

The Living Church

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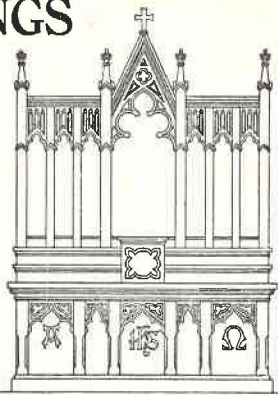
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IN THE MEASURE in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the hour.—*Goethe*.

THE MYSTERY OF PAIN

FOR SEXAGESIMA.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Revelation 7:14-17).

ONE often hears nowadays the idea expressed, especially by the unreflecting, that there is in the world of human affairs a law of compensation at work, that for every bit of sorrow there is a compensating joy, for pain a pleasure, for an enemy a friend. As a matter of fact this is a very shallow optimism. For if we consider the millions of men who live under the most untoward conditions, racked from birth to death with disease, poverty, ignorance; or the more limited number of those who, though surfeited with material things are enslaved by them; if we consider the great multitudes who are ruined by sin, the souls that, so far as this world is concerned at least, are hopelessly shipwrecked, we will conclude that if there is a law of compensation at work in this life, it is so obscure and works so ill that it is negligible for a philosophy of life. Too often indeed it serves for those who imagine that it is true, as an excuse for idleness, or as a source of sentimental comfort in imaginary suffering, soon to be exhausted when real experience of pain and sorrow are encountered.

Reality initiates us into a much cruder experience. They are exceptions who can live long on earth without encountering stern disappointments and acute suffering, without entering the gloom of that cloud with which pain enshrouds much of life. And they who so face pain must turn from any doctrine of compensation as a shallow explanation of a dreadful and oppressing mystery. The figure of the bleeding Christ at the center of all human history, the stonings of the prophets, the martyrdoms of saints, the sweat and blood that have flowed in human warfare and in the strife for existence—all these, with stern accents or with strident cries, refuse to acquiesce in any notion so little descriptive of reality.

But not only is any such sentimental dream of happiness and compensation in this world in sharp discordance with experience, but it is also in violent contradiction with the deepest implications of the Christian faith. The Cross, witnessing, so potently as it does, to the life and teaching of Christ and of the suffering involved in the deliverance of Himself and of His Body the Church into the hands of men, proclaims a very different truth at the heart of experience and of faith. Sacrifice, suffering, pain, are the means, and for the great majority of men the essential and the only means, for working out of the chaotic passion and pain of life a Kingdom of God—a Kingdom that to the thought of Jesus cannot be complete until the very elements of the universe conjoin in a catastrophic dissolution.

The Church has been so weakened by its long alliance with the world that it seems a revolutionary doctrine but to repeat the stern language of Jesus. Little wonder that the awful realities with which Christ concerned Himself awaken little response in those who really bleed and sweat and suffer, when preached with such complacency from the comfort we take in a secularized Christianity. Just in proportion as Christians unite with Christ in sacrifice, shall communion with God, which is the result only of such sacrifice, prove real, prove strong to save ourselves and others, give us the only compensation this strange world can give—power to pass from tribulation unto God's peace, to fellowship with those who are fed by the Lamb, who drink from fountains of living waters, and from whose eyes God Himself doth wipe the tears.

L. G.

AN ITINERANT MINISTRY

WITH keen irony a certain professor laid down in a lecture the startling proposition, "If the facts do not conform to the theory, so much the worse for the facts." Of course the maxim has been grievously perverted. A working hypothesis is an almost essential element of thought. Only so can progress be made in the analysis and synthesis of facts.

Now in theory the American Church has a settled ministry: in fact she has an itinerant ministry. The average duration of any priest's tenure of his charge is two and one-half years. When we take into consideration the pastorates of forty or more years that we occasionally read about, we see that the average parson must change his benefice about every other year. In the obituary notices of the clergy appearing from time to time in the columns of the Church press one is forcibly struck by the recurrence of the phrase, "among other places he was in charge of _____," and then follow anywhere from six to a dozen names. It is a red letter day when a Church paper announces, as it does once in a while, that a priest has spent the whole of a long ministerial life in one county. Yet the Greek Church ordinarily leaves a priest in the parish to which he was first appointed. They go to the other extreme.

A very prominent English Church paper in commenting upon the valuable report of a committee to examine into a financial scheme for the adequate work of the whole Church in England, draws attention to the difficulties raised by the frequent removal of clergy from one diocese to another at their own sweet will, quite contrary to the ancient rules and canons. What would it say to the freedom of exchange between the various dioceses of the United States? To be eligible to membership in a certain board of the diocese of Quebec, for example, a priest must have served ten years in the diocese. In some American dioceses there would be no choice in the election of five members to that Board. This surely indicates something radically wrong.

In the first place, under such conditions there can be no diocesan spirit. The clergy cannot become a great family. They are more or less transients, making a halt on their journey across the continent. They cannot act as a unit, because they are not a unit. And the burden falls upon just those dioceses that can least afford it, that is upon the missionary dioceses. In some of them the only person who has a secure tenure of office is the Bishop himself, for there are more missionary districts than are so named in documents. It is obvious that this system has serious drawbacks, vastly detrimental to the welfare of the Church. If one parish is weak, the diocese is hampered; but if a whole diocese is weak, the whole Church suffers.

To the most casual observer these facts are patent, and they are in direct contradiction to our theory of the parson's freehold. A rector is theoretically irremovable. The facts are far other. So much the worse for the Church! To criticise is easy, but is there a remedy at hand? Before it can become operative, some effort must be made to ascertain the meaning of the pastoral relation. It is usually a very vague and ill-defined relationship that exists between a pastor and his flock. It is a conventional rather than a contractual relationship. And blurring of the invisible lines is the cause of much trouble in any organized parish. One party or the other resents some fancied encroachment upon the rights and privileges of its class. This makes the personal equation a large factor in the result. Through idiosyncrasies of character the bonds become strained. What are those bonds?

They may be defined in the canons of the Church, but the volumes containing the canons of the Church do not usually find a place on the shelves of private libraries. Certain legal rights a parson also has, which again are so rarely called in question that the average parishioner would be sore put to it to name them. A recent tragic case perhaps has taught the lesson that a priest cannot be locked out of his own church, and that the delivery of the keys to him at his induction is no idle ceremony. A parson cannot be forced to hand in his resignation. It is a poor rule that will not work both ways, and the very fact that the laws of the Medes and Persians altered not, made the king very chary of enacting fresh laws. If a parish suffers from the shortcomings of an irremovable rector, the responsibility, moral and physical, is justly laid at the doors of the parson. The very privilege which he enjoys entails upon him a high responsibility.

Looked at from the clerical point of view, the parson expects to have full charge of the services, to have perfect free-

dom of speech in the pulpit, to rebuke and to admonish, to give the sacramental system of the Church absolute freedom of action. Over the parish he must exercise paternal authority, and he will surely know his own children. All action taken in the name of the parish must receive his official sanction, and by virtue of his position he has the credit for its success or failure. Who can be equal to these things? In his own strength no one can, but a priest does not act in his own strength, but as the commissioned ambassador of Christ our King.

Still looking at the question from the clerical point of view, what does the pastor expect of his flock? He looks for a ready obedience on their part to do the will of God. When the Church speaks, the faithful will hear. If the people hear, then the parson will be only the more careful that he speaks nothing but what he is fully persuaded that the Lord speaks by him. He will be the more careful to have the mind of the Lord. He will try to make himself in reality what he is by his office. Again he will look for cordial support from his people in all good works done or proposed in the name of the Church. He looks for service both of time and money and of personal effort to advance the cause of our common Master. In a word, he is the spiritual guide and director. He is very loath indeed to drive, to show the mailed hand beneath the silken glove. His ministry is not for his own glorification, but to bring forth in the faithful the fruits of holiness.

Happy is the parish in which this combination is found. But what of those in which the pastor is headstrong and self-willed? What of those in which he is grossly incompetent? The usual answer is, dismiss the pastor. It is a short and somewhat brutal method, reminiscent of the Middle Ages of popular fiction. But it does not help the Church at large. It is a purely selfish act on the part of the parish. All that is accomplished is the shifting of the problem. For the incompetent priest will be sent to a weaker parish, by its nature less able to bear the burden. Besides, impatience with human frailty is not the mark of a true Christian. With an incompetent priest the duty of the Churchman is no less than with a competent priest. "All ye are brethren." The work of the Church calls for the best efforts of the laity, as well as of the clergy. The latter are not a caste, in spite of the efforts of lazy Churchmen to make them so. The disastrous old phrase, "entering the Church," would never have come into play as a synonym of "taking holy orders" if the laity had been doing their share. Therefore to any parish having an incompetent parson, or to any that imagines it has such an one, the unwelcome advice is still tendered, Make the best of him.

Can it be done? There is cited as true the story of a certain diocese whose Bishop was grossly incompetent. But the diocese prospered under him as it did under few. Why? Because the Archdeacons took a firm hold upon the conditions. They were in reality what they were originally intended to be, "*oculi episcopi*." All the administrative detail was seen to by them. Yet they never appeared in the matter. The Bishop could at a moment's notice make himself master of any question that arose. Thus he acquired the reputation of being a great organizer. What does that matter? The work of the Church was done. The Bishop confirmed and ordained, administered the sacraments and preached. That was all, but the diocese prospered. Could not the same thing be done in a parish? If the wardens would take hold, or the vestry, and organize the work instead of organizing the complaints, they might succeed in shaming the parson into becoming a good workman. He had some vocation, or he would not have taken holy orders. If the parish makes him, it is a fair return to the devoted band of clergy who have made parishes. It is scarcely an exaggeration to say that all of the successful and prominent parishes of the country were made so in the face of bitter opposition. The people did their utmost to resist the claims of our Lord to mastery over them. If they have a spark of gratitude in them, if they could but remember the infinite patience with which some priest worked upon such unpromising material, would not some parish have the grace to return the benefit and try to redeem a priest from making shipwreck of his life, to say nothing of the possibility of losing his soul? Such experiments would at least reduce the itineracy of the clergy and add inestimably to the stability of the Church's work throughout the land.

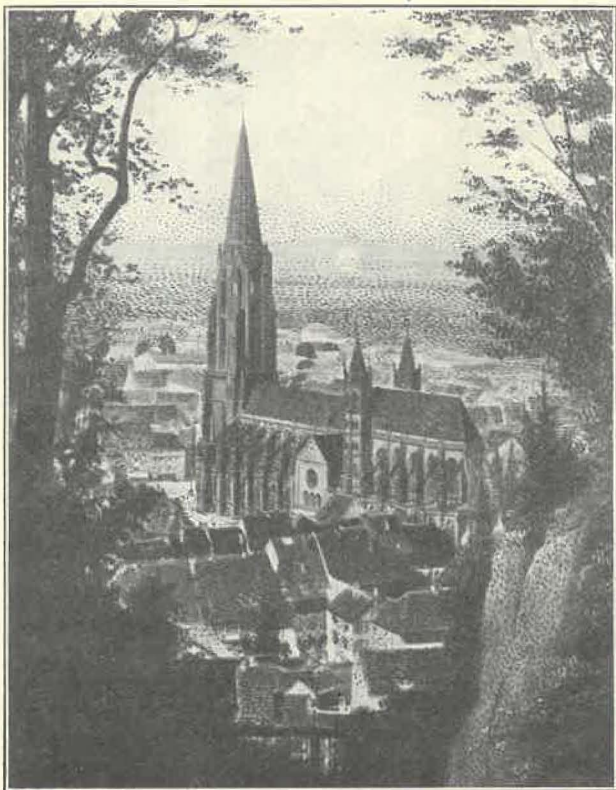
[For Answers to Correspondents, see page 498.]

OUR IDEALS are our better selves.—Bronson Alcott.

TRAVEL PICTURES

XV.

EVEN though the *ineluctabile tempus* approaches, determined by the date on a steamer-ticket, it is a mistake to hurry down from Switzerland to the sea by a through train, when every mile of the journey is historic and much of the way is beautiful. Whichever way one chooses from Basel, intelligently



THE CATHÉDRALE, FREIBURG.

seen, is a road of wonder—whether through the Jura and Burgundy to Paris and so to Calais or Boulogne; or by the passes of the Vosges; or down the Rhine to Holland; or across Alsace and Luxemburg to Ostende. The more devious the better, I think, with stops all along; and I leave you to make up my itinerary from "Cook's Continental Time-Tables"—if you have nothing better to do!

From Basel to Freiburg-im-Breisgau is half an hour only; yet how foolish to fly past, unheeding the charms of that delightful, clean, prosperous city at the gate of the Black Forest! The lovely old minster, with its open spire, seen from the wooded hill that rises just back of it, is a middle-age lyric in stone; and the market-place adjoining, full of ancient buildings wonderfully fresh and bright, and crowded with all the gay costumes of the *Schwarzwälderinnen*, makes a worthy setting. It was a delight to have a place in the choir at High Mass on Sunday morning, and to notice (as so generally in Germany and so rarely elsewhere in churches of the Papal Obedience) the heartiness of the congregation's responses, the splendid volume of the singing, and the articulate reverence of the clergy. Some day, I prophesy, we shall see a new Luther, who will stay within the German Church instead of going out, and will restore the Communion of St. Boniface and St. Willibrord to its earlier purity of faith and apostolicity of government. German Catholics will not always be slaves of the Curia, nor take their religion and their politics alike from Italian *monsignori*.

Freiburg has beautiful environs, shady streets, delightful parks, and a famous co-educational university, where a charming *Fräulein* of my acquaintance studies biology under Weissmann's direction and broods lovingly over the microscopic revelations of putrefaction. There is a splendid city theatre, opened recently under the highest patronage of the Grand Duke of Baden, the local sovereign, who lives at Karlsruhe. But the old buildings are vastly more interesting; and the towers that remain from the ancient encircling fortifications are better than any stage setting. There are wood-walks, out into the green solitudes of the forest, where all the old Teutonic mythology might illustrate itself. But my pleasantest memories of Freiburg are of a white villa on the hillside brightened by a household of German friends; the father a Hanoverian, officer of

dragoons in the Franco-Prussian war, pupil of John Lafarge in New York afterwards, and now architect, painter, musician, and man of the world; the mother Russian, and speaking English to a marvel; two children, one, the elder, my University student of Worms above mentioned, the other still a school-boy; all so simple and cordial and hospitable that it is a delight unspeakable to be with them. Such good conversation; such geniality; such appreciation of real values! And then, in the twilight before dinner, my host sat at his piano and gave us the best of Beethoven, hushing our applause by beginning marvellous improvisations of his own that were like fairy music floating down from enchanted castles hidden in some bosky seclusion of the Schwarzwald and awaiting discovery. I do not know any man in America with such diversified gifts. Ah, we have much to learn from our German friends in almost every department—theology alone, perhaps, excepted!

Very few Americans visit Treves, for some reason; and yet that ancient Roman colony, with its palace of the Cæsars and the Igel column, the highest monument of the sort north of the Alps, is full of interest. The Porta Nigra rears its age-blackened masonry like an arch of triumph over time itself. But I acknowledge that the early middle-age churches interest me even more, though the smiling valley of the Moselle, with its vineyards, orchards, and flowery farmsteads, is better yet. The old Cathedral, combining architecture of many periods and still reminiscent of the days when a Prince-Bishop reigned in em-purple state, with sword as well as crosier in his hand, is the best, though something remains of an early Christian basilica much older. I wonder why German cities are so much cleaner than ours, and more orderly every way. If that is the result of "bureaucracy," it might be well for us to import a few Prussian bureaucrats to show us how—unless that ever-lauded protective tariff could be invoked, then as at so many other times, to shield slovenly incompetence and selfishness from foreign rivalry!

It is only a short journey from Treves across the border into that lovely land of romance, the Duchy of Arden in Shakespeare, to which a fairer maid than even Rosalind is heiress (Pray God the greedy, covetous, land-grabbing Powers do not make her heritage one of name only). Luxemburg, of course, I mean, as you must know who have visited Viander with me in other years and climbed up to the mighty ruin of the Oranienburg, cradle of Orange-Nassau. And here is the picture of the gentle, gracious Maria Adelheid, her own gift, in whom the



II. R. II. MARIA ADELHEID, GRAND DUCHESS OF LUXEMBURG.

blood of Nassau, Stuart, and Braganza blends: worthy descendant of the Blessed Martyr-King of England, to whom must fall the grand-ducal crown of independent sovereignty some day—unless the incredible wickedness of diplomacy carries out its whispered purpose and, taking the Congo from Belgium,

offers Luxemburg to Belgium by way of "a compensation." An old way to pay new debts, surely; but they used to call it "compounding a felony" instead of *Welt-Politik!*

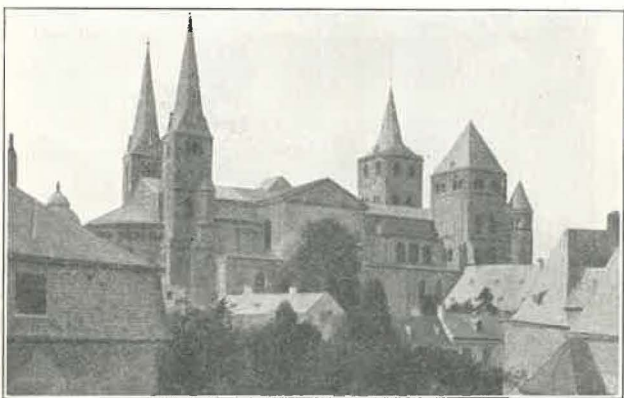
What a wonderful old city is Luxemburg itself! On a cliff, at the junction of two rivers, its upper and lower towns separated by vertical rock-walls, it is not unlike Fribourg in situation; but its remaining gates and towers are more picturesque than aught the Swiss town has to show, and the modest palace in the midst gives the touch of chivalrous romance so often associated with tiny states that have kept their freedom. Woe to the civilization that blots out all the little lands to enrich the great ones! Bigness is a dubious blessing: I would rather have Montenegro than Siberia—even though Monaco does not have the same hold upon a freeman's imagination!



THREE WALCHEREN GRACES.

From Luxemburg by Trois Vierges to Liège is to see the best of the Ardennes country, still largely wooded, with ruined castles on every hill-top, and now and then a blast-furnace or foundry in the valley. At Liège not much is left of "Quentin Durward" days: it is rather the center of Belgian Socialism and iron-manufacturing, with a great university and a few fine old churches, but too largely modelled on modern Paris. One hears the unfamiliar Walloon speech more commonly there than elsewhere in Belgium. A steam-boat (to describe which the term *petite vitesse* must surely have been invented) creeps down the Maas from Liège to Maastricht, under hanging shaws, through placid stretches of canal, past quintessentially mediæval villages where the shadow of the château falls across the market-place, and the church carillon tinkles old-world melodies a little out of tune, until at last the Dutch frontier is crossed, and Maastricht, dirtiest of Dutch cities, attained. Small reason for lingering there, with Zeeland only a few hours away!

How good to be back once more in Walcheren! "In the world there is nothing great but man." Sir William Hamilton's proud apophthegm survives in my memory from philosophy lectures "on the will" twenty years ago; "in man there is nothing great but mind." Pass the latter half: by the rule of the former even the Dolomites are inferior to my darling



THE CATHEDRAL, TREVES.

Kathje, milking the black-and-white cow with eager fingers that my luncheon might not lack its wonted drink; and the Matterhorn shrinks into insignificance beside the three tiny sisters, Wilhelmina, Martina, and Christina, the oldest only ten, who wait for me in beaming beatitude by Ter Hooge's green shade. I love the mountains; but these sturdy dwellers by dike and dune are as truly *semper liberi* as any mountaineer of them all, and the wonderful wide-spreading landscape, under a sky of pearl and sapphire, has a witchery all its own, that not even Tirol can surpass.

Veere was like home; and two months' absence made the

heart grow fonder on both sides, apparently. I walked out the *Veersche Weg* from Middelburg. *Rucksack* on my back and joy in my heart, the autumnal sun transmuting even the stubble-fields, and making the beeches radiant with a glory exceeding that which clothed them in the spring. Every one had a greeting for *De Americaansche Domine*—no unfamiliar figure after six or seven visits!—and, once Zandyk was reached, the rest of the journey was like a "progress," with bright-faced children on all sides clinging to fingers, stick, coat-skirt. Later,



KATHJE, MILKING.

as I sat peacefully in the front window of *De Hoop*, I heard my own name pronounced in familiar New England accents, and was discovered by three clients of THE LIVING CHURCH who had come exploring Veere, moved thereto, they declared, by its praises they had read in these columns heretofore. I felt the responsibility; but they were not disappointed, I assure you!

But the best of friends must part, alas! If only one could claim that power attributed to certain saints of later legends, bi-locality, and be in two places at once! Failing that, I said farewell to all the children and their parents, feasted my eyes upon the fields and the windmills, the quaint costumes and the sweet faces that crowned them, sat once more upon the roof of the Toren, with Cornelia van Wallenburg for companion—she had walked three miles that morning, in all the bravery of her *kerk-kleer*, to make her adieux—and set my face toward Flushing, the *Prinses Juliana*, and Folkestone, across the North Sea.

PRESBYTER IGNOTUS.

"A LITTLE SANCTUARY"

BY ZOAR.

YET will I be to them as a little sanctuary in the countries where they shall come—a wonderful, reassuring promise, forgotten, alas, by a multitude of Christians whose life is so full of business and pleasure that it has no room for "a little sanctuary." Many, indeed, attend *one* service on Sunday, but question them and see if the Church is God's sanctuary to them; ask if their first thought, as they move from one place to another, is to find out whether or not they will be within reach of the Church, and thus have the privilege of worshipping regularly in God's holy temple? How many have not as yet discovered what help, what strength are granted to those who *daily* come, seeking Him *while* He may be found, yea, and *where* He may surely be found—in His own temple, in His own appointed way.

There are times, of course, in every Christian's life when it may be impossible for him to go to church, but are not such times real opportunities to prove the truth of God's promise, and to test his own heart? Has he allowed the Holy Spirit to build "a little sanctuary" there? He may then take refuge and meet with God in the secret of that "little sanctuary" from which nothing can drive him out, for "Who shall separate us from the love of Christ? . . . Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

ANSWERS TO CORRESPONDENTS

S. C.—It is certainly contrary to the intent of the Church that an unbaptized person should serve as a sponsor.

R. C. M.—Cardinals resident in the United States are Gibbons, Farley, and O'Connell. Cardinal Falconio now lives in Rome.

DEATH OF THE REV. JOHN B. MORGAN

The Life and Work of the Late Rector of the American Church in Paris

REQUIEM SAID FOR LOUIS XVI

Sainte Genevieve, the Patron Saint of Paris, Commemorated During January

SANCTUARY LAMPS GIVEN AT CHRISTMAS TO ST. GEORGE'S

PARIS, January 22, 1912.

IT was not on earth that Dr. Morgan was to pass the "Happy New Year" friends and parishioners were so heartily wishing him a week or two ago. Last month we were writing of his good work, his energy here in Paris, of the silver anniversary of his beautiful church celebrated at the end of November; now we have with deep regret to record his passing away from our midst. The Christian warrior's task is done. He had been for some time past in failing health, though his energy never for an instant flagged. A cold, a simple cold as at first believed, settled in the throat; two days later his sufferings were ended.

Like several other distinguished divines, the regretted rector of Holy Trinity did not begin life as a clergyman. Nor was he under the necessity of embracing any profession for the sake of a livelihood. The eldest son of the well-known banker, George D. Morgan, of New York, whose ancestors had crossed the ocean from the old country, John B. Morgan studied leisurely at Columbia University and in Philadelphia. His subsequent ordination was due to a deeply-rooted conviction an earnest desire to serve his God and his Church. He came to Paris a zealous young priest, brimful of the ardor he so marvellously kept alive till the very week of his decease at over three-score years and ten. Gathering around him the compatriots whom he found in the city, he organized services in a simple room. Soon a small church was built in the Rue Bayard, then some thirty years ago the first stone was laid of the beautiful building in the Avenue de l'Alma.

It was not long after its completion that I first entered that church and found to my delight beautiful music, a hearty service, and then an impressive sermon. All this was not easily met with abroad, in English churches even in Paris, five and twenty years ago—and was especially to be prized in early life when far from all one had grown up to love at home. During the whole forty years of his ministry here, Dr. Morgan continued to work for his Church and his people with the same ardor and zeal as in early years. He gave generously himself to the Church and the many good works he instituted in connection with it, and never ceased to urge upon his countrymen the duty of supporting to the utmost of their ability the Church and institutions of the home-land in European cities. His one aim and thought was that everything connected with his Church and its dependences should be done well and thoroughly. He would have nothing used for the fabric of Holy Trinity which was not of first-rate quality: metal must be pure and unalloyed, wood of the finest, stone of the best. All material must be genuine—no *simili*. His most earnest desire was to make the American church in Paris a worthy sanctuary. It was very thankfully that in his address to his people published in the *Parish Kalendar* for November, 1911, he wrote: "Our services, we have constant assurances, compare favorably with the best in our own land." His great wish, as he wrote in the same address, was to "make the Church and its services representative, in the sense of representing the predominant *tone* of the Prayer Book and Church at home—representing, that is, the whole Church, not any single party or extremity of thought and faction." He wrote further (how justly!): "The exclusion of an individual choice—the spirit of 'I like,' or 'I don't like'—within God's House and before His altar ought to be to each of us a blessing. Self-repression is the first essential in a true worship, and we should always remember that the Church is not, and never can be, a private chapel, where an individual can find everything to his or her mind. Such a church would be sadly untrue to its high calling, and an individual worshipper seeking this would be forgetful of the foremost duty, which is to give and not to get." A personal note is struck in the next passage, where the late rector says: "I freely confess that there are many things in our services that are not to my mind, some that are to me a trial; but it has never occurred to me

that my choice should in any way enter into or control their conduct or arrangement."

But Dr. Morgan was a reverent-minded and Catholic Christian, and loved "to worship in beauty." His last address in the *Parish Kalendar*, the last he wrote, is an able exposition of the duty of bowing at the Name of Jesus whenever His Name is mentioned in the Church services, and a defense of the use of outward signs in religion. Referring to the text, "God is a Spirit," etc., "it is nowhere said, or suggested," he wrote, "that we are to worship Him *only* in spirit, not with the expression and aid of the body. It has been said that the one-sided and prejudiced reading of this verse has probably led to more fanaticism than the perversion of any other text of Scripture. The danger of our day is not of too much form as the expression of the truth, but of indifference and too little form. It is not too much to say that if we were really and supremely *conscious* of Christ's presence in our services, we should *all* be on our knees and our faces to the ground." What fitting *last words* these for the priest and rector! For this, as it proved, was Dr. Morgan's farewell address in his *Parish Kalendar*. It contains his good wishes to his people and a beautiful prayer with which he begs they will begin the new year.

The late rector of Holy Trinity was esteemed alike by his own people and by people of varying nationalities in this city where he had lived and worked for forty years, ever since the end of the Franco-German war and the Commune—ever since France became a republic. He was respected for his high moral character, his fearless outspokenness, his culture and learning. Large crowds gathered at his funeral. Clergy were there from many churches and Bishop Ormsby of the British Embassy church pronounced the blessing. After the service at Holy Trinity the rector's body lay all night before the altar and the next day was laid, according to his own wish, in the American cemetery at the old historical town of Saint Germain-en-Laye, lying in a direct line from the church in Paris about ten miles distance.

On Friday, the 26th, a requiem service for Dr. Morgan will be held at St. George's.

There is another requiem, an historical requiem, going on here in Paris as I write this morning, a Mass for the repose of the soul of Louis XVI., the king of whom were spoken the memorable words: "fils de Saint Louis, montez au ciel," uttered by his confessor at the foot of the guillotine, January 22, 1793. The congregations at this Mass and others in connection with the old royal family of France grow larger each year, for the Royalist party is each year growing stronger.

This month of January is noted in Paris for a most interesting anniversary, that of Sainte Genevieve, the patron saint of the city. For Paris is under the protection of two of the old saints of early Christian days: St. Denis the martyr, who suffered on the heights of Montmartre, and St. Genevieve, who devoted her life to the service of the inhabitants in long past years and saved the city from the invading Huns. Her tomb lies on the Montague Sainte Genevieve, in that most beautiful of churches, St. Etienne-du-Mont. There from the third to the twelfth of this month, year by year a *neuvaine* is held—services all day long within the church, and stirring addresses and sermons which the faithful crowd to hear. And outside on the Square, a *foire religieuse* goes on. There objects of piety of every kind are displayed and sold: cards, crosses, ornaments, rosaries, pictures, and *souvenirs* of Sainte Genevieve in great numbers. It is an interesting sight, this old-world fair, verily a scene of past times, a bit of illustrated history.

A very beautiful addition has been made this past Christmas to our Church of St. George. Three sanctuary lamps now burn continually before the high altar. They are of pure silver of an exquisite antique design, and hang suspended on long and beautiful chains from the chancel-arch. One is "In Memoriam," given by the parents of a son taken from them in opening manhood. What can be more symbolic of our faith in the Holy Trinity, our trust in the saving power of Christ, in the sanctifying influence of the Holy Spirit than lamps always kept bright, ceaselessly burning with a warm, red glow before His altar.

I. S. WOLFF.

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—*Spurgeon*.

MEETING OF THE NEW YORK MISSIONARY AND CHURCH EXTENSION SOCIETY

Board of Managers Appointed by Last Diocesan Convention Considers Mission Problems

PREPARATIONS FOR CONFERENCE OF THE B. S. A.

Death of the Rev. William L. Evans

RECENT CHURCH NEWS OF NEW YORK AND VICINITY

Branch Office of The Living Church }
416 Lafayette St.
New York, February 6, 1912 }

THE first meeting of the new board of managers of the Diocesan Missionary and Church Extension Society, appointed in accordance with the canon adopted at the last diocesan convention, was held at the Diocesan House on Thursday afternoon, February 1st. Bishop Greer presided. Archdeacons Nelson, Pott, and Hulse, and other representatives of the three new archdeaconries of New York, Westchester, and Orange, respectively, were present. A special committee was appointed to confer with Mr. George Zabriskie in reference to the early incorporation of the society. A special committee was appointed to consider and report on the question of increasing inadequate clerical salaries. Action was taken approving the budget of the archdeaconry of New York, and providing temporarily for the salaries of missionaries, etc., in the archdeaconries of Westchester and Orange pending further reports from the Archdeacons in reference to the financial needs of these two archdeaconries. The board adjourned to meet at the call of the president.

Active preparations are in the making for the mass meeting and conference of the Brotherhood of St. Andrew, which is to be held at the Cathedral of St. John the Divine on Washington's Birthday. All men interested in the Church and the extension of Christianity among their fellow-men are cordially invited to come to the two sessions. Large delegations from contiguous dioceses are expected. The list of speakers shows the representative character of the expected gathering.

B. S. A. Meeting in Cathedral

The Rev. William L. Evans, for many years headmaster at St. David's Hall, Scarsdale, New York, died suddenly on Thursday, February 1st, aged 54 years. He was born in South Wales, received his education at Borough Road College, London, where he was first Queen's scholar, and at Glasgow University, where he gained distinction in mental philosophy. He was made deacon in 1897 by Bishop Tuttle, and was advanced to the priesthood by Bishop Henry C. Potter in 1898. For a time he was assistant at St. Mary's Church, Mott Haven, New York City. Among other things he was the author of "Memory as a Power of Knowledge." In 1887 he married Miss Annie Hilda Benjamin; she and their three children survive. The funeral was held on Sunday afternoon at the parish church of St. James-the-Less, Scarsdale.

Four of the most prominent clergy of the American Church will go to England this spring to explain the purpose of the proposed Conference on Faith and Order, to which every Christian Church in the world will be asked to send delegates. Included in the delegation is the Rev. Dr. William T. Manning, rector of old Trinity, who is chairman of the Plan and Scope Committee of the Conference. The other delegates are Bishop Anderson of Chicago, Bishop Vincent of Southern Ohio, and Bishop Brent of the Philippines. It is announced that Bishop Greer will leave New York the middle of the week for Chicago to attend a meeting of the Board of Missions. This is the first time in its ninety years of history that the Board has ever met outside of New York City. The Bishop will speak before the Church Club of Indianapolis next Saturday evening and will preach next Sunday morning in the Cathedral. He will also address a missionary mass meeting on Sunday afternoon. On Tuesday evening, February 13th, Bishop Greer will speak at a union meeting in Trinity Church, Highland Park, Chicago. He will also speak in St. James' Church and make an address at a dinner of the Chicago Church Club on Wednesday evening, February 14th.

Bishop Woodcock of Kentucky began an eight days' mission at Trinity Chapel, West Twenty-fifth street and Broadway, on Sunday, February 4th. Week-day schedules were 7:30 and 9 A. M., 3:30 and 8 P. M. The afternoon services on February 4th and on week-days are for women; on February 11th at 4 P. M. the service is for men. The subjects announced for the addresses are as follows:

February 4—11 A. M., "The Danger of Temptation"; 8 P. M., "The Tragedy of Sin."

February 5—3:30 P. M., "The Sin of Worry"; 8 P. M., "The Power of Faith."

February 6—3:30 P. M., "The Sin of Evil Speaking"; 8 P. M., "The Privilege of Repentance."

February 7—3:30 P. M., "The Meaning of Prayer"; 8 P. M., "The Gift of the Atonement."

February 8—3:30 P. M., "The Problem of Pain"; 8 P. M., "Obedience and Salvation."

February 9—3:30 P. M., "The Power of Love"; 8 P. M., "Holy Baptism."

February 10—3:30 P. M., "The Blessings of Peace."

February 11—11 A. M., "The Holy Eucharist"; 4 P. M., "Men and Religion"; 8 P. M., "Eternity: Where Shall It Find Me?"

A public service of the American Guild of Organists will be held at the Cathedral of St. John the Divine on Thursday, February 15th, at 8:15 P. M. The organ prelude will begin at 7:45 and will be played by Mark Andrews, F.A.G.O.; the service will be rendered by the Cathedral Choir under the direction of Miles Farrow; the dean, Dr. William M. Grosvenor, will preach the sermon, and the postlude will be played by Frederick Schlieder, F.A.G.O.

By some error in last week's letter, the descriptions of the pectoral cross presented to Dr. Roper by the students and of the episcopal ring presented by the faculty of the General Seminary became confused. The description given as of the ring belonged in fact to the cross. The ring was made by Tiffany after a design approved and partly suggested by Dr. Roper himself, at the request of the faculty. The design includes the seal of the diocese of Columbia, the Roper arms, and other appropriate devices.

Dr. Roper has already left the seminary and the city and is resting quietly in Canada prior to his consecration on St. Matthias' Day. His classes are divided between other members of the faculty temporarily.

On Monday evening, January 29th, at St. Matthew's Church, the Rev. Arthur H. Judge, rector, the mystery play, "The Book Beloved," was given under the auspices of Company A, King's Guard. The play set forth all of the services in our own Prayer Book, each service being portrayed by one or more characters. It was most instructive and brought out with much dignity, the Catholic teaching of the Church. At the close of the play, the members of the cast, thirty-three in all, marched around the hall in solemn procession, led by the thurifer. The hall was crowded to its capacity and the play did much toward showing the audience the true worship of the American Catholic Church.

St. David's Church in the Bronx, which ministers to a large colored congregation, celebrated its sixteenth anniversary on Sunday morning, February 4th. Archdeacon Nelson preached the sermon. The Rev. Edward G. Clifton has been in charge of this church from the beginning. One of the most noteworthy events in its recent history was the gift of \$15,000, which it received from Dr. Tiffany, formerly Archdeacon of New York.

The French church—L'Eglise du Saint Esprit—Twenty-seventh street, near Fourth avenue, the oldest French church in the city, held its annual confirmation service Sunday morning, January 28th. Bishop Greer officiated at the Confirmation, and the Rev. A. V. Wittmeyer, the pastor, presented to him a large class of French-Americans, thirty-seven girls and boys and men and women. At the close of the service they received their first Communion. The morning service was read in French by Pastor Wittmeyer and his assistant, the confirmation service was in English. The Bishop's sermon, delivered slowly and distinctly, was also in English.

The Rev. H. Page Dyer of the Church of the Ascension, Philadelphia, will preach an Eight Days' Mission at the Church of St. John Baptist, Brooklyn (the Rev. V. D. Rugles, rector), beginning Sunday, February 11th, and ending Sunday, February 18, 1912. Elaborate preparations have been made, over 1,000 cards containing a prayer for the conversion of souls through the mission preaching having been issued. A mission sermon will be preached each night, preceded by intercessions and followed by an instruction and after-meeting and a question box. A celebration of the Holy Eucharist daily at 6 and 7:30 A. M., a conference on the Blessed Sacrament at 11 A. M., and a Bible Study Class at 4 P. M. will be held in addition to the night preaching. A children's mission will be conducted on Wednesday and Saturday afternoons.

Old New Yorkers, who remember the traditions of old Trinity, are much impressed with the changes in the administration of the parish and its finances. To think of it! Duplex envelopes in old Trinity, Trinity chapel, St. Agnes' chapel, and everywhere throughout the parish! Yet it is to come. But it is all in the line of progress. For every parishioner will be asked in the duplex envelope system to give not only for current expenses but also for the great cause of missions throughout the domestic and foreign mission field, and this offering will be made regularly every Sunday. The rector, the Rev. Dr. Manning, while vicar of St. Agnes' chapel, did much to stir up that congregation to better works in the cause of missions. Having been very successful there, he will without

(Continued on page 503.)

PHILADELPHIA JUNIOR AUXILIARY HOLDS "INSTITUTE"

Four Days Given Over to Study, Devotions
and Conference

PLANS FOR EPISCOPAL VISITATION GIVEN OUT BY
BISHOP RHINELANDER

Secretary of the Department Will Spend February in
Pennsylvania Diocese

HAPPENINGS IN PHILADELPHIA CHURCH CIRCLES DURING
THE LAST WEEK

The Living Church News Bureau }
Philadelphia, February 6, 1912 }

A FOUR-DAY Institute for Junior Auxiliary workers was the principal happening of the diocesan life as February came in. It sounds like life and means life—live young people in a live diocese. The efficient officers of the Diocesan Branch had planned an interesting programme, and two hundred workers assembled in the Church House to profit by it. There was a contagious atmosphere of mingled devotion and energy about it that made one optimistic, as he thought of what it meant for the future of the Church in Philadelphia to have such trained helpers in the missionary cause taking its affairs into their eager hands.

Every day was begun with the celebration of the Holy Communion, and at noon of every day there were intercessions for missions and a devotional address. Bishop Rhinelander took charge of these on the opening and closing days, and the Rev. Charles S. Hutchinson, of St. Clement's, on Thursday and Friday. Normal classes in mission study and conferences on practical methods filled the morning hours and part of the afternoon, and a missionary address closed each day except the last, which was ended with the noon meditation by the Bishop. Bishop Spalding of Utah, Deaconess Hart of Hankow, and the Rev. Hugh L. Burleson from the Church Missions House came to bring the latest news from the field. Miss Susan Sturges Strong of New York and Miss Gertrude Ely of this diocese had charge of the classes for older Juniors and Mrs. William E. Gardner of Massachusetts and Miss Alice F. Lindley of New York of those for the younger ones. The conference leaders were Miss Sarah Coleman Brock, Miss Marion Almy, Miss Anne M. Hubbard, and Miss Grace Lindley. Miss Marjorie Barton Townsend was prevented from taking charge of the conference on Friday afternoon, by the sudden death of her mother, Mrs. J. Barton Townsend, of Bryn Mawr, and her place was taken by Miss Susan S. Strong of New York.

Bishop Rhinelander told the clergy at the meeting of the Clerical Brotherhood on Monday, January 29th, some of his tentative plans for episcopal visitation, which he hopes to re-arrange so as to bring the Bishops into more effective and vital contact with parochial life. It is no small task to do this in a diocese of this size, even though the advantage of compactness eliminates the difficulty which some Bishops of our far-spreading American jurisdiction find. The Bishop and Bishop Suffragan hope to reduce waste of time in traveling by taking a section of the diocese and visiting every parish in it and then going on to another section, for Confirmations. But once in three years, if the plan works out, each parish will have a more extended visitation, when the Bishop will come and spend a day, celebrating the Holy Communion early, holding Confirmation at a later service, meeting the vestry, and inspecting the work of the parish as fully as possible. There can be no doubt that the clergy and lay people of the diocese wish to cooperate fully in such plans as these, which must tend to better administration, and also to minimize, as much as possible, the burden and strain upon the Bishops, by relieving them of needless details of business and equally needless fatigues involved in doing work which others could do as well, or in meeting appointments which in no way belong to their proper function as spiritual leaders and chief pastors.

The Rev. G. C. F. Bratenahl, D.D., the newly elected secretary of the Third Missionary Department, is to spend February in the diocese of Pennsylvania, and will address a carefully planned series of sectional meetings, covering the city of Philadelphia, and Chester and the adjacent suburbs. The Rev. Hugh L. Burleson, and several other strong missionary speakers are expected to assist in these services, which are under the auspices of the Men's Auxiliary, J. Nicholas Mitchell, M.D., chairman. The first was held in St. Matthew's (the Rev. C. C. Pierce, D.D., rector), on the evening of the Feast of the Purification, the congregations of eight parishes in that part of the city uniting for it. February 5th, a second was held at St. Andrew's, for ten parishes lying south of Market street

and east of Broad. Others to occur soon are at the Resurrection on the 6th, the Holy Apostles on the 7th, and St. David's, Manayunk, on the 9th.

Bishop Rhinelander took occasion to give a rather significant outline of his plans for diocesan missions, at an address which he made before the Bible Class of Miss Mary Coles, at her residence, on the evening of February 1st. This famous class consists of between one hundred and two hundred of the most active Churchwomen in the city, representing about twenty-five parishes, and has been meeting for years under Miss Coles' leadership. The Bishop said that his aim was to bring unrelated efforts under the diocesan direction and coordinate them into a coherent scheme of Church extension. He spoke of the three kinds of work needed, evangelism of the neglected and literally pagan classes in both city and country, reclamation of the lapsed multitudes, and reinforcement of the inadequate missions in the newer and rapidly growing residence sections of the city. His most immediate interest is in the building of the memorial to Bishop Whitaker, in the shape of a Church for St. Barnabas, Haddington; and an experiment in associate mission work in some unoccupied rural region of the diocese.

The Galilee Mission has its \$8,000! A recent letter contained an announcement of the campaign to raise this money, which had to be pledged by February 1st, to meet the offer of Congressman George D. McCreary, who said he would give the \$1,000 needed to free the mission from debt, on that condition. The mission ministered in various ways to 200,000 men last year. It is now equipped with a good property, which, however, should be enlarged to meet the vast opportunity open before it.

The Bishop of Bethlehem was re-elected president of the Transatlantic Society, at its meeting in the Bellevue-Stratford Hotel, Philadelphia, on February 1st.

The diocese has suffered a loss in the death of the Rev. Robert Long, assistant minister of St. Stephen's Church, who died of pneumonia on February 1st, after an illness of almost a month. The Rev. Mr. Long was a native of Scotland, but was educated in this country, and was graduated from the Philadelphia Divinity School, in 1899. The largest part of his ministry was spent as curate of the Church of the Holy Apostles, in the rectorship of the present Bishop of Wyoming. He had been at St. Stephen's for nearly three years. A wife and one child survive him.

Under the leadership of the Rev. Robert A. Edwards, rector of the Church of the Holy Innocents, Tacony, a fruitful series of sectional meetings was held during the week, January 21-28, incidental to the "Men and Religion Movement." At the first of these, a mass meeting on the afternoon of the 21st, an unusual number of men was present, Dr. Edwards explained the object of the movement, and addresses were made by the pastors of the local Baptist, Methodist, and Presbyterian congregations. At a second meeting, the Rev. J. DeWolf Perry, D.D., and the Rev. A. J. Arkin were speakers. St. Thomas' Church for Colored People, of which the Rev. A. V. C. Cartier is rector, occupies a valuable site on Twelfth street, below Walnut, near the Church House, and has been considering a plan to sell their property and purchase the building of the Chapel of the Messiah, Broad and Federal streets, which would be more central. At a congregational meeting presided over by Bishop Garland, held last week, it was finally voted not to move, but to retain the work in the present location.

The Memorial Church of St. Paul at Fifteenth and Carson streets, was founded by the late George C. Thomas in memory of his parents, and under the efficient care of the Rev. Edwin S. Carson, a large and vigorous work is done there. On the Fourth Sunday after Epiphany, the parish had the pleasure of dedicating the first memorial window the church possesses, which has been given in memory of Miss M. Nataline Crumpton, a much loved Bible Class teacher, who died last September, by her sisters, Miss Kate Crumpton and Mrs. F. S. Nicola. The window was made in the D'Ascenzo studios in Philadelphia, and is an exquisite and artistic piece of work. The subject is a symbolic figure of Faith. The rector officiated at the dedication, and an augmented choir sang special music, including the *Gloria* from Mozart's Twelfth Mass at the offertory.

Another Philadelphia church which is to be enriched by new windows is St. Luke and the Epiphany, where the ten windows in the gallery are to be replaced by stained glass. The subjects will be figures of the Apostles, corresponding in size and treatment to the mosaic "St. Luke" in the chancel.

A recent letter chronicled the narrow escape of St. Stephen's from destruction by fire. Gloria Dei (Old Swedes) Church, was threatened with a similar fate a few days later, when a factory adjacent to it was consumed. Gloria Dei is the oldest church building in Philadelphia, dating from July 2, 1700; and is on the site of a log church which was built by the Swedish settlers in 1677. It came into possession of the Church in 1832, when the Rev. John C. Clay became its first rector. The present rector, the Rev. Snyder B.

(Continued on page 511.)

LAYMEN'S MISSIONARY COMMITTEE CREATED IN CHICAGO

The Bishop Gives a Resume of the Work of the Diocese During the Past Decade

"THREE ARTS CLUB" ORGANIZED TO ASSIST ART STUDENTS

The Work of the "Men's Institute of Chicago"

OTHER NEWS OF INTEREST IN CHURCH CIRCLES

The Living Church News Bureau }
Chicago February 6, 1912 }

THE missionary organization of the diocese of Chicago has now become complete in every essential way. The diocesan Board of Missions, which body, elected by the annual convention of the diocese, has devoted its activities mainly to the discussion of appropriations and methods of expending the missionary funds of the diocese, has been lately supplemented by the creation of a Laymen's Diocesan Missionary Committee, charged with the distinct responsibility of raising the funds, and of seeing that they are collected. This new body of some seventy-five laymen is larger in numbers than the diocesan Board, and its officers for the year current are Messrs. D. B. Lyman, chairman; Mr. John A. Bunnell, vice-chairman; William N. Sturges, acting secretary, and Ernest Rickett, financial secretary. This committee gave a dinner at the new City Club on Tuesday evening, January 30th, which was attended by some 200 of the clergy, laymen, and Auxiliary women of the diocese, representing a large number of parishes and missions. The occasion was a very interesting one, and the new building, in which the City Club takes such legitimate pride, was greatly admired by all. After the dinner, the guests all repaired to the Lounge, where the addresses of the evening were given by Bishop Anderson, Bishop Rowe, and the Rev. Dr. Herman Page. Dean Sumner was also scheduled, but was prevented by a cold from speaking. Mr. D. B. Lyman presided.

Bishop Anderson's address was largely statistical, reviewing in several important items, the progress of the diocese during the last ten years. During this period, 44 churches have been built, and 21 parish houses, as well as 23 rectories, making a total of 88 buildings, some costing well-nigh \$100,000 apiece, erected during this busy decade. This is an average of almost ten new edifices a year, for the growing work of the Church. Of these buildings, a large proportion have been erected in the missionary sections of the diocese, viz., 37 new churches, 4 parish houses, and 13 rectories. The Bishop finds that there are twenty-one parochial or missionary fields now occupied, which were not occupied at all even nine years ago, that twenty-one new missions have been organized, and that fifteen missions have developed into self-supporting parishes during the same years. There are thirty-one more clergy on the diocesan list than there were ten years ago, and thirty places visited by the Bishop which were not on his list at the beginning of this decade. Also, fifteen strong parishes have been entirely freed from debt, and a great many more have made large or partial reductions of debts. The Bishop now has fifty-four more pieces of real estate on the list of property belonging to the Church than there were ten years ago, these varying from newly acquired lots in outlying suburbs to pieces of property valued at \$500 a front foot, in the thickly settled portions of the city. Several parochial and other endowments have been started, and, notably in the case of Grace Church, Chicago, have been swelled to large proportions during the decade, and \$75,000 has been added to the endowment of the diocese itself. During this period various institutions of the diocese have been greatly prospered. The Church Home for Aged Persons, which was then in sore financial straits, has acquired a large property, has wiped out \$23,000 debt, and has increased its plant until now it is facing the necessity of going ahead and enlarging further its accommodations, as well as of replacing its older buildings with improved structures. The Cathedral, under the leadership of Dean Sumner especially, has taken a position of great and promising usefulness in the life of the city as well as of the diocese. The Chicago Homes for Boys, which, ten years ago, consisted of a small work in rented rooms, now is doing six times the work possible then, and has purchased a large and valuable property, all of whose space is taxed to the utmost by the growing work of this fine charity. Likewise St. Mary's Home for Girls, which then was crowded into small and inadequate quarters near the Cathedral, has been equipped with the present spacious, modern, and very attractive building on Jackson boulevard, and is carrying on a much larger work in consequence. St. Luke's Hospital has become a vast and remarkable affair, with an equipment placing it in the very forefront of American hospitals in any city, and is doing an increasing work among the poor in its original buildings. During these ten years the Girls' Friendly Society has acquired its beauti-

ful summer home on Lake Michigan, the Western Theological Seminary has increased its property by over \$75,000, the Woman's Auxiliary is doing a considerably larger work, and the general interest in diocesan and general missions has greatly increased throughout all the parishes and missions. Sunday school work is much better organized, and the Commission on Social Service, of recent appointment, has begun its work as well. The Bishop gave all these and other data, to show how many reasons we have for pushing forward during the present year with renewed courage and gratefulness. Bishop Rowe, who has been visiting in Chicago for a few days, added a very interesting message about his enormous field of Alaska, and Dr. Page, who was the first speaker of the evening, told of some of the unoccupied suburbs in the newer parts of Chicago into which we ought to be entering without any delay, as in some of them there are already groups of over one hundred families without any Church or Sunday school organization of any kind whatever. The evening was one of great interest and enjoyment throughout.

The latest addition to the good works organized in Chicago, in which the Church is largely interested and concerned, is the formation of the "Three Arts Club," which is now an accomplished fact. Dean Sumner has been busy, aided by Miss Grace Griswold, who, as is well known, is the sister of the Rev. Dr. Hall of the Western Theological Seminary, and by a large number of other men and women prominent in Chicago's business and social circles, and the result is that art students, who are flocking to Chicago in increasing numbers each year, are now to be provided, to as great an extent as possible, with suitable residence facilities. Hitherto, these young men and women have been obliged to live in some of the least suitable portions of the city where the surroundings have in every way been uncongenial and often dispiriting, as well as cheerless and uncomfortable. The "Three Arts Club" is therefore securing a building which, to begin with, will accommodate at least thirty women and girls, and which will be located on the North Side, within walking distance of the "loop" district downtown. Like the similar club in New York, this new organization will be under the direction of the Bishop of the diocese, and Bishop Anderson is therefore the honorary president, while Dean Sumner is the chaplain. The other officers are Miss Gwethalyn Jones, president; Mrs. J. Ogden Armour and Mrs. Arthur T. Aldis, vice-presidents; Mrs. George A. Severus, Jr., secretary, and Mr. W. T. Abbott, treasurer. Some others of the most representative citizens of Chicago are on the executive and advisory committees, as well as on the board of managers. There are thirty-five active members already, and efforts are being planned to secure a large associate membership pledge to maintain the club at the most efficient and helpful standard. Mrs. J. Ogden Armour is in charge of the furnishing of the house, and many donations of furniture and ornamentation have been promised already. Miss Moffett, who has been in charge of the Art Students' League of Paris for some years, is now in Chicago, and has lent valuable counsel toward the inception of this much-needed enterprise.

Another new addition to the many-sided work which Dean Sumner is carrying on at the Cathedral is the "Men's Institute of Chicago," which, after two years of planning, has lately been organized. The active members, of whom there are at present some 28, are members of the University Club of Chicago, who are willing to go to the Cathedral parish house and to meet informally the associate members, who are young men over 21 years of age that have every opportunity, as new-comers, often, to Chicago, to spend their evenings in poolrooms or saloons or more frequently on the street, and who can now meet socially with these University club men as friends, in "Lowther Hall," of the Cathedral parish house. The Institute meets thus two evenings a week, viz., on Wednesday nights, when the meeting is given up to more or less serious talks or lectures on scientific and other themes, and Sunday nights, when the order is social and recreational, with light refreshments. All young men who are not living at home are invited to become associate members. Chief Justice Olson, of the Chicago Municipal Court, was the first Wednesday night speaker after the formation of the Institute, and he gave a very valuable and interesting lantern travelogue on his recent trip to Morocco. Every Saturday the committee on programme lunches together at the University Club, and plans for the meetings next to come. Dean Sumner is the honorary president of the Institute. Mr. Charles Counselman is the president; Mr. Malcolm McDowell and Mr. J. Allen Haines are the vice-presidents; Mr. Charles Dewey is secretary, and Mr. W. T. Abbott, treasurer.

The Convocation of the Southern Deanery was held at Christ Church, Streator (the Rev. W. R. McLean, rector), on Tuesday and Wednesday, January 29th and 30th. Bishop Toll, and the Rev. T. C. Eglin of Mokenca, gave the addresses at the opening service. The sermon at the 10:30 A. M. service on Wednesday was preached by the Rev. G. E. Young, of Pontiac, on "The Church in the Light of History." The evening service provided four fifteen-minute addresses on "The Parish," as follows: "Pastor and People," by the Rev. T. De Witt Tanner, of Joliet; "The Development of Social Life in the Parish," by the Rev. J. Donald McLaughlan, of Kankakee; "Church Finances," by the Rev. G. W. Farrar, of Ottawa; and "The

Deanery Meets at Streator

"Men's Institute of Chicago"

"The Three Arts Club"

Resumé of a Decade of Work

Duty of a Parish Toward Missions," by the Rev. F. S. Fleming, of La Salle. A banquet was served to the men of the parish on Wednesday at 5:30 P. M., by the Ladies' Guild, the guests being the wardens and vestry from St. Andrew's, Farm Ridge, with their wives, together with the visiting clergy. Addresses were made by the Bishop Suffragan and other clergy, as well as by the wardens of the two congregations, and by Miss Robbins. The convocation was the 75th held in the Southern Deanery, and was a very enjoyable affair throughout.

The regular monthly meeting of the diocesan branch of the "Bishop's Day," when Bishop Anderson gave his annual message to the leaders of the Auxiliary. There was an attendance of 150, Woman's Auxiliary was held on Thursday, February 1st, and was representing 38 local branches. The Bishop gave many items of valuable data concerning the growing missionary work and needs of the diocese. The offering of nearly \$50 was given to the Bishop's Purse.

The Round Table meeting of the Chicago clergy on Monday, January 29th, was well attended, and the address of the morning was by Dr. Henry F. Cope, of Hyde Park, the secretary of the Religious Education Association. Dr. Cope's topic was "Recent Progress in Religious Education." The chairman of the meeting was the Rev. B. I. Bell.

One of the foremost Churchwomen in the early history of Illinois, Mrs. Frederick Stahl, of Galena, passed away on the Fourth Sunday after Epiphany, January 28th, at an advanced age. Mrs. Stahl and her husband had a great deal to do with the formation of the diocese of Illinois, in the pioneer days, and Bishop Chase was a frequent visitor at their hospitable home in Galena. The well-built house still stands, and the guest-room so often occupied by Bishop Chase is still the guest-room for the clergy who visit the old parish. The Civil War ended on property owned by Mr. and Mrs. Frederick Stahl, and some of its earliest battles were also fought on their land. When Colonel U. S. Grant went to the army from his Galena home, during the war, Mr. Stahl happened to be about the only citizen of the little town who saw him off at the train, and bade him God-speed. Mrs. Stahl survived her husband many years, but maintained her deep interest in the Church, both in the great mission of the Church to the Nation and to the World, as well as in parochial and diocesan work close at hand, up to the time of her death. The announcement of her summons will bring up in the minds of many the memories of those distant days when Galena was actually larger and far more important in every way than was Chicago.

As far as the committee in charge can announce at this writing, members and secretaries of the General Board of Missions will

Special Preachers
Next Sunday
Chicago: Bishop Lloyd: A. M., Lake Forest, evening, St. Bartholomew's; Bishop Peterkin: A. M., Waukegan, evening, St. Chrysostom's; Dr. Alsop: A. M., St. James', Chicago, evening, the Redeemer, Chicago; Bishop Johnson: A. M., Trinity, Chicago, evening, Ascension; Dr. Stires: A. M., Grace, Chicago; the Rev. H. L. Burleson: A. M., St. Mark's, Chicago, evening, the Advent; the Rev. W. R. Stearly: A. M., St. Andrew's, Chicago, evening, St. Peter's, Chicago; the Rev. Theodore Sedgwick: A. M., Grace, Oak Park, evening, St. Paul's, Kankakee; Mr. John W. Wood: A. M., Epiphany, evening, the Cathedral; the Rev. E. E. Cobbs: A. M., All Saints', Ravenswood, evening, St. Edmund's; the Rev. Dr. W. M. Clark: A. M., Our Saviour, evening, St. Alban's; the Rev. E. J. Clark: A. M., the Redeemer, Elgin, evening, Trinity, Aurora.

Great preparations are being made for the nine group-services of Tuesday evening, February 13th, and space for one thousand guests has been reserved at the Auditorium for the Church Club dinner of Wednesday evening, February 14th, at which the speakers will be Bishops Lloyd and Greer, and Mr. G. W. Pepper, Bishop Anderson being toastmaster. For Monday night Bishop Peterkin, Bishop Johnson (of Los Angeles), and the Rev. E. E. Cobbs go to Milwaukee for a Church Club dinner. TERTIUS.

MEETING OF THE NEW YORK MISSIONARY AND CHURCH EXTENSION SOCIETY

(Continued from page 500.)

doubt accomplish the same good results throughout the parish. As in the past, when old Trinity leads the way, other great parishes follow in her steps. This progressive step in the mother parish of this city and surrounding districts must go a long way in putting the recent recommendation of the diocesan convention concerning the general use of duplex envelopes into actual practice in parishes and missions in and about the great metropolis. Once in a while some one asks, What is a duplex envelope? The answer is that it is one envelope with a middle partition, making two pockets. One is marked "current expenses" and the other "missions." Money is put into each pocket and the flap closes both. The duplex system constantly reminds each worshipper and giver of his duplex duty: to others and self.

CALIFORNIA DIOCESAN CONVENTION

THE sixty-second convention of the diocese of California met in St. Mark's Church, Berkeley, on Tuesday, January 23, 1912. It was the first time since the setting off of the diocese of Los Angeles in 1895 that the convention has met outside of San Francisco, and in many respects it was a very happy experience. The only possible objection seems to be the difficulty in getting the attendance of laymen in a city away from the main business life of the diocese.

It was a successful session, although little of any especial interest or importance was up for discussion. The attendance of clergy was as good as last year, when we had the present Missionary District of San Joaquin to draw from, and the attendance of laity was only a little smaller. The weather was what California winter weather is apt to be—seasonable, that is, stormy at times, but for the most part comfortable and with no extremes of cold or violence. We were caught in a storm of wind and rain when we went to lay the cornerstone of the new St. Paul's church, Oakland; but we could lay the stone and then repair to the shelter of the old building for the service and the addresses. For the rest of the week we were very comfortable both indoors and outdoors—and perhaps sometimes more so outdoors than in, as is apt to be the case frequently, if not generally, in this state.

The week began with the dinner on Monday evening, given under the auspices of the Seminar, to which all the clergy are invited; and at which fifty-one clergy gathered. It was a joyful, care-free occasion, and the renewal of acquaintance and strengthening of personal friendship make this one of the most cherished features of our convention week.

The opening service on Tuesday morning may be called the annual muster of the Church in its strength. In the procession were over fifty clergy, led by the choir of St. Mark's parish. It was, as always, a dignified and impressive service, and the number of those receiving the Holy Communion was larger than usual. The address of the Bishop dealt with certain local matters, with some reflections on Mohammedanism as compared by Moslems with Christianity, and with certain modern federations, particularly Socialism, and what the Bishop of California calls "filialism." A part of the address appears in these columns.

The convention was in session from Tuesday noon until Thursday noon; and in that time we had only two discussions that aroused

Questions Discussed
much interest—one concerning money, and the other concerning the Arbitration Treaties now pending. As the result of the first discussion the convention authorized and directed the paying of a certain amount of money for the ordinary expenses of hospitality, for the travelling expenses of clerical delegates from distant parishes and missions, and for the partial payment of the travelling expenses of delegates of this diocese to General Convention. As a result of the second discussion the principle of Arbitration and of International Peace was heartily endorsed, but the convention felt that it was not in a position to pass judgment upon any particular measure, certainly not upon any pending measure.

The elections were without contest in most cases. The secretary, the Rev. Mardon D. Wilson, was reelected for the seventeenth time.

Results of the Elections
The Registrar, the Rev. W. A. Brewer, was reelected for the tenth time. The Standing Committee was reelected without change, as follows: The Rev. John Bakewell, D.D., the Rev. E. L. Parsons, the Rev. J. Wilmer Gresham, the Rev. C. N. Lathrop, Mr. C. D. Haven, Mr. L. M. Ringwalt, Mr. W. A. M. Van Bokkelen, and Mr. A. C. Kains. In the Board of Missions the clerical members were reelected, as follows: The Rev. Alexander Allen, the Rev. G. M. Cutting; and the Rev. W. Edgar Couper; the lay members elected were Mr. R. M. J. Armstrong, Mr. E. D. Beylard, Mr. George E. Butler, and Mr. B. A. McAllester. The Board of Directors for the corporation of the diocese were reelected, as follows: The Ven. John A. Emery, the Rev. D. O. Kelley, Mr. W. H. Crocker, Mr. John Landers, Mr. W. A. M. Van Bokkelen, and Mr. A. C. Kains; the Bishop of California being *ex-officio* a member. The members of the Board of Christian Education whose terms expired were reelected, as follows: The Rev. E. L. Parsons, the Rev. J. O. Lincoln, Professor A. F. Lange, Mr. J. R. Watson, and Miss Grace A. Crosby. The delegates to the Council of the Eighth Missionary Department were elected as follows: The Ven. John A. Emery, the Rev. D. Charles Gardner, the Rev. W. R. H. Hodgkin, the Rev. E. F. Gee, Mr. H. R. Braden, Mr. George E. Butler, Mr. G. H. Hooke, and Mr. W. A. M. Van Bokkelen. The appointment of delegates to the Sunday School Convention of the Eighth Missionary Department was left to the Board of Christian Education. The Bishop appointed as Chancellor in the place of the late Mr. A. N. Drown, Mr. James Potter Langhorne, of St. Luke's Church, San Francisco.

The following resolutions of special interest were duly adopted:

WHEREAS, Our Bishop has referred to the use of unauthorized Prayers and authorized Prayers out of their respective settings, and also to the shortening of services and the omission of one of the Lessons; and

Resolution on Use of Special Prayers

WHEREAS, We realize that his position is incontrovertible under present rubrics; we beg, however, to submit that it is our belief that whenever such liberties have been taken and rubrics broken, it has been done with no intention of disloyalty to the Prayer Book, or of taking from the people anything which is right and useful; but on the contrary to make the service more direct, definite, and effective; reverencing and devoutly loving our Prayer Book, and desiring to see it more deeply enshrined in the hearts of our people, and an even greater inspiration than in the past; therefore be it

Resolved, That this convention does hereby memorialize the General Convention so to amend the rubrics and amplify the prayers as to meet more adequately the needs of special occasions and present day conditions. We would suggest that prayers be provided for: Vocations, Missions, Children's Services, Sick and Afflicted, In Times of War, For Peace, Closing Old Year, Opening New Year, Before a Journey on Land, Before a Journey on Sea, Thanksgiving after Journey, Recovery from Sickness.

This matter was referred to a special committee consisting of the mover of the resolution, the Rev. Clifton Macon, the Rev. E. L. Parsons, the Rev. H. H. Powell, Ph.D., the Rev. Halsey Werlein, Jr., Mr. E. D. Bullard, and Mr. Vincent Neale. The Bishop remarked when appointing this committee that anyone was entitled to all the liberty in these matters that he could get from the General Convention.

In connection with the report of the Social Service Commission the following resolutions were adopted:

Resolved, That the Social Service Commission be and is hereby instructed to act for the diocese during the present convention year in the cities and towns within the diocese in matters pertaining to a proper regulation of public places of amusement; in matters pertaining to the support of civic commissions to investigate all forms of vice; in matters pertaining to the establishment of a Federal Commission on Industrial Relations; in matters pertaining to the better enforcement of laws and ordinances.

Resolved, That each clergyman in charge of a parish or mission shall be an auxiliary member of the Social Service Commission to cooperate with said Commission in this branch of Church Work in his own parish or mission; and that all such auxiliary members render annually a report to the Social Service Commission of the social condition and work done in his parish or mission one month before convention; and further that the Social Service Commission use the information thus gained in its report to convention.

Among matters reported as accomplished during the past year we may include the following:

The Committee on the Increase of the Endowment of the Episcopate reported the addition of \$12,600 to the fund during the year.

The Committee on the Establishment of a Home for Clergymen reported the home at Pacific Grove doing its work, and providing at least temporary shelter and rest for clergy as the need may arise.

Provision was made by which at least one-half of the Christmas collection for the disabled clergy and the Ash Wednesday collection for the widows and orphans of clergy may in future be applied to meet current needs and the balance added to the permanent fund for investment.

The Commission on Representation in Convention made its report, which was adopted, limiting the right to vote in convention to clergy who are actually doing Church work within the diocese.

The following resolution was heartily passed, and served to interrupt the course of serious business:

Resolved, That to-day being the birthday of the Ven. John A. Emery, Archdeacon of the diocese of California, this convention offers him its sincere congratulations, and takes occasion to express by a rising vote its sense of appreciation of his invaluable services to the diocese.

Ven. J. A. Emery Congratulated

The only other report that needs mention here is that of the Board of Christian Education, which shows a marked progress in grasping the work laid before it. It has divided its work into committees, and each committee is active and effective. The committees on Teacher Training, on Sunday School System and Curriculum, on Lectures, and on Press, Publications, and Libraries are particularly efficient, and are procuring good results.

Report on Christian Education

We cannot close this report of convention without mention of the most complete and commodious memorial parish house of St. Mark's Church, Berkeley, in which the House of Churchwomen held their sessions, and in which was held the reception by the Bishop and Mrs. Nichols on Wednesday evening of convention week. This parish house is a memorial by the Palache family, and is a most valuable addition to the effective work of this vigorous parish. It is decidedly the best parish house in the diocese, and deserves to be a model for many another.

Among the welcome visitors to the convention who made helpful and inspiring addresses either to the convention, the House of Churchwomen, or the Woman's Auxiliary on Friday, were the Bishop

of Sacramento, the Bishop of Springfield, the Rev. Edgar Ealand of the Seamen's Institute, the Rev. George C. Hunting, secretary of the Eighth Missionary Department, and Dr. Hubert Carleton, secretary of the Brotherhood of St. Andrew.

CONVOCATION OF SOUTHERN FLORIDA

THE twentieth annual convocation of Southern Florida met in St. Luke's Cathedral, Orlando, on Wednesday and Thursday, January 24th and 25th. A service of preparation was held on Tuesday evening, January 23rd, at which a sermon on our Lord's first miracle at Cana was preached by the Rev. R. M. Black, rector of St. Mark's Church, Cocoa.

The convocation opened on Wednesday morning with a celebration of the Holy Eucharist at 7, the Rev. L. A. Spencer, Dean of the Cathedral, being the celebrant. Morning Prayer and a later Eucharist followed at 10 A. M., at which the Bishop was celebrant and the Rev. James Cope, rector of Trinity Church, Miami, was preacher. The preacher delivered a strong sermon on the Real Presence of Our Blessed Lord in the Blessed Sacrament, and urged his brother priests to make this great fact more and more the center of their work.

At noon the convocation organized, and a recess was then taken until 3 P. M., when the order of the day was the Bishop's address. The Bishop reviewed the history of the Church during the interval from the last meeting of the convocation and then spoke of the work in the diocese and the hopes for the future as follows:

In looking back and reviewing, to some extent, what has been done since we met, a year ago, in Coala, I must say it has brought to your Bishop greater burdens of care and anxiety, and almost unavoidably, what he has religiously shunned all his life, the burden of financial indebtedness, which resulted from assuming increasing responsibilities, which came pressing upon him, and necessary, in the interests of the Church, and Church institutions. I make bold to add, that while some relief has come, he is still staggering under the burden, and unless relief can be had, in the near future, he can scarcely proceed successfully with his missionary work.

The largest portion of this burden, results from what he felt it necessary to assume personally to bring the Cathedral School up to complete success, believing as he does, that there is no more important work for Christ and His Church than the properly training and educating the future mothers of the country; he assumed for this school, and its success, a personal responsibility, far beyond any other in his whole life. Another anxiety has been, and still is, the carrying on of the mission to the Seminoles. The General Board has not seen its way to giving more than \$500 a year for this work, and while our medical missionary, Dr. W. J. Godden, who has given the rest of his life to the work, is doing all he can to help in the financial support of the mission, and good friends send offerings, with it all, a crisis seems almost upon us.

The third source of anxiety and care is the greatly increasing work needed for the negroes. The Church is what they need. They are naturally excitable, and easily wrought up to a feeling which they often mistake for religion, and seem happy, even while they are sadly needing the iteration and reiteration of the Ten Commandments, which the Church so earnestly presses upon all her children. Numbers of these people who have been trained by clergy of the Church of England in the West Indies, and other islands, are settling in many places along the east coast especially, and the number of missions for them is steadily increasing. I am also extremely anxious to see the St. Alban's School, which has been moved to Cocoanut Grove, and to have the industrial feature under the Rev. C. P. Jackson, M.D., built up to complete success. Then, alas! there is poor St. Peter's Church at Key West, nearly destroyed by the first hurricane, blown to splinters by the second, and all the appeals in papers and otherwise, have brought so little help to these poor, struggling negroes, who I feel must have a church building of brick or concrete, that a hurricane cannot blow down. I shall beg for them, and I do trust some who are able, will come to help, and that I may be permitted to see a solid structure before my work is ended.

In the white work, while new missions are opening up, and colonies are moving into Florida, demanding attention and opening up new prospects, we have much to be thankful for. The congregation of St. Paul's, Key West, which since the hurricane utterly destroyed their church has been worshipping in a school house, has risen to the demands of the situation, and I expect to find a solid structure there when I go again, a worthy offering to Almighty God, in which His children can assemble to worship Him.

Another subject which we are bound to consider very earnestly, at this time, is the general apportionment for Southern Florida. The amount this year is \$1,910. It seems a large sum, and is really greater than that required of some of the dioceses; but the matter is simplified now, by the arrangement for that sum raised for the same object by the Woman's Auxiliary and the Sunday school offerings to be counted as part of the \$1,910. We must do our best in this direction, especially as Southern Florida is receiving annually, from the

General Board, for Bishop's salary and for the missionaries at work here, more than \$10,000.

I would further impress upon you the importance of beginning at once to raise this apportionment as assigned to the different parishes and missions.

It gives me real pleasure to call attention to the Men's Forward Movement everywhere, at home and abroad, men, young, middle-aged, and old, are coming more and more to the front. Brotherhoods, associations, and Church clubs, not only at Church services, but at other meetings, and even in casual intercourse, are recognizing the power and influence for good they may have in that circle in which they live and move and have their being, and are increasingly heeding that earnest exhortation, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven."

What a heaven on earth we might have, if men and youths and boys were daily moving in such an atmosphere as this! May I not urge you at this meeting of convocation to take this matter into consideration and send out an earnest appeal to parishes, missions, and even the feeblest stations, to rally and call together the men and the boys in brotherhoods and clubs, to organize and send forth an influence which God will smile upon and use for lengthening the cords and strengthening the stakes of our beloved Sion, and for accelerating at home and abroad the growth and enlargement of the Kingdom of our Blessed Lord and Master, Jesus Christ, King of kings, and Lord of lords?

The last thing to which I most earnestly desire to call your attention, is "The Men's Forward Movement." I am most anxious to see throughout the District of Southern Florida, laymen, the older, the middle-aged, youths, and boys coming more and more to the front.

We are living in a most important era of this world's history. The signs of the times are impressive and striking. At home and abroad, there is a growing influence in the whole atmosphere, looking to the promising results of the "Men's Forward Movement." It means much, too, towards the consummation of that unity for which our Lord prayed. I close this address urging you, my dearly beloved men, old and young, to rally to the call, and with Church clubs, St. Andrew's Brotherhood, and all earnest means possible, strive to advance the Kingdom of our Lord Jesus Christ, to prepare for His Second Coming, to consummate the unity for which He prayed, and in His humanity to reign over this world in righteousness for a thousand years.

Following the address of the Bishop, Dean Benedict of Sewanee presented the claims of the University of the South. The remainder of the afternoon was taken up with routine matters, and in the evening at Evensong the Rev. Robt. A. Tuft, rector of St. Mary's Church, Daytona, preached a forceful sermon on Prayer.

On Thursday, the Conversion of St. Paul, there was a celebration of the Holy Eucharist at 7 A. M., and a second celebration (pontifical) at 9 A. M., at which the Rev. James Cope addressed the members of the Woman's Auxiliary. The ladies then adjourned to the Cathedral school for their meeting, while the convocation was called to order in the Cathedral.

A communication from the council of the diocese of Fond du Lac having been read on the previous day, and put on the calendar as the first order of the day, was at once taken up. The resolution was, "That it is the judgment and desire of this council that the words 'Protestant Episcopal' be stricken from the Book of Common Prayer in the seven places that they now occur." This resolution was unanimously carried, and it was further moved that our deputies be instructed to carry same to the next General Convention of the Church, and that the Bishop of Fond du Lac should be notified of the action of the convocation.

The rest of the day was taken up with the routine of reports of committees.

Bishop Gray set forth and authorized the use of an office for the Anointing of the Sick, which was at his request compiled for him by the Rev. Dr. Lucius Waterman of Hanover, N. H. The Bishop also announced that he had vials of Holy Oil which he had blessed for the purpose, and which could be obtained from him by any of his clergy.

At 7:30 P. M. there was a missionary meeting, at which the speakers were: the Rev. E. E. Madeira of St. Peter's Church, St. Petersburg; the Rev. A. M. Hildebrand of St. Luke's Church, Fort Myers; and the Rev. Robert Patton, the field secretary of this Missionary Department.

NO DOUBT God will save multitudes of people who do not think as we do. He would be a pretty sort of deity if He confined His mercy to the limits of our human thought. But this does not release us from the obligation to maintain the truth as He reveals it to us.—*The Examiner.*

ROCKS

BY MARY RICHARDS BERRY

"NOTHING but rocks!" How often we hear that disappointed and disdainful expression from the summer tourists.

Can they see no beauty in rocks? Does nothing in their majestic boldness or ruggedness, their fantastic coloring or form, or the curious and intricate carvings by nature's hand appeal to them? Surely there are "sermons in stones" everywhere if we will only give our ears to the preacher.

One need not necessarily be a geologist and examine the rocks scientifically, although what vast pleasure must come when the interest of a student leads him to discover prehistoric life preserved in stone; but can not just as keen pleasure be derived from simply lazily gazing at some rocky coast and letting the imagination explore them? Does it not take us back to the days when only pirates sailed the ocean beyond, and robbers dwelt within the caves, watching with eagerness for their prey to be hurled upon the cruel rocks and the spoil to fall into their hands?

Perhaps we can picture the Red-coats or even the "Red-skins," scaling those rocks in order to lay siege to a fortification, or to surprise a little band of "pale-faces" and color those rocks with their life-blood.

From other rocky cliffs lovers have leaped to die together; prisoners have escaped from this world to the one beyond; barbarians have flung their fellow-beings into the abyss below, or hurled their dear ones as a sacrifice to appease the gods, who were supposed to dwell in the caverns at the base.

See those rocks worn smooth by the waves, rocks which the early explorers doubtless used as landmarks. How bravely they have withstood the storms until their sharp edges are smoothed away and they have been polished as if by a sculptor's hand. When the storms of life beat upon us, do we withstand them as bravely, and, instead of crumbling beneath, do we just let the waves of sorrow and adversity rub off our sharp corners and leave us as a finished statue from the hand of the Great Master?

There is a rock, not very large, but owing to our nearness to it our view is entirely obstructed. Shall we rise and look above it or remain content to gaze at nothing beyond?

How often do we allow little rocks to fill our vision, little rocks of prejudice or self-importance, until we can see nothing beyond our narrowed gaze. Shall we not rather rise above our prejudices, or push aside our self-opinions, and let our gaze wander far out upon the beauties of the world which we missed before?

We all know the discomfort of walking over a rough and rocky road; how we stumble and grow weary! But how different it is when those rocks are hewn into smooth paving-stones and our paths are made easy and pleasant. Do we ever place rocks in another's path? Not huge boulders, necessarily, but just little sharp stones which cause the traveller over life's highway to stumble and grow weary? Little sneers which make him question and then lose hold of his childhood's faith, little scoffings which gradually lower his ideals of manhood and morality; little jeers which discourage his endeavors to honest dealing; lack of sympathy which eventually causes him to lose all interest in life and turns him into a cynic or a pessimist?

Or do we pave his paths with blocks of sympathy, of faith, encouragement, cheer, comfort, and helpfulness, so that through no fault of ours shall he stumble or grow weary in his journey toward the Celestial City?

And then in the sunset glow of his life, as he, too, gazes thoughtfully back over the rocks, may he find them restful to look upon, softly tinted and chiseled by loving hands, instead of looming up jagged, cruel, and insurmountable before his vision.

THE TONGUE no man can tame; hence thou canst not tame thine own, for thou art a man. So thou must needs have continual recourse to God, that He may do for thee what thou art not able to do for thyself.—*St. Augustine.*

THE DOORS of your soul are open on others and theirs on you. Simply to be in this world, whatever you are, is to exert an influence, too, compared with which mere language and persuasion are feeble.—*Horace Bushnell.*

IF A MAN'S device can produce pure white paper from filthy rags, what should hinder God in raising from the dead that vile body and fashioning it like the glorious Body of Christ?—*Gotthold.*

DICKENS' RELIGION AS SHOWN IN HIS NOVELS

BY CONSTANCE FULLER MCINTYRE.

IN re-reading these novels at the time of his centennial celebration, Dickens' religion strikes one as being one of the most modern things about him, since it consists largely in a zeal for social service. He did a great deal both in a general way and in particular instances to redress many of the crying grievances of his day, by giving graphic and painstaking pictures of the conditions as they actually existed, or in some cases had existed, in order that, seeing them as they really were, people might realize the cruelty and mismanagement attendant on many time-honored British institutions.

While he might in this connection be accused of what we now call muck-raking, it was certainly a thoroughly justifiable and disinterested kind, rendering real and solid service to those who were desolate and oppressed. Although we shall find things to criticise in Dickens if we look for them, we must not forget the tremendous debt he was owed by his generation, in this country as well as his own, for his loving championship, in a general way, of the great mass of the poor, voiceless underworld, who, until he brought them individually into the limelight through his genius for making them real and interesting to their more fortunate human brethren, were a more or less sealed book to most people.

Chesterton's comment in his recent book on Dickens seems to me a very happy one: "If we begin again," he says, "to behold the English people (that is the masses) it will be the final vindication of Dickens." He goes on to claim that so far from being a caricaturist, Dickens is actually a realist, and that it is only because we know so incredibly little about a vast majority of the citizens of London, the cabmen, cobblers, charwomen, and so forth—due to our mixing mainly with a conventional social class all more or less alike in manner—that they seem to us caricatures. Actually, he thinks, these good folks push individuality to the verge of insanity, and Dickens drew them just as they are.

One of the crying abuses of his day that he was instrumental in reforming, was the horrible cheap boarding schools for boys, of which he affirms that Mr. Squeers' infamous Dotheboys hall is an accurate and a not materially exaggerated sample. We have all felt for the poor little fellows whom the wretched Squeers used to annex for a long term of years (no vacations and no holidays) from unfeeling parents or guardians, taking entire charge of them thenceforth. Until Nicholas Nickleby is for a short time usher there, only the merest pretence of lessons is carried on, the poor, half-starved little creatures herding wretchedly together in physical weakness and terror.

Smikey, who runs away from there with Nicholas when the latter leaves, is a good example of how the cruelty and starvation diet must have undermined both their intellects and constitutions to such an extent that even subsequent kindness and affection are powerless to remedy the systematic deterioration of strength; for Smikey dies from them, eventually, while still quite young, succumbing while walking out doors.

In *Barnaby Rudge*—a very interesting historical novel picturing with amazing vividness the Gordon riots at the end of the eighteenth century—Dickens exposes and holds up to our execration the laws then in force for having people publicly hanged for insignificant crimes. Dennis the hangman, who has "worked off" countless victims in this way for theft and similar venial offences, makes us realize keenly the frightful injustice and cruelty incident to this law. Maypole Hugh's mother was hanged when he was a baby, for theft, leaving him friendless and entirely alone to grow up as best he might, among cows, horses, and dogs, no human bestirring himself on his behalf. Here we see dramatically worked out the inevitable consequences of this law in thus breeding a powerful criminal highly dangerous to society, as Hugh turns out to be when circumstances make him into one of the ringleaders of these most horrible riots, so pictured that they take place anew before our eyes.

And lest any should think this a highly colored version conceived in the interests of fiction, Dickens gives in the preface the actual name and date of a similar occurrence, stated as he gives it in the British House of Parliament. Mary Jones was hanged in 1777, for shoplifting. Her husband had been taken by the (naval) press gang, their goods seized for debts of his, and she and her children turned into the streets begging. She

was young, under nineteen, and very handsome. Going into a linen-draper's shop, she seized some coarse linen goods on the counter, secreting them under her clothes; but the shopman saw her, and she laid them down. For this she was hanged, the baby nursing at her breast as she walked to the gallows. In defence she said she had lived in credit and wanted for nothing till the press gang stole her husband; since then she had no bed to lie on and nothing to give her children to eat, and they were almost naked. She might have done something wrong, she hardly knew what she did. There had been a good deal of shoplifting about Ludgate, and an example was thought necessary.

At the present time it is inconceivable to us that such inhuman cruelty could have been perpetrated in the name of the law only a hundred and forty years ago. The pessimists notwithstanding, we have undoubtedly progressed since then.

Another English law, the reformation of which was a special hobby with Dickens—indeed there is scarcely a novel of his in which he does not give an example of it—was that concerning imprisonment for debt. As a boy, when lodging with an impecunious family during the period in which he was apprenticed to the blacking firm (pictured in the autobiographical novel, *David Copperfield*), Dickens saw at first hand the hopeless futility of the system then in vogue of imprisoning people for debt. Thus immured they were incapable of earning any more money with which to pay eventually—in part at any rate—the very debts for which they were imprisoned at public expense. Wretched beings dragged out indefinite terms in prison until they even lost all hope or wish to escape, and felt like lost babes in the wood when circumstances eventually gave them their freedom, turned by long delay into a hideous mockery.

In *Little Dorrit* the old Marshalsea debtor's prison is treated at great length. Again Mr. Pickwick, rather than pay the high costs awarded against him in the trial for breach of promise with his landlady, Mrs. Bardell, chooses to go to prison in preference just for the satisfaction of sticking to what he has declared all along, that he absolutely refuses to pay them, we have another picture of a debtors' prison with all its abuses, and from Mr. Pickwick's own philanthropic standpoint.

Amazed and shocked at the conditions he finds there, he characteristically does what little he can to help a few of the hopeless inmates. Those who, like himself, could pay, while in prison, for the necessaries or even comparative comforts of life, were at liberty to do so; while, according to the amazing regulations then in force, those who were penniless practically starved. Finding there his old enemy, the formerly debonair Jingle, brought to the lowest depths, whom he and his friend Wardle had frustrated in eloping with the maiden aunt, he heaps coals of fire on his head, preferring, now that at last he has the opportunity, that form of vengeance to the other which he and his man, Sam Weller, had sought so long. Paying Jingle and his servant out of prison, he enables them both to start life anew in Australia.

The majesty of the law comes in for scathing indictments from the pen of Dickens. In most of the novels there are more than one firm of lawyers pictured, showing in most cases the heartlessness and unblushing self-interest of the great majority of those portrayed, and referring often to the deathly hopelessness of expecting anything from the law but protracted delays. Examples of this recur constantly. When the crusty, wicked old uncle of Kate and Nicholas, Ralph Nickleby, finally hangs himself in his musty chambers where he has screwed so many borrowers to the death limit, his successor sees ghosts of former victims whenever he tries to sleep.

Dodson and Fogg, the lawyers employed by Mrs. Bardell in her breach of promise suit against Pickwick, are absolutely unscrupulous—like most of Dickens' lawyers. They seem incapable, like Sampson Brass and his sister in *The Old Curiosity Shop*, of even a momentary sympathy with their wronged victims, or a faint glimmer of kindly feeling. Mr. Pickwick's own lawyer, Mr. Perker, though supposed to be, in contrast to them, a more or less favorable example of a fairly upright attorney, could scarcely be called an admirable character himself, for he seems to admire rather than condemn the sharp practice of his opponents.

When Mr. Pickwick has been expounding some characteristically generous sentiment on the occasion of his release from his self-imposed prison sentence, Perker's clerk, Mr. Lowten, replies: "Friendship is very well and all that, but d——"

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FEDERATION THROUGH BROTHERHOOD IN CHRIST

EXTRACT FROM THE ANNUAL ADDRESS OF THE BISHOP OF CALIFORNIA TO THE DIOCESAN CONVENTION OF 1912.

CO be drawn together by any common interest is federation. Religion from the nature of the case is something that binds together those that hold it. Any religion, then, is a distinct federating agent within its cult. The determining feature of the Christian religion which never needed to be more exploited than to-day is that its federating principle is its brotherhood in Christ. "I if I be lifted up from the earth will draw all men unto Myself," is Christ's own formulation of that principle. And if we take any such twentieth-century tribute to the federating power of Christianity in civilization as that so strikingly in evidence in the citations made from Mohammedan leaders exhorting their co-religionists to renewed effort to regain lost ground, it is most suggestive. Federation around Mohamet versus federation around Christ is showing how truly history is proving that this is a year *Anno Domini* and not a year of the Hegira.

It is not, however, the contrast in itself that leads me to refer to it so much as the illustration it affords of a federating *something* which Christianity has, which other religions have not. It is not so much the fact of this superiority of Christianity in furnishing a unifying force for mankind as civilization progresses, as the peculiar point of the religion of Christ which accounts for the fact. And that vital point is that the Christian era carries to mankind the message of Christ as "the first-born among many brethren." Its distinctive badge of fellowship and membership is a federation of brotherhood in Christ. The crescent, as in the legend of Othman's vision, may extend its horns from East to West until it fills the earth, and so symbolizes solidarity, conquest, and creed. The cross is meant to be the sign of conquest in all the earth, but conquest by brotherly love.

The value of this line of thought will, perhaps, the better appear, if we apply it to the examination of some great movements toward federation which are just now occupying so large a place in the public mind. First, it is important for us to understand that we are working out, under the influence of the brotherhood spirit of Christ in our civilization, clearly defined progressive stages. Whenever and wherever men band together for the assertion of human rights, there is the working of the Spirit of the Righteous One, our Great Brother. That is a broad truth pretty well accepted among those who give any recognition to the place and teaching of Christ in history. Leaders and advocates for any such cause often frankly tell us that the Preacher of the Sermon on the Mount is their best Champion. They plead the universal brotherhood in Christ as a basic tenet, and so, in their view of what should be granted, accredit it as only constituting a more just realization of a Christian era. And quite logically they go further. They arraign what they claim is unrighteousness in dealings or systems as alien to the spirit of Christ and His doctrine, and as a reproach to all that represent Him who countenance such a condition of things either by speech or silence. Or as many years ago I heard a speaker put it somewhat fiercely, "If Christ were to come to the earth to-day and proceed to make our civilization genuinely Christ's, those who would be first to crucify Him would be the so-called Christians." Neither the Church nor Christianity at large can afford to ignore what is implied in such sentiment, and considerable honest heart-searching is going on, and there is a disposition to face the facts and learn from them, however disturbing and unwelcome they may prove. It is wholesome to try to fathom the real truth. This, however, at once calls for some study of the whole field covered by brotherhood in Christ. And that soon discloses to us that it involves progressive degrees and stages of federation. There are at least three, if we are to consider them from the standpoint of the teachings of Christ Himself. I. There may be federation for common interest. II. There may be federation for common service. III. There may be federation under conditions of kinship, which is no less than common spiritual life. And the word socialism may be applied to one or all of these successive stages. The real point of first consequence to the intelligent correlation of Christ with socialism and so to clear-headed discussion, is to be specific and discriminating as to just which one of these progressive stages of human brotherhood we have in mind and mean when we affirm that Christ was a socialist. It is competent to claim His life and teaching for any real stand for righteousness. And when Socialism justifies such a

stand it is true that Socialism can cite Christ as with it. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This is true as the force of the alliance makes avowedly for the self-interest of those associated as when their general conditions are bettered. Christ undoubtedly came, that by healthier and fairer conditions of labor, and by the protection of child-life, and the emancipation of those in any hard thralldom, and by a more equitable order of things in general, the generations of earth might have life and might have it more abundantly. True economic law and evolution in industrialism or socialism is His law and His evolution working among the children of men. There is a sense in which if a modern Carpenter Shop of Nazareth or a model community should ever there exhibit to the world the picture of the most advanced ideals of Socialism, Christ would be in that as truly as by the primitive bench of old. And so it is the simple truth that human federation on a plane of the common good and common interest can quote Christ for itself. But we must be careful to note that is not all the truth. That is only one stage of Christian brotherhood and however much it may be stressed just now, it must be remembered that it is but a primary stage.

Beyond federation for common interest there is a further realization of the brotherhood in Christ or association for common *service*. Socialism has presented many types of high devotion to its cause in unselfish service, and it does not require full assent to them as doctrinaires, to recognize in Karl Marx and many another advocate of his dicta, or of their mitigated utterances to recognize their self-abnegation to the extent of enduring privation and persecution. And service for our fellow man always rings true with sincerity, however applied. But the full vision of service to mankind even if it stirs, does not exhaust, its inspiration in serving our fellow man in the things that are temporal if we are to enter into Christ's point of view. He has asked us in that same Sermon on the Mount, "Is not the life more than the food and the body than the raiment?" And federation in Christ as it carries us from the stage of federation for self-interest to that stage of federation for service opens out the contemplation of service in all its content of life—life in that aspect in which "a man's life consisteth not in the abundance of things which he possesseth." And Socialism only makes complete its claim of Christ's authority when it takes within its distinct and earnest purview the service of the whole man and the whole content of his life. If we are to measure up our thought of Christ as a socialist to His standards, we must not fail to see that His socialism carried its essential expression forward into that socializing into a kingdom not of this world, "not of meat and drink, but of righteousness and peace and joy in the Holy Ghost." It had promise surely of the life that now is, and that undoubtedly needs emphasis now; but it also had progressive promise of the life that is to come.

These two gradations of the federation in Christ, to wit, federation for self-betterment and federation for service are, however, in their Christian estimate, lesser manifestations of the very deepest of all consciousness of the Brotherhood in Christ. The line which marks the difference between a companion and a brother among men, the difference between fellowship and kinship between federation and blood-relationship is used constantly as illustrative of the difference between being allied with Christ and being His true brother in a real, if a spiritual kinship. It is mystical to be sure, but all life is mystical. "The Word was made Flesh" is a revelation to life rather than to logic or to economic law. But herein lies the need of the wide-open mind to that other dimension of full Brotherhood and that is Sonship of the One Father. Man's relations must be all taken into the account. They have breadth toward his fellow man but that really implies, when we speak of Christ as our Brother, that they have height and depth toward our Heavenly Father. Some of the most searching passages of the Sermon on the Mount are those which require us to "show cause" why "You may be the children of your Father which is in heaven." And if we cite the Sermon on the Mount for its "Golden Rule" in our relations to our fellowmen can we stop short of the same ideals of what may be called Golden Rules toward God? If we treasure, and try to readjust world policies to a new order of closer compliance to part of the precepts of that Sermon, does not the claim that Christ is the authority for righteousness among men also involve recognition and allegiance to the other precepts bearing upon our Sonship to the Father? In a word, if the Sermon on the Mount has a world-wide social message, has it not a world-wide *filial* mes-

sage? And can we claim Christ for the one, and not as fervently for the other without insisting upon a half-truth? And does not modern sociology the moment it begins to base its cause on Christ and the Sermon on the Mount inevitably commit itself to the deeper Christology, and not only to that in the Sermon on the Mount which it justly recognizes as Christ's socialism, but to that still more profound part of the Sermon on the Mount, which I will venture to call Christ's filialism? Otherwise is there not the very bias of mind of which Eucken speaks when "the economic struggle is regarded as the one-propelling force of history"?

It would be interesting to follow out this symmetrical message of the Christ in its relation to the rights of man and to that still deeper innate consciousness of sonship which so often lies at the source of an active hunger for righteousness, when there is a righteousness-famine. The present heart-beat of humanity around the world is for all the fulness of that message and no one part of it. A heralded Christ who is not the Bread for all that life will not satisfy in the long run or anywhere. The very pathos of human life in the hordes of fellahin in Egypt or coolies in China, not to speak of other great areas of human beings, seems by their very faces to plead for the awakening everywhere to a sense that they are smothering the possibilities in every breast of knowing what it is to realize the meaning of the personality of a child of God. That is the real "emergence of the individual." Filialism must precede socialism in darkest Africa and Asia for any wide or lasting uplift. The discussion of this aspect of the Christ message in its fulness would lead me far aside from my present purpose. Only I cannot state it too strongly unless my impressions are entirely at fault, any world-wide view of man opens the eyes as nothing else can to the incompleteness of any message save that of our fullest Sonship in Christ to ameliorate the conditions. "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin."

That this is the only potent and remedial Gospel for all the world, has a decided bearing upon the line of thought we have been pursuing. It affords a point of view which it seems to me enables Socialists and Churchmen to better understand one another, and after all, that is what is so much needed among the men who are doing things. The Socialist may recall the Churchmen to principles of righteous dealing in individuals and in the whole order of things, to which the true follower of Christ is bound and from which he may be prone to depart. He may raise the challenge, "Back to your Christ." "What fellowship have righteousness and iniquity?" St. Paul had to ring out to the whole Church of Corinth. And this leads us to three good things at least which may come out of an honest purpose to meet this challenge:

1. We shall keep an open mind to any indictment which may be a true bill against the existing order, of course scrutinizing the items for their proof and their pertinence.

2. We shall endeavor in every way possible to have Socialists understand us. And just here there is the need for those of their leaders who claim Christ as a socialist to define precisely what they mean, on some of the lines above referred to. If they mean that He countenances federation for righteousness for the betterment of those who federate, we agree. If they also mean that He stands for the federation of man for unselfish service to humanity, again we cordially assent. But until and unless the advocate goes a good deal further than that, unless and until he enters into an appreciation of Christ's own highest sense of brotherhood, which is the brotherhood of man with Him in the natural, and added to that the spiritual sonship of the Heavenly Father, with all that implies of filialism in reconciliation for sin, and obedience, and worship, and heritage of spiritual life here and hereafter, we cannot agree. Without that the Christ is made an exalted economist or an heroic humanitarian. Without that Christianity and the Church are invoked as allies for issues however insistent which fall short of the most vital matters for which the Church and Christianity must stand, as they stand for all the contents of the ideal of brotherhood in Christ. And whenever Socialism widens its vision so as to include that and bid men to repent and to be filial to their Heavenly Father and worship their God, then we can agree that Socialism has measured up to that for which we believe it our province earnestly to contend. But until that consummation is reached, while we are bound to join hands with federation for common interest and for common services as far as it goes, in all fairness no Socialist can expect

us to abandon our standards further along in the same honest advance of civilization. The Christian Filialist should always be a true Socialist, because sons of the same Father should be brothers. But the divining of brotherhood is through Fatherhood, and the divining of Fatherhood through brotherhood does not always follow. The Socialist to appropriate the Christ really needs to be a Filialist.

3. We shall above all things try ourselves to make more and more real in life and in ministry this blessing of brotherhood in Christ. "Whosoever shall do the will of God the same is my brother." Bone of His bone and flesh of His flesh in the Church which is His Body, in sacrament, and service, and worship we may have His family trait in our lives. Through Him life may become a vision of God. Thus it behooves us in our day indefatigably to practice and to teach if we are to let the true light of brotherhood shine for our leadership in a world that, as a very sign of the times, is craving true brotherhood. All must know something of the power and progress of Socialism and recognize its merits as well as its defects. Some can become, and do become, experts in all this study. It is possible that some may feel a vocation to withdraw from parish and pulpit and to directly enlist in its propaganda. But I venture to think that for most, especially among the clergy, the best aid that can be rendered it is the fidelity with which the priest's lips should keep knowledge, and the people use their religion to adhere to the highest ideals of brotherhood in all its kinship with Christ and the endeavor to hold them aloft as they were lifted up by the Crucified One of Calvary. That is after the manner of His own promise of drawing all men unto Him—the good tidings of great joy to all mankind. It has been well said that "It is evident that the fact of the Incarnation vitally welcomed carries with it the power of believing in and seeing little by little the divine purpose of life under the perplexing riddles of phenomena."

Well may we ponder upon the wise words of Bishop Westcott, whose touch with the Gospel was that of a leading New Testament scholar of his generation and whose touch with practical problems of righteousness enabled him in 1892 to settle one of the most formidable miners' strikes ever known in the coal fields of Durham. He wrote in one of his papers, "Christianity rests upon the central fact that *the Word became Flesh*. This fact establishes not only a brotherhood of man, but also a brotherhood of nations; for history has shown that nations are an element in the fulfilment of the Divine council, by which humanity advances toward its appointed end. . . . The spiritual forces which conquered the old world are still at our command, but we do not appear to trust them in dealing with great evils. There is in man a generous passion for justice and a deep craving for fellowship and we do not boldly appeal to the one or reply upon the other. Thus our faith itself is disparaged because we fail to show that it guides and sustains us in meeting the greatest sorrows of life and in claiming for service the noblest interests of men."* The more the apathy of the Christian is warmed into sympathy of Christ the more surely will the atrophy of the secularist toward the full Christianity of Christ be vitalized with that life which he has who "hath the Son of God."

* *Life of Bishop Westcott*, Vol. II., p. 22.

DICKENS' RELIGION AS SHOWN IN HIS NOVELS

[Continued from Page 506.]

hurting yourself for anybody else, you know. No man should have more than two attachments, the first to number one, and the second to the ladies."

So far as creeds go, Dickens shows a typical English respect for the Established Church and contempt for stray sects. In *Barnaby Rudge* his sympathies in the Gordon Riots are evidently all for the Roman Catholics, so blatantly ill-used under the hypocritical cloak of a spurious Protestantism, under the half-witted leader, Lord George Gordon. Religious convictions of any kind had really such a small part in his makeup that he ends by embracing the Jewish faith, some years later. It is amazing that such a vacillating, weak character as Dickens pictures him, could ever have had such an immense following, even though he was egged on by wire-pullers in their own interests.

GOD IS THY REFUGE, even from the wrongs of thine own judgment.—*George MacDonald*.

DEPARTMENT OF
SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor
at North American Building, Philadelphia

SCHOOL SANITATION

THE New York School Hygiene Association has a definite programme for school sanitation. In its petition to the Board of Education it gave its reasons for each request. Here are some of them:

1. That the common drinking cup in the schools of New York be abolished. It has been abandoned in California, Wisconsin, and Massachusetts.

2. That the feather duster be abolished and moist sweeping required. That in new schools provision be made for the use of the vacuum cleaner, and for ventilating systems which ventilate.

By experiment it has been shown that dust and bacteria are seven times more numerous after the broom than after the vacuum cleaner. Dessicated vitiated air is compulsory in many of our school rooms. In Graham School, Chicago, they have succeeded in supplying the rooms with air of the right temperature and humidity, with the result that headaches and catarrh have been avoided, clearness of thought permitted, and 75 per cent of official discipline eliminated.

3. That specific rules as to methods of cleaning and sanitation of school buildings be drawn up by a committee of experts. That these rules be printed and hung in the public schools, and that janitors be required to obey them.

There are few things more illogical than for a government to collect all sorts of children away from their mothers, in public buildings cared for by ordinary workingmen (rarely women), without training in either housekeeping or health methods.

The fault does not lie with the janitors.

Neither does it lie with teachers and principals.

There are other calls on the mothers of the nation as great, but none greater than this, to keep the school house as wholesome as the best homes.

4. That three lessons per week in hygiene of 15 minutes each be given to the grammar grades, instead of one lesson of 15 minutes, and that adequate instruction be given in normal and training schools in methods of teaching personal and social hygiene.

TACT AND THE NEGRO PROBLEM

Here is a letter I received a few weeks ago, that so impressed me as an illustration of tactful handling of a delicate question in a Southern city, that I asked permission to reproduce it in this department. I think I can no more wisely exercise the discretion placed in my hands than by publishing the letter and suppressing the name of the writer and the place of his residence:

"Apropos of some correspondence that I had with you some time back, *in re* the matter of a park for negroes, the following may be of interest to you:

"At a recent monthly meeting of the Park Commission of our city a request, couched in the most polite language, and backed up by the presence of two of the principals of colored schools, asking that, for educational reasons, the children of the colored public schools be permitted to visit the zoo in our park, was received. After most careful deliberation, and with some temerity, the Commission ruled that on every Tuesday, from 9 until 1, the colored children should be allowed this privilege, provided that they be accompanied by their teachers.

"To tell you the truth, it was an experiment on our part—a sort of feeler of the public pulse, as it were. Knowing the overwhelming prejudice in such matters that exists here, we were prepared for a storm, but we were not afraid that personal violence would be done to little children.

"Imagine, then, our satisfaction, upon ascertaining that the white people unambiguously endorsed our action, and that on the appointed day hundreds of picaninnies have been enjoying the delights of a view of the monkey cages and 'real sho' 'nuff' lions, and incidentally getting their first breath of fresh air in one of the most charming pieces of woodland that is to be found anywhere. I am going to ask the consent of the other commissioners to extend the

privilege another month, and if there still appears no objection, the whole summer.

"I hope that here we have inserted a wedge that may serve as a starting implement to break up the old-time and miserable alienation of the races in our community. Is it not a wonderful instance of what issues may be turned by a word—by the shaping of a sentence? If we had published that on a certain day and during certain hours the 'negroes' should have the liberty of the park, such a storm might have been precipitated as no man could have quelled. But to give the 'school children' the liberty of going to the zoo at specified times, 'for educational purposes,' why that's another thing.

"I thought this might interest you."

It certainly has!

FRIENDSHIP AT PLAY

"Children form most of their friendships in play," declares Dr. Henry S. Curtis, formerly secretary of the Playground Association of America. "It has been said that the best training that a girl can have for society is the social plays of childhood. It certainly is true that friendship is essential to play and always is the product of the better type of play. If a playground does not make the children better friends with each other because they go there, you can set it down as a failure at once.

"I used to teach a sixth grade class in New York, where the children came from sections in which they were not well acquainted at home. They remained almost strangers through the school year until we began to go out to play baseball or to take walks Saturday afternoons. They became better acquainted in one or two of these afternoons than they had in the whole school year that had passed.

"In the lower part of New York the first year the playgrounds were opened I remember there was one ground where Irish lived on one side and Italians on the other. They would come to the playground but would have nothing to do with each other. We could not make up teams in which the two would take part. We racked our brains to find games in which all the children would be called in. We played prisoner's base, pull-away, and other games of this kind. After six weeks the children did not know whether they were Irish or Italians. Antagonism had almost died out through the companionship of play."

EDUCATION IN FIRE PREVENTION

A speaker at the Thirty-ninth annual convention of the International Association of Fire Engineers, at which a large amount of attention was devoted to the subject of fire prevention, urged:

"We should teach our business man that his insurance policy should not act as a shield to responsibility. He should understand that he not only enriches himself by protecting his own property, but that he actually adds to his own wealth in protecting the property of his neighbor, because every species of property that is subject to taxation, when destroyed by fire places necessarily a higher tax upon the property that is not destroyed. There is no branch of learning properly taught in the schools of the nation that would yield better results than a course in fire prevention."

THE NEW YORK DOMESTIC RELATIONS COURT, which was established fifteen months ago, has taken its place as an accepted permanent institution of the metropolis of the Empire State. This tribunal performs an important work which in scope differs somewhat even from that of the similar courts in Chicago and Washington. In New York there are two of these courts of conciliation, one for the boroughs of Manhattan and the Bronx and one in Brooklyn.

The Domestic Relations Court is primarily a poor man's court. The judges are chosen for their tact, patience, and understanding of the frailties of men and women. They try to settle every case that comes before them without recourse to formal legal action.

But perhaps it should be said, as James P. Heaton does in a *Survey* Syndicate article, that the Domestic Relations Court is a poor woman's tribunal, for almost always the complainants are women or the agents of charitable societies interested in deserted or otherwise wronged women and children. This is because men are not usually financially dependent upon their wives, and even if deserted they are seldom exposed to such hardships as women. Then, too, the court cannot grant divorces. It simply smooths over difficulties, punishes abandoning husbands and advises separation if that seems to be for the best. In such cases it decides how much the man must give weekly for his wife and children.

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.

"HOME MISSIONS AND THE COUNTRY CHURCH"

To the Editor of *The Living Church*:

IT was with great pleasure that I read your article in the January 13th issue of your paper on "Home Missions and the Country Church"; indeed, we have had a great deal said on this subject in the last few years, and yet it seems as far from solution as ever. Your suggestions are admirable, the only objection being, that however much we may desire it, they will never be followed out.

Speaking from the safe distance of the foreign mission field, to me, there are two main reasons why, as matters now stand, nine out of ten of the churches in country towns will never be self-supporting: viz, the lack of clergy, and the lack of real interest in the work on the part of these congregations themselves.

As to the first, it seems to be getting worse all the time. These very congregations ought to furnish many more clergy than they do. Like many other things, this one seems to work automatically, either toward success or failure. Then, too, it seems to me that we have too many non-parochial clergy. At least one-half of those on that list would be able to do the work for which they were ordained, and it seems, too, that they either never have had a call to the priesthood, or they have very little regard for their ordination vows. One objection to the General Clergy Relief Fund is that the lazy fellows will have as much right to it as the men who work until they can do so no longer.

You rightly say that the main object in keeping up the services in these churches is to give the Church people a chance to obtain the sacraments, but this could be done by giving one man several places. Most priests could handle five or six places by holding three services every Sunday and visiting each place once in two weeks; to say nothing of the other six days in the week.

But what is the use in talking this way! These things have been said over and over again, and no good has ever yet come of it. We hear the same old objection, "The circuit-riding system won't work in the Church."

As to the other reason why the rural churches will never grow, nine out of ten of these old and staid congregations are unwilling to meet the expenses necessary to progressive work, even where they are able to do so. The leading members are satisfied to go on in the same old way; a few highly respectable people worshipping as of yore, with a half-starved parson, and blissfully unashamed of receiving aid from the mission board of the diocese. This state of affairs cannot be described as conservatism; it is downright lethargy and lack of enterprise; and woe to the priest that tries to mend matters. There are exceptions, to be sure, but we started out to describe nine out of ten.

Would it not be the part of wisdom for the Church to concentrate her efforts on the work in the far West? There we have hundreds of new and growing towns that are crying out for the services of the Church. There lots can be secured cheaply, and the Church has a clear field; many of the old prejudices are unknown, and the Church can start with an even chance. Allow this field to go undeveloped for another fifty years, and it will be the story of the Middle West all over again. Why is our Church so strong in the Atlantic coast states? It is because in the early days there were men to man the field. Why is the Church so weak in the middle states? Because there were few men and small means, which is true even now.

Much time and money is being wasted in trying to resuscitate moribund parishes, parishes that refuse to respond to the best efforts from the outside, while young, live towns in the West are crying out for the Church. Moreover, it seems to me that a man would be happier living on \$800 or \$900 a year in a country where there is much effective work to be done, than in a town where he is tied hand and foot by a lot of people who are afraid of losing their respectability by doing a little real, practical Christian work. Besides, living on a beggarly amount, when your natural associates are people of means, is not particularly conducive to self-respect, either for the "beloved pastor" or his "lovely wife," to say nothing of the children, especially when they become young men and young women. Better to be a pioneer, with a pioneer's salary, a pioneer's hard knocks, but with a pioneer's freedom, and the satisfaction of doing work that really amounts to something.

Fifty years more, and the other religious bodies will be entrenched, and the Church will be the small and insignificant body in that country, that she now is in two-thirds of the states. We

are now strong in the East; let us take the West, and then, in one hundred years from now perhaps the Church will amount to something numerically.

W. H. DECKER.
Empire, C. Z., Panama, January 22, 1912.

MEN FIRST—NOT MONEY

To the Editor of *The Living Church*:

IN your issue of February 3rd, the Rev. H. W. Robinson laments the small sums of money "doled out by our Mission Board" for the Domestic Mission field. "Is it any wonder," he says, "that so many mission fields are vacant?"

I feel that this cry for more money from our General Mission Board is putting the matter wrongly. It should be men first, not money. Get the right sort of men in the field, let them adapt themselves to the field, develop talent for any special sort of work, and then, what is most important of all, let them be kept and sustained there. Men first, money is a secondary matter.

In this Seventh Missionary Department (in which I am living) I count seventy removals of clergy in the past year. Probably at least fifty of those removals were unnecessary. Those removals probably cost each clergyman (on the average), at least one hundred dollars. Here is a waste of at least \$5,000. I count at least twenty vacant cures. As the people have no pastor, they are paying nothing for a pastor's salary. They could pay from \$500 to \$1,000, probably, in each cure. (The warden of one church long vacant is offering \$1,100.) Here is a loss of \$10,000 or more.

Get the proper men in the domestic field, and keep them there; fill the vacant cures, and keep them filled, and we have a saving of \$15,000 a year, and probably much more. The money is here in our western states; it needs to be turned into the right channels, and by systematic giving and in self-help, go to support the needed clergy.

Money, either from the General Board of Missions, or through "Specials," is not the greatest need of the domestic mission field. Men first, not money.

In the foreign field, as a rule, the missionaries once selected are sustained and kept there. Such also has been the case in the Indian field, among the Sioux of South Dakota, the Chippewas in Minnesota, and among the Oneidas in Wisconsin. There we have had success. There we have to-day more communicants, in proportion to the population, than in any other portion of the United States.

The clergy there, as a rule, have been kept in that field for long periods of time, many of them for twenty years and more.

The same underlying principle is needed in the domestic field, among white people, colored people, or any other. Let proper men be selected and then kept in their field.

The difficulties are chiefly in the small towns and in country places—not in the large cities. The Mankato plan in Minnesota is an attempt to solve the difficulties. Self-help needs to be developed. Systematic giving should be increased; and then also, the missionaries selected should be properly sustained and kept there. Men first—money is secondary.

Big Spring, Texas.

D. A. SANFORD.

WORK AMONG COLORED PEOPLE

To the Editor of *The Living Church*:

A FEW weeks ago, when I expressed the opinion that our school work, however helpful to the negroes, was not a serious factor in Church extension among the colored people, there were those who thought me rather severe. I was quite lenient, and not severe. During the past nine years, the Church has spent a little money, in the South, toward the support of not only the general institutions of learning, but in maintaining a large number of parochial schools, in addition to the support given the colored clergy laboring in that large field. It is perfectly pertinent to inquire what has been the result in the direction of Church extension. Nearly all of our parochial schools, as well as general institutions, for the colored people, are located in the territory included in the Fourth Missionary Department, and the state of Virginia. The *Living Church Annual* is the source of the following statistics:

From the Annual for 1903, we have an aggregate total of 6,992 colored communicants in all of the states included in the Fourth Missionary Department, with the state of Virginia thrown in for good measure. The *Living Church Annual* for 1912, for the identical territory, as above given, gives 8,249, a gain of 1,257 colored communicants in nine years, with the concentration of all the financial help of the Church in that section.

In the territory comprehended in the First and Second Missionary Departments, where the colored work receives no particular attention, no appropriations coming from the Board of Missions to aid such work, and where the colored people are very poor (the great intellectual and material achievements of the race being in the South) in 1903 there were, in this territory, the New England states, New York and New Jersey, 2,315 colored communicants, and in 1912, in this same territory, there are reported 5,006 colored communicants in exclusively colored congregations.

The work, in the South, has been entirely under white direction. That in the North represents the power of the race working from within. Hard-working, devoted, and earnest negro priests have taken

the initiative, under great discouragements, with all the missionary aid going southward, and yet, with such manifestly encouraging results. Still, we have no men among us of constructive ability.

Now, it seems to me, that we have two situations, with reference to the colored people. We have a certain condition in the South, and we have an entirely different one elsewhere. What is really needed in the South, is a negro Missionary Bishop. A man who is thoroughly determined, by the help of God, to set forward and maintain the closest possible fellowship between the races; one equally determined, in his administration, to avoid every possible phase of civil life which connotes of so-called "social equality," in the minds of Southern white men, yet, equally determined to advance and bring up his people to the same standards as maintained by the whites. This cannot be accomplished without a fixed and well defined status which places the colored Church upon a plan of real brotherhood. In the North and West, whatever may be in the future, as it is now the same need for Missionary Bishops of the race does not exist. However, we can easily see how the Suffragan episcopate could wisely be employed in that section, in aiding in this work, bereft of the embarrassments which in the South would nullify its good effect. In the North, the negro has "status," but in the light of the creditable progress made, in recent years, it would seem that one negro Suffragan Bishop, operating within the territory of a Missionary Department, as now constituted, without any interference whatever with present diocesan regulations, could become a real efficient helper of each diocesan within such district. Certain phases of the work could be entrusted to such a Suffragan, and his wise and judicious handling of the same would prove of immense value in more rapidly extending and strengthening the Church among the negroes in that territory. I have only given forth these views to show that the opposition of the negroes to the "Suffragan Episcopate," is not against that form of the episcopate, in itself, but, only when such is used as a substitute for a definite recognition of their status as a part of the whole ecclesiastical family. GEORGE F. BRAGG, JR.

To the Editor of The Living Church:

WILL you give me space for a brief comment on the letter of the Rev. Dr. Bragg respecting "inaccurate statistics of colored communicants"? I heartily agree with Dr. Bragg that disparaging or exclusive contrasts of educational work with the ministry of the Word and faithful pastoral work are most unfortunate, but it seems to me that Dr. Bragg has fallen into the error which he condemns. Indeed, taking his own quotation from the leaflet of which he complains, he does not do it justice, as the word "especially" has no significance depreciative of other methods of work or contrasting industrial schools with those methods. Right emphasis placed upon the work of the American Church Institute for Negroes is not to the detriment of the normal and natural work of the ministry, but only a matter of circumstances and of time.

Granted that there are more than 20,000 colored communicants in exclusively colored congregations in the United States, and adding whatever number may be legitimately added of the number in white congregations, the fact still remains that our Church has very little ecclesiastical hold on the negroes. The main reason for that is that in the Church the negroes are without initiative and the right of self-government, whereas in the Protestant denominations they have complete initiative and self-government. Since the negroes have so little of initiative and self-government in politics, it is only natural that they should appreciate them the more in church and that they should be attracted in overwhelming numbers to those ecclesiastical bodies which give them these privileges.

The strategic method of the Church's work is one of leavening—the moral and religious culture and training of children and youth who may leaven the segregated religious life of the great body of colored people. We have about 130 churches and missions in this country, and not an average of ten men a year graduating into the ministry. The Institute and its schools constitute the main agency for the accomplishment of Church extension among the negroes; and if the Institute can add to such work the practical as well as the moral and religious training of large bodies of youth who are to do the world's work and be examples of citizenship, efficiency, and character, surely the Church may trust to the Lord's law of life, valid for the Church as well as for the individual that he that loveth his life shall lose it, and he that loseth his life for My sake and the Gospel's shall find it; and Dr. Bragg may well avoid the fault of which he so legitimately complains in others.

January 29, 1912.

SAMUEL H. BISHOP.

NO "CANONICAL TANGLE"

To the Editor of The Living Church:

I WISH to thank the Bishop of Vermont for his letter in your issue of February 3rd. But may I remind him that it is a penitential principle that confession of another's faults does not relieve the conscience?

I am the deputy from Fond du Lac and willing to acknowledge my responsibility for the legislation on the Courts of Review. But I am unwilling to admit that it is a "Canonical Tangle." It was only an initial step needing further legislation to complete it. I

was fully aware that it was incomplete in itself, but the action of the committee on canons, though it did not defeat this first step, made further legislation impossible. The committee of the House of Deputies held my resolution for sixteen days. I asked permission to appear before them and my request was refused. Some of the leading legal deputies discussed the next step that should be taken, but the delay of the Committee on Canons prevented any further action. Their report was adverse. I moved the substitution of the original resolution. It then stood on the calendar for two days more. When it again came up for consideration I frankly stated the reasons for the proposed legislation. Either the committee did not represent the mind of the house, or the reasons seemed sufficient. It was not "an impatient and ill-considered plan to hasten provinces" in the House of Deputies at least. Eighteen days for its consideration is not hasty action.

It is rather unfair to call sixteen days of deliberation by our committee on Canons "impatient and ill-considered."

But the Bishop knows more and better. As soon as the action was taken in the House of Deputies, I went at once to the Bishop of Vermont as chairman of the Committee on Canons of the House of Bishops. I told him of the action that had been taken and its incompleteness, and that the delay on the part of our committee made it too late for any new legislation to be brought into our House. They were not so hindered and I indicated the next step. He replied: "I will take care of it." Perhaps he meant by defeating the legislation, but that was not the impression left by his attractive and cordial smile and asserting words. I left the matter in his friendly hands. He brought in an adverse report. But again the committee did not represent the mind of the House they were appointed to serve, though their adverse report made it impossible to supply the existing hiatus in the legislation.

The misunderstanding was caused by the committee attempting to prevent legislation that was desired by a large vote in both Houses. But there is no difficulty in the present situation. The courts as now constituted were elected to serve for three years or until their successors should be chosen. The Departments should wait for further action by General Convention before they begin to elect.

Grafton Hall, Fond du Lac, Wis.

B. TALBOT ROGERS.

SUNDAY SCHOOLS AND THE BIBLE

To the Editor of The Living Church:

WHY should not the Sunday schools study the Bible and become Bible schools? What reasons can validly be given for intruding Church history, and missions, and financial plans into our schools, as of equal importance with the Word of God? Or is it possible that our leaders are not willing to admit that it is the Word of God? Why are people not giving as they should? Because they are not reading and studying Scripture as they should. Why are they not praying and worshipping? Because they are not reading the Bible. That one thing answers all the problems that are being so unceasingly discussed.

When the Church puts the Bible where it belongs and provides for the teaching of it as a whole, and of each book as a whole, and of each part as part of the whole, and provides for all her members what only one in a hundred now attains to, a working knowledge of the Bible, then and not until then, will the people do their scriptural duty.

Our Church is driving and crowding the Bible out of the Sunday schools. The mere smattering of the Scriptures that is given to our scholars is no more efficient than the teaching of ethical culture clubs. It is time for those who love the Word of God to stand up and protest. Will not those who have it within their power to turn the mind of the Church toward the better teaching of the Word to our youth, take steps to see that the Sunday schools are not surrendered to become merely a part of the missionary machinery of the Church, important though the missionary work of the Church admittedly is?

ARTHUR W. HIGBY.

Canton, Ohio, February 2, 1912.

PHILADELPHIA JUNIOR AUXILIARY HOLDS "INSTITUTE"

(Continued from page 501.)

Simes, has been in charge since 1867. Freight yards, grain elevators, and factories crowd about it, but it is still the scene of active parochial life.

The Society of Saint Charles, King and Martyr, celebrated, this week, its patronal festival. On Sunday, January 28th, being the Sunday before St. Charles' Day, a delegation from the Society attended the 10 A.M. Eucharistic service, at Christ Church, at which a masterly address on St. Charles was delivered by the Rev. Louis C. Washburn, D.D., rector of the church. On St. Charles' Day itself, January 30th, the delegates attended the 7:30 A.M. celebration of the Holy Communion at St. Elisabeth's Church, and at 5 P.M. the delegation attended Evensong at St. Peter's.

DEPARTMENT OF Woman's Work in the Church

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

HERE is a constant conflict in nearly every branch of the Woman's Auxiliary between the inclination to yield to the many appeals sent out to the Auxiliaries and the strait line of work laid out for us by Miss Emery. There is not a doubt but that the Woman's Auxiliary, by systematically following suggestions from headquarters, is doing far more efficient work than ever before. How carefully and oft has been explained to us by letter and by word of mouth, that if we would help in the best way and be *counted upon* to help, we must avoid "specials" and make our gifts to the Board of Missions, to be used on its appropriations. And, while we loyally heed this monition and avoid "specials" with obedient rigor, the heart of every Auxiliary board is wrung by these letters of faith (some call them "begging" letters, perish the thought) which pile up on our desks and which sometimes our secretaries have to be instructed not even to read at a board meeting.

Little leaflets—*multum in parvo*—perhaps with a speaking picture or two, type-written circulars, letters from mission priests, endorsed by their Bishops; appeals from hospitals, schools, and churches destroyed by fire; letters from the Indian, the negro, the mountaineer fields, "Christ in the Mountains," "Normal and Industrial School"; how many—how many there are! And then the patience, the tolerance and Christliness of most of these appeals. They set forth the burning zeal, the ardent hope, the longing, the self-effacement of those who write them. They are penned, again and again with the undying hope that somebody will hear and heed. Never do I read one of these letters but that in my mind's eye I see the eager, hopeful writer, arguing within himself that surely someone will respond. I can see him posting them, scattering them to the four corners of the land, perhaps breathing a prayer as they leave his hand, and then waiting in suspense as those heart-written missives go on their ways, so many of them to remain unheeded. It is the most touching feature of the Church's work, this unmapped, unprovided for part. And the heart of the Auxiliary is wrung by it and yet, through tears, we have to say, "No."

What has brought this subject particularly to mind just now, although it is never far out of mind, is the letter recently sent out by Bishop Horner, about the people of the Southern Appalachian mountains. In the Bishop's own missionary district of Asheville, there are 50,000 mountain children who have no schooling whatever and 100,000 more who are in school four months of the year. For this school work, our own Church has about 60 teachers, seven of whom are U. O. workers and paid by the Board. Three of these teachers work without pay and the remaining half-hundred are to be paid in the various ways known to mission workers. The schools are 28 in number, four of which are industrial and, in time, hoped to be self-sustaining. "The Woman's Auxiliaries have been good to us," writes Bishop Horner, "and we are thankful for the many valuable boxes, but our teachers cannot live on the table-linen and clothing of these boxes."

"The expense of this school work must be borne principally by what is known as 'specials' or money given by our Church people, over and above the appropriation of the Board of Missions. Since the panic of 1907 these 'specials' have been growing less and we have been compelled to close some of our schools." In speaking of the Church among the mountain people, Bishop Horner says, "We have at present, some of the best equipped men that have been sent out from our seminaries within the past ten years, graduates from Columbia, Yale, Princeton, and the University of the South. It is not right to put these young men who are equipped by capacity and education to do the Church's work in any parish, off in some mountain village or cove, without giving them some reasonable means and equipment to do their work." Of the immediate needs the Bishop writes: "We need in addition to the appropriation of the Board of Missions in their U. O. workers, \$20,000. The impression seems to have gone out that the Church is specially interested in the Southern Appalachian mountains, but this interest has not manifested itself as yet in any way to bring the necessities for life."

When one thinks of the immensity of this mountaineer work and reflects that it is but *one feature* of the great, clamorous mission

needs of the Church, it is overwhelming. For decades the great things of God had to be forced on men; there was no real demand on their part; but the gracious dew of heaven seems to have descended on the hearts of mankind and prepared them to receive this greatest gift. And so from a thousand places at once, comes the call for help. How to answer it is the vexing problem which the Board of Missions is doing its best to solve.

The thought comes to one, "Why are there not more *living* memorials?" Why will not a mountain school or any other vital, life-giving thing, be as suitable, as enduring a memorial, as those beautiful gifts of stone and costly metals and pictured glass? True, we would not be without this eloquent beauty which so exalts the soul, but surely the memory of a good man or woman would be sweetly perpetuated by these living things where year by year the living water was proffered the passing generations.

Millions of dollars each year for silent, exquisite memorials, to be displaced in time by costlier ones and at the same time the cry going up from a thousand places, "Give us Bread!" *Living Memorials*—memorials that do not grow old but increase in richness with the years. Is it not a thought worth the harboring?

THE MIDWINTER MEETING of the Western Massachusetts branch of the Woman's Auxiliary was held on Friday, January 19th, at St. Mark's Church, Worcester (the Rev. Kinsley Blodgett, rector). The Holy Communion was celebrated at 10:30 A. M. After luncheon there were addresses by the Bishop of Nevada and the Rev. G. A. McGuire, field agent of the American Church Institute for Negroes.

"IN THIS FAR northeast corner of the continent," writes an Auxiliary woman of Maine, "we have not the rapid or progressive ways of some of our sister dioceses"; she then goes on to tell of things which we certainly consider progressive, if not rapid. "St. John's W. A., Bangor, has been to all of us a lesson in faith and courage. In spite of the terrible fire which swept the town, destroying the Church and the homes of our people, our brave Auxiliary never wavered but stood for the same amount of work outside the parish and diocese, as before. Our diocesan president, Miss McCobb, attended the Institute in New York, and conscientiously brought home and disseminated all the information given there. After the model given by the Rev. Arthur Gray, Educational Secretary, Miss McCobb conducts a weekly mission study class, using that wonderful book, *The Conquest of the Continent*. This class has spread abroad a far greater knowledge of national and Church life and has aroused intense interest."

This is not the only eulogy paid by the Woman's Auxiliary to this new book. From all sides comes news of its great interest, and there is no doubt but that it will be used almost exclusively this year in Lenten classes. It is admirably fitted for such use, as it will hold the interest from week to week and will suggest collateral reading which will help in arranging a programme. Meanwhile we do not know of many Auxiliaries so "rapid and progressive" as to be doing more than this one in Maine. A weekly study class, unless in Lent, is very unusual and is certainly one way in which the Woman's Auxiliary might do great things.

AT THE ANNUAL MEETING of the Connecticut Girls' Friendly Society in Middletown, the associates were invited to a unique entertainment, in the way of a play written by the diocesan secretary, Miss Goodspeed. It was a "morality" play entitled "The Idle and the Ideal Associate" and cleverly carried out the contrast between the careless, pleasure-loving associate and the whole-souled worker. The play is in two acts and the costumes and setting are of the simplest, requiring no special preparation. It is sold in sets of five copies, at 15 cents a copy and the profits will be given to the Connecticut G. F. S. Address Miss Katherine Jackson, Middletown.

The first of the Department Institutes, arranged by Miss Emery, was held in St. James' parish house, Chicago, on January 24-26. "It was very satisfactory in Department representation," writes Miss Houghteling, "as eight of the twelve dioceses were represented. Moreover, we had two visitors, one from Vermont and one from California. Miss Grace Lindley, of the Church Missions House, New York, directed the Institute, which opened with a corporate Communion on the morning of the 24th. Miss Lindley conducted the class for Junior teachers, using as a text-book *The Conquerors of the Continent*. She uses the story-telling method, suggesting the establishing of an aim in using the whole book and also in each story, and keeping that aim always in view. The leader herself may have an aim for herself, which is broader and more embracing than the one she gives the class. The style and manner of the story must vary with the ages and type of the children. Miss Tillotson, the educational secretary of Southern Ohio, led the course for the W. A., using *The Conquest of the Continent*. She used the discussion method, suggesting questions to be considered in studying the various chapters.

"Miss Lindley gave two talks on the Bible, considering St. Matthew's gospel, and also presided at the conference on Junior work and at the general conference. These conferences were informal, with a presentation and discussion of burning questions. In the Junior conference the most important discussion was the subject of the older girls, how best to keep their allegiance. Miss Sibley, of Detroit, gave the experiences of a year in the Philippines."

Church Kalendar



Feb. 2—Friday. Purification B. V. M.
 " 4—Septuagesima Sunday.
 " 11—Sexagesima Sunday.
 " 18—Quinquagesima Sunday.
 " 21—Ash Wednesday.
 " 24—Saturday. St. Matthias.
 " 25—First Sunday in Lent.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

ALASKA.

The Rev. A. R. Hoare of Point Hope.

CHINA.

HANKOW:

Miss Elizabeth P. Barber of Anking.
 Deaconess Edith Hart of Hankow.
 Rev. and Mrs. C. F. Lindstrom of Kiukiang.
 Rev. S. Harrington Littell of Hankow.

JAPAN.

KYOTO:

Rev. K. Hayakawa of Osaka.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

THE PHILIPPINES.

Mrs. Anne Hargreaves of Baguio.

SPOKANE.

Rt. Rev. L. H. Wells, D.D.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

VIRGINIA.

Rev. G. P. Mayo (Mountain Work).

Personal Mention

THE Rev. H. L. ANDERSON of Wakeeney, Kansas, has been compelled on account of ill health to resign his work.

THE address of the Rev. J. HERVEY APPLETON is changed to 366 State street, Brooklyn, N. Y.

THE Rev. WALTER ARCHBOLD of Hastings-on-Hudson, N. Y., has accepted an appointment from Bishop Israel of the diocese of Erie to work in the three missions of North East, North Girard, and Fairview, and will enter upon his duties early in April.

THE Rev. WILLIAM A. BRAITHWAITE has resigned charge of Emmanuel Church, Adams, N. Y., and the adjacent missions, and has accepted a call to Trinity Church, Lowville, N. Y., where he will begin duty on March 1st.

THE address of the Rev. W. W. FOWLER is changed from Rochester, Minn., to Federal Point, Fla., where he should be addressed until Easter, 1912.

THE Rev. FRANK M. GIBSON, Ph.D., has resigned the rectorship of Ascension parish, Westminster, Md., and goes to Baltimore, to be librarian of the diocesan library, and editor of the *Maryland Churchman*.

THE Rev. WILLIAM PENCE JAMES, who for the past nine years has been rector of St. Paul's Church, Marshalltown, Ia., has resigned to accept the rectorship of St. John's Church, Mason City, Ia.

THE Rev. GEORGE MCKAY, formerly rector of Christ Church, Chicago, who recently completed a post-graduate course at Oxford University, England, is now in charge of Christ Church, Pittsburgh, Pa.

ON FEBRUARY 1st, the Rev. JAMES STUART NEILL, formerly assistant rector of St. Stephen's Church, Lynn, Mass., assumed his duties as priest-in-charge of St. Matthew's Church, Brooklyn Manor, Woodhouse, New York City, diocese of Long Island.

THE address of the Rev. WILLIAM W. RAYMOND is 367 West Twentieth street, New York City.

THE Rev. UPTON B. THOMAS has resigned the charge of St. Ann's Church, New Martinsville, W. Va., and has accepted the rectorship of Trinity Church, Troy, Ohio, where he will enter upon his duties on February 18th.

THE Rev. JOSEPH A. TICKNOR has resigned the charge of St. John's, Athol, and Trinity Church, Orange, Mass., and has been appointed by Bishop Davies as priest-in-charge of Trinity mission, Whiteside, Mass. He began his work on the first Sunday in February.

THE Rev. OSCAR WOODWARD ZEIGLER, rector of All Faith parish, diocese of Washington, has accepted a call to become rector of St. Mark's Church, Baltimore, Md. He expects to be in residence about March 1st.

ORDINATIONS

PRIESTS.

MILWAUKEE.—In All Saints' Cathedral, Milwaukee, Wis., on Thursday, February 1st, the Rev. JOHN MAXWELL STOWELL McDONALD was advanced to the priesthood by Bishop Webb. The candidate was presented by the Very Rev. Selden P. Delany, Dean of the Cathedral, who also preached the sermon. The Rev. C. B. B. Wright, Ph.D., secretary of the diocese of Milwaukee, and Canon of the Cathedral, joined in the laying on of hands.

SACRAMENTO.—In St. Paul's Church, Sacramento, Cal., on the Fourth Sunday after the Epiphany, the Rev. P. KAJITSUKA, who has served as a deacon in the Japanese mission for the past year, was ordained to the priesthood by Bishop Moreland. Mr. Kajitsuka was presented by the rector of the parish, the Rev. Charles E. Farrar, and the ordination sermon was preached by the Rev. D. E. Holt of Oroville. Mr. Kajitsuka will continue in charge of the Japanese congregation in the city of Sacramento.

DIED

GITHENS.—Fell asleep on the morning of the Feast of the Holy Innocents, at La Grange, Ga., the Rev. W. L. GITHENS, rector emeritus of St. Helena's Church, Beaufort, S. C., from which the funeral was held on Sunday, December 31, 1911. Interment was made in the churchyard.

STEWART.—Entered into life eternal, Tuesday, January 23, 1912, at his home in Marion, Ala., JUDGE JAMES H. STEWART, in the 71st year of his age. Judge Stewart was a devout communicant of the Church. The funeral services were conducted from St. Willfred's church in Marion by the Rev. W. B. Sams of Uniontown, on Wednesday, January 24th.

MEMORIALS

THE REV. A. ST. J. CHAMBRE, D.D.

The Massachusetts Church Union desires to place on record this minute, expressive of its gratitude for the blessed memory of the Rev. ALBERT ST. JOHN CHAMBRE, D.D., who has entered into life eternal after so many years of fruitful toil.

It is difficult to think of the Massachusetts Church Union without Dr. Chambré. One of its founders, for years its honored and revered president, and from its organization a member of its council, Dr. Chambré, a loyal and devoted Churchman, always stood staunch and true for the Catholic Faith as this Church hath received the same. A man of great reserve, distinguished for courtesy and kindness, but in time of stress a strong champion for the Catholic Faith, we shall much miss his wise counsel and strong guidance in the work of the Union.

We are thankful to Almighty God for the example and the inspiration derived from the life of this noble warrior of the Faith, and we pray that his soul may rest in peace in Paradise.

For the Massachusetts Church Union—
 (Signed) EDWARD TILLOTSON,
 JOSEPH GRAFTON MINOT.

QUIET DAY AND CONFERENCE FOR THE CLERGY

AT GRAND RAPIDS, MICH., FEB. 14TH AND 15TH.

THE Rev. DR. WILLIAM H. VAN ALLEN, rector of the Church of the Advent, Boston, will conduct a Quiet Day and Conference for the Clergy of the Diocese of Western Michigan at St. Mark's Pro-Cathedral, Grand Rapids, Wednesday and Thursday, February 14th and 15th. There will be meditations on the spiritual life of the priest and conferences on the intellectual problems of the priesthood. The clergy of other dioceses will be welcome and if they desire to attend, should notify Bishop McCormick at an early date.

RETREAT FOR WOMEN

A LENTEN RETREAT FOR WOMEN will be given on Friday, March 15th, at the Mission House of St. Mary the Virgin, 133 West Forty-sixth street, New York City, the Rev. A. W. Jenks, Conductor. Apply to the SISTERS OF THE HOLY NATIVITY.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL.

WANTED.—Assistant priest for parish in healthful, rapidly growing, mid-western city; interesting work; living salary; young unmarried priest preferred. Must be willing worker. To work with active rector. Address "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENS.—A Catholic-minded priest, until fall; in a parish of working people in an eastern city. *Honorarium* at rate of \$600 a year. Address EASTERN RECTOR, care LIVING CHURCH, Milwaukee, Wis.

WE NEED a Catholic priest, a deacon, or a lay reader for Settlement work. Also to teach night school. Please address W. G. CORP., Rion, S. C.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED.—A trained nurse. Churchwoman with missionary appreciation to have charge within short time of new mission hospital among Southern whites. Give references. Address "G. S.," care of LIVING CHURCH, Milwaukee, Wis.

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YOUNG LADY, cheerful, capable, world-wide traveller, experienced secretary, typewriting, stenography; experienced in the teaching and care of atypical children, and in the care of invalids, wishes a position with a private family or with a club or association. Can earn and expects a good salary. Address "W.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN, organist and choirmaster, who has for years been trained abroad, desires an exchange. Has three years' experience. Finest references and testimonials. Write to Mr. PAUL RAPP, Y. M. C. A., 215 West Twenty-third street, New York City.

SOUND CHURCHMAN wishes position as Superintendent or Assistant in Home or Settlement House. Ten years' experience. Address, "EARNEST," care of LIVING CHURCH, Milwaukee, Wis.

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CHURCH MISSIONS PUBLISHING COMPANY, 211 State Street, Hartford, Conn.

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Obligation: about \$30,000 quarterly.

A deficit (our payments have been delayed in avoiding one) would make it necessary to reduce payments; refuse grants and cut off others en-

tirely, a calamity to between 500 and 600 worthy people.

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REV. ALFRED J. B. MCCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, **REV. ELLIOTT WHITE**, 960 Broad Street, Newark, N. J.

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For the convenience of subscribers to **THE LIVING CHURCH**, a Bureau of Information is maintained at the Chicago office of **THE LIVING CHURCH**, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

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BROOKLYN:

Church of the Ascension.

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BEGIN EARLY

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The following titles are selected from our list of Parochial Booklets particularly adapted for Lent:

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

GEORGE H. DORAN CO. New York.

Other Sheep. A Missionary Companion to "Twice-Born Men." By Harold Begbie, author of "Souls in Action."

The Challenge. By Harold Begbie, author of "The Cage," etc.

CHARLES SCRIBNER'S SONS. New York.

Encyclopedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute; Member of the Council of the Palestine Exploration Fund; Editor of "Dictionary of the Bible" and "Dictionary of Christ and the Gospels." With the assistance of John A. Selbie, M.A., D.D., and other scholars. Volume IV. *Confirmation—Drama.*

THOMAS WHITTAKER New York

The New Anecdote Book. Comprising Literary, Social, Parliamentary, Musical, Dramatic, Military, Nautical, and Personal Anecdotes; Pen and Ink Portraits; Illustrations of Moral Courage, Physical Endurance, Integrity of Purpose and Nobility of Character; Strange Happenings and Brave Deeds, Perilous Adventures, Humorous Incidents, Queer Episodes, and Quaint Personalities, Foibles, and Eccentricities. By Alfred H. Miles, editor of "One Thousand and One Anecdotes," "The New Standard Elocutionist," "The Poets and the Poetry of the Nineteenth Century," "One Thousand and One Animal Anecdotes." Price \$1.50.

MUSIC.

OLIVER DITSON CO. Boston.

The Burden of the Cross. A Lenten Cantata. By William Reed. Price, 50 cents net.

PAMPHLETS

A Social Service Programme for the Parish. The Joint Commission on Social Service of the Protestant Episcopal Church.

THE CHURCH AT WORK

CHAPEL AND PARISH HOUSE DEDICATED AT ROCK ISLAND, ILL.

ON SUNDAY MORNING, January 28th, Bishop Fawcett, of Quincy dedicated the newly erected Trinity chapel and parish house at Rock Island, Ill. The congregation assembled in the chapel at 10:30, and the Bishop, preceded by the choir, passed through the church into the chapel, pausing on the threshold for the opening prayers. He then proceeded through the choir to the altar, where the service of dedication took

\$15,000, and two-thirds of the amount is on hand or pledged. The nucleus of the fund was \$3,500, which was obtained from the sale of old Trinity chapel which stood in another part of the city. The Easter Offering of 1910, which amounted to \$1,100, was also set aside for this purpose. There has been no personal solicitation for subscriptions. A letter was issued in November, stating the sum each individual was asked to contribute, and it met with a hearty response, bringing in pledges of nearly \$5,000, in addition to which Trinity Guild, the

with churches of all denominations half empty, and every show in town crowded to excess on Sunday, with crowds waiting on the streets for the next performance, why should the foreigner be impressed with the value of our faith?

THE GENERAL CLERGY RELIEF PENSION FUND

THE CASH and pledged contributions received by the Five Million Dollar General Clergy Relief Pension Fund Commission during the five months next before February 1, 1912, were as follows: 1 of \$50,000; 1 of \$15,000; 1 of \$5,000; 2 of \$1,000; 8 of \$500; 1 of \$250; 1 of \$200; 9 of \$125; 16 of \$100; 300 of from \$1.00 to \$100.

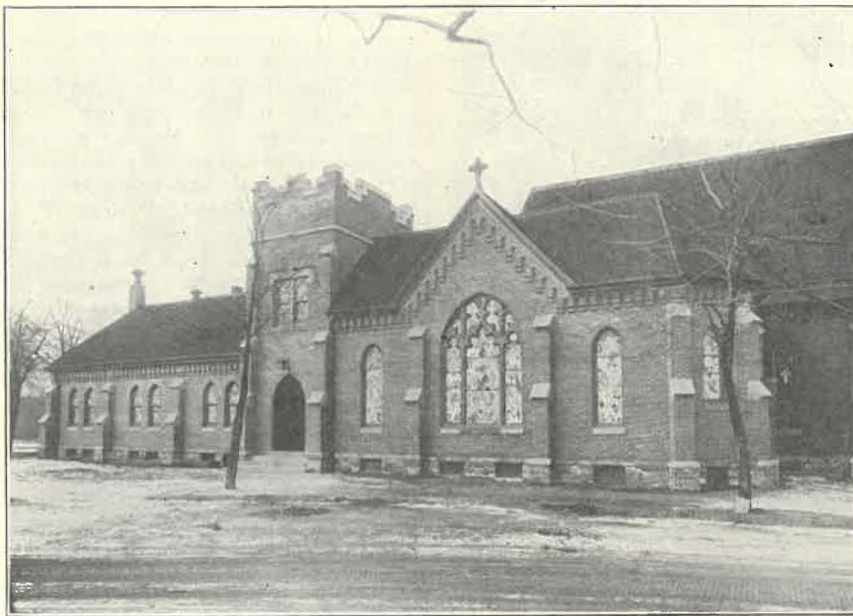
AMERICAN PRIESTS IN GREEK CELEBRATION OF THE EPIPHANY

THE REV. T. J. LACEY, rector of the Church of the Redeemer, Brooklyn, N. Y., visited the Greek community in Tarpon Springs, Florida, and participated in the celebration of the Epiphany by the Greeks on January 19th. More than two thousand Greeks who work at the sponge industry live in the town, and they held a grand procession in connection with the services. The parade was through the principal streets of the town to a bay where the ceremony of diving for the cross took place. The Rev. G. H. Ward and Mr. Lacey were given places in the procession, entertained by the Greek American Club, and were guests at a dinner given in their honor by the Rev. Christy Angelopoulos, the resident Greek priest.

TENTH ANNIVERSARY OF BISHOP KEATOR CELEBRATED

THE FEAST of the Conversion of St. Paul brought the tenth anniversary of Bishop Keator's work in the diocese of Olympia. A committee consisting of the Rev. E. V. Shayler and the Rev. T. A. Hilton, appointed by the Standing Committee, had made preparations for the event. The day was begun with a Choral Eucharist at Trinity Church, Seattle, and a public reception at the same place in the afternoon. The ceremonies of the day were closed with a banquet at St. Mark's Church, Seattle, where covers had been laid for three hundred persons. Representatives from many of the parishes and missions throughout the diocese were present and there was manifested a spirit of intense loyalty and enthusiasm. The Rev. T. A. Hilton acted as toastmaster; the speakers eulogizing the Bishop and his really great accomplishments were the Rev. Dr. Webb, president of the Standing Committee; the Rev. H. H. Gowen, the oldest priest in the diocese in active service; Mr. W. A. Peters, a classmate of the Bishop at Yale in 1880, now a vestryman of St. Mark's parish, Seattle; Dr. P. W. Wellis, also of the same parish and one of Seattle's leading physicians; and the rector of St. Mark's Church, the Rev. E. V. Shayler. The latter upon behalf of six hundred donors presented the Bishop with a gift of \$600, the amount being limited to one dollar gifts.

The Bishop closed the evening with a strong and telling speech, eulogizing his



TRINITY CHAPEL AND PARISH HOUSE, ROCK ISLAND, ILL.

place, and the altar and other furnishings, most of which were gifts or memorials, were blessed; thence to the vestibule in the tower, where prayers were offered at the main entrance of the building, and afterwards in the assembly room. The congregation then adjourned to the church for celebration of the Eucharist. The rector of the parish was the celebrant, and the Bishop preached the sermon.

On the following Tuesday evening, Trinity Men's Club were the hosts of the parish at a supper served at 7 o'clock. The congregation and their friends were out in force and the new building rang with good cheer. A delightful programme followed the supper. The speakers of the evening were the Very Rev. Dean Marmaduke Hare of Trinity Cathedral, Davenport; the Rev. Arthur Grant Musson, rector of Christ Church, Moline; the Rt. Rev. Theodore N. Morrison, Bishop of Iowa; the Rt. Rev. M. Edward Fawcett, Bishop of Quincy; Mr. R. G. Hudson, senior warden of Trinity Church, Rock Island; and the rector of the parish. Mr. John H. Barrett, president of Trinity Men's Club, presided.

This building represents the hopes and efforts of many years in this parish, and rector and people are happy in their accomplishment. The building was designed by Mr. J. E. O. Pridmore, of Chicago, and was begun last summer. It is nearly 100 feet long, and a fine two-story Norman tower divides the chapel from the parish house. The cost is

largest organization of women in the parish, pledged \$1,000. A large number of the cathedral chairs for the chapel were donated by former communicants of the parish who have moved elsewhere.

JAPANESE DEACON ADVANCED TO THE PRIESTHOOD

AT ST. PAUL'S church, Sacramento, Cal., on the Fourth Sunday after the Epiphany, the Rev. P. Kajitsuka, who has served as a deacon in the Japanese mission for the past year and as lay missionary for three years, was ordained a priest by the Rt. Rev. W. H. Moreland, Bishop of the diocese. Mr. Kajitsuka was presented by the rector of the parish, the Rev. Charles E. Farrar, under whose direction he has been working, and the ordination sermon was preached by the Rev. D. E. Holt of Oroville. Mr. Kajitsuka will continue in charge of the Japanese congregation in the city. Our work among these people is changing very much and becoming more difficult, there are very few coming from Japan now, those already here are scattering out on ranches all over the country, and, while there are many in the city they have already heard the gospel message and, have not paid much attention to it. One can hardly blame them, for they see the city almost wholly given to the idolatry of pleasure, and they measure our Christian religion by our non-Christian performance,

clergy and people, outlining a more compact business management in diocesan affairs, and after the singing of the doxology by all present, dismissed the assembly with his blessing.

MISSIONARY RALLIES IN NEW JERSEY

AMONG THE PLANS for what may be called permanent missionary revival in New Jersey is that of holding missionary rallies in different parts of the diocese. The first of these, already noted in these columns, occurred in December in Christ Church, Trenton, at the time of the installation of the new Archdeacon.

The second was held in St. Paul's church, Camden, on Wednesday evening, January 31st. There was an attendance of over six hundred people representing all the parishes of Camden and those of Haddonfield, Merchantville, Moorestown, Gibbsboro, Haddon Heights, Riverside, Gloucester, Newbold, Westville, Woodbury, Pitman, and Glassboro. The rectors of all the places named were present, and the music was rendered by their combined choirs.

The Bishop of the diocese presided at the service, and was assisted by the rector of the parish, the Rev. R. E. Brestell. Archdeacon Shepherd was present, and made an address. Other addresses were made by the Bishop of Nevada and the Rev. Franklin J. Clark, student's secretary of the Board of Missions. A large offering was received, and devoted to the Archdeacon's work.

It is planned to hold the third one of these missionary rallies in Elizabeth at an early date, and thus they will have occurred at three important centers in the diocese.

CONSECRATION OF CHURCH FOR INDIANS

ST. LUKE'S MISSION, Fay, Okla., is the postoffice address of what is the Church Day School and mission to the Cheyennes and Arapahoos in western Oklahoma. The mission is located on Chief Whirlwind's allotment and it was originally a government day school. When it was decided to abandon it as a federal institution, Chief Whirlwind asked the Bishop to continue the school and send teachers; and now it is the unique and distinctively Church Day School of the field. It is nine miles southeast of Fay, the nearest railroad station to the mission.

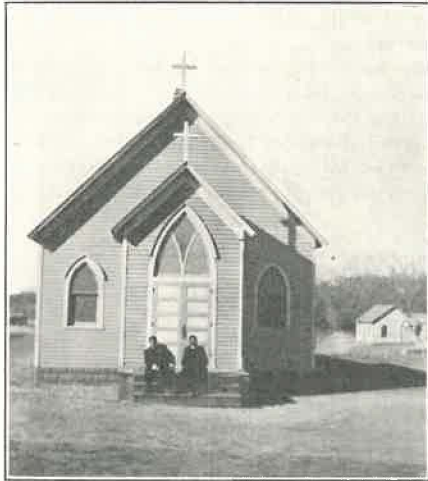
On Sunday, January 14th, the Bishop, with the Rev. Sherman Coolidge, the Rev. David Qakerhater and Mr. Kenneth I. Rice, lay-reader, consecrated St. Luke's church. It is a well built and well appointed frame building costing \$2,000 and given, with its furnishings, by a good lady and her sister, of Washington, D. C. The Indians were deeply interested and filled the church at the three services of the day. Twelve were confirmed at night. No part of this work is more important than that of Miss Harriet Bedell, who teaches the day school and labors among these Indians in their camps. Also, it is good to remember that the present good prospects are in a measure the fruit of good work by the Rev. D. A. Sanford, in years past.

No one can appreciate fully what this new church means to the work in this particular part of Oklahoma. The mission is planted in the midst of a negro, white, and Indian population which has had little or no opportunity to learn about the "Church Idea." The symbolic features of the exterior and the interior, the names of the different portions of the sacred edifice, the names of the different pieces of Church furniture, all seem new to the "Free Methodist," the "Episcopal Methodist," the "Christian," the "True Follower," as well as to the pagan Cheyenne and Arapahoe.

The plans and specifications were drawn

up last spring and the contractors worked faithfully all summer and the church was completed in September, when the first service was held with a most interested and grateful congregation.

"White Fool," one of the visiting Cheyennes, suggested that the Indians be given a chance to express their appreciation at the service; of course this could not be allowed, but the talk took place immediately after service. White Fool is an old-timer and still has a large share of the olden times when Cheyenne paganism was in its palmy hours, when the "Sun Dance" expressed his devotions. But, to-day, "old things are passed away; behold, all things are become new." When the offering was being taken up the



ST. LUKE'S CHURCH, FAY, OKLA.

Indian custom with sectarian methods was also exhibited by our visitor.

The chiefs and principal men who stayed for the meeting after the service were as follows: Kish Hawkins, Wolf Mule, Turkey Legs, Good Bear, Big Baby, and White Fool. Kish Hawkins and Wolf Mule were amongst the very first who accepted the Church by Baptism and Confirmation when the work was first started at the Darlington Agency. Two of Kish Hawkins' children were baptized in the afternoon and were the first to receive this Holy Sacrament in the new house of the New Covenant.

The burden of the speeches was the expression of warm gratitude for the advance step in the life of the mission. The speakers said that they were thankful for this tangible sign of permanence in our work; that they had for a long time been looking forward to the development of the Church and school at Whirlwind.

In six years the government will cease to be the guardian of these Indians and they will pass into the care of the State of Oklahoma. Theoretically and politically they will no longer be Indians, but citizens of the United States and of the State of Oklahoma. All restrictions will be removed from their lands and they will be turned loose upon the state. That many of their children will be unwelcome in the district and public schools cannot be denied. It is then that our school and mission should be ready to receive them; it is then that the Church should step in as a friend to them; it is then that the Church of the Saviour should offer to these His children, an asylum. The present plant is too small and feeble, and it should be strengthened, widened, and better supported at once.

EPISCOPAL THEOLOGICAL SCHOOL

IN THE REPORT of the faculty of the Episcopal Theological School, which appears in the new catalogue just published, Dean Hodges pays notable tributes to Robert Treat Paine, the late president of the board of trustees of the school and to the Rev. P. H. Steenstra, late professor of Old Testament, and the last surviving member of the origi-

nal faculty of the school. The report approves the new members elected to the board of trustees, Joseph Fitz Clark and Benjamin Preston Clark, and of the election of William Henry Lincoln as president, to succeed Mr. Paine. This board has also voted to widen the range of trustees so that they may be elected from outside of the diocese of Massachusetts. Provision has also been made for the retirement of one member of the board of visitors annually, which will enable more men to come into intimate relations with the school. The report states that Harvard University has reported to the use of the school, Stillman Infirmary. The school has long had the privilege of using the library, gymnasium, and playing fields. Mention is made of the progress of the new library being erected through the munificence of John Gordon Wright, of the board of trustees, who has just died. The dean comments on the need of new fellowships for advance theological study. The new catalogue shows that there are but thirty students in the school as compared with forty-two last year. Twenty-seven of these hold college degrees, Harvard leading with five men. Amherst, Columbia, Dartmouth, Trinity, and Yale follow with two men each. The only new member of the faculty is the Rev. Warner F. Gookin, instructor in New Testament, who came to the school from Holy Trinity, New York. The Rev. W. E. Gardner, the Rev. James B. Thomas, and the Rev. Dr. Elwood Worcester are down as special lecturers to the school.

Special courses given this year are The Old Testament in English, by Professor Fosbrooke for Middlers; The History of Judaism, by Professor Fosbrooke and Nash for Juniors; Introduction to the New Testament and the Earliest Gospel, by Mr. Gookin for Juniors. The work of the department of Ecclesiastical History has been revised by Professor Washburn. Instead of giving two courses on Church History and a third course on the Doctrine of the Church, he will give three courses combining history and doctrine in each. Professor Rhinelander's courses on the History of Religion and Missions have been dropped and in their places four series of lectures have been offered.

THIRTY-SEVENTH ANNIVERSARY OF BISHOP SCARBOROUGH'S CONSECRATION

ON THE FEAST OF THE PURIFICATION, Bishop Scarborough quietly observed the thirty-seventh anniversary of his consecration as Bishop for the diocese of New Jersey. Members of his family and friends attended a celebration of the Holy Communion in Christ Church, Trenton, at which Dr. Scarborough was the officiant. Later in the day he went to Burlington for holiday exercises at St. Mary's School. Many telegrams, letters of congratulation, and personal messages of affection and esteem were received by the venerable diocesan.

ST. STEPHEN'S COLLEGE NOTES

DOCTOR TOM JAYS, medical missionary of the Church Missionary Society of London, visited St. Stephen's College, Annandale-on-Hudson, N. Y., January 30th, in the interests of the Student Volunteer Movement, and made a most interesting address in the chapel to the students.

The following are the preachers at St. Stephen's College during Lent, at the Thursday afternoon services: February 22nd, the Rev. Bruce V. Reddish, Trinity Church, New York City; February 29th, the Rev. E. F. H. J. Masse, St. Paul's, Tivoli, N. Y.; March 7th, the Rev. F. C. Lauderburn, St. Stephen's, Boston, Mass.; March 14th, the Rev. O. F. R. Treder, St. Luke's Church, East Hampton, L. I.; March 21st, the Rev. W. B. Clarke, Trinity Church, Seneca Falls, N. Y.; March

28th, the Rev. Godfrey M. Brinley, St. Paul's School, Concord, N. H.; Sunday, February 25th, the Rev. Walter Thompson, D.D., Garrison, N. Y.; Sunday, March 24th, the Rev. Harvey Officer, O.H.C.; April 21st, the Rev. Professor Jenks, General Theological Seminary; May 5th, the Rev. Charles C. Edmunds, D.D., General Theological Seminary.

DEATH OF REV. H. R. BICKER

THE REV. HENRY K. BICKER, one of the senior clergy of the diocese of Newark, died suddenly on Thursday, February 1st, at his residence in Maplewood, N. J., aged seventy years. The funeral was held in St. George's Church on Monday, February 5th, Bishop Lines and other clergy officiating. Mr. Bicker was ordained deacon by Bishop Starkey in July, 1885. While continuing in business Mr. Bicker assisted in Christ Church, Bloomfield, and later removing to Maplewood, he conducted services which lead to the formation of a mission and eventually the organization of St. George's parish. He served the Maplewood congregation for ten years without remuneration. The New York State Society of the Cincinnati, of which Mr. Bicker was an hereditary member, attended the funeral service, wearing the usual badge of mourning. The clergyman was also Brevet Major, U. S. Volunteers. The funeral was in charge of the rector of the parish, the Rev. Elmer N. Owen. Interment was private. Major Bicker is survived by his widow.

RECTOR OF LOUISVILLE, KY., VICTIM OF BURGLARY

THE RESIDENCE of the Rev. J. G. Minnigerode, D.D., rector of Calvary Church, and president of the Standing Committee, was entered by a burglar one night last week and, after ransacking the room occupied by Dr. and Mrs. Minnigerode without arousing them, went into the bed-room of their daughter whom he awakened by flashing a light in her face. She screamed for her father and touched an electric button at the bedside which flooded the room with light and frightened the burglar into instant flight. Dr. Minnigerode at once attempted to notify the police by telephone, but it had been disconnected, and by the time officers had been summoned by neighbors, the thief had made good his escape. He was evidently looking for money only, as articles of jewelry and silverware were untouched, nothing of value taken, so the loss was trifling. Detectives on the case say that everything points to a professional burglar. No clues were left and the man has not been arrested.

CONSECRATION OF GRACE CHURCH, ELIZABETH, N. J.

GRACE CHURCH, Elizabeth, was recently consecrated by the Bishop of New Jersey. The upper room of the parish house, after extensive improvements, is now set apart for worship and instruction. The instrument of donation was read by F. Otto Walter, senior warden, and the sentence of consecration by the rector, the Rev. Henry Hale Gifford, Ph.D. At the service which followed a large number of communicants received the holy sacrament for the first time in the consecrated church.

The Bishop referred to the twenty-third anniversary of the rectorship, which was on the same day, and mentioned the many large gifts that had been secured for the parish. The improvements consist of a new Haskell electric organ, with separated console, and the finest equipment for any organ of its size in the country. Pews and choir stalls of oak have been placed on a newly carpeted floor. There are many memorial gifts. The rood screen is in memory of Col. John Kean,

long a friend of the parish. The pulpit and choir parapet are in memory of Mrs. Josephine Bartlett, given by the rector's Aid Society. The litany desk is in memory of William M. Seeger, a former director of the Brotherhood of St. Andrew. Memorial windows have been given in memory of Mrs. Elizabeth Dean, the donor of fifty lots to Grace Church, and also in memory of Edward D. La Barre, Isaac and Mary Copeland, John Hunter, Sr., and John Hunter, Jr., Mrs. Louisa Sauerbrun, William H. Learoyd, James H. Learoyd, and George Harry Weigand. There is also an oak reredos and a baptistery. The walls and woodwork have been decorated and the building would scarcely be recognized in its improved appearance.

DEAN SUMNER VISITS KANSAS CITY

THE VERY REV. WALTER T. SUMNER, D.D., of Chicago was a visitor to Kansas City on Thursday and Friday, January 25th and 26th. The evening of Thursday was the occasion of the annual banquet of the Men's Club of St. George's Church (the Rev. C. T. Brady, LL.D., rector), and the Dean was the principal speaker, talking for his subject, "The Efficient Citizen," and treating quite fully the duties which each man owes to his community. He also spoke forcefully on the necessity of personal purity among men of the nation as the true source of the solution of the problem of the social evil. The afternoon of Friday was given to a meeting of the women of the city, whom the Dean addressed on the subject of "Inspiration to Social Service." In the evening an address was given to men only at the same place as the other two meetings, and the more complete study of the results of the investigation of the Chicago Vice-Commission into the social evil was considered and explained at length. There is no doubt that the visit of this eminent Churchman to Kansas City was of great value to the many who were privileged to hear him; he had a message to deliver and it was given in a manner and style that was bound to impress the auditors. While in the city Dean Sumner also addressed the pupils of the Westport High School and spoke at a noonday luncheon of the City Club.

MEMORIALS AND OTHER GIFTS

THE NEW CHANTRY and cloister of St. Michael's church, Bristol, R. I. (the Rev. Geo. L. Locke, D.D., rector), was consecrated by Bishop Perry on Sunday evening, January 28th, it being also the fiftieth anniversary of the consecration of the present church building. The chantry is erected by Col. Samuel P. Colt in memory of his son, Samuel P. Colt, Jr., who died many years ago. The new addition to the church is 27 feet long by 17 feet wide, built of the beautiful brown Portland stone to correspond with the church, and will be used as a choir room and for week-day services, small weddings, and baptisms. The entire church as well as the new addition is now lighted by electric lights, also the gift of Col. Colt. Taking part in the service besides the Bishop were the Rev. Geo. L. Locke, D.D., the rector, the Rev. A. C. Larned, curate, the Rev. Ellery I. Wilcox of Providence, the Rev. H. N. Munro of North Andover, and the Rev. F. W. Sanford of Phenix, R. I. Special seats were assigned to members of the Town Council and ministers of the denominations. The Rev. Dr. Locke gave an historical address of St. Michael's Church covering nearly 200 years. The parish was founded in 1718 and the present building, the fiftieth anniversary of the consecration of which was observed on this occasion, is the fourth edifice to be erected by the parish; the first and third buildings were burned down, Bishop Perry preached

the sermon and the offering was devoted to the famine sufferers in China.

SOME MONTHS AGO the following representative paintings were placed in St. John's church, Pittsburgh, Pa. (the Rev. T. J. Danner, rector): The Advent, in memory of Harris Ewalt Wainwright; the Crucifixion (on the reredos above the altar), in memory of Mrs. Fanny Phipps Sawyer; the Resurrection, in memory of Mrs. Clarissa Wainwright; and the Ascension, in memory of Andrew Kalethaler. To complete the scheme that had been in the rector's mind, a painting has just been placed on the three center panels of the chancel ceiling, interpreting St. Matthew 16:27—Christ's coming, with His holy angels, as Judge and King. On the four panels to the right and left are the emblems of the four Evangelists; St. Matthew, the Winged Man; St. Mark, the Winged Lion; St. Luke, the Winged Ox; and St. John, the Eagle. At the base of the paintings, and running around the chancel, is a wide band of blue, with the text, in letters of gold, "For He cometh, for He cometh, to judge the earth; and with righteousness to judge the world, and the people with His truth," all in memory of the rector's children in Paradise. The whole has been the work of the young artist, Mr. Walter Frederick, of North Braddock, Pa.

THE CHURCH OF THE GOOD SHEPHERD, Houlton, Me. (the Rev. J. C. Koon, rector), is rejoicing in the possession of a beautiful and commodious parish house, the gift of Mr. John Watson, a vestryman of the parish, who, with his wife, is devoted to its interests. The building, which is a memorial to the mother of Mr. Watson, Mrs. Jane Watson, and has been named Watson Hall, stands in the rear of the church, is 85 by 45 feet in dimensions, and one and a half stories high. The material is wood, and it is finished in the best birch and maple that the Maine forests could furnish, the donor sparing neither money nor pains to make it one of the most attractive parish houses in the diocese. The basement, which extends the entire length of the building, is to be used as a club room for the boys of the town, and will be fitted up with a gymnasium and the various other helps and conveniences which such a place calls for. The rector, who has been for nine years with his people, has long had a parish house in view, and he and his people are much heartened by this realization of their hopes.

TWO SOUTH CAROLINA CHURCHES CONSECRATED

AN EVENT of diocesan interest was the consecration of St. Matthew's Church, Darlington, and St. Bartholomew's Church, Hartsville, S. C., on Jan. 23rd and 24th. Both of these churches are comparatively new buildings, one completed about six years ago, the other about two years ago. It is not often that a Diocesan is called upon to consecrate two houses of worship on succeeding days, but such was the case here.

Both structures are of brick, Gothic in design, and well appointed throughout. The church in Hartsville is especially an object lesson of what may be accomplished. Ten years ago there was not even an organization of the Church. To-day there stands this building complete, consecrated, and beautified with many appropriate memorials and gifts. The work was begun with six communicants. There are now some twenty-five.

As both of the churches are under one priest, the same music was used for the two consecrations, in order that the choirs might be mutually helpful. The Bishop delivered the sermon at the first consecration; the Very Rev. H. H. Covington, Dean of Convocation, at the other. A full vested choir

was used at both services, and the procession with its white robed singers, the clergy, and the Bishop, the altar glowing with its many candles, made a beautiful sight.

NAME DISCUSSED IN WASHINGTON

NOTWITHSTANDING a severe sleet storm which left streets almost impassable, considerably more than 100 men met in Washington on Monday evening of last week to listen to addresses on the subject of the Name of the Church. The gathering was that of the Churchmen's League, and the speakers were Frederic C. Morehouse of Milwaukee, Thomas Nelson Page of Virginia, and Roland S. Morris of Philadelphia. It was evident that there was large interest in the subject. The president of the League, Mr. Arthur S. Browne, presided with the Bishop of the diocese at his side. After the discussion there was a supper served.

LEGACIES AND BEQUESTS

BY THE WILL of the late Miss Elizabeth D. Mowry of Woonsocket, R. I., St. James' Church of that place (the Rev. C. A. Denfeld, rector), receives \$2,000, and one-third of the residuary estate. The sum received is to be invested and the income only used for general Church purposes.

NARROW ESCAPE FROM DEATH BY GAS IN PARISH HOUSE

EIGHT MEMBERS of the Young Men's League of St. Andrew's Church, Baltimore, had a narrow escape from death just after their weekly meeting in the parish house on the evening of January 27th. It has been customary to serve a light luncheon after the meeting, and for that purpose a small gas stove was installed in a small ante room. As soon as the meeting adjourned the eight young men went into their room, lighted the stove in order to prepare the coffee, and were standing about the stove, when they were overcome by the fumes of escaping gas. So quickly did the gas spread that all in the room were overcome before they had a chance to leave. Fortunately their condition was discovered in time by others who were in the large hall, who rushed to their assistance and carried them out of the building to a near-by drug store, where by the efforts of a physician, they were pronounced out of danger, and were later taken to their homes in an ambulance.

ATLANTA

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

Dinner Under Auspices of Laymen's Forward Movement—Preaches on Social Service—Notes

A REPRESENTATIVE body of two hundred Churchmen attended the dinner, arranged for by Bishop Nelson, on January 23rd, in the interest of the Layman's Forward Movement, in Atlanta. Every parish and mission in the convocation of Atlanta was represented. The Bishop was toastmaster. Addresses were made by Mr. W. D. Ellis, Jr., and the Rev. R. W. Patton. Resolutions offered by Mr. C. J. Kamper were passed endorsing the methods proposed in the addresses, and pledging hearty coöperation under the leaders. It was resolved to hold a similar banquet annually.

THE REV. C. B. WILMER, D.D., preached on Social Service at the Baptist Tabernacle, the first of a series of addresses on Sunday afternoons of the Men and Religion Forward Movement, preceding the Eight Day Campaign. Dr. Wilmer is giving strong support to this movement—in the pulpit, in personal influence, and through the press.

RESOLUTIONS of regret were passed by the Brotherhood of St. Andrew Local Assembly,

in the removal of Mr. Frederick A. Anderson, its first president, from the city of Atlanta, whose business necessitates his change of residence. He has been a most valued worker in the Church in Atlanta.

THE REV. J. J. WILKINS, D.D., general secretary of the Clergy Pension Fund Commission, is spending several weeks in Atlanta among the parishes, in the interest of this work. He was heard in a powerful sermon and appeal at St. Luke's Church, Atlanta, last Sunday, and will be at All Saints' and the Cathedral on the Fifth Sunday after Epiphany.

CENTRAL NEW YORK

CHAS. T. OLMS TED, D.D., Bishop

Endowment Fund of Christ Church, Guilford, Increased—Bishop Harding and Canon Devries Visit Diocese

CHRIST CHURCH, Guilford, has just increased its modest endowment fund to an even \$2,800. It is noteworthy, because the fund was started 28 years ago, by an offering of one dollar, by a daughter of the then rector. It has been added to chiefly by "birth-day offerings."

BISHOP HARDING of Washington and Canon Devries were in Utica on January 31st in the interest of the National Cathedral. They met the clergy and many of the Churchwomen at a reception tendered in their honor. A diocesan branch to aid the project will be formed.

ERIE

ROGERS ISRAEL, D.D., Bishop.

Meeting of the Archdeaconry of Ridgway—Service at Home for Feeble Minded—Improvements in Church at St. Mary's, Pa.

AN INTERESTING and profitable meeting of the Archdeaconry of Ridgway convened on January 23rd, in St. Joseph's Church, Port Allegany (the Rev. Frank T. Cady, rector). On Tuesday evening, the general subject of the addresses was "The Layman's Part." "Why the Layman Should Help" was presented by Hon. Josiah Howard of Emporium; "How the Layman Can Help," by Mr. Samuel T. Cressy of Port Allegany; and "His Reward," by Mr. A. T. Thompson of Ridgway. At morning prayer on Wednesday, the sermon was preached by the Rev. F. R. Allison, rector of Trinity Church, Renova, diocese of Harrisburg. The business session of the Archdeaconry followed. In the afternoon, after the report of the Archdeacon, a paper on "Mission Work" was read by the Rev. W. M. Gamble, rector of Christ Church, Coudersport, Diocese of Harrisburg. A missionary service was held in the evening and addresses were made on "How Missions Help the Individual" by the Rev. M. L. Tate of Emporium; "How Missions Help the Parish," and "How Missions Help the Church" by the Rev. W. M. Gamble of Coudersport. A pleasant feature of this meeting of the Archdeaconry was the interest shown by the laymen of the town. The hospitality of the Port Allegany Club was generously offered and greatly enjoyed by the clergy.

A VISIT of unusual interest was made by the Bishop to the Home for the Feeble Minded at Polk, Pa. This institution is the most perfectly appointed and largest of its kind in the world and, with its equipment, comprises a village in itself. Its management under Dr. Murdoch and his staff, in efficiency and untiring devotion to the needs of these deficient ones of God's children, leaves nothing to be desired. The Rev. Martin Aigner, rector of St. John's Church, Franklin, which is only a few miles away, holds a regular monthly service at the Institution, and on Monday evening, January 29th, went

with his large vested choir of men and boys, the organist, and the Bishop, and held an impressive service in the great auditorium. From the room set apart for their use the procession of white-robed boys and men followed by their priest and Bishop filed through the vast corridors to the auditorium, singing the processional hymn "Onward Christian Soldiers," and producing an impression not soon forgotten. A hearty service followed, the choir giving much of their Christmas music.

AT ST. AGNES' CHURCH, St. Mary's, (the Rev. Henry Mitchell, rector), many improvements are going forward. The interior of the church has been redecorated in appropriate color and design, an organ chamber has been added, and lastly a fine two-manual pipe organ has been installed.

FOND DU LAC

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

Chapel at Green Bay Consecrated—Bishop Grafton Publishes Two Pamphlets—Bishop Weller Leaves for Florida

WHILE BISHOP GRAFTON is away taking Bishop Weller's visitations, he will consecrate at Green Bay the recently finished chapel, and he will also bless the new rectory.

TWO PAMPHLETS have just been published by Bishop Grafton, the one on the Benedictine Abbey of St. Dunstan at Fond du Lac, and the other a sermon, entitled "The Three Religions."

TO NOTE the interest shown in England in the American Church, we would state that four applications have lately been received in this diocese from would-be candidates to Nashotah, all of English nationality.

BISHOP WELLER, accompanied by Mrs. Weller, expects to leave for Florida this week to recuperate after his long illness.

GEORGIA

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

Local Assembly of B. S. A. Held at Marietta—Special Services of Prayer Under Auspices of the Brotherhood

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew recently held its quarterly meeting in St. James' Church, Marietta, Ga. There were thirty men in attendance. The main address of the evening was delivered by the Rev. W. W. Memminger, rector of All Saints', Atlanta. His subject was "How a Brotherhood Man Can Help his Rector." Besides a number of Brotherhood men present from Atlanta, there were present the Very Rev. Dean Pise, the Rev. John D. Wing, and the Rev. W. W. Memminger. Resolutions of regret were passed on the departure of the very active, and zealous President, Mr. Anderson, of the Local Assembly, to his new home in Pensacola, Fla.

Under the auspices of the Brotherhood of St. Andrew, special services for prayer are being held every Wednesday evening in the Sunday school rooms of St. James' Church, Marietta, Ga. (the Rev. Edward S. Doan, rector). The meetings are informal and the men are invited to come in their working clothes.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

"Bishop's Meeting" Held at Williamsport—Meeting of the Williamsport Archdeaconry

A "BISHOP'S" MEETING was held in the Lycoming Opera House, Williamsport, on Monday evening, January 29th. This meeting took the place this year of the annual dinner which for some years past has been attended by from four to six hundred men.

On the present occasion while an admission fee of twenty-five cents was charged, the opera house was crowded with men and women. The vested choirs of Williamsport and vicinity, nine in number, about a hundred and fifty voices in all, with an orchestra, supplied the music. Familiar hymns and the "Hallelujah Chorus" were sung. The Bishops, the clergy of the Archdeaconry, and the choirs occupied the stage. The Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York, spoke on "The Men's Part in the Forward Movement of To-day." The Rt. Rev. Franklin S. Spalding, Bishop of Utah, spoke on "Church Conditions in the West." Bishop Darlington spoke on "What can you and I do for Missions in 1912." On the following day the regular sessions of the Archdeaconry took place. There was a celebration of the Holy Communion in Christ church at which the Bishop was celebrant, assisted by Archdeacon Nichols, and the General Missionary. The Rev. William E. Kunkel of Christ Church, Milton, preached the sermon. Routine business followed. At the afternoon session a report of a committee from the Sunbury Clericus was presented, proposing the division of the diocese into six archdeaconries instead of three, as at present. The Rev. Robert Bell read an exegesis on Hebrews 11:6, and the Rev. Andrew E. Dunham presented an essay on "Clergymen and Laymen and the Relation between them."

THE AFTERNOON SESSION of the winter meeting of the Archdeaconry of Williamsport, on January 29th, was given up to a conference on practical matters concerning the Church. The conference was opened by an address by Mr. R. M. H. Wharton on "Parish Finance." Prof. Watts of State College spoke on "The Church in the Small Community." Miss Hattie Newell of Canton, Diocese of Bethlehem, read a paper on the religious condition in Sullivan county and on the Northern Central R. R. These topics were vigorously discussed in the course of the conference.

KEARNEY

G. A. BEECHER, Miss. Bp.

Bishop Beecher Has Unusual Classes for Baptism and Confirmation

WHEN BISHOP BEECHER was making his visitation recently at Alliance, Neb., the missionary in charge presented thirty persons to receive the Laying on of hands, including the mayor of the town, his family, and many leading citizens. At a previous service twenty-eight persons, mostly adults, were baptized by the Bishop.

KENTUCKY

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

Farewell Reception Given to Louisville Rector—Annual Quiet Day Held for Ladies of the Woman's Auxiliary

A FAREWELL RECEPTION was held at St. Andrew's parish house, on Thursday evening, February 1st, for the Rev. Wilbur Cosby Bell who is leaving to accept a Professorship in the Virginia seminary. The occasion was also in the nature of a formal opening of the new parish house evolved from the old chapel, an account of which recently appeared in these columns. No special programme was arranged, but a pleasant social evening was enjoyed, the building inspected, and refreshments served. The Bishop and most of the city clergy were present, and in spite of inclement weather, many friends of Mr. and Mrs. Bell both within the parish and outside, gathered to say good-by and wish Mr. Bell God-speed in his new work. The people of St. Andrew's are to be congratulated upon having secured such a desirable parish house, and it is regarded as a tangible result of

Mr. Bell's short but most successful rectorship of the parish.

THE ANNUAL Quiet Day for the members of the Woman's Auxiliary was held at Grace Church, Louisville, on the Feast of the Purification conducted by the rector, the Rev. Lloyd E. Johnston. After Morning Prayer at 9:30, meditations of a devotional character were given every half hour; luncheon was served at the rectory at 1, during which the rule of silence was observed, and the day concluded with Evening Prayer at 3:30. These annual Quiet Days have become quite a feature of the spiritual life of the auxiliary in Louisville, and while in no sense diocesan, being supplied and arranged entirely by the members of Grace parish branch, they are largely attended by the diocesan officers and representatives from most of the local branches.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Consecration of the New Calvary Church, Brooklyn.

THE NEW Calvary Church, Brooklyn, built on the site of the edifice destroyed by fire, was consecrated on Sunday morning, February 4th, by Bishop Burgess, who also preached the sermon. The evening preacher was the Rev. Dr. C. F. J. Wrigley, rector of Grace Church, Brooklyn Heights. The congregation had a parish reception on Tuesday evening in honor of the notable occasion. The Rev. John Williams is rector of the parish, and the payment of all debts incurred in rebuilding, is largely due to his unflagging industry.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop.

Meeting and Banquet of the Church Club—Meeting of Southern Louisiana Convocation—Notes

THE CHURCH CLUB of Louisiana held its annual banquet and meeting in New Orleans on the night of Monday, January 29th. Bishop Gailor of Tennessee, Chancellor of the University of the South at Sewanee, was the guest of honor. He spoke, at the close of the banquet, of the ideal of Christian education, and especially of the work done by the University of the South. The contribution made by that institution of ideas and men to the life of the South and of the Nation was dwelt upon, and the claim that it had a right to make for the support of the Church. The Bishop stated that \$150,000, had been promised by a friend of the University, on condition that an equal amount be raised by the University, and it seemed likely that the amount would be secured. The club formally welcomed, in accordance with its custom, the new clergy of the diocese, the Rev. R. S. Coupland and the Rev. Roberts Johnson of Trinity, New Orleans, and the Rev. S. L. Vail of Natchitoches. At the election of officers, the present officers were re-elected. Mr. Charles M. Whitney is president, and Mr. Warren Kearney, secretary, of the club.

THE ANNUAL convocation of the Archdeaconry of South Louisiana was held on January 23rd to 25th, in Lake Charles. At the opening service, the Rev. A. R. Edbrooke of New Orleans, former rector of the parish, made a stirring address on "The Church Militant." Archdeacon H. R. Carson of north Louisiana spoke on "Men and the Church," on the second night; followed by the Rev. G. S. Gibbs, of Crowley, on "Home Missions." The conferences took up the subjects, "Survey of Conditions in the Archdeaconry," in which each minister reported from his field; "Sunday Schools: Elementary Grades," led by the Rev. Walter Lennie-Smith of Alexandria; "Sunday Schools: Advanced Grades and Auxiliary Departments," led by the Rev. G. L. Tucker of Houma; "Woman's

Work," led by the Rev. Rowland Hale of Franklin; "General Clergy Relief and Pensions," led by the Rev. G. S. Gibbs, of Crowley; "The Message for To-day," led by Archdeacon Carson; "Parish Organization," led by the Rev. A. A. Mackenzie of Thibodaux. At the closing service, Archdeacon G. L. Tucker spoke of "Our Opportunities and Our Plans," and the Bishop closed with a strong presentation of "Missions."

THE SEWANEE ALUMNI ASSOCIATION of New Orleans enjoyed a banquet on Tuesday night, January 30th. Bishop Gailor, chancellor of the University at Sewanee, and the Rev. W. S. Claiborne, Commissioner of Endowment, were guests of honor. They reported most favorably concerning the conditions at Sewanee, and of the prospect for further development in the work of the college. The new Science Hall, for which \$60,000 has been given, is in course of erection, and plans are under consideration, for the establishment of a large Woman's College near Sewanee, on the University domain, and in organic connection with the University of the South.

THE SUNDAY SCHOOL COMMISSION of the diocese is arranging for a Sunday School Institute to be held in New Orleans just before the meeting of the next diocesan council, and plans for further steps in the development of Sunday school work. A standard of excellence will be proposed, as a definite goal for every Sunday school to work toward. This standard will select ten most important features of organization and work, and will recommend that every Sunday school shall lay stress upon them.

THE "BIG BROTHER" MOVEMENT was begun in New Orleans recently, by a meeting and organization of various philanthropic workers in the city, of the various Churches. The "Big Sister" movement has also been inaugurated, by a meeting held in Trinity parish house, and attended by earnest men and women of various faiths. Dr. Coupland, the rector of Trinity, has taken a leading part in both movements.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meeting and Banquet of Social Service Commission—Notes of Interest

ABOUT FOUR HUNDRED prominent clergymen and laymen were present at a dinner given at the Emerson Hotel, Baltimore, under the auspices of the Social Service Commission of the diocese, on the evening of January 26th. Mr. William F. Cochran, a vestryman of Christ Church and one of the leading laymen of the diocese, issued the call for the meeting, and invited the clergy of the diocese and the members of their vestries to be present as his guests. Bishop Murray, who presided and acted as toastmaster, spoke of the active interest being taken by the Church at large, and by the Diocese of Maryland in the work of Social Service. The principal speakers of the evening were John M. Glenn, Esq., of the Russell Sage Foundation, New York, whose subject was, "The Relation of the Church to Social Problems," and the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, who spoke of "The Church in the Twentieth Century." Brief and stimulating addresses, in the relation of the churches to the social problems and needs of the day, were delivered by the Rev. Dr. Alfred H. Barr, pastor of the First Presbyterian Church; the Rev. Peter Ainslie of the Christian Church; Justice James T. O'Neil; Mr. J. W. Magruder, secretary of the Federated Charities, Dr. Alfred A. Burdick, secretary of the Public Athletic League; Mr. George L. Jones, secretary of the Henry Watson Children's Aid Society; Dr. J. H. Mason Knox and Mr. B. Howell Griswold, Jr. Mrs.

Benjamin W. Corkran, Jr., president of the Federated Women's Clubs, also spoke on the "Ten Hour Law for Women," and the "Compulsory Education" law, now before the Maryland Legislature, and urged those present to use their influence to have these bills passed.

A MEETING in the interest of St. Hilda's School for Girls at Wuchang, China, was held on January 25th, at the residence of Dr. and Mrs. Henry Barton Jacobs, Baltimore, under the auspices of a number of prominent Churchwomen of the diocese. Bishop Murray presided and made a short address; Mrs. Horace Brock of Philadelphia told of St. Hilda's and its valuable work; Dr. Edward H. Hume, of the Yale Mission in China, spoke on the significance of the recent revolution in that country; Miss Gien Sien Lang, who is a student at Goncher College, Baltimore, made a strong plea for help for Chinese girls, based on her own evidence. At the "Missionary Jubilee" of the various churches held last February, the Churchwomen of Maryland pledged themselves to raise \$6,000 for St. Hilda's School. Of this amount nearly \$4,000 has already been secured, and their meeting was for the purpose of completing the balance of the amount pledged.

THE REV. F. M. C. BEDELL, rector of St. John's Church, Frostburg, Allegany County, who has recently been a patient at the Church Home and Infirmary, Baltimore, has returned to his work much improved in health.

MRS. SARAH HALL MATTHEWS, wife of Mr. James P. Matthews, of the United States Pension Bureau, died at her home in Baltimore on January 26th, after a short illness. Mrs. Matthews was a devoted Churchwoman, a member of St. Peter's church, and for the last fourteen years actively associated with the work of its Woman's Guild. The funeral was held on January 28th, the Rev. Romilly F. Humphries officiating, interment being made in Hagerstown, Md.

MASSACHUSETTS

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

Death of John Gordon Wright

THE DEATH of John Gordon Wright, a prominent layman of the diocese, occurred suddenly on the last day of January at his home in the Chestnut Hill section of Brookline. Mr. Wright was a native of Lowell, and in business life one of the foremost importers of foreign wool, especially from Australia. He was a communicant of the Church of the Redeemer at Chestnut Hill, and before taking up his residence in Brookline he was a resident in Jamaica Plain and was a member of St. John's Church. He was prominent at the diocesan conventions, served on numerous diocesan committees, was a trustee of the Episcopal Theological School, and the donor of the \$25,000 library to the school, which building is now nearing completion. At the funeral, which took place on the following Saturday, February 3rd, the Rev. Lucian Rogers, rector of the Church of the Redeemer, Chestnut Hill, and the Rev. Dr. Sumner U. Shearman, rector emeritus of St. John's Church, Jamaica Plain, officiated. There were a number of clergy and laity present, including the faculty and trustees of the Theological School. The burial was at Mt. Auburn cemetery.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Death of Mrs. Marion Lewis, Wife of the Rector of Grace Church, Mt. Clemens

MRS. MARION LEWIS, wife of the Rev. W. E. A. Lewis, rector of Grace Church, Mt. Clemens, was burned to death on Monday, January 29th. Mrs. Lewis was engaged in

cleaning a garment with gasoline, which ignited, setting fire to her clothing. She was so badly burned that death resulted in a few hours. Mr. Lewis, who was near by, in trying to extinguish the fire, was so badly burned that he is confined to his bed, and will not be able to be about for several weeks. The funeral was held in the church, the Bishop and several clergy attending, on Wednesday morning, January 31st. The accident can only be explained on the supposition that the fire arose from spontaneous combustion, as it took place in the Church House and there was no fire in the immediate vicinity.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Meeting of Various Diocesan Committees at South Bend, Ind.

A NUMBER of diocesan committees, composed of both clergy and laymen, met at South Bend on Wednesday, January 31st. The Sunday School Commission was called to order by the chairman, the Very Rev. W. S. Trowbridge, Dean of the Cathedral of Michigan City. A course of teacher training was planned, recommending a uniform course of study based on the Rev. Dr. Wm. W. Smith's new book. It was also decided to hold a Sunday School Institute at Plymouth on April 27th for all of the clergy, Sunday school teachers, and officers of the diocese. The Rev. E. L. Roland of Goshen was elected secretary of the Commission, and Dr. Hitchcock of Plymouth, treasurer. At 1 P. M. the clergy and the Bishop dined together, thirteen being present, and afterward organized a diocesan Clericus for bringing the clergy together four times a year. An invitation from the Bishop was accepted to meet at his summer home at Lake Wawasee during the first week in May. The Rev. L. Cody Marsh and others then discussed the introduction of the duplex envelope in all the parishes. At 4:30 P. M. a meeting of the Social Service Commission was held with a full attendance of clerical and lay members.

NEWARK

EDWIN S. LINES, D.D., Bishop

Becomes General Missionary of the Diocese—Rector's Wife Hurt in Explosion

THE VEN. JAMES A. McCLEARY, having accepted the post of General Missionary in the diocese of Newark, will shortly resign the rectorship of St. John's Church, Dover, N. J. Archdeacon McCleary is well-known throughout the diocese, and knows the territory of northern New Jersey very thoroughly. He came to the diocese in 1891 and took charge of the mission at Washington, then he served as rector of Edgewater-on-Hudson, with the care of several missions on the Palisades. In 1908 he became rector of Dover and was later appointed Archdeacon of Morristown.

BY AN EXPLOSION of some water heating apparatus, the wife of the rector of Christ Church, Pompton Lakes, N. J., was stunned and severely cut about the head on Friday, January 26th. Her husband, the Rev. Edward P. Hooper and their infant daughter escaped injury. The fire which followed the explosion was extinguished before the arrival of the local fire department, of which Mr. Hooper is an active member.

NEW JERSEY

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

Meetings of the Convocations of Burlington and New Brunswick—Parish House at Vineland Dedicated—Notes

THE REGULAR MEETING of the convocation of New Brunswick was held in Christ church, Trenton, on January 30th. At the celebration

of the Holy Eucharist, by the Bishop of the diocese, Archdeacon Shepherd made an address. The Archdeacon also presided at business sessions. The report of the treasurer showed a good balance. Reports from parishes were especially interesting because of their definiteness. The Archdeacon's report emphasized the following significant items: many places visited by him, some of them several times; the reopening or reorganization of several points; a much smaller appropriation of money from the convocation treasury, because of the awakening of ambition for self-support at different places; the establishment in several instances of the duplex envelope system; the beginning of arrangements for making the diocesan house a centre of operations. A missionary service was held in the evening, at which addresses were made by the Bishop, the Archdeacon, the Rev. E. Vicars Stevenson of Plainfield, and the Rev. Henry H. Oberly, D.D., of Elizabeth. This meeting, in spite of small attendance on account of very inclement weather, demonstrated that the missionary awakening in New Jersey is real and already becoming effectual.

THE REGULAR MEETING of the convocation of Burlington was held in Trinity parish, Vineland (the Rev. Charles M. Perkins, rector), on January 22nd and 23rd. The dedication of a new parish house was a special feature of the occasion. On Monday evening there was a missionary service. On Tuesday morning the Bishop of the diocese celebrated the Holy Eucharist, and the preacher was the Rev. R. E. Brestell of Camden. Archdeacon Shepherd presided at all business sessions. The Rev. Edgar Campbell read an essay on the relation of the Vulgate and Douay Version to more modern versions of the Scriptures. The treasurer's report showed a good balance. The Archdeacon's report gave details of the missions, showing eighteen of them immediately under his direction. The executive committee's recommendations for appropriation of money were adopted. The next meeting of the convocation will be held in the Church of the Ascension, Atlantic City.

ON JANUARY 23rd the Bishop of New Jersey dedicated a new parish house for Trinity parish, Vineland (the Rev. Charles M. Perkins, rector). It is of stone to correspond with the church, with which it is connected by a spacious hallway. The architecture of the building is also consistent with the Gothic design already exhibited in the church. It contains spacious Sunday school and guild rooms, sacristy and choir room; and has a steam heating plant for all the buildings. The acquirement of the new building leaves

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the large basement of the church free for other parish uses, so that ample provision is now made for all kinds of activities. The cost of the improvement was \$8,000, all paid, or provided for through the Building Loan Association. A large number of clergy were present at the dedication.

THE BISHOP of the diocese recently visited Grace chapel at Elmora, Elizabeth, and addressed the Sunday school in the afternoon. The property at the corner of West field avenue and Bayway has been presented to the rector, wardens, and vestrymen of Grace Church by Mrs. Kean of New York City. The house now used for service and an adjoining lot has been purchased by the vestry. The location is the finest in the city for future growth and development. Memorial gifts for the chapel in memory of Col. John Kean are a brass cross, vases, lights, altar desk, and an alms basin. The altar and lectern are from the old church on First street taken down in 1890. The Bible is given by Mrs. August Wodey, and the Prayer Books, choir books, and Hymnals have been provided by Mrs. Kean, the organ, by George L. Hirtzel, Jr. The chapel is an attractive and Churchly place of worship and the services are highly appreciated by those in the neighborhood. The first service was held by the Rev. Henry Hale Gifford, Ph.D., rector of Grace Church, Elizabeth, on the festival of the Transfiguration and over sixty persons received the Holy Communion. The Rev. G. S. Adriance Moore, assistant, holds services at the chapel alternately with the rector. The chapel bids fair to become one of the large churches in the diocese.

THE BISHOP made his thirty-sixth annual diocesan visit to All Saints Memorial Church, Lakewood, N. J., on January 29th, Sunday morning. In his address, Dr. Scarborough mentioned that he had confirmed about thirty-thousand persons, and made touching reference to Church conditions as they were when he was consecrated and to the growing indifference of Church people toward the public services of the Church. He exhorted all to show a good example for the sake of the younger generation.

OHIO

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

Special Meeting of Cleveland Clericus Held

A SPECIAL MEETING of the Cleveland Clericus was held in Trinity Cathedral House on January 29th, at which the Rev. Franklin C. Sherman, rector of the Church of the Epiphany, Chicago, and Sunday School Educational Secretary of the Fifth Missionary Department, gave an address on the subject, "Message from the Church's Board of Education." Later in the afternoon a conference of Sunday school workers took place in the Cathedral hall, attended by over one hundred teachers, and other officers of the Sunday schools of Cleveland. The speakers were the Rev. George Gunnell, rector of Trinity Church, Toledo, on the subject, "The Teacher's Intellectual Equipment"; the Rev. W. A. Thompson, rector of the Church of the Ascension, Lakewood, Ohio, on "The Intellectual Preparation of the Teacher"; and the Rev. F. C. Sherman on "The Spiritual Preparation of the Teacher." Each subject was discussed in turn, and questions asked and answered. A second conference was held in the evening, at which was discussed the subject, "The New Sunday School," the discussion being led by Mr. Sherman. Similar well-attended conferences were held at Trinity Church, Toledo, on January 30th, and at Bexley Hall, Gambier, and Mt. Vernon on January 31st.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop.

Death of Mrs. L. T. Newcomb, Ph.D.—Conferences on Religion at St. Mark's, Seattle—Sunday School Institute in Seattle

MRS. LEONTINE T. NEWCOMB, Ph.D., a prominent and much beloved figure in diocesan circles, especially in the Woman's Auxiliary, entered into Paradise on January 14th. She was well known to all Churchfolk in the Northwest and her going is a severe loss to the Church Militant. A large concourse of Churchmen were in attendance at the burial in her parish church. The rector, the Rev. Sidney Morgan, officiated, assisted by the Rev. E. V. Shayler, rector of St. Mark's Church.

AN EFFORT to deepen the personal religious life of men is being made at St. Mark's church, Seattle. For the ten weeks preceding Easter, there will be held conferences of men to study the fundamentals of religion. An executive committee of twenty-five men will personally visit the five hundred men enrolled upon the parish books to develop a full attendance at all meetings.

A SEATTLE SUNDAY SCHOOL INSTITUTE has been organized during the past year. Its second meeting was held at Epiphany Church on January 23rd.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Bishop Whitehead Visits the Church Home—Meeting of the Clerical Union—Circuit of Missions Formed

ON THE FEAST of the Purification the Bishop of the diocese made his annual visitation to the Church Home. In the morning there was a celebration of the Holy Communion by Bishop Whitehead, with an address by the Rev. T. J. Bigham, chaplain of the Laymen's League. After the service the Bishop visited all the old ladies in their rooms. In the afternoon Evening Prayer was said, and the children were publicly catechized. There were present during the day the Rev. W. C. Clapp, chaplain of the Home; and the Rev. Messrs. L. F. Cole, T. J. Bigham, H. G. Buisch, T. J. Danner, R. N. Meade, R. E. Schulz, and T. R. Yates. Six candidates were confirmed. The attendance was large and more than usually representative of the various city parishes.

AT THE January meeting of the Clerical Union, held on the 22nd, Bishop Whitehead read a paper on "Revision of the Church Hymnal."

THE REV. J. J. MATTHEWS, of the diocese of New Jersey, has taken charge of a circuit of missions, consisting of Red Bank, Ford City, Wayne, and Smicksburg, having his residence in Kittanning.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Work at the Cathedral—Bishop Fawcett Designs "Cabin Cruiser"—Notes

RETURNS from the Every-Member Canvass in the Cathedral parish at Quincy, instituted during the latter part of December, are decidedly encouraging. The Rev. Canon Lewis announced on Septuagesima that, notwithstanding the fact that the Cathedral's apportionment for General Missions had been increased about 40 per cent above that of the previous year, the See city would be able to meet in full its apportionment. The apportionment for diocesan missions has also been provided for, in full. A gratifying feature of the canvass is found in the observation that the number of pledges for missions was more than doubled above that received in preceding years, and that about three-fourths of those who made pledges for parochial support also made pledges for missions. That local interests did not suffer is proved by the fact that the parochial income for current expenses was increased about 25 per cent. For the past five years, the Cathedral Church of St. John has led the van among all the parishes of the diocese in the forward movement in missions, and Quincy Churchmen de-

clare their willingness to enable the mother church of the diocese to continue to measure up to its responsibility.

THE BISHOP of Quincy has employed his leisure moments for several months in drawing plans for a "cabin cruiser," which he hopes to have launched within a few weeks. The design is entirely the Bishop's own work, and the plans are now in the hands of a noted firm who are experts in structural work. Within a short time the various parts of the boat will be shipped to Jubilee College, where the assembled parts will be "fitly joined together," and the craft finished. When completed, the boat will be hauled across the country for fifteen miles to the Illinois River, at Peoria. The first voyage of the cruiser will be down the Illinois to the Mississippi, and thence to Quincy on the "Father of Waters." The craft will be 40 feet long, 10 feet wide, and will have a draft of 18 inches, which latter will enable the boat to cope with sand bars and mud banks on river cruises, where the current is often quite shallow. The cabin will be equipped with every comfort and convenience for housekeeping. During the coming summer, the Bishop will cruise leisurely for two months up and down the Mississippi, between St. Louis and St. Paul, and possibly may take a 1,000-mile inland trip down the Tennessee River from Paducah, Ky., to Chattanooga, and thence into Alabama.

THE CHURCH of the Good Shepherd, Quincy (the Rev. William Oswald Cone, rector), is making ready for the building of a rectory. St. Agnes' Guild has recently purchased a commodious lot near the church, plans are being drawn, and work on the building will begin early in the spring.

THE REV. JOHN E. CURZON, secretary of the Fifth Missionary Department, has been

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filling a number of appointments within the diocese during the past week, having visited Griggsville, Pittsfield, Carthage, Quincy, MacComb, Canton, Knoxville, and Galesburg. He has everywhere been received with much favor, and his addresses have been heard by good congregations.

RHODE ISLAND

JAMES DEW. PERRY, JR., Bishop

New Parish House to be Erected in Providence—
Receptions Held for New Newport Curate—
Notes

THE SNOW was coming down thickly and three or four inches of it was on the ground when the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence, turned the first clod of earth for the new parish house. The exercises took place on Monday afternoon, January 29th. Mr. Bassett was accompanied by the church choir, assisted by a cornetist, Mr. Edward D. Bassett, senior warden, Jeffrey Davis, A. C. Rider, and J. Howard Adams, the architect, and Ambrose Newell, the contractor. There was a small audience present, all of whom took out a shovelful of earth and deposited it in a cart standing near. The sentence of blessing was first pronounced by the rector as follows: "I hereby turn the first sod of earth in preparation for a parish building to be used for the honor of God and the strengthening of His Kingdom, with special reference to the religious training of the young, to the promotion of Christian fellowship, and to the furtherance of the philanthropic and charitable endeavors of the Church. Other foundation can no man lay than that is laid, even Jesus Christ, to whom be glory and dominion forever and ever." The work of excavating will be continued as soon as the weather permits.

A RECEPTION was tendered the new curate of Emmanuel Church, Newport, the Rev. Edward L. Reed, by the Algonkin Club, an organization of young men connected with the Church, on Tuesday evening, January 30th, in their club house. An orchestra furnished the music during the evening and remarks were made by the Rev. Emery H. Porter, D.D., rector of the church, the Rev. Wm. L. Essex, curate at Trinity Church, and by Mr. Reed. The Rev. Mr. Reed was also tendered a reception by the Rev. Dr. and Mrs. Emery H. Porter at their home on Bellevue Court, January 31st. All members of the parish and the rectors of the other churches of the city were invited to be present and a large number attended.

THE REV. DR. FISKE, rector of St. Stephen's Church, Providence, was taken suddenly ill with acute indigestion on Thursday, January 25th, and was unable to officiate on the following Sunday. He is improving and it is hoped will soon be about again.

THE REV. EMERY H. PORTER, D.D., has been elected chairman of the Men and Religion Movement in Newport. Several of the prominent Churchmen of Newport are associated with him on the committee.

BISHOP AND MRS. PERRY gave their first general reception at "Bishop's House," on Thursday, February 1st, from 4 to 7 o'clock. The house was thronged with visitors during the reception hours. The invitations were widely extended throughout the diocese, including the clergy and their families, officers of the charitable institutions of the diocese, and many friends. It was a delightful occasion and in line with the practice of the former Bishops of Rhode Island.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Department Secretary Visits the District—Thieves Enter Hutchinson Church—Notes

THE REV. H. PERCY SILVER, Secretary of this Department, has been making a number

of visits in the parishes and missions of Salina, seeking to arouse the men to a sense of their responsibility in carrying on the work of the Church. He has also sought to introduce the Duplex Envelope System for both parish and mission finance, and in this has been remarkably successful. In the Cathedral parish the amount raised for parochial work has been increased three-fold, and about four hundred fifty dollars has been pledged for missions to meet an apportionment of seventy-five dollars. Every one seems to feel that this is merely a business-like method of attacking a serious problem. It has aroused very considerable enthusiasm where it has been tried.

GRACE CHURCH, Hutchinson, was entered recently by thieves who packed up the hang-

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IT WAS BEFORE THE DAY OF **SAPOLIO** THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

ings and vestments of the church but were frightened away before they were removed. They however, took the chalice and paten which later on were found along the railroad track in a badly damaged condition.

THE BISHOP of the diocese has returned from the East where he has been for some weeks raising money for St. John's Military School. In this work he was largely successful.

A NUMBER of mystery plays have recently been given in the District, one, a rather familiar one, "The Little Pilgrims and the Book Beloved," and three truly mediæval plays dealing with the Incarnation were given by the children of the Cathedral at Christmas time. These plays to a large extent do the same good to-day as centuries ago when they were written, portraying to the child's mind the great truths of the Catholic faith in an interesting and understandable manner.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

New Site for St. Paul's Church, Springfield, Purchased

AT A MEETING of the vestry of St. Paul's Church, Springfield, on Saturday, January 27th, it was decided by unanimous vote, after a long discussion and consideration of some twenty sites, to purchase "the Harts' Property," at the southwest corner of Second street and Lawrence avenue for the sum of \$20,000 for the site of the new church to be erected at once. At the parish meeting on Sunday night, after service, the action of the rector, wardens and vestry in purchasing the site was unanimously approved. The property is one of the finest residence properties in the city. It is situated three blocks south of the state capitol grounds and has a frontage of 152 feet on Second street by 274 on Lawrence avenue. The large frame residence is included in the purchase and may be used either for a rectory or parish house.

TENNESSEE

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

Successful Parochial Mission in Memphis—Convocations of Knoxville and Nashville Meet—Notes

A SUCCESSFUL parochial mission was held at Holy Trinity Church, Memphis (the Rev. Prentice A. Pugh, rector), on January 22nd to 28th. The missionary was Dr. C. B. Wilmer, rector of St. Luke's Church, Atlanta, Ga. Two services were held each day. The morning one was instructive and intended for communicants, while the evening subject was evangelistic. The parable of the Wedding Feast was used as the basis of the evening subjects, while "The Use of Old and New Testament in the Church," "The Holy Catholic Church," "Church Doctrine as Seen in the Church Year," "Church Doctrine as Seen in Collect, Epistle, and Gospel," were among the morning subjects. On Sunday he preached on "The Divinity of Christ" and "The Men and Religion Forward Movement." All services were well attended and good results are expected.

AT A RECENT MEETING of the convocation of Knoxville (the Rev. T. S. Russell, dean), every vacant mission or unorganized work was placed under the direct supervision of some priest in the convocation who will visit and care for them until such time as vacancies are filled.

THE CONVOCATION OF NASHVILLE met on February 5th and 6th at St. Paul's, Franklin (the Rev. A. L. Seiter, rector). The missionary conditions were fully discussed and provided for.

THE CONGREGATION of Grace Church, Memphis, gave a reception to their new rector, the Rev. John B. Cannon. Three hundred and fifty persons attended to welcome the new pastor.

THE BISHOP of the diocese, who is also chancellor of the University of the South, has been visiting many cities since November in the interest of the University. Among the places, besides New York City, have been Mobile, Montgomery, and Birmingham in Alabama, New Orleans, La., and Houston, Tex. St. Louis will soon be visited.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Department Sunday School Convention Held—Lenten Lectures Under Auspices of the Churchman's League

THE FIRST annual convention of the Sunday schools of the Third Missionary Department was held in Epiphany parish hall on Tuesday, February 6th. The Rev. David L. Ferris of Pittsburgh, the first speaker, on the topic, "The Value of Subject-graded Instruction." The Rev. Dr. Devries of Washington led the discussion on that subject. The Rev. Llewellyn N. Caley and the Rev. Stewart U. Mitman, both of Pennsylvania, also spoke at the morning session. The first speaker in the afternoon was the Rev. William Walter Smith of New York. There was a public meeting at 8 o'clock, which was opened with a devotional address by Bishop Harding. Addresses on practical questions of Sunday school work followed, one of the addresses being given by a native Japanese clergyman from Osaka, Japan. The last ad-

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dress was by the editor of *The Southern Churchman*, the Rev. William Meade Clark, D.D.

THE USUAL Lenten lectures of the Churchman's League will be given this year at Epiphany and will be on the general subject, "The Church at Work." The speakers are the following: February 27th, Bishop Williams of Marquette; March 5th, Bishop Spalding of Utah; March 12th, the Rev. Hugh L. Burleson of New York; March 19th, the Rev. John Wilkins of New York; and March 26th, the Rev. William T. Manning, D.D., of New York.

THE RECTORY of St. Thomas' parish, Croom, Md., was the scene of a surprise to the rector, the Rev. H. C. Parkman, on Saturday afternoon, January 27th, when his many friends met and presented him with a private Communion service, a testimonial of his faithfulness as rector.

ON THE THIRD Sunday evenings of February, March, April, and May there is to be a musical service in St. Mark's, when the music will be of a high order. The service will consist of choral evensong. There will be two anthems, one after the third collect and one during the offertory, and after the service is over, Samuel Wood, the organist, will play for a short while on the organ.

AT ALL SOULS' MISSION a service of benediction was held last week at the presentation of a handsome memorial altar cross and a pair of brass vases, given by Mr. and Mrs. William C. Worthington, in memory of an infant son. A neighborhood musicale was given at the chapel on February 1st, when a fine programme was rendered. The Rev. William Holden of Long Island, N. Y., preached at the chapel on February 4th.

OWING to recent bereavement, the rector of St. Thomas' Church was not able to entertain the Bishop Claggett Club at its meeting on January 29th, as it had been announced he would do. The club met in consequence under the hospitable roof of the Rev. James W. Clark, rector of St. James' Church.

THE GIRLS' FRIENDLY SOCIETY of the diocese is to have the help and comfort of three Lenten conferences, which will be conducted by the Rev. C. R. Stetson, rector of St. Mark's parish, in Ascension church, on the three successive Wednesdays: February 23th, March 6th, and March 13th.

CANADA

Church News from Across the Border

Diocese of Ontario.

THE MISSIONS held in the last week of January in the Brockville city churches seem to have been very successful. The missionary in St. Peter's was the rector of Guelph, the Ven. Archdeacon Davidson.—THE MISSIONER to conduct the mission in St. George's Cathedral parish, Kingston, which is to be held in Passion Week, is the Rev. Walter Simpson, who is coming from England. He is one of the mission clergy from All Hallows, Barking, and has been warmly approved both by the head of the mission staff of All Hallows, the Rev. Dr. Robinson, and by the Bishop of London.—THE NEW VICAR of the Church of St. Mary Magdalene, Picton, is the Rev. F. L. Barber. He comes from the diocese of Toronto.

Diocese of Columbia.

THE QUIET DAY for the clergy, to be held in Christ Church Cathedral on February 7th, in preparation for Lent, will be conducted by the Rev. E. V. Shayler, rector of St. Mark's, Seattle, Washington, U. S. A.—THE SUBJECT of Prayer Book Revision was discussed at the conference of the rural deanery of Victoria, held in Victoria, January 17th, in the school-room of St. Barnabas' Church.

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