of the Church of the Incarnation (Knoxville), Pittsburgh, Pa., and removed to the diocese of Erie. From March 1st the parish will be under the charge of the Rev. L. F. COLE, who will serve it in conjunction with his duties as Archdeacon of the diocese.

THE announcement in the issue of February 18th that the Rev. W. F. THOMPSON had accepted the rectorship of Grace Church, Lockport, N. Y., is incorrect. It is Christ Church, Lockport, which has called Mr. Thompson. The Rev. H. F. ZWICKER is rector of Grace Church, Lockport.

THE Rt. Rev. REGINALD H. WELLER, D.D., Bishop Coadjutor of Fond du Lac, has accepted his election as a member of the Board of Missions.

THE Rev. CLAYTON E. WHEAT, formerly of St. Louis, assumed charge of St. George's Church, Griffin, Ga., on February 10th. His address is The Rectory.

ORDINATIONS.

PRIESTS.

LOS ANGELES.—On Thursday, February 2d, at St. Paul's pro-Cathedral, Los Angeles, by the Bishop of the diocese, the Rev. DAVID TODD GILLMOR. The candidate was presented by the Rev. Henderson Judd, and the Very Rev. William MacCormack preached the sermon, who, with the Rev. Robert Gooden, the Rev. R. L. Windsor, and the Rev. W. F. Hubbard, united with the Bishop in the laying on of hands. The Rev. Mr. Gillmor continues as curate at the pro-Cathedral.

NEW MEXICO.—On Septuagesima Sunday, at St. Paul's Church, Marfa, Texas, by the Bishop of the district, the Rev. ANDREW S. CARVER. The Bishop was assisted in the laying on of hands by the Rev. Henry Easter, rector of St. Clement's Church, El Paso, Tex.

RETREATS.

ST. MARGARET'S CONVENT, BOSTON.

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

HOLY CROSS MISSION, NEW YORK.

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

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

A YOUNG, UNMARRIED PRIEST is wanted as curate in a large city parish. Must be a college graduate, experienced in preaching and parochial service. Excellent home and stipend assured. Address R. D. T., LIVING CHURCH, Milwaukee.

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

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CURATE WANTED—Young, unmarried priest. Address NEW YORK CITY, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

IS THERE ANY POSITION in the American Church for a Catholic-minded, married priest, that pays a living salary? Address Box 273, Port Jefferson, N. Y.

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

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

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

CHURCHWOMAN, Wellesley graduate, four years' experience as teacher, intermediate work, desires position in Church school, September. Excellent references. Address WELLESLEY, LIVING CHURCH, Milwaukee.

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

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

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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.

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APPEALS.

NEEDS OF AN ARMY CHAPLAIN.

Wanted by a United States Army Chaplain, everything imaginable in the way of Church Furniture: an organ, altar books, Eucharistic vestments, etc. Also a tent, or subscriptions to purchase a 50x90 tent, for use as a chapel and library while in the field or during foreign service; a stereopticon, a graphophone, and all the latest novels that can be procured.

These articles are needed badly for fitting up a chapel, reading room, and social club for the United States Army. Address CHAPLAIN HENRY L. DURRANT, Seventeenth U. S. Infantry, Fort McPherson, Ga.

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, entrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad. The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

A MISSION AT ST. PAUL'S CHURCH, BROOKLYN.

Clinton and Carroll Streets, will be conducted by Father Frere, Superior of the Order of the Resurrection, England, beginning Friday, April 7th, with a retreat for women of the diocese at 10 A. M. and a rally for men at 8 P. M. Father Frere will preach at the 11 A. M. and 4 P. M. services on Palm Sunday, at 8 P. M. Monday, Tuesday, Wednesday and Thursday of Holy Week, at the Three Hours' service on Good Friday, and at the 11 A. M. service Easter Day. The Church may be reached from Manhattan by the Court street car from the Manhattan end of the Brooklyn Bridge or from the Borough Hall subway station. This car stops at Carroll street, one block east from St. Paul's.

THE PENSION AND RELIEF OF CLERGY. WIDOWS, AND ORPHANS.

Quinquagesima, February 26th, is another opportunity and one recommended by the General Convention for this cause. About one-sixth of the clergy and congregations throughout the

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

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

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

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

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

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

May we not increase our grants of Pension and Relief through your generous remembrance? THE GENERAL CLERGY RELIEF FUND,

REV. ALFRED J. P. McCLEURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

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BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Transfiguration of Our Lord. By George Duncan Barry, B.D., Rector of Denver, Norfolk, Formerly Scholar of Gonville and Caius College, Cambridge. Price \$1.20 net.

Studies in the Passion of Jesus Christ. By Charles Henry Robinson, D.D., Hon. Canon of Ripon and Editorial Secretary of the S. P. G. Price 90 cents net.

The Advent Hope in St. Paul's Epistles. By J. Armitage Robinson, D.D., Dean of Westminster. Price (paper) 25 cents.

St. Paul in the Light of Modern Research. By the Rev. J. R. Cohn, Rector of Aston Clinton, Bucks; Sometime Fellow of Jesus College, Oxford, Author of *The Old Testament in the Light of Modern Research, The Sermon on the Mount*, etc.

Religion and English Society. Two Addresses Delivered at a Conference Held in London, November 9th and 10th, 1910. By John Neville Figgis, Litt.D., of the Community of the Resurrection, Honorary Fellow of St. Catherine's College, Cambridge. Price 70 cents net.

NATIONAL MUNICIPAL LEAGUE. Philadelphia.

Proceedings of the Buffalo Conference for Good City Government and the Sixteenth Annual Meeting of the National Municipal League. Held November 14, 15, 16, 17, 1910, at Buffalo, N. Y. Clinton Rogers Woodruff, Editor.

SMITH & LAMAR. Nashville, Tenn.

The Philosophy of the Plan of Salvation. Price 50 cents net.

HOUGHTON, MIFFLIN & CO. Boston.

Robinetta. By Kate Douglas Wiggin, Mary Findlater, Jane Findlater, and Allan McAulay, Authors of *The Affair at the Inn.* Price \$1.10 net.

CHURCH ALMANACS.

The Chinese Churchman's Almanac. No. 1. A Handbook of the Mission Work in China and Hongkong of the English, American, and Canadian Churches of the Anglican Communion. Edited by the Rev. S. H. Littell, Advent, 1910. [To be obtained at the Book Room, American Church Mission, Hankow, China.]

PAMPHLETS.

The Work of the Church in Theological Seminars in the U. S. A. Hale Memorial Sermon, 1911. By the Rev. William Converse DeWitt, S.T.D., Dean of the Western Theological Seminary, Chicago. [The Young Churchman Co., Milwaukee, 10 cts.]

The Fundamentals: A Testimony to the Truth. Volume IV. Compliments of Two Christian Laymen. [Testimony Publishing Company, 808 La Salle Ave., Chicago, Ill.]

Sagamore Conference Fourth Year. Sagamore Beach, U. S. A., June 28-30, 1910.

A Glorious Ministry. A Sermon Preached by the Right Rev. C. H. Brent, Bishop of the Philippine Islands, at the Advent Ordination, in Canterbury Cathedral, on Sunday, December 18, 1910. Published under the direction of the Tract Committee. [S. P. C. K., London.]

Centenary of Horace Greeley. *Sketch of the Life of Horace Greeley, With Brief Extracts from his Writings and Biographical Notes.* By Jacob Erlich. [Published by the Chappaqua Historical Society, Chappaqua, Westchester Co., N. Y.]

1911 Lent: An Anthology. A Scripture text, a subject, and an appropriate quotation for every day of the Holy Season. [Christ Church, Woodbury, N. J. Rev. Edgar Campbell, rector.]

Our Economic and Social Relations. What They Are and What They Might Be. By John F. Reihl. [Seattle, Wash.]

The Church at Work

LENTEN ANNOUNCEMENTS.

ANNOUNCEMENT is made of the following preachers at St. Mark's, Washington, D. C., during Lent: March 5th, Rev. Dr. R. Cotton Smith; 12th, Rev. J. J. Dimon; 19th, Rev. Robert Talbot; 26th, Rev. W. H. Burkhardt of Leesburg, Va.; April 2d, Rev. Paca Kennedy of the Theological Seminary, Virginia, and Rev. Dr. George Williamson Smith, formerly president of Trinity College.—ON THE TUESDAY evenings in Lent there will be given a series of lectures under the auspices of the Churchman's League, the general subject being "Problems of the Present Hour," at St. John's Church, Washington, D. C. The following are the dates, topics, and assigned speakers: March 7th, "Church Unity," the Bishop of East Carolina; 14th, "The Church's Message to the Rich and Poor," Rev. Dr. Floyd W. Tomkins of Philadelphia; 21st, "The Call to Service in the Kingdom of God," Rt. Rev. Arthur S. Lloyd, D.D.; 28th, "Personal Devotion to Christ, as well as Corporate Religion, a Paramount Need of our Day," by Rev. Berryman Green, D.D.; April 4th, "The Christian Home the Bulwark of the Republic," by Rev. Dr. George McC. Fiske of Providence, R. I.

PREACHERS at the evening service during Lent at the Church of the Holy Communion, New York, are announced as follows: Ash Wednesday, the rector; March 3d, Rev. Joseph G. H. Barry, D.D.; 8th, Rt. Rev. Richard H. Nelson, D.D.; 10th, Rt. Rev. Ethelbert Talbot, D.D.; 15th, Rev. William Powell Hill; 17th, Rt. Rev. Frederick Courtney, D.D.; 22d, Rev. Homer F. Taylor; 24th, Rt. Rev. James H. Darlington, D.D.; 29th, Rev. John R. Atkinson; 31st, Rt. Rev. Alfred Harding, D.D., LL.D.; April 5th, Rev. Henry Chamberlaine; 7th, Rev. George William Douglas, D.D.; 10th, Rt. Rev. Chauncey B. Brewster, D.D.; 11th, Rev. James Holmes McGuinness, D.D.; 12th, Rev. Charles H. Snedeker. Every Saturday during Lent there will be given in the church a stereopticon lecture on the life of Christ, especially for children.

IN TRINITY CHURCH, Wilmington, Del., during Lent on Wednesday evenings, these clergymen will preach: Ash Wednesday, Bishop Kinsman; March 8th, Rev. John I. Yellott of Belair, Md.; 15th, Rev. L. N. Caley; 22d, Rev. F. M. Taitt of Chester, Pa.; 29th, Rev. A. R. Longley of Bayonne, N. J.; April 5th, Rev. A. Rogers of West Chester, Pa. The vicar, the Rev. A. E. Clay, will on each Tuesday afternoon make an address, having for his general subject the Bible.—THE NOONDAY business men's and women's services in Lent will be held this year as usual in St. Andrew's, Wilmington. The speakers scheduled are the Rev. Messrs. Hubert W. Wells, L. N. Caley, Peregrine Wroth, W. B. Beach, J. Henning Nelms, A. E. Clay, G. Woolsey Hodge, D.D., Louis C. Washburn, D.D., the Rt. Rev. F. J. Kinsman, D.D., the Rev. Horace F. Fuller, the Rev. R. Marshall Harrison, D.D., the Rev. W. H. Laird, the Rev. F. M. Taitt, and Rev. George C. Foley, D.D.

A MASS MEETING of the laymen of Minneapolis was held at St. Mark's Church at 5 P. M. on Quinquagesima Sunday, which was addressed by the Rev. James E. Freeman. Each city clergyman was invited to attend with ten of his laymen. There was an informal meeting afterward in the parish house for the discussion of the promotion of increased interest in the noon-day Lenten ser-

vices. The speakers announced for these services, which will be held at the Miles Theatre, are as follows: Ash Wednesday, the Rev. C. E. Haupt; March 2d to 4th, the Rev. J. E. Freeman; 6th to 11th, the Very Rev. H. Martyn Hart, of Denver, Colo.; March 5th, Dean Hart will preach at Gethsemane Church in the morning, and at the 5 o'clock service at St. Mark's Church in the afternoon; March 13th to 18th, the Rev. E. B. Woodruff of St. Paul; 20th to 25th, the Rev. Messrs. I. P. Johnson and Jas. E. Freeman of Minneapolis; 27th to April 1st, the Rev. Cyrus Townsend Brady of Kansas City; April 3d to 8th, the Rev. A. W. Ryan of Duluth; Holy Week, April 10th to 15th, the Rt. Rev. S. C. Edsall and the Rev. C. E. Haupt.

THE OPERA HOUSE services in Detroit, Mich., at noon-day last year, at which the Rev. Dr. Beverley Warner spoke for a week, proved so successful that similar services will be held this year. A preliminary interdenominational rally is to be held at St. John's Church, Tuesday evening, February 28th. The speakers are Bishop Anderson of Chicago, Dr. Cortland Myers of Boston, and Andrew Stevenson, Esq., of Chicago. Noon-day services will also be held in St. John's Church, which is located in a thickly-settled rooming-house and mercantile district, and in the Mariners' church, where the rector, the Rev. Paul Ziegler, has held similar services for the past twenty years.

SPECIAL PREACHERS on Wednesdays in Lent at St. Luke's Church, Convent avenue, New York, will be: March 8th, Rev. J. G. H. Barry, D.D.; 15th, Rev. H. M. Denslow, D.D.; 22d, Rev. Percy S. Grant; 29th, Rev. Philip Cook; April 5th, Rev. William Wilkinson. On Sunday evenings: March 5th, Rev. Herbert Shipman; 12th, Bishop Courtney; 19th, Rev. H. P. Nichols, D.D.; 26th, Rev. Prof. Roper. The Very Rev. W. L. Robbins, dean of the General Theological Seminary, will conduct a Quiet Day for the parish on March 15th.

THE RECTOR of old St. Paul's Church, Baltimore, Md., has announced the list of preachers at the special noon-day services to be held in that church from Monday to Friday, inclusive, throughout Lent. The list includes, besides the Bishop of the diocese and a number of the prominent local clergy, Bishop Harding, the Rev. Dr. R. H. McKim, Rev. J. Henning Nelms, Rev. Robt. Talbot, and Rev. W. L. De Vries, Ph.D., of the diocese of Washington.

THE LENTEN noon-day services at Knoxville, Tenn., are arranged by the Churchmen's Club, and are to have the following speakers: Bishop Gailor, Rev. H. J. Mikell of Nashville, Very Rev. W. T. Capers of Lexington, Rev. W. C. Robertson of Chattanooga, Rev. E. E. Cobbs of Montgomery, Rev. W. W. Memminger of Atlanta, Rev. Cary Gamble of Huntsville, and Rev. R. L. McCreedy of Louisville.

ANNIVERSARY AT BERKELEY DIVINITY SCHOOL.

THE FIRST SERVICE in the Chapel of St. Luke the Beloved Physician, Berkeley Divinity School, was held on the Feast of the Epiphany, 1851. The consecration was deferred until March 16th, the anniversary of the death of Thomas Dent Mütter, M.D., in whose memory the chapel was built. The semi-centennial of the consecration falls, therefore, on Thursday, March 16th, of the

present year, and will be appropriately observed by special services, the principal one to be a special service of commemoration and *Te Deum*, at which the Bishop of Connecticut, president of the school, will officiate, and at which a sermon will be preached by the Rev. Storrs O. Seymour, D.D., of the class of 1851. All of the alumni who can attend on that day are desired to be present to join in the act of thanksgiving and devotion. Thank-offerings made at the services, or sent for presentation, will (unless otherwise designated) be devoted to the fund for the purchase of a new organ.

PRESENTATION TO BISHOP PARTRIDGE.

ON THE Feast of the Purification the clergy and laity of the district of Kyoto, Japan, united in celebrating the anniversary of the consecration of their first Bishop, Rt. Rev. Dr. S. C. Partridge, and made the happy occasion memorable by the gift to him of a handsome pastoral staff. In the morning there was a celebration of the Holy Communion, in which the Bishop, by the request of the Japanese, was not only the celebrant, but the sole officiant, a very large number of the clergy and the laity receiving from his hands. In the afternoon Trinity church was filled with men and women, and all the clergy and catechists were present in their surplices. After Evening Prayer the Rev. Mr. Naide of Osako (a very clever preacher and an able man) preached a thoroughly Churchly sermon on the sacramental character of the apostolic ministry, with special references to the joyful occasion. Then followed addresses, one from the clergy, another from the laity, and a third in both English and Japanese by Rev. C. F. Sweet, who as president of the mission Council of Advice and of the Japanese diocese, represented in the absence of Bishop McKim the missionaries and the Japanese clergy of Tokyo. Then followed the presentation of the pastoral staff.

The staff is about six and a half feet long. It is made of oak from the island of Yezo (Hokkaido), and is modeled pretty closely after one belonging to the Bishop of Milwaukee. Within the curve of the crook is the *Chi Rho*, the centre marked on one side by a handsome ruby, on the other by a lovely sapphire. The crockets round the crook, seven in number (symbolic of the Seven Gifts of the Holy Ghost), also bear, on one side rubies, on the other sapphires. Round the knob are also rubies. Altogether there are twenty-three jewels, all very fine, in the staff. The foot of the staff is silver. The Bishop made a fitting reply and then presented the staff upon the altar, with a prayer of dedication. Rev. Dr. Correll invoked the divine blessing upon the Bishop and a solemn *Te Deum* was sung. The Bishop, holding his staff, gave the benediction from the altar-pace. The day's festivities came to an end with a delightful social meeting.

A ROOFLESS CHURCH.

READERS OF these columns may remember the disasters to St. Peter's church, Key West, Fla., by the first of which, in 1909, the tower was destroyed and the building badly damaged, and the total destruction of the church by a second storm in October, 1910, which, besides the wreck of the building resulted in the destruction of organ and seats. A mission hall 60 by 81 feet has been built from

the ruins of the old church, chiefly by parochial subscriptions involving self-denial and great personal effort, but money is sadly needed to shingle the roof, which will cost \$130. It is proposed to begin services in the new building with nothing but the sky overhead. The rector, the Rev. A. R. E. Roe, St. Peter's rectory, Key West, will gladly acknowledge help to meet the cost. This is among the largest colored work in the South, and is conducted on Catholic lines.

MEMORIAL DEDICATED TO BISHOP WHITAKER.

ON SEXAGESIMA Sunday Bishop Robinson dedicated a new font in Trinity church, Reno, Nev., as a memorial to Bishop and Mrs. Whitaker. The font was given by the women who were formerly pupils in Bishop Whitaker's School for Girls. The old school buildings are still standing on an eminence in the northern quarter of the city of Reno, and bear mute evidence to the Bishop's great work in that state. More than twenty wives and mothers who, years ago, received Bishop Whitaker's instructions and counsels, were grouped around the font during the service of dedication. Bishop Robinson first made a brief sympathetic address, and then read the prayer from the Burial office beginning "Almighty God, with whom do live the spirits of those who depart hence in the Lord." Following this were the three prayers of benediction from the *Priest's Prayer Book*. The Bishop then gave his blessing to the former pupils of the school.

PITTSBURGH LAYMEN'S MISSIONARY LEAGUE.

THE TWENTY-SECOND anniversary of the Laymen's Missionary League was observed on Sexagesima, February 19th. There was a corporate Communion of the members of the league, at 8 A. M., at St. Peter's Church, Pittsburgh, Bishop Whitehead officiating, followed by a breakfast in the parish house. At 11 o'clock, in the Church of the Ascension, the anniversary service took place, when the sermon was preached by the Rev. Mercer G. Johnston of San Antonio, Texas. The report of the league was presented by the chaplain, the Rev. T. J. Bigham, and the lay evangelists and lay readers were publicly licensed by the Bishop of the diocese. The following items of interest appear in the chaplain's report: There have been cared for by the league six missions, three others have been assisted regularly, and in about twenty-seven other parishes and missions services have been furnished as occasion required. There have been thirty baptisms, ten burials, and twenty persons confirmed in the missions under the care of the league; the communicants number 524, and the enrolment in the Sunday schools is 340. The membership of the league consists of eleven lay evangelists and seventeen lay readers. During the existence of the league it has founded about twenty-eight congregations and has acquired about \$300,000 worth of Church property. About one hundred and fifty laymen have been enrolled as workers in its ranks, of whom eleven have entered the ministry of the Church.

TWO NEW CHURCHES CONSECRATED.

ST. BARTHOLOMEW'S CHURCH, Millersburg, Pa., was consecrated by the Bishop of the diocese (Harrisburg) on February 21st. There were present of the clergy the Rev. Messrs. Leroy F. Baker, diocesan missionary, W. Northy Jones, and Robert F. Gibson, of Williamsport; John E. Diggles, of South Williamsport; A. E. Dunham, of Marietta; Thomas L. Chevasse, of Shippensburg; the Rev. William Dorwart, missionary in charge of Millersburg; and the Bishop of the diocese. The request to consecrate and declara-

tion of freedom from indebtedness was read by Walter L. Webb, the sentence of consecration was read by the Rev. Leroy F. Baker, and the sermon was preached by the Rev. W. Northy Jones. The organist of St. Stephen's, Harrisburg, with fifteen members of his choir, was present and rendered the music. At the evening service the Rev. Walter C. Pugh of Sunbury preached. The story of the acquisition of this church building is one of rapid, persistent, and well directed effort on the part of the people and of the minister in charge, the Rev. Mr. Dorwart. About three years ago services were resumed after a lapse of some years. Directly a church building was for sale. By direction of the Bishop Mr. Dorwart bought the building, the lot on which it stood, and a house standing on the lot. These were purchased at a cost of something less than \$1,400. The church and the house have been painted, the church newly furnished, renovated, the walls painted, and the whole put in excellent condition, at a cost of a few hundred dollars. All has been paid and the indefatigable people have begun an organ fund.

ST. JOHN'S MISSION, LaGrange, Ky., which has been a mission of the diocese of Kentucky for thirty-five years and has had services held only in private dwellings or a store, held the first service in the new church recently, a modest, unpretentious building, but simple and churchly and entirely free from debt. At this first service it was consecrated by the Bishop; the offering was divided between the American Church Building Fund, through whose generous gift it was made possible, and the Forward Movement. This mission has been for several years under the charge of the Rev. Clinton S. Quin, who recently accepted the rectorship of Grace Church, Paducah, Ky.

RECENT CLERICAL MEETINGS.

THE INDIANAPOLIS Clericus held a regular meeting in Christ Church parish house, Indianapolis, on February 20th. The Rev. William Burrows, vicar of Trinity Church, Bloomington, read a very able review of Prof. James' *Varieties of Religious Experience*. The Sunday School Commission organized after the Clericus meeting, electing Rev. Henry Lodge as chairman and the Rev. A. Q. Bailey as secretary-treasurer.

THE DENVER (Colo.) Deanery met at Boulder on Thursday and Friday, February 23d and 24th. Both days' proceedings opened with Holy Communion and the first day, which was given up to the Woman's Auxiliary, concluded with evening service and address. The proceedings of Friday consisted of a book review by the Rev. Edgar Jones, an exegesis by the Rev. C. M. Burek, and an essay by the Rev. George H. Holoran.

THE WASHINGTON (D. C.) Archdeaconry met at Trinity church on February 15th. The feature of the session was an address by the Rev. Frederick Thompson of Uniontown, Ky., in behalf of the School for Postulants at that place.

AT LA PLATA, Md., on February 15th, was held a session of the Southern Maryland Clericus. The Rev. Joseph Baker of Oakley, Md., was host of the occasion and also the essayist.

MEMORIALS, GIFTS, AND BEQUESTS.

THE MEN'S Bible class connected with St. Stephen's Church, Boston, Mass., has presented the Church with a portrait of Bishop Lawrence. The presentation was made at the first supper given by the men of the parish, on which occasion the club had as guests the Bishop of New Hampshire and the Rev. S. S. Drury, vice-rector of St. Paul's School, and formerly connected with St. Stephen's Church,

who was cordially welcomed by his old parishioners.

THE CATHEDRAL of St. John, Denver, Colo., reports the gift of an altar front, presented by Mr. J. N. Chipley in memory of his wife and just arrived from Ober-Ammergau, where it was carved by Peter Rendel, the "Joseph of Arimathea" of the last Passion Play. It is an excellent representation in wood of Giebbhardt's "Last Supper," and is a very notable work of art.

A PANEL of Venetian mosaic has been placed above the west portal of St. Anne's church, Annapolis, Md. The mosaic, which is visible from all parts of the nave and chancel, represents an Angel of Peace, and is erected in memory of Miss Anne Whittington and Mrs. Gassaway, by Mrs. J. O. Caulk of Baltimore. It was made by J. & R. Lamb.

BY THE WILL of Mrs. Catherine G. Shaw, a communicant of the Church, St. Paul's parish, Newburyport, Mass., has come into possession of \$1,000.

ST. JOHN'S CHURCH, Uniontown, Ky., has lately been presented with a handsome altar book, the gift of Mr. George Clark of St. John's School for Postulants.

PAROCHIAL MISSIONS.

A VERY SUCCESSFUL mission, conducted by the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore, was held in Grace Church, Plainfield, N. J., February 19th to 26th. Three daily services were held, and the attendance was most gratifying and apparent results more than encouraging, exceeding all expectation. The mission is to be followed up during Lent by special preaching, arranged by the rector of the parish, the Rev. E. Vicars Stevenson. Among the special preachers are Bishop Talbot, Bishop Lloyd, the Rev. Prof. Nash of Cambridge, the Rev. Canon Abbott of Ontario, Dean DuMoulin of Cleveland, and the Rev. Dr. Karl Reiland of Yonkers.

A VERY successful mission has just been closed at Christ church, Macon, Ga. (the Rev. John S. Bunting, rector), the preacher being the Rev. Edmund Duckworth of the Church of the Redeemer, St. Louis. The services were attended by large congregations and the services and devotional meditations on Scripture were deeply impressive, arousing the interest and strengthening the faith not only of the immediate parish, but of large numbers of people outside of the Church. Mr. Duckworth has a message of wonderful simplicity and delivers it with power.

THREE PRIESTS of the Community of the Resurrection are *en route* to St. John, N. B. They are Fathers Frere, Scysinger, and Pierce, who will conduct missions in various parts of Canada. Father Frere will go from St. John to Montreal, where he will begin a mission in the Church of St. John the Evangelist. The visiting priests will also hold a mission in Toronto and in the dioceses of Fredericton and Nova Scotia.

THE MISSION that Bishop Woodcock has been conducting at St. Mark's church, Capitol Hill, Washington, came to an end on Sunday, February 19th. The congregations were large and the sermons and addresses strong and searching in character. At the closing services an offering was taken up for the Bishop's work in Kentucky.

DEATH OF THE REV. HENRY A. METCALF.

THE REV. HENRY A. METCALF, one of the staff of clergy of the Church of the Advent, Boston, Mass., died suddenly at the home of his brother in New York on February 23d. He had been visiting in New York only a few days, when he was seized with illness. The

immediate cause of his death was heart disease. He was a graduate of Trinity College, class of '66, receiving the degree of B.A. In 1869 he received the degree of M.A. from the same college, and that same year was graduated from the Berkeley Divinity School. He was ordained in 1871 by Bishop Williams of Connecticut, and at different periods during his life he had been rector of parishes at Pomfret, Conn., Wilkinsonville, Conn., Melrose, Auburndale, and New Bedford, Mass. It was largely through his efforts that the Church of the Messiah in Auburndale was established. Mr. Metcalf wrote a great deal for religious papers and magazines. He was a member of the Catholic Club of Boston, and had made his home in West Roxbury for a number of years. He had been connected with the parish of the Advent for the past six years.

The funeral service was held at the Church of the Advent on the morning of Saturday, February 25th, and was largely attended by local clergy and the corporation of the parish. The Rev. Dr. van Allen, the rector, who only arrived in town that morning from his trip to Cuba and Bermuda, officiated, assisted by the Rev. Frank E. Aitkins and the Rev. John H. Cabot. At the conclusion of the service the body was taken into the crypt of the church, where it will remain until taken to Forest Hills cemetery for interment.

THREE HUNDREDTH ANNIVERSARY OF THE KING JAMES BIBLE.

A SERVICE commemorative of the three hundredth anniversary of the King James version of the Bible was held Tuesday, February 14th, at 8 P. M., in Trinity church, Washington, D. C. The topics and speakers on the occasion were: "Previous Versions," the Rev. George H. McGrew, D.D., rector of Silver Spring parish, Montgomery county, Md.; "History of the King James Version," the Rev. C. Ernest Smith, D.D., D.C.L., rector of St. Thomas' Church, Washington; "Subsequent Revisions, Including the Marginal Readings Bible," the Rev. Thomas J. Packard, D.D., rector of Prince George parish, Montgomery county, Md.; "An Appreciation of the Authorized Version of the Bible," the Rev. Edward Slater Dunlap of St. John's parish, Washington.

THE Bishop of Colorado requests April 23d to be kept as a day of commemoration and thanksgiving for the precious gift of "King James' Bible" presented to King James three hundred years ago as the fruit of seven years of labor on a day and in a month which cannot now be ascertained for certain, and for this purpose he has composed and published a special prayer.

AN EXCELLENT BALTIMORE BROTHERHOOD.

ONE OF THE most helpful, though least known, of the Maryland diocesan organizations is the Protestant Episcopal Brotherhood of Baltimore, which has had an uninterrupted and prosperous career of nearly sixty years. It is a fraternal and beneficial organization whose membership is composed exclusively of Churchmen. It is incorporated under the laws of Maryland, with the Bishop of the diocese as visitor and superintendent, *ex-officio*, and has a membership of about 120, scattered over the state of Maryland. The objects of the Brotherhood are twofold: "first, the mutual care and relief of its members when sick or physically disabled, to secure to its deceased members a Christian burial, to succor their widows or orphans, and to promote among its members, as partakers of the same faith, Christian fellowship and love; secondly, to minister, according to its ability, to the relief of the sick strangers and the destitute of our own communion other than members of the Brotherhood. When a

member becomes incapacitated by reason of illness or accident, the Brotherhood pays him weekly benefits, starting at \$5 per week, and upon the death of a member \$150 is paid his family. The officers of the Brotherhood are: President, W. Howard Hamilton; vice-president, E. F. Wolf; treasurer, Samuel T. Wheatley; recording secretary, John Holtz; financial secretary, L. F. Hachtel.

ANNIVERSARY OF BISHOP NELSON'S CONSECRATION.

THE NINETEENTH anniversary of the consecration of the Bishop of Atlanta to the Episcopate was observed at the Cathedral by a special celebration of the Holy Communion, the Bishop being celebrant and the Rev. John D. Wing acting as chaplain. Nearly all the clergy of the diocese were in the chancel. The altar was adorned with a profusion of flowers, sent by friends of the Bishop. Bishop Nelson in his sermon spoke of the problem of unifying the different units of his flock, varying in ideals, methods, and purposes, that he might have one strong, loyal army to carry on the Lord's work most effectively. He then dwelt on two essentials in all Christian life for the extension of Christ's kingdom: entire consecration to Christ, and coöperation more and more in the spirit of prayer, seeking that sustenance for an ever-deepening spiritual life in God's appointed means of worship. He said that the causes of congratulation were many in the growth of the diocese of Atlanta the past three years, notably in the larger vision of responsibility and effort in conquering the world for Christ. He received the congratulations of numerous friends after the service. Later in the day Bishop and Mrs. Nelson gave a luncheon at their home to the clergy and their wives, over thirty being present as their guests.

WORK OF THE GENERAL BOARD OF RELIGIOUS EDUCATION.

THIS BOARD, appointed at the last General Convention on the basis of a new canon (No. 55), met in New York on January 11th, and effected a permanent organization. The membership of the board is, indeed, not complete as yet, since two representatives from each missionary department are to be elected in the course of the year. But the Presiding Bishop, who, according to canon, called and conducted this first meeting, gave it as his ruling that organization at an early date was intended by the canon and that this meeting, at which a majority of the possible voting members of the board were present, was valid and regular. No exception being taken to this ruling, the board proceeded to adopt a series of by-laws for its organization. Standing committees were appointed as follows: on Finance; on Missions; on Sunday School Organization and Curriculum; on Worship, Music and Art; on Teacher Training and Summer Schools; on Press and Publication; on Religious and Moral Education in Secondary Schools, Colleges, and Universities; and on Religious Pedagogy in Theological Seminaries. The general officers of the board (president, vice-president, recording secretary, and treasurer), together with the chairmen of the standing committees, constitute an executive committee to conduct the business of the board in the interim between the two yearly meetings. It is designed to hold three meetings successively in the different missionary departments, and the next meeting has been called at Chicago on May 11th. At each board meeting a local public conference on religious education is to be gathered.

Officers and heads of committees were elected as follows: Vice-President, the Rt. Rev. Ethelbert Talbot, D.D. (the Presiding Bishop being president, *ex-officio*), recording secretary, the Rev. H. L. Duhring, D.D.; treasurer, Mr. George W. Jacobs; Executive chairman,

the Rev. Lester Bradner, who is also the chairman of the committee on Teacher Training. The Rev. C. P. Mills was made chairman of the Missions committee; the Rev. Dr. W. W. Smith of that on Sunday School Organization; the Rev. Canon Harrower of that on Worship, Music, and Art; the Rev. W. C. Hicks of that on Press and Publication; Bishop Parker of that on Schools and Colleges; and Bishop Woodcock of that on Seminaries. A general secretary was not elected, but Bishops Anderson, Parker, and Lines were appointed to nominate for this office at the May meeting. The Teacher Training plan, involving the standard course and other features drawn up by the recent Joint Commission on Sunday School Instruction, was adopted, so that there will be no break in that department of work.

At a recent meeting of the Executive committee, the financing of the board was thoroughly discussed, an annual budget approved, and a plan for the collection of the needed funds prepared to be laid before all the members of the board. The plans of work for each of the standing committees were considered and passed, and a list of names for membership in each nominated and elected, leaving room, however, for further additions when the board shall be appointed. The by-laws permit an advisory or consulting membership on each of these committees, which will greatly add to their scope. A committee of Arrangements for the Chicago meeting in May was appointed as follows: The Rev. Lester Bradner (chairman), Bishop Anderson, the Rev. C. H. Young, the Rev. C. P. Mills, and the Rev. Dr. W. W. Smith. The Rev. William Cleveland Hicks of Cumberland, Md., is secretary of the Executive committee.

ACCEPTS ST. ANDREW'S CHURCH, LOUISVILLE.

THE Rev. WILLIAM C. BELL, rector of Latimer parish, Rockbridge county, Va., who was recently called to be rector of St. Andrew's Church, Louisville, Ky., left vacant by the death of the Rev. John K. Mason, has accepted. St. Andrew's is one of the largest and most important churches in the Kentucky metropolis, and the selection of Mr. Bell is a tribute to his ability and worth. The rector-elect is a Virginian by birth and education, being a graduate of the Virginia Theological Seminary. At Lexington, where the parish church is located, are the well known educational institutions known as the Washington and Lee University and the Virginia Military Institute, giving Mr. Bell an excellent opportunity for work among young men, of which he has availed himself with remarkable success.

ASKS FOR A COADJUTOR.

A LETTER has been sent by Bishop Brown to be read to the congregations of the diocese of Arkansas, at the first regular service after its receipt, stating his intention to ask the diocese, at the next session of the diocesan council, which is to meet in Christ church, Little Rock, on the second Wednesday in May next, to elect a Coadjutor Bishop. The Bishop says:

"For some years I have been suffering as the result of a serious breakdown in my health. Soon after the last meeting of our annual council I was on the threshold of death's door and several times before and since then I have approached perilously near to it. The chronic, shaky condition of my health and the dangerous attacks of acute illness are aggravated by the unavoidable irregularities and strain incident to the episcopal care of all the churches of a diocese.

"Having made up my mind that all the weighty interests and many of the persons most directly concerned impose upon me the duties of seeking relief from burdens which

have providentially become too heavy for me to bear, I consulted my canonical advisers, the Standing Committee and Chancellor of the diocese, as to the course that under the circumstances could most wisely be pursued, with the result of reaching the conclusion that I should ask the diocese to elect a Coadjutor Bishop, at the next session of its annual council, which is to meet in Christ church, Little Rock, on the second Wednesday in May, 1911.

"My advisers and I have thought it wise that this preliminary, timely announcement should be made, so that all the congregations entitled to representation in the council might make a special effort to send complete delegations.

"In order that it may be made possible for the diocese to afford me the relief which I shall ask of its council, I have determined to notify the council of my intention to relinquish my salary with the appropriation for official expenses and to vacate the episcopal residence, also the office, excepting one room only, on the day of the consecration of the assistant."

FRUITFUL WORK FOR DOMESTIC MISSIONS.

A MASS MEETING under the auspices of the Laymen's League in the interests of city missions was held recently in St. Andrew's Church, Louisville, Ky., at which, notwithstanding the heavy downpour of rain, the attendance of men was particularly gratifying. The Bishop spoke with gratitude of what has already been done, some of the encouraging features of which are that three struggling missions, viz., St. Mark's, Crescent Hill, St. Luke's, Anchorage, and the Church of Our Merciful Saviour (colored), Louisville, have become self-supporting parishes; St. John's mission, Lagrange, has been consecrated, being entirely free from debt, and new church buildings have been erected at Anchorage and Lyndon, the extreme eastern and southern parts of Louisville. The lot has been purchased and nearly all the money is in hand for the building of a new church for St. George's mission, Parkland, making in all now nineteen churches in the see city. It is hoped to raise enough money in Louisville to take care of all missionary work within its own border, leaving the funds of the assessment for diocesan missions to be used for work outside the city and in rural communities.

CAMPAIGN FOR CHURCH EXTENSION IN BALTIMORE.

THE MARYLAND Diocesan Committee of Missions is engaged in an aggressive campaign towards raising the Church Extension fund of \$10,000 asked for by Bishop Murray for the purchase of needed lots for church purposes in the rapidly growing sections of Baltimore and its suburbs. The Ven. E. T. Helfenstein, Archdeacon of Annapolis, is acting as agent of the committee without compensation, and is devoting a large part of his time in visiting the churches, and telling the people of the importance of the fund. Two large and well-situated lots in the suburbs, one at Forest Park, and one at Cedarcroft, between Govans and Towson in Baltimore county, have recently been purchased, where attractive church buildings will be erected and services begun in the near future. Mr. E. Allen Lycett, an active layman, has given the committee a portable church building, seating 250 persons, in memory of his father, the late George Lycett, for many years one of the most faithful mission workers in the diocese. This portable church will be most helpful in establishing church services in newly acquired locations until permanent church buildings are erected. Mr. Arthur Boehm has been elected a member and

treasurer of the committee of missions, succeeding the late Samuel J. Hough, who for many years did such faithful work in that position.

DEATH OF REV. DR. R. W. FORSYTH.

ON MONDAY night, February 20th, the Rev. ROBERT W. FORSYTH, D.D., for several years rector of the historic St. Paul's Church, Richmond, Va., died at the rectory of that church. Several months ago he was operated on for appendicitis, and had apparently recovered, when he was stricken with inflammatory rheumatism, and for several weeks had been a great sufferer. He was about 53 years of age at the time of his death. His wife survives him, with four children—Robert W., Marshall, Warner Lewis, and Charlotte.

Dr. Forsyth was born in Baltimore, Md., in which city his early years were spent and his early education was received. In 1879 he entered the Virginia Theological Seminary, graduating in 1883, after which he was ordained deacon by Bishop Pinkney, and a year later priest by Bishop Randolph of Virginia. His first charge was St. John's Church, Liberty (now Bedford City), Va. In 1887 he resigned to become assistant priest at Christ Church, Baltimore, and in 1890 accepted a call to the rectorship of Trinity church, Portsmouth, Va. In 1892 he was called to St. Matthew's Church (Francisville), Philadelphia, where he remained nine years, and then became rector of St. Paul's Church, Camden, N. J. After the Rev. Robert Strange, who had been rector of St. Paul's, Richmond, became Bishop Coadjutor of East Carolina, Dr. Forsyth was called to succeed him. Dr. Forsyth took an active interest in prison reform, and in Richmond his work among the poor made him a friend to all classes. Richmond College recently conferred upon him the degree of Doctor of Divinity.

The funeral was held on the afternoon of February 22d, being conducted by Bishop Gibson. The attendance was very large, including all the Church clergy of the city and the entire body of Presbyterian ministers. The interment was made in Hollywood cemetery.

ANNUAL DINNER OF THE EPISCOPAL THEOLOGICAL SCHOOL.

ABOUT SEVENTY-FIVE members of the alumni of the Episcopal Theological School, Cambridge, Mass., attended the annual dinner at the University Club, Boston, on the evening of February 23d. The Rev. Arthur Rogers of West Chester, Pa., presided, and the speakers were the Rev. Edward L. Drown, one of the faculty of the theological school; the Rev. William H. P. Hatch of the General Theological Seminary, New York, who spoke on "The Present Needs of the School"; the Rev. Anson Phelps Stokes, Jr., secretary of Yale; the Rev. Francis Cheswick Todd of Orange, N. J., whose topic was "The Church in a College Town"; the Rev. Edward T. Carroll of Amsterdam, N. Y., and the Rev. William L. Clarke of Boston, who spoke on "How Can the School Serve the Alumni?" At noon of the same day there was an address in St. John's chapel, Cambridge, by the Rev. Dr. Milo H. Gates of the Church of the Intercession, New York City, who took for his subject "The Mozarabic Liturgy." Dr. Gates gave a most interesting account of the small chapel close to the gate of the Gothic Cathedral at Toledo, Spain, where the tourist may still listen to the prayers, the exhortations and the form of oblations once offered by the first evangelists of Hispania and Lusitania, which have been in use without a break since the early days of Spanish Christianity.

The day following the alumni dinner there was a Quiet Day in the chapel for the student body, which the faculty and outside clergy also attended. The retreat was con-

ducted by the Rev. S. S. Drury, vice-rector of St. Paul's School, Concord, N. H. The day began with the celebration of the Holy Communion by Dean Hodges and Mr. Drury gave thereafter several addresses under the general head of "Christian Shepherding."

THE CALIFORNIA BOARD OF CHRISTIAN EDUCATION.

ONE OF THE most important acts of the recent convention of the diocese of California was the abolition of the Sunday School Commission, the committee on Christian Education, and the committee on Work in University Centres, and the substitution for them, by due canonical process, of a Board of Christian Education, which shall represent the diocese in all matters concerning Christian education. This board, as elected by this convention and by the House of Churchwomen, consists of fifteen members, all of them elected for their interest in the old Sunday School Commission, in the Committee on Christian Education, or for their technical and practical knowledge of children and of their development. The board held its first meeting on Tuesday, February 14th, and organized by the election of the Rev. E. L. Parsons as vice-chairman (the Bishop being chairman *ex-officio*) and the Rev. Mardon D. Wilson as secretary-treasurer. It divided itself by lot into three classes, to serve one, two, and three years, with the result that one-third of its membership will be elected each year at the diocesan convention. The first official act of the board was to enter vigorous protest against a bill pending in the legislature of California providing for compulsory military service in all the high schools of the state.

In obedience to instructions from the diocesan convention, the board elected representatives of the diocese to the Sunday School Convention to be held in Sacramento in October in connection with the Council of the Eighth Missionary Department, as follows: Delegates: Mr. J. C. Astredo, Miss Caroline L. Fiedler, the Rev. Clifton Macon, the Rev. E. L. Parsons, and the Rev. M. D. Wilson; Alternate Delegates: the Rev. W. A. Brewer, the Rev. E. W. Couper, Professor A. F. Lange, the Rev. E. H. McCollister, and Mrs. Whitney Palache. The matter of the Crocker medal was referred to a special committee to be worked up. This is the annual awarding of a gold medal by Mrs. W. H. Crocker to the Sunday school scholar who passes the best examination in some missionary topic. The book chosen for the next examination is *Torchbearers on the King's Highway* (published by the Young Churchman Co., Milwaukee), and the examination is appointed to be held between Easter and Whitsuntide.

In regard to the International Sunday School Convention to be held in San Francisco in June of this year, the board adopted a preamble and resolution urging upon the clergy of the diocese that they take cognizance of and, if possible, send delegates to, the convention and urge the teachers to attend. The need of a clergyman for special work among the students of the universities was strongly emphasized, and a special committee was appointed to consider the matter. The board also appointed a committee on By-Laws, which is instructed to outline a scheme of work for the board.

A NOTABLE CONFIRMATION CLASS.

ON SUNDAY afternoon, February 26th, Bishop Greer visited Holy Rood Church, New York, and confirmed a class of nineteen, presented by the rector, the Rev. Dr. Stuart Crockett. One half of the class were brought up in the Church and the others came from the Protestant denominations, and one from the Roman Church. This parish is about to build a very large, handsome church.

ATLANTA.

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

News Notes.

IT WAS RESOLVED at the last meeting of the Clericus of Atlanta that the special efforts for Lent include a daily noonday service for men in the business part of the city, and that similar services be held in a convenient business quarter, probably at the Y. W. C. A. rooms, for women, and in addition some street preaching.

BY RESOLUTION of the last diocesan council, the partial reports of the parishes and missions are to be placed in the Bishop's hands by May 1, 1911, but all appropriations and assessments for diocesan and other purposes are to hold over until May 1, 1912.

COLORADO.

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

Work Among Deaf Mutes—Progress at Monte Vista—Other News.

THE REV. J. M. KOEHLER, missionary to deaf mutes, reports during fourteen months twelve visits to Denver, five to Colorado Springs, and two to Rocky Ford, with a total of 37 services and several secular addresses. The attendance at these services in Denver averaged 35 out of 75 in the whole city, and the Bible class at St. Mark's Church has 40 persons enrolled.

THE PROGRESS of St. Stephen's Church, Monte Vista, shows what the Church can do in the small towns of the Rocky Mountain region when she can afford to maintain efficiently a resident minister. In six months' ministrations the congregation of this little church has risen from five or six to a full church with a vested choir, and from four bare walls to a fully furnished and completed building.

THE BISHOP has asked the local assembly of the Brotherhood of St. Andrew to take charge of the Denver noonday services during Lent this year. Accordingly such services will be held during the last two weeks in Lent in one of the theaters.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Missionary Service at Wilmington—Work Among the Boys.

UNDER THE auspices of the Third Missionary Department, a missionary service was held in Trinity Church, Wilmington, on February 21st. An earnest and affecting appeal for the mission work among the mountaineers of the Alleghenies was made by the Rev. Mr. Claiborne, illustrated by his experiences in North Carolina. Mr. John W. Wood of the Missions House, New York, presented the "Forward Movement" and urged parochial use of it. The Rev. Mr. Garland introduced the subject of the evening. A number of the clergy of the diocese were present in chancel and pews.

IN ST. PAUL'S PARISH, Georgetown, the Rev. Mr. Gateson, rector, has rented rooms in the Masonic building and opened them for a boys' club, open to all boys in the town. One room is equipped for a gymnasium and basketball, the other is a reading room, where boys' books and periodicals can be found. The requirements for admission are a regular attendance at church every Sunday.—IN CHRIST CHURCH, Milford, the rector has leased a house for an arts and crafts guild. Here the boys will be welcomed to a reading room and classes in pottery and wood-working. The Women's Guild will also use part of the building. A dedication festival will be held after Easter.

KENTUCKY.

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

In the Interest of Sewanee University—Sunday School Adopts Graded System.

THE BISHOP OF TENNESSEE, Chancellor of the University of the South and president of the Board of Trustees, visited Louisville on Sexagesima Sunday in the interests of that institution, and preached in the morning, afternoon, and evening at Christ Church Cathedral, Calvary Church, and St. Andrew's Church, respectively, calling attention to the movement inaugurated by the trustees of the university to increase its endowment by \$500,000 and urging the members of the Church to assume their share of the work of Christian education. On Quinquagesima Sunday the Rev. Arthur R. Gray of Sewanee, a member of the commission to raise this endowment, spoke in the morning at the Church of the Advent, Louisville, and at St. Paul's church in the evening on the same object. In fulfillment of the agreement that each episcopal member of the Board of Trustees should visit a near-by city in the interests of this plan, Bishop Woodcock presented it to several large congregations in St. Louis.

ANOTHER OF the Sunday schools in the diocese to adopt the uniform graded system of lessons is that of St. Paul's Church, Hickman, of which the Rev. Henry J. Geiger is rector. This system, recommended by the diocesan council, is now in almost universal use in Kentucky.

LOS ANGELES.

JOB. H. JOHNSON, D.D., Bishop.

Church Unity Meetings—The New Church at Imperial—Service Over the late Rev. D. F. Smith.

MEETINGS in the interest of Church unity are to be held the morning, afternoon, and evening of Tuesday, February 28th, at the First Methodist Church, Los Angeles. These meetings contemplate a careful study of present day problems, and have been so arranged as to involve no compromise of principle. The inspiring purpose is the desire, in existing emergencies, in conference with all those who accept Christ as Master, to seek for a clearer intimation of God's will. Bishop Johnson will be present at these meetings, and has asked Chaplain Hubbard, the Rev. C. H. Hibbard, D.D., the Rev. Robert L. Windsor, the Rev. Robert C. Gooden, and the Rev. J. Arthur Evans to be with him to represent the Church.

THE MISSION at Imperial celebrated its birthday by holding the first service in its new church on St. Matthias' Day, February 24th. It is expected that the new edifice will be entirely paid for by the middle of April. St. Matthias' Guild has contributed \$660 during the past year. The Rev. Edgar M. Rogers is the missionary in charge.

PRAYERS WERE said in St. Luke's Church, Long Beach, over the remains of the Rev. Daniel F. Smith, D.D., on February 17th, before the departure of the family for Evanston. The deceased priest had frequently officiated in St. Luke's while his strength permitted during his residence in the parish of six and one-half years. The rector, the Rev. Robert B. Gooden, was assisted by the Rev. M. M. Benton and the vested choir of the church, and the senior warden and other members of the vestry and friends acted as pall-bearers. At a meeting on February 14th the vestry adopted an appropriate resolution expressing its respect, esteem, and sympathy.

MARQUETTE.

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

Returns to His First Parish.

THE ELECTION of the Rev. W. R. Cross, rector of St. Paul's Church, Evansville, Ind., to succeed the Rev. J. E. Curzon as rector of

Trinity Church, Houghton, and his acceptance, were printed in this paper last week. It may be added that the election is of more than usual interest in that it means the return of the new rector to his first parish. Mr. Cross went to Houghton immediately upon his ordination in 1890 and continued in charge of the church there until 1895. Since that time the "Copper Country" has enjoyed great prosperity, Houghton has grown enormously, and the Church has had a corresponding increase. A new church has been built at a cost of nearly fifty thousand dollars, a comfortable and commodious rectory has been erected, and the communicant list of the parish has grown from two hundred to nearly six hundred.

MARYLAND.

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

Patriotic Service at Annapolis—Personal Mention.

A PATRIOTIC service, upon the Sunday nearest to Washington's Birthday was held as usual in St. Anne's church, Annapolis, on Sunday evening, February 19th. The preacher this year was the Rev. R. P. Williams of Trinity Church, Washington, who made a strong appeal for international peace. At this service the officials from the United States Naval Academy, the state house, and the city officials were present in person or officially represented. The offering was designated for the Memorial chapel at Valley Forge.

FATHER ANDERSON, O. H. C., was a welcome visitor at Mt. Calvary Church, Baltimore, on February 19th and 20th. On Sunday morning he preached and on Monday at 8 P. M. he conducted an hour of devotion for the members of the Confraternity of the Christian Life.

MASSACHUSETTS.

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

Personal and Other Notes.

THE Rev. Fr. FIGGIS of the Community of the Resurrection, Mirfield, England, preached at the Church of the Advent, Boston, on Sunday morning, February 26th. Fr. Figgis has come to America to lecture and preach at Harvard University and some of his other engagements in this country include a series of sermons at Trinity church, New York, during Holy Week.

THE Rev. PRESCOTT EVARTS of Christ Church, Cambridge, has been granted a leave of absence by his parishioners, and he and Mrs. Evarts will start on a long trip abroad,

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Absolutely Pure HAS NO SUBSTITUTE

A Cream of Tartar Powder, free from alum or phosphatic acid

starting first for Italy the latter party of April. The rector's leave is in recognition of his fruitful ten years of service.

OWING to the illness of the Rev. Dr. E. M. Gushee, members of the faculty of the Cambridge Theological School have arranged to preach for him at St. Philip's Church, Cambridge, Thursday evenings.

MICHIGAN.

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

Speaks for the Mountaineers.

MRS. HUGHSON, the wife of the late Rev. Walter Hughson, has been speaking at Trinity and other Detroit churches upon the Church's work and needs among the mountaineers of North Carolina.

MILWAUKEE.

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

Sunday Rest Association Convention.

AT A CONVENTION of the Sunday Rest Association held in Milwaukee on Monday and Tuesday of this week, Bishop Webb offered prayer at the opening and Dean Delany was one of the chief speakers.

THE CATHEDRAL CHAPTER has determined that the duplex envelope shall be installed into use at the Cathedral and that an active canvass on behalf of weekly offerings for missions be made at once.

MINNESOTA.

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

News Notes and Personal Mention.

ON THURSDAY, February 23d, the men's annual gathering of the parish of St. John the Evangelist, St. Paul (the Rev. Theodore Sedgwick, rector), was held. The meeting was addressed by Governor Eberhart.

BISHOP EDSALL on the evening of February 22nd, at St. Siegfried's Church, St. Paul, preached on the subject, "The Board of Missions," and held a service of benediction for the rebuilt rectory, which was recently partially destroyed by fire.

THE TWIN CITY Clericus held its monthly meeting, February 20th, at St. Mary's Church, Merriam Park, at which a paper was read by the Rev. Theodore Sedgwick on the subject, "The Board of Missions."

HOLY TRINITY PARISH, S. E. Minneapolis, has secured as parish visitor, for a few months, Miss Edith Gutgesell, who will devote herself especially to the work among the University women.

ARRANGEMENTS have been made with Gethsemane Church, Minneapolis, whereby services at Grace Church will be supplied until Easter by the Rev. George T. Lawton.

NEW YORK.

D. H. GREER, D.D., LL.D., Bp.
C. S. BURCH, D.D., Bp. Suff.

Day of Devotion at St. Thomas'.

THE Very Rev. WILFORD L. ROBBINS has kindly consented to conduct a day of devotion for the members of the Altar Guild of the City Mission Society, at St. Thomas' church, New York, on Monday, March 6th. The invitation is extended to all who desire to be present. The first address will be at 10 o'clock, immediately after Morning Prayer, followed by another at 12 o'clock, and a third at 3 o'clock.

OHIO.

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

Knights of St. Paul Give Banquet at Steubenville.

ON THE EVENING of Washington's Birthday the Knights of St. Paul gave their second

annual banquet to the men of St. Paul's parish, Steubenville. The parish house was lavishly decorated in the national colors and the place cards were of patriotic design. The women's organizations of the Church prepared and served the menu, which was partaken of by 110 guests. The Rev. L. W. S. Stryker of Wheeling, W. Va., was the guest of honor and principal speaker, his subject being "Manhood." The rector, the Rev. W. M. Sidener, also spoke briefly.

OLYMPIA.

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

Reception to the Rev. E. V. Shayler—Other News.

A LARGE and enthusiastic reception was given by the parishioners of St. Mark's, Seattle, to the rector and Mrs. Shayler upon their return from a trip for the rector's recuperation to Honolulu. All of the city clergy, the Bishop of the diocese and Bishop Rowe of Alaska were present.

A WELL ATTENDED dinner of the Brotherhood of St. Andrew was given last week to elect a local assembly and to formulate plans for the Pacific Coast Conference, which will be held in Seattle next September.

THE CLERGY of Seattle, twelve in number, have organized themselves into a clerical society, with the Rev. W. H. Stone as president and the Rev. Sidney James as secretary.

UNION missionary meetings will be held on the Wednesday evenings in Lent, at which times lantern slides of the various missionary fields will be shown and appropriate lectures delivered.

CHILDREN AFFECTED

By Mother's Food and Drink.

Many babies have been launched into life with constitutions weakened by disease taken in with their mothers' milk. Mothers cannot be too careful as to the food they use while nursing their babes.

The experience of a Kansas City mother is a case in point:

"I was a great coffee drinker from a child, and thought I could not do without it. But I found at last it was doing me harm. For years I have been troubled with dizziness, spots before my eyes, and pain in my heart, to which was added, two years later, a chronic sour stomach.

"The baby was born 7 months ago, and almost from the beginning it, too, suffered from sour stomach. She was taking it from me!

"In my distress I consulted a friend of more experience and she told me to quit coffee, that coffee did not make good milk. I have since ascertained that it really dries up the milk.

"So, I quit coffee and tried tea and at last cocoa. But they did not agree with me. Then I turned to Postum with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with baby and myself, but it increased the flow of my milk.

"My husband then quit coffee and used Postum and quickly got well of the dyspepsia with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart, or sour stomach.

"Now we all drink Postum from my husband to my seven months' old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank."

Name given by Postum Co., Battle Creek, Mich.

Get the little book "The Road to Wellville," in pkgs.

"There's a Reason."

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

FIXING A STANDARD FOR BREAD

Eight Prominent English Physicians Join in Asking that a Standard be Fixed for the Nutritive Value of Bread.

We are making wonderful progress along the line of safeguarding the public health through regulation of foods and conditions under which men and women work. This progress is more marked, however, in the many efforts that are being put forth to educate the public on the nutritive value of foods.

The good educational work has been going on, however, until it has finally resulted in the public recognition of the right of health officers and food inspectors to actually set a standard for the nutritive value of foods.

Eight English physicians and surgeons, including Dr. Sir Alfred Fripp, surgeon-in-ordinary to the King, have issued a jointly signed statement expressing the opinion that there is a national necessity that a standard be fixed for nutritive value of what is sold as bread the same as is already done for milk. We quote one sentence from this statement as follows:

"In view of the inferior nourishing qualities of the white bread commonly sold we urge legislation making it compulsory that all bread sold as such should be made of unadulterated wheat flour, containing at least 80 per cent. of whole wheat, including the germ and semolina (bran coat)."

There is no doubt about the drift of public intelligence toward bread that contains a larger percentage of the whole wheat than is ordinarily found in fine white flour. There is, however, much controversy regarding the digestibility of much of our whole wheat flour when made into bread. Much of the whole wheat flour bread found upon the market in this country is improperly made and not wholly digestible.

In the case of shredded wheat biscuit, however, there is no question about its nutritive value or its digestibility for the reason that the whole wheat is steam-cooked before it is shredded and baked. In making whole wheat flour bread the whole wheat is not steam-cooked and hence a good portion of the nutrients of the whole wheat grain pass through the stomach undigested.

In the case of Shredded Wheat, however, the starch globules in the wheat are broken down and made soluble by the steam-cooking. The shreds also expose a vast surface to the action of the digestive fluids, and the baking makes the shreds so crisp and delicious as to encourage thorough chewing, which is a very important process in digestion.

Two shredded wheat biscuits eaten for breakfast with hot milk or cream and sliced bananas or stewed fruits will supply all the strength needed for a half day's work at a cost of a few cents. Shredded Wheat is without doubt the best whole wheat food ever prepared for the human stomach, supplying the maximum of nutriment with the least tax upon the digestive organs.

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This little manual has been well known for many years, but having run out of print, is now re-published in much better form than heretofore.

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CORTLANDT WHITEHEAD, D.D., Bishop.

To Form a Diocesan Church Historical Society—
S. S. Institute Meets—Model Sunday School.

STEPS ARE being taken towards the organization of a Diocesan Church Historical Society, in pursuance of which object a meeting of the clergy of Pittsburgh was held at St. Peter's parish house, on Monday, February 13th. Archdeacon Cole was made chairman, and the Rev. T. J. Bigham secretary. A paper setting forth the object of such an association was read by the Rev. Dr. Prince, which by resolution he was asked to repeat at the April meeting of the Clerical Union. A partial organization was effected by the election of Dr. Prince as corresponding secretary and president *pro tem.*, and a committee composed of Dr. Prince and the Rev. Messrs. Bigham and Wightman was appointed to draft a constitution, to report at the meeting held after the session of the Clerical Union in April.

THE SUNDAY SCHOOL INSTITUTE held a meeting at St. Peter's parish house, Pittsburgh, on February 6th. Addresses were made by Mr. William W. Keller on the "Allegheny County Child Labor Association"; by Miss Oppenheimer, a Juvenile Court officer, on "The Child of This Community, and His Call for a Teacher," and by Professor Riddle of the University of Pittsburgh on "The Teacher's Opportunity to Respond."

ST. THOMAS' CHURCH, Barnesboro, has a model Sunday school in at least one respect, that of attendance. According to the diocesan paper, one scholar has not been absent from a session for seven years; three other have a perfect record for five years; three for four years; twenty-one for three years; thirteen for two years; and thirteen for one year. Prizes are distributed to these at the beginning and the middle of the year. The mission has met with a sad loss in the recent death of Mr. Thomas Barnes, for whose family the place was named, and who was instrumental in the organization and building of the church. By a legacy in his will Mr. Barnes has provided for the continuance of his accustomed pledge for its support.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bp.

Prof. W. H. Munro and Brown University.

OF CONSIDERABLE interest to Churchmen is the reported resignation from the chair of European history at Brown University of Professor Wilfred H. Munro, a communicant of Calvary Church, Providence, and a member of the diocesan convention. Professor Munro is one of the strong Church influences in the university and is endeared to all the undergraduates and alumni. After serving the university for twenty years, he resigns to devote himself to literary work and has been made *professor emeritus*. Professor Munro is a graduate of Brown, holding the degrees of A.M. and L.H.D. from this institution, and has studied at Freiburg and Heidelberg. He is a member of a number of historical societies and author of several historical works: he was also editor of the twenty-two volume edition of the works of William H. Prescott, published in 1905-06. His recently contributed patriotic song, "Our Own Dear Land," has struck a popular note by its rhythm and sentiments.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Chapter of Daughters of the King Formed—Meeting of the S. S. Institute.

ON TUESDAY, February 14th, the president of the Daughters of the King, Mrs. A. A. Birney, and the recording secretary, Mrs. Charles Davies, accepted an invitation from the Rev. C. W. Whitmore to visit St. Agnes'

Chapel, Washington, and give a talk upon the work of the order. At the end of the evening, after all had been duly instructed as to the work and obligations, a chapter was formed and the following ladies were elected officers: Mrs. C. W. Whitmore, president; Miss Maud Lewis, vice-president; Mrs. Carl R. Cox, secretary.

THE REGULAR meeting of the Sunday School Institute was held at the Church of the Epiphany, Washington, on February 21st. The first subject discussed was, "The Theology of the Catechism, from the Beginning to the Ten Commandments." This was spoken upon by Dr. R. W. Micou, of the Theological Seminary, Alexandria. The second subject, assigned to Miss Margery Carhart of the University of Colorado, was a review of the booklet, "How to Make the Bible Real."

CANADA.

Montreal Diocesan Auxiliary Commences its 25th Year—Lenten Mission to be held in Toronto—Other News.

Diocese of Montreal.

THE DIOCESAN branch of the Woman's Auxiliary entered upon its twenty-fifth year, with the annual meeting which began in Montreal, February 22d. There was an opening service with a celebration of Holy Communion in Christ Church Cathedral. The Bishop was celebrant, assisted by a number of the city clergy, the Dean and Archdeacon of Montreal being among them. The thank-offering was the largest even taken up. The business session began in the afternoon in the Synod hall. The opening address was by the Bishop, followed by one from the president, Mrs. Holden. One of the features of the session was the lecture given by Miss Harris, a missionary from Cairo, Egypt, on furlough, describing her work there, and one by Miss Shaw on the second day giving an account of work in Japan. There was a largely attended public missionary meeting on the evening of the 23d in connection with the Auxiliary annual, at which lime-light views of scenes in Egypt were given. This year's receipts for the Montreal Auxiliary were the largest in its history, being over \$7,000. The usual reports from all the city and country branches were read and were encouraging, showing growth in many directions.

Diocese of Toronto.

MORE NAMES are coming in of missioners who will take part in the Lenten mission in the city of Toronto, and the list will be a large one of men from distant parts. The Rev. E. J. Doherty, who has undertaken the mission first in St. Alban's Cathedral, Toronto, and afterwards in St. Mark's Church, comes from Norfolk, England. The Rev. Harvey Officer, O.H.C., comes from the United States; he takes the Church of St. Matthias. The missioner for Holy Trinity is the Rev. G. H. Davidson of St. George's, Guelph.—BISHOP SWEENEY took part in the mass meeting of the Bible Society held in the Massey Hall, Toronto, February 14th, and among the speakers was the Rev. J. H. Ritson, one of the secretaries of the British and Foreign Bible Society in England, and the Rev. Dr. F. W. Tomkins, rector of Holy Trinity Church, Philadelphia.—THERE was a large attendance at the men's banquet in the parish of St. Clement's, Eglinton, February 13th. A number of the visitors were clergy from the neighboring parishes.

Diocese of Huron.

AN ALTAR and retable in carved oak, presented to Christ Church, Petrolia, by Mr. Charles Egan, in memory of his mother and sister, was dedicated by Bishop Williams on February 13th.—THE NEW church of St. Thomas', Walkerton, was dedicated by the Bishop the first Sunday in February. The

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A paragraph from the lecture delivered at Ocean Grove, N. J., by Mr. Robert Hope-Jones.

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building is a fine one of Gothic design in pressed red brick, with a large tower and bell; the latter was taken from the old church. The handsome interior furnishings are mostly donations. The altar was given by a parishioner who also gave all the altar linen. The oak pulpit was the gift of some former parishioners. The cost of the Church was about \$10,000. The Rev. R. Perdue is the rector.

Diocese of Ontario.

THE NEW parish hall for Christ Church, Belleville, was opened February 13th.—THERE WERE largely attended services in the Church of St. Mary Magdalene, Napanee, January 22d. Dean Bidwell and Archdeacon Carey took the morning service, the Dean preaching. Bishop Mills conducted the evening service, Archdeacon Carey acting as chaplain to the Bishop. After the processional hymn a beautiful brass processional cross, used for the first time that day, was presented to the Church and consecrated by the Bishop. The church itself was afterwards rededicated, after having been for so many weeks in the workmen's hands. It has been much beautified and improved.

Diocese of Quebec.

ON THE vigil of the Purification of the B. V. M. most of the city clergy in Quebec were present at the compline service in the Bishop's private chapel at Bishopthorpe and received his blessing on the eve of his departure for the Holy Land. Bishop Dunn and his family left Quebec the following day to sail from New York.

Diocese of Saskatchewan.

THE PERMANENT buildings of Emmanuel College, Saskatoon, are to be begun in April, and it is hoped they will be ready for occupancy by next September. The sum of \$55,000 is needed for this purpose immediately. In view of the large number of students ready to come in next autumn, Archdeacon Lloyd appeals to people in the Eastern dioceses to help in raising the needed sum.

Diocese of Rupert's Land.

THERE WAS a very good attendance at the meeting of the rural deanery of Souris the first week in February, which was held in St. Andrew's church, Hartney. Some of the business before the chapter was the making arrangements for the visitation of Archbishop Matheson to the deanery next May. The next meeting will be held at Elgin in June.

WHERE POCAHONTAS IS BURIED.

Gravesend should prove of more than common interest to any of our American sailor visitors who happen to possess the historic sense. For its parish church is believed to contain the remains of the beautiful and ill fated American Princess Pocahontas. On her visit to England in 1616 she was accorded a most hospitable reception. Unfortunately, however, she contracted small-pox and died on her way back to Virginia. She was brought ashore at Gravesend, where she was buried. The precise place of sepulchre is a matter of dispute among antiquarians, but St. George's church claims the honor, and its parish registry contains the following entry: "Rebecca Wroth, Wyff of Thomas Wroth, gent., a Virginian lady borne, here was buried in ye Chauncell."—*London Chronicle*.

CONDENSED WISDOM.

Shun delays; they breed remorse.—*Napoleon*.

The unerring school for the direction of taste is nature.—*H. E. Rensburg*.

There are as many ways of being happy as there are people in the world.—*Edwin Pugh*.

A fool always wants to shorten space and time; a wise man wants to lengthen both.—*Ruskin*.

The Magazines

A VERY INTERESTING paper reminiscent of his father, Dr. John Mason Neale, is contributed to the *Pacific Churchman* for February by Mr. Vincent Neale, a California layman. Beginning with the bonfires of a "No Popery" riot, it relates many incidents in the career of the great English Churchman. One learns with interest that during the American Civil War, Dr. Neale's sympathies being strongly with the federal side; he contributed a number of verses to American papers bearing on the conflict. It would be interesting if these might some time be collected and added to the Nealeiana now in print.

THE JANUARY number of the *Gospel of the Kingdom* is devoted to a discussion by able writers of "The Church and Social Purity." The different articles are on Enlarging the Province of the Church (editorial), The Scriptural Principles Involved, The Dangers of Ignorance, How to Give Needed Instruction, Impurity in the Schools, Impure Literature and Pictures. What to do for social purity in safeguarding children and youth 's told in illuminating articles on "How Practically to Help," by Elizabeth Stover; "How to Teach," by Laura B. Garrett; "The New York Society for the Suppression of Vice, by Josiah Strong; "A Warning as to 'Purity' Literature, by Marion E. Dodd. This number is invaluable to all those who are fighting for the purity of the home, and should be in the hands of every mother and father.

THE FEATURED articles in the February *World's Work* are as follows: "Railway Problems and Railway Rates," by Frederic Adrian Delano, a clear presentation by the president of the Wabash railroad of the various issues involved in the making of railway rates; "The Man in the Cab," a forceful editorial on the cost of responsibility and leadership; "Why Pay Rent?" a symposium by men and women who answer the question by telling their own experience in getting a home; "The Immigrant and the Farm," by Nan Mashek, an account of an experiment in inducing immigrants to take work on farms instead of in the city.

A WOMAN'S SPHERE—is it the home? That much must be granted; there is nothing fairer or higher in the world. Said Margaret Fuller, when her baby was born: "I am the mother of an immortal soul." Holiest and highest, motherhood touches the deepest mystery of all life and lays the firmest foundations of the new creation. But is that all? What vocation shall we allow to the unwedded, the widowed, and the childless? When Providence has denied the hunger for motherhood, may it not mean some mission, not loftier but wider than the home? Will not God transmute the gift denied into some large ministry to the lonely hearts that are hungering for love? The priceless treasure of affection, whose ever-springing fountain of love would have made a holy home, has been turned into longer if shallower channels, that may irrigate and redeem vast human deserts.—*Selected*.

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SAPOLIO

They used to say "Woman's work is never done."

CONSECRATION OF REV. ROGERS ISRAEL, D.D., AS FIRST BISHOP OF ERIE.

(Continued from page 595.)

Rev. John T. Ward, rector of St. Clement's, Wilkes Barre.

The Litany was sung by the Rev. G. H. Sterling, D.D., rector of the Church of the Nativity, South Bethlehem. At the Communion only the Bishop and some of the officiating clergy received.

After the service, a bountiful luncheon was served in the main auditorium of the spacious parish house, at which the Bishops present and many of the clergy and laity present made short speeches of congratulation. Bishop Israel was the recipient of many beautiful and costly presents. The Bishop and clergy of the diocese of Bethlehem presented him with a pastoral staff; the vestry of St. Luke's, Scranton, with a Bishop's ring; the congregation of St. Luke's with the Bishop's robes (a duplicate set being received from his former parish at Meadville, Pa.); a pectoral cross was the gift of Mrs. William T. Smith of Scranton. In the evening a reception was tendered Bishop and Mrs. Israel which was very largely attended by the visiting clergy, the people of St. Luke's, and the citizens generally of Scranton. Bishop Israel expects within a few weeks to enter actively upon his new work.

EXCELLENT RULES OF CONDUCT.

I will not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.

I will neither gossip about the failings of another, nor will I permit any other person to speak such gossip to me. Gossip will die when it cannot find a listener.

I will respect weakness and defer to it on the street car, in the department store, and in the home, whether it be displayed by man or woman.

I will always express gratitude for any favor or service rendered to me. If prevented from doing it on the spot, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.

I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good works by another, whether the party be friendly to me or not.

I will not talk about my personal ailments or misfortunes. They shall be one of the subjects on which I am silent.

I will look on the bright side of the circumstances of my daily life, and I will seek to carry a cheerful face and speak hopefully to all whom I meet.

I will neither eat nor drink what I know will detract from my ability to do my best work.

I will speak and act truthfully, living with sincerity toward God and man.

I will strive to be always prepared for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit.—*John Quackenbos.*

SOME SCIENTISTS (among them Sir Oliver Lodge) may look a little silly after a few more years have passed away. In their enthusiasm for facts about the spirit world, they have been easily duped by certain mediums, it would seem. Miss Amy Tanner, once favorably inclined toward the conclusions of spiritualism, now writes a book, in which she demolishes most of the props on which these scientists have leaned. In her preface to the book, she says: "Nearly all of the published accounts of the work of the Society of Psychical Research have tended to emphasize the evidence in favor of supposedly supernatural forces, and having largely or wholly ignored the weaknesses in the evi-

dence. So numerous have these writings become of late, and so influential are some of the names appended to them, that through constant repetition that certain theories are true even well-informed readers are impressed. This was certainly the effect upon me. Before beginning the present study I had read some of the original proceedings, but far more of the popular accounts, and had gradually come to think that probably telepathy was true, perhaps spirit communication. I did not therefore enter upon my work with any spirit of antagonism, but rather in a spirit of doubt that inclined toward belief. I was inclined to think that I should finish the work a believer at least in telepathy. So far is this from being the case that the more I have read and seen of such experiences the more amazing has it come to seem that two theories like telepathy and spirit communication, which are unsupported by any valid evidence, should have obtained credence to-day; and the more incomprehensible has it come to be that men should be willing to stake their professional reputations upon the inaccuracies and rubbish that pass for 'scientific' facts in these matters."—*Lutheran.*

Many a man labelled evil by the world shall hear God read to him the label backwards.

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