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**HUMILITY**

FOR ST. CHAD, B. C. (MARCH 2ND).

The Lord loved him and adorned him, he clothed him with a robe of glory, and crowned him at the gates of Paradise (*Antiphon to Magnificat*).

**S**T. CHAD (or Cedd) was born early in the seventh century in the North Riding of Yorkshire. He was educated by the saintly Aidan at the holy isle of Lindisfarne and took holy orders as a youth. He was made a bishop in middle life and for some time held his see amongst the Northumbrians. Having adopted the Roman usage, he came into conflict with Wilfrid of York, the intrepid champion of the ancient British rite. Although the dispute was settled ostensibly in favor of Chad by Archbishop Theodore, the result in reality was a compromise, for St. Chad removed the see of his bishopric to Lichfield, which at that time was practically missionary jurisdiction. Here he ruled wisely and well, winning multitudes to the faith by the simplicity and humility of his life. He died of the plague in 672. The Cathedral at Lichfield is dedicated to his memory.

Humility! Humility is a gift from on high that comes, not because we do this or that, or give so much or so little, or appear thus and so, but because by patiently and faithfully waiting upon God we come to know Him as He is, and knowing Him, learn to love Him, and by love are united with Him in His will and ways, being conformed by Him into the image of the Christ, His Son, our Lord. In essence, we may define it, as the willingness to be without those good things of the world that the natural man craves, or that recognition he delights in, or even, if God wills it, consciousness of success in God's service.

Men measure us by what we achieve, and for the purposes and needs of social life there is a rough justice about such measurement against which it is folly to complain. But, thanks be to God, with Him also counts what we try to be, what we long to be, what we pray of Him to make us.

"What I aspired to be, and was not,  
 Comforts me."

God knows, as men cannot know, all that is the way of our achievement—the inherited tendencies against which we blindly struggle, the incalculable forces set at work in us by home-training and environment, the sharp or subtle temptations that we are continually encountering within, the doubts that cloud our minds and obscure our vision, the passions that may agitate our hearts and destroy the consciousness of God's presence. In the face of our knowledge of ourselves it is a comfort (that means a *strength*) to believe that the compassion and love of Christ fails not even in our failures. In our darkest times, when self confidence is weak and we know not where to turn for sympathy or help; in our worst temptations, when it may seem that we do not even want to resist, God is near—knowing all, the discouragement, the loneliness, the tumult. It is the gift of humility that we should realize that His presence there alone matters—that weak or strong equally we need Him.

Humility is the grace to see that the material goods we may enjoy are just opportunities for usefulness: not to regard ourselves, our worldly goods or our goods of mind or character, as better or finer than others, but to think of ourselves, only, by God's mercy, as having more to give. And Humility means also the grace to know that we can never be so low that God cannot raise us, or so weak that in His strength we may not become strong, or that we can ever drift beyond His power to recall.

"The boldest mariner can never be  
 Where God's right hand may not the pilot lead.  
 The ocean waves the same commandment heed,  
 Whether Cipangu's farthest coast they spum  
 Or feed the barnacles on Palos quay."

L. G.

THE BEST WAY to get out of a bad habit of blame is to get as quickly as we can into a good habit of praise. Let us expect goodness, and a high purpose, and a pure motive, and wisdom, and fine achievement; and be quick to discover them in public and in private.  
 —George Hodges.

### THE CHURCH'S GREATEST PERIL

**I**F the question were asked: "What is the greatest peril which menaces that branch of the great Church Catholic commonly known as the Episcopal Church to-day?" the answer might well be given: "The lack of loyalty." Her children everywhere, yea, even many of her priests, are tainted with disloyalty to her, although many of them know it not.

Patriotism, the love of country, is a virtue which has always been admired. The man who holds his land so dear that he cannot endure the slightest aspersion cast upon her fair name; who strenuously defends her against her enemies; who strives to inform himself concerning her history, her claims, her resources, and her possibilities; who sets himself zealously at work to do his part in remedying whatever is wrong or imperfect in her constitution and laws, and to bring about the best possible observance of those laws; and who is, himself, careful to be obedient to all lawful authority—this, all will acknowledge, is the ideal patriotic citizen. Times of stress and danger reveal many such men who have always tried to do their duty and are willing, if need be, to die for the land they love.

Why should not the Church of God have her patriots? Is she not a fair country—the country of the greatest of Kings? Has she not a glorious history, reaching far back into the remote past? Is she not broad, deep, and high enough to accommodate those of differing stature and attainment? Is there not room enough and to spare in her household for all, from the tiny infant to the aged pilgrim whose span of life is nearly done? She has her simple creeds, her articles of faith, binding on all who profess and call themselves Christians. She has her ancient laws and usages, which she permits to be modified as may be advisable. She teaches the pure faith of the fathers, holding fast to what has always, everywhere, and by all been believed. She is the custodian of the Holy Scriptures; she has the Sacraments, ordained by Christ Himself; she holds the faith, as contained in the ancient Creeds; and she has the historic Episcopate, the unbroken chain from the great Head of the Church, through His Apostles, to their successors of the present day.

Our own American Church claims to be a true and living branch of the great Church Catholic. She believes she offers to her children that which other forms of faith do not offer. She does not claim to be the sole channel through which the grace of God flows, but she does claim to be a channel built after the design of her Master and Head, which, rightly used, keeps the faith pure and undefiled. She asks of her children full and free investigation of her history and her claims; their loyal obedience to her laws and respect for the authority of her officers; and appreciation of their responsibility as members of Christ, children of God, and inheritors of the Kingdom of Heaven, believing in the vows of their baptism and looking upon them as something not to be evaded or broken.

One would suppose that those who have been made, by their baptism, members of the Church, and whose associations have been with its services from childhood, would grow up with a sincere love and appreciation for it. One would also suppose that the clergy would do their utmost to foster such love and appreciation. But is this so? Undoubtedly it is, in many cases. But in many, many more it is not. "I'd rather go down to the Congregational Sunday school; they have something going on there, but Mamma won't let me," said one girl of 14 to a visitor. "I didn't like the service this morning a bit, either," she said. The visitor, a well-trained Churchwoman, said: "Do you know why you didn't find the service interesting? It was because you took no part in it. If you had taken your Prayer Book and joined in the service, you would have found a great deal in it." The girl gave an impatient frown to her shoulders and evidently thought her companion a bore. But it was due to lack of positive training.

Everywhere one finds parents staying away from church for trivial causes; causes that would not be regarded, for one moment, sufficient to warrant absence from business or from pleasure resorts. Children are allowed to come to service after service without being taught to find the places in the Prayer Book. They learn their Sunday school lessons or not, just as they please. Baptism is, to them, a mere ceremony. Confirmation, if they come to it, does not mean regular church attendance and loyalty to the Church and her ways. Choir singing is merely taking part in a concert of more or less elaborate sacred music, and if there is a chance of more money for singing in the choir of some Congregational, Methodist, Baptist, Universalist, or

other denomination, the children of the Church are not slow to take advantage of it. Many of those who come in to sing in Church choirs have no interest in the service, and stand mute during the responsive portions, until the clergyman must be tempted to exclaim with David and with Sydney Smith: "Oh, that MEN would therefore praise the Lord!"

How many clergymen try to make good Churchmen and Churchwomen of their choir singers; to show to them their responsibility as leaders of one part of the worship and lead them to sing with the spirit and the understanding? How many rebuke irreverence—which has always seemed to be a besetting sin of choir singers—and insist upon a proper following of the customary points of ritual? Is it reverent to refuse homage to the name of Christ when repeating the Creeds? to sit instead of kneeling during the prayers? to loll about instead of sitting up properly during the lessons and sermon? In what fraternal organization would such disregard of customary ritual be tolerated for an instant? Ritual usage varies in different parishes, to be sure, and the worshipper accustomed to the more elaborate service need not make himself conspicuous by ostentatious acts to which those about him are unaccustomed, but may do what seems to him right and helpful in a quiet, modest way that need offend no one. Fussiness is not reverence; reverence is the courtesy that is due Almighty God.

There is little fear of over-reverence in this day and in this land, where much of iconoclastic Puritan influence still lingers. But the Church does teach certain things and teaches them positively; she has certain laws and customs which have been in force from time immemorial; and the clergy should see to it that they do not belittle her claims.

The child who hears at home that "one Church is just as good as another"; who sees his rector taking active part in a service of dedication of a house of worship whose minister and people follow a creed that denies the divinity of Christ; who sees those who belong to the Church by baptism leaving it on one pretext or another and affiliating with various Christian bodies "because they are so broad," or "the minister preaches such good sermons," or "they have such good singing"; leaving the Holy Eucharist sparsely attended except on high festivals; sitting dumb and inactive during the service; carping at the clergyman and his sermons—he who sees and hears all this is more than likely to grow up with the idea that it makes no difference whether he goes to church at all. All Christian bodies hold large portions of the truth; indeed, most of them hold to the articles of faith as contained in the ancient Creeds, at least theoretically. But the Church claims to hold the faith in its entirety, and to have also many things which are beautiful, helpful, and necessary to the best development of spiritual life where rightly used. Her children should understand these claims; be ready to respect all that is true and good and beautiful in any form of faith; but also ready to discriminate wisely; to give a reason for the faith they profess; to join hands with fellow-Christians in all good work, up to the farthest limit that it can be done without sacrifice of real, essential principle.

The training up of a generation of Churchmen and Churchwomen who know the claims of the Church and are fully persuaded of the truth of those claims; who, if compelled by circumstances to attend other services, or to be absent at the usual morning hour, make a point of at least attending an early service; who follow, devoutly, the ritual; who keep the appointed feasts and fasts; who know the reason for all points of ritual they are accustomed to observe, and for those observed elsewhere, whether or not they agree as to their helpfulness in their own case; who are as loyal to the Church as to their lodge, their school, their country;—this is what is needed if the Church is to grow and flourish and if the day of true Christian unity is to dawn upon a waiting world.

**L**ENT is a call to deepen spirituality with a view toward translating it into efficiency. To "be good" is meaningless unless one can add "for something." Abstinence from sin is only the blank page upon which something may be written; the starting point from which a race may be entered. It is not the completed page nor the race won. What is to be written upon the blank leaf, how the race is to be run, still remains to be shown.

And abstinence from things good in themselves, such as the Church requires during Lent, is only a preparation; a discipline; the oiling of the machinery of the body. It is not

an end in itself; it is, indeed, of little or no value unless the machinery is to be put into motion.

And so the real question to be asked at the opening of Lent is this: For what end am I in training? What am I aiming to be good for?

A better husband and father, a better wife and mother, a more thoughtful son or daughter; a sunbeam in place of a raincloud; a booster for good instead of a grouch; the promoter of a happier home in place of a crate for family jars; a force for civic good in a community; a power for greater righteousness in business; a more thoughtful employer of labor; a better artisan, working as in the sight of God; a more efficient effort to draw noble possibilities out of visions and grace out of sacraments—these are some of the ends toward which Lenten effort may be directed.

To be good; yes. Good for what?

**S**ELDOM has there been greater cause for encouragement in the missionary enterprise, than by the information printed on another page concerning the Chinese provisional president, Sun Yat Sen, who has made the present revolution possible, and

**Sun Yat Sen  
a Churchman**

who is now retiring because of the success of the movement which he has led. He is a product of our own Anglican school for Chinese in Honolulu, then maintained by the English S. P. G. under Bishop Willis, now a part of our own American Church mission, and supported by the regular offerings of Churchmen. Moreover, three-fourths of those Chinese who have been factors in this remarkable movement are said to be Christians, and because they are Christians, the threatened massacre of Manchus has been averted. How thoroughly does this vindicate world missions! It tells of the world-vision of those who project them. It proves that our missions are not petty playthings, but forces that have the dynamic power to overturn the whole world. History in the Orient has been brought to a sudden climax and turning point by the simple force of Christian missions.

The same force that has overturned the Chinese throne and ended the Manchu dynasty is the hope of the world in the solution of the present-day problems of western civilization, and no other force will solve them. With our present economic system obviously near its end, there are two possible substitutes. One is a system that involves class supremacy, class rule, and class hatred; the other is the Christian system that is based upon love. Which shall prevail?

Let every believer in Christian missions take courage. The force that went out from one of the humblest of our mission outposts has showed what is its power. The same force is latent wherever the Christian religion is truly presented, truly preached, and truly lived.

**H**OW welcome was the Board of Missions in its first official visit to the Middle West—which, in reality, is the central east of this country—the reports printed elsewhere in this issue will show. Also, they will show how fully the plans for drawing

**Welcome to the  
Board of Missions**

inspiration from the missionary visitors, so that all Chicago might be reached by the message, were carried out. Nor did Chicago alone profit by the influx of visitors, for Indianapolis, Milwaukee, Minneapolis, and other places, demanded and received their toll during the missionary week.

But best of all is the encouraging story that was told. That receipts have not only caught up to but have surpassed high water mark is most cheering. And that it should be deemed within the bounds of possibility to seek to raise a special fund of \$200,000 with which to take advantage of the unique opportunity in China, shows the splendid optimism which deems nothing impossible if only the Spirit of God leads the way. That is the way the Church makes her advances.

The fact that within two years from the death of our largest missionary contributor, Mr. Thomas, we have exceeded the best year financially that our general Board has ever had, shows that the Church is alive, at last, to her tremendous opportunities.

SOME MEN live in a well—their horizon is the well's mouth with a tiny patch of sky above it; others dwell on a mountain top, and behold all the kingdoms of the world at every sunrise.—*Selected.*

THE STOICAL scheme of supplying our wants by lopping off our desires is like cutting off our feet when we want shoes.—*Jonathan Swift.*

**DICKENS MEMORIAL PERFORMANCE IN  
LONDON ON SUNDAY NIGHT**

**Protests Made Against Secularization of the Day**

**ENGLISH AND RUSSIAN ECCLESIASTICS JOIN IN  
WORSHIP**

**Death of Lord Stanmore**

**OTHER ENGLISH CHURCH NEWS**

The Living Church News Bureau (London, January 30, 1912)

**W**ITH reference to the unfortunate incident of the Dickens Memorial performance which has just taken place on a Sunday night in the London Coliseum, the Archbishop of Canterbury has addressed a letter to Mr. Thomas Kingscote, M.V.O., chairman of the Executive committee of the Imperial Sunday Alliance.

The shallow talk, he says, which has found its way into print about "charity overriding Sabbatarianism," and so on, is so misleading as to be scarcely worth notice. The question is not whether certain kindhearted people were right in giving their services, on a special occasion, to commemorate a great man and aid his family: "I am further profoundly convinced that to bring about the opening of our theaters and other similar places of entertainment, however innocent and wholesome, on Sundays would be to take a terribly false step in our national life, as a Christian people, and to inflict a grave wrong upon tens of thousands of persons whose weekly day of rest, of freedom, and I hope of worship, would be destroyed." The Primate earnestly trusts that the Executive of the Imperial Sunday Alliance will take any step which would seem to be right to prevent a new departure which, he is sure, they and their posterity would live to deplore.

It is exceedingly gratifying to record so remarkable an event in connection with the visit of the English Bishops and

**Russian Bishops  
in English Service**

their Irish colleague to Russian Churchmen as the one here referred to. At the English church in St. Petersburg, on the feast of King Charles the Martyr, a Solemn Eucharist was offered, and among Russian ecclesiastics who joined in the procession were the Archbishop of Finland and four Russian prelates. The celebrant was the English chaplain. The Bishop of Wakefield, vested in cope and mitre of Russian cloth of gold, assisted pontificaly. The preacher was the Bishop of Ossory, who expressed the hope that this united act of worship on that unique occasion might lead, in God's good time, to a complete and permanent union between the two communions.

Lord Stanmore, whose earthly life has come to a close at the age of 83 years, belonged to the distinguished group of active and devout Catholic Churchmen in the peerage. About half a century ago or

**Death of  
Lord Stanmore**

more he was a man of considerable prominence and usefulness in public life, and also did the Church good service in the part he took, along with Bishop Samuel Wilberforce, Archdeacon Denison, and Mr. Henry Hoare, in the revival of Convocation. Since 1899 he had been a wholehearted supporter of the English Church Union, and a great admirer and warm personal friend of Lord Halifax. May he rest in peace!

The Bishop of Durham, as visitor of Durham University, has now finally decided not to assent to the proposed removal

**Priests Only  
to Receive D.D.'s**

of the restriction limiting degrees in Divinity to persons in priest's orders. The removal was advocated in a petition to the Bishop signed by many influential persons.

In his letter to the clergy and laity of his diocese for the present month, the Archbishop of York expresses himself thus regarding the Government attack on the Church in Wales:

**The Church  
in Wales**

"If a large number of Liberal Churchmen and Nonconformists could let it be known that they object to Disendowment, and that they consider that the whole nation should have a voice on the question of Disestablishment, it is not too much to say that the Government would find some excuse at some stage to drop the Bill, and thus an act which would cause deep resentment to the minds of many citizens, and serious misgivings in the minds of others, and which would inflict disastrous injury upon the cause of religion, would not be done."

The Rev. A. L. Pitman has become secretary-general of the Confraternity of the Blessed Sacrament in succession to the

**Personal  
Mentions**

Rev. E. P. Williams, of the staff of clergy at St. Matthias', Earl's Court, resigned. The new secretary-general, who is a Cambridge M.A., and ordained priest in 1879, was formerly at St.

Augustine's, Kilburn, and is now chaplain of the Sisters of the Church, Kilburn.

To-day, at 8:15 P. M., at the Examination Schools, Oxford, the Bishop of Oxford begins his course of four lectures on "The Reconstruction of Belief."

The Archdeacon of London yesterday inducted the new Bishop Suffragan of Willesden, Dr. Perrin (late Bishop of Columbia), into the rectory of St. Andrew, Undershaft, one of the old city parishes, in succession to the Bishop of Islington, resigned.

J. G. HALL.

### CHINESE PRESIDENT AN ANGLICAN CHURCHMAN

**C**HIAI Sun Yat Sen, the retiring provisional president of the Chinese republic, is a Christian, is well known; that he is an Anglican Churchman, trained in the English mission school in Honolulu and baptized in Canton, has only lately been made known. A writer in the *Chicago Record-Herald* gives these particulars of his life, correcting much that has appeared heretofore:

"His father was a poor Cantonese who emigrated to Hawaii, worked first on a sugar plantation and finally obtained a small rice field in the Island of Oahu, about three miles from Honolulu. Here, almost in the shadow of the famous precipice of the Pali, where the conqueror Kamehameha the Great won his decisive victory, Dr. Sun Yat Sen was born. With customary Chinese industry and frugality his father supported his family, a wife and four children, and about the time that Sun Yat Sen was 12 years of age, had saved money enough to enable him to return to Canton with his wife and daughters, leaving his two sons in Honolulu.

"The elder, Sun Ahmi, moved to Maui and engaged in the cattle business. He placed his young brother in the school of Bishop Willis, in Honolulu, where the boy remained for several years. He became a convert to Christianity and his brother at once advised the father, who wrote his younger son to come immediately to Canton. Sun Yat Sen obeyed, and, at Canton, began the study of medicine. He refused, however, to worship the ancestral gods and was baptized by a missionary, uniting with the Episcopal Church. He has steadfastly clung to his new faith ever since, although many times importuned by influential friends to resume the old religion in order to strengthen his political following. His most intimate friend, Chang Chau, whom he has summoned from Oahu to China to help him, is also a Christian. His wife, however, still follows the old faith.

"His father, though subsequently reconciled to him, turned him out of his home. The penniless lad made his way to Hong Kong, obtained employment in the Alice Memorial Hospital, and, by reason of the kindness of the dean of the medical faculty connected with that institution, was enabled to graduate in medicine. Sun Yat Sen then went to Macao, a Portuguese settlement near the coast, and there became interested in the revolutionary movement, to which he has devoted his life.

"His story since is a thrilling one, full of perilous incident, thrice barely escaping in disguise from Chinese towns, arrested in London at the instance of the Chinese minister and released by English law, suffering deprivation in many lands and reduplicated disappointments in his own, working ever at the hazard of his life with a price set upon his head, and finally achieving the glorious success to which he has attained.

"We are proud of Lincoln and of Garfield, each of whom rose from poverty to the presidency. The Chinese with equal reason can honor the name of Sun Yat Sen."

The mission school in Honolulu, which led this statesman to appreciate the Christian religion, is an institution in the Honolulu missionary district that was taken over by the American Church after the annexation of Hawaii to the United States, and is maintained from our own missionary funds.

Thus is the influence of Christian missions upon world movements illustrated once more. The Manchu dynasty that has ruled China for three centuries, the throne that is older than the Christian Church, succumbs to the vision that has been implanted by an humble mission among the Chinese in one of the farthest outposts of Christian civilization. Thus has the history of the world been changed.

### RECOMPENSE

Be mine to raise the drooping heart;  
In every sorrow, share a part;  
To raise the fallen, cheer the way  
Of earth's poor lone ones, while I stay.

I ask no other boon than this;  
Remove all sorrow and give bliss.  
My time thus spent will well repay  
The ills I meet on Life's rough way.

MARY A. COFFIN ASHLEY.

### LENTEN PLANS IN NEW YORK

**"Do Less and Think More," the Terse Advice of the Rector of Grace Church**

**NOON-DAY AND OTHER SERVICES IN MANY CHURCHES**

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, February 20, 1912 }

**A**NNOUNCEMENTS and Lent cards are on every hand. From these we gather a consoling thought to convey to the man who complains at times of poor congregations. Our churches are used many more times in a week than they used to be, and the aggregate of worshippers in a given time would be many fold what they used to be in the day when divine service was held but twice every week, on Sunday morning and evening. Many of our parishes now have three or more services every work-day. It means something when a city rector announces to his people that ten extra services are to be held every week during Lent.

An address issued to the people of Grace Church, by the rector, the Rev. Dr. Slattery, has some timely thoughts for Church people everywhere. He says:

"Even in a great city, where the demands upon activity are incessant, Lent gives us the excuse to do less and think more. In a time when each one of us is forced to be constantly giving out whatever he has acquired, we run serious risk of losing quality in ourselves, so that year by year what we give is of less use to the world. Lent is one of the times when we may see to the enriching of our own nature."

The address not only announces plans of Grace parish for Lent, but it gives suggestions for reading of books, especially selections of new biographies and new essays, the latter not strictly religious. The clergy of the parish will take the noon-hour this year. The rector will give a series of addresses on "The Creed" on Fridays until Holy Week. The vicar will make addresses on "The Parables" each Wednesday afternoon. Dr. Slattery will speak each noon-time in Holy Week on the events commemorated day by day.

At old Trinity, the noon-day services with stirring sermons, inaugurated a score of years ago, will be resumed on Ash Wednesday. Each special preacher will speak on every work-day save Saturday, the Rev. Dr. Henry Lubeck heading the list. The complete roster of special preachers in this church is:

Week of February 26th, Bishop Spalding of Utah; March 4th, Chaplain Knox of Columbia University, the week to be closed by Bishop Anderson of Chicago; March 11th, Bishop Williams of Michigan; March 18th, the Rev. Dr. W. H. van Allen of Boston; March 25th, President Powell of King's College, Nova Scotia; Holy Week, including the special Good Friday service, the rector, the Rev. Dr. William T. Manning.

Last year the plan of a united Trinity parish service on Wednesday evenings was tried. Such plan is to be repeated this year, the services to be held in Trinity chapel, Twenty-fifth street, just off Broadway. The rector will give expositions of St. Paul's Epistle to the Ephesians.

Each year larger emphasis is given to noon-hour services in Lent at uptown churches. The Incarnation will adopt the full-week plan for each preacher, and these preachers are to be, in order, Dean Grosvenor of the Cathedral, Professor H. S. Nash of Cambridge, the parish clergy, Professor A. P. Hunt, the Rev. P. F. Sturges of Morristown, and Dean Hodges of Cambridge. At St. Bartholomew's, under the same full-week plan, the preachers will be Bishop Burch, Dean Hodges, the Rev. D. M. Steele of Philadelphia, Professor H. S. Nash, the Rev. Dr. E. S. Rousmaniere of Boston, the Rev. W. N. Guthrie of St. Mark's of this city. At St. Paul's chapel, Trinity parish, there are noon-day speakers from a distance only on Fridays, though the service is a daily one. At Calvary the weeks are to be divided, and preachers will include Bishop Lloyd, the Rev. Dr. Henry Mottet, the Rev. Dr. Hugh Birkhead, and others. Christ Church, the furthest north of the entire series, will have Bishops Lloyd, Burch, and Courtney, Archdeacon Hulse, and the Rev. Dr. Nathan A. Seagle. Trinity chapel is to have for the week of February 26th the Rev. Dr. W. R. Stearly of Philadelphia, and during that of March 11th Dean Marquis of the Detroit Cathedral. Old St. Paul's chapel will have a series of musical services, apart from its noon-day meetings. Its dates are March 5th, March 19th April 2nd, and on the Tuesday in Easter week an Easter cantata. The Church of the Holy Communion is advertising special Lenten services for children, and also has noon-day services. So do the Ascension and Heavenly Rest Churches.

Much interest has been caused in the city by the announcement



that the *Churchman* has been sold to a syndicate of New Yorkers and will be placed under a new management. This means the retirement of Mr. M. H. Mallory, who, with his late brother, the Rev. Dr. George S. Mallory, has directed the destinies of the *Churchman* since 1866; and also the retirement of the present editor, Mr. Silas McBee. Precisely the form which will be taken by the new management is not stated, though it is reported that the editorship has been offered to the Rev. Edward T. Sullivan, now editor of the Massachusetts diocesan paper, a graduate of Trinity College and of the Cambridge Theological School, but has been declined by him. The new syndicate takes possession on March 1st. The *Churchman*, as is well known, goes back more than half a century in the history of the American Church, and has been a notable factor during all those years. Mr. Mallory, the retiring owner, has been in impaired health for some time. Mr. McBee, the retiring editor, was one of the influential promoters of the Edinburgh Missionary Conference and has been greatly interested in following up the work of that institution. His home is at Great Neck, Long Island.

**"The Churchman" Changes Hands**

The thirtieth public service of the American Guild of Organists was held at the Cathedral of St. John the Divine on Thursday evening of February 15th. The attendance was record-making. It is seldom that one has an opportunity to hear three organists such as Mark Andrews, Frederick Schlieder, and Miles Farrow in one evening, and, too, on one of the finest instruments in the country. Mr. Andrews gave a half-hour recital preceding the formal service. Mr. Farrow took charge of the music during the service, which brought out the capabilities of the Cathedral choir to a wonderful advantage, and for postlude Mr. Schlieder played *Andante* and *Allergro* by Borowski.

**Special Musical Services**

Dean Grosvenor, chaplain of the guild, after a brief talk to the members, addressed himself to the congregation, who were asked what they were doing for the organist, in the form of encouragement and appreciation. He emphasized the place of music in the service of the Church, ranking it with preaching, saying that often some who could not be reached by the latter means were found susceptible to the former. Criticism, Dr. Grosvenor also pointed out, did not consist in picking flaws in anything, but in endeavoring to bring out all that was best in it.

It is announced that for the second time since the choir and crossing were opened, there will be a series of free organ recitals in the Cathedral each Monday afternoon in Lent. They will be as follows: February 26th, Miles Farrow, organist of the Cathedral; March 4th, Professor H. B. Jepson, organist at Yale University; March 11th, John Cushing, of Calvary Church; March 18th, Ernest Mitchell, of Trinity Church, Boston; March 25th, W. L. Farnam.

In old St. Paul's chapel next Tuesday at noon, Maunders' cantata "Olivet to Calvary," will be sung by Frank Ormsby, tenor; Andre Sarto, barytone, with Dr. J. Christopher Marks at the organ.

An unusual service was held in Calvary Church on Quinquagesima Sunday. It was almost entirely musical, but there was a brief address by the Rev. Theodore Sedgwick, rector. Word-painting and pictures were replaced by choice specimens of the finest of the fine arts. The service as rendered opens in a brilliantly lighted church, the choir entering with lighted candles, and striking the note of Christmas joy with the Hallelujah Chorus from Beethoven. From this to the gladness of the Epiphany the music leads the mind with "O'er the Cradle of a King," and Martin's "Hail! Gladdening Light." Gradually the light in the church is softened and at the same time the triumphant strains of "Unto us a Child is born" are lost in the shadows of the approaching Gethsemane. Tertius Noble's "Fierce was the Wild Billow" is followed by Rutenbar's "Crossing the Bar" and the choir leaves the church in twilight to music suggestive of the dark days of the Lenten season, bringing home to every heart the "Could ye not watch with me one hour?"

The Rev. Dr. Hugh Birkhead announced on Tuesday that he would resign the rectorship of St. George's Church, Stuyvesant Square, New York, and accept the call to Emmanuel Church, Baltimore, Md., beginning his rectorate on the first Sunday in October.

Only two curates of St. George's will leave shortly; the third will retire later on and the fourth will remain indefinitely. This plan will prevent too radical a change in the clergy staff. The following extract from Dr. Birkhead's letter to the Baltimore parish vestry has been published:

"I was very much impressed with the greatness of the opportunity which you revealed to me, and with the broad policy outlined by both Bishop Randolph and Dr. Eccleston. I would remind you that my experience in the ministry has been limited to one parish, and that I have received my training in a very different environment, but I believe we shall be able to carry on the great task of uplift, and there will be a complete understanding between us."

Dr. Birkhead assigns as reasons for the resignation, his desire to take charge of a smaller congregation in a more restful community. Dr. Birkhead's formal letter of resignation was read in St.

(Continued on page 573.)

**PREPARING FOR LENT IN PHILADELPHIA**

**Four Courses of Noon-day Services Arranged**

**SECTIONAL MISSIONARY SERVICES SUFFER FROM COLD WEATHER**

The Living Church News Bureau  
Philadelphia, February 20, 1912

A LARGE number of the clergy met on Monday, February 19th, in the Church of St. Luke and the Epiphany for the pre-Lenten devotion instituted by Bishop Rhinelander. The Bishop celebrated Holy Communion early, assisted by the Bishop Suffragan, after which the clergy breakfasted together in the parish house as the guests of the Bishop. Morning Prayer was said at ten and the Bishop gave them the first of three meditations, the others following at eleven and twelve. The subject was the Quinquagesima Epistle, which he treated under three heads: "Love as Life" (i.e., the Spirit's life in us); "Love as Character"; and "The Glory of Love." The meditations were on a wonderfully high level spiritually and practically. At the Bishop's request two of the devoted missionaries of the diocese spoke briefly, the Rev. A. J. Arkin on "Humility," and the Rev. Jules Prevost on "Hopefulness." The Bishop closed with intercessions and his blessing. Most of the participants remained and lunched together in the parish house. Several of the clergy of New Jersey and Delaware were present.

There is always a note of preparation in the life of the Church during the fortnight before the beginning of Lent; and especially this is the case in recent years, when to the traditional observance of the fast are added efforts evangelistic and aggressive like the noon preaching services and kindred corporate activities of the diocese. Many of the clergy, including Bishop Rhinelander, have seized the opportunity to slip away from work for a breathing-spell of three or four days before the difficult work of the season begins. Bishop Rhinelander opens the noon services of the Brotherhood of St. Andrew at the Garrick Theatre on Ash Wednesday, and Bishop Garland at St. Stephen's. The Rev. Shirley C. Hughson, O.H.C., will be at St. Paul's, and will continue there the rest of the week, and at Christ Church, the rector, the Rev. Dr. Washburn, begins the course.

St. James' parish (the Rev. William C. Richardson, D.D., rector) announces special music for the Sunday afternoons of Lent; on the first and second Sundays Lacey Baker's "Story of the Cross," on the third Sunday an illustrated lecture on Sacred Music, and on March 17th, 24th, and 31st Haydn's "The Passion," Stainer's, "Crucifixion," and Spohr's, "Calvary." The Lenten announcements of St. Timothy's Chapel of this parish are made in four languages, Italian, Hebrew, and Arabic, as well as English, to meet the needs of its polyglot constituency. It is expected that a Syrian priest will be added to the staff soon. As a part of their preparation for their Lenten offering, the Sunday school of the Holy Apostles listened to an address by the Rev. A. R. Hoare of Point Hope, Alaska, on Quinquagesima Sunday. Some of the classes of this great school have been at work for weeks, gathering funds for their mite boxes. The Men's Beneficial Association of this parish closed its nineteenth year last week, having distributed in sick and death benefits, during the past year, \$892.09. The surplus enabled the association to declare a dividend of \$3.70 to each member.

The Church Club is planning for an evening to be devoted to the topic of "The Church and Social Service" on Monday, February 26th. Dean Sumner of Chicago is to be the speaker, and all the clergy of the diocese have been asked to be the guests of the Club.

The sectional missionary services have been carried on, with congregations sometimes impaired by the exceptionally severe weather

**Missionary Services Held**

(and the sickness consequent upon it), but with generally encouraging interest. The visit of the Rev. Dr. Bratenahl to the diocese has been fruitful, and he has been in demand as speaker not only at these meetings but at others, such as the gathering of Sunday school delegates on Saturday, the 10th, to discuss ways of increasing the Lenten offering. Other speakers who have been helping in the sectional meetings are Bishop Garland, the Rev. A. R. Van Meter, Dr. John Wilkinson, and Dr. J. Nicholas Mitchell. By an unfortunate coincidence, two of the parishes where the meetings have recently been held were crippled by the illness of their clergy; Christ Church, Germantown, whose rector, the Rev. Charles Henry Arndt, has gone to Bermuda to recover from a breakdown brought on by overwork, and the Chapel of the Mediator, West Philadelphia, whose vicar, the Rev. H. McKnight Moore, is confined to the house by a severe cold. The Rev. Mr. Moore was also announced as one of the speakers at the Devotional Service of the West Philadelphia Conference of the Brotherhood of St. Andrew at St. Mary's Church, on the evening of the 15th, but he was unable to be present, and his place

(Continued on page 577.)

## Notable Meeting of the General Board of Missions in Chicago

THE meeting of the Board of Missions in Chicago—being the first time it ever assembled outside the city of New York—was a conspicuous one, not only for this reason, but because of the atmosphere and results of the assembly.

The Bishop of Chicago, the Dean of the Cathedral, and the clergy and lay people of the diocese had made excellent preparations to welcome the gathering and to make its visit there effective. In all the leading churches on Sunday, February 11th, the members of the Board were welcomed as the preachers. In addition to this the city was districted and special meetings held on the Tuesday and Thursday nights following, in such a way that at a common center, parishes could be gathered and listen to addresses by delegated members of the Board. In this way practically the whole city was covered with the message which the Board came to bring.

Another feature of great value was an informal conference held on Tuesday afternoon, February 13th, whereat the delegates of the Council for the Fifth Missionary Department were invited to assemble and meet the members of the Board. This conference had no official or legislative character, but for that very reason it offered the better opportunity for direct consultation and suggestion on many topics of mutual interest and concern. An excellent number of the delegates attended, practically all the dioceses being represented.

The social features of the meeting were the luncheons served on Tuesday and Wednesday at the Cathedral and the great dinner given by the Church Club at the Auditorium on Wednesday night. This last was a wonderful demonstration of the interest taken by the Churchmen of Chicago. The banquet room was crowded to its limit and adjoining rooms thrown open to accommodate the demand. A thousand men and women enjoyed the dinner and the stimulating speeches which followed. Bishop Anderson acted as toast-master; Bishop Lloyd, Bishop Greer, and Mr. George Wharton Pepper were the speakers. A report of this notable gathering will be found upon another page of this issue.

The Executive Committee assembled on Tuesday morning, February 13th, in Lowther Memorial Hall. They transacted the necessary routine business and prepared the reports for presentation to the Board on the following day. Announcement was made by the Treasurer that the financial situation had greatly improved. A month ago he was obliged to report that the offerings were less by some \$5,000 than those of the previous year at this time. On the first of February he was glad to state that not only had this shortage been made up but the amounts received were \$30,000 greater than those of the previous year. About \$10,000 had been received in legacies, and a fund called the George Worthington Fund, from the estate of the late Bishop of Nebraska, amounting to \$15,000, the interest to be used for work in China and among the Colored people, had been received and transferred to the Committee on Trust Funds.

On the request of the Bishop of Hankow, Miss Grace Hutchins was appointed for teacher for St. Hilda's School, Wuchang, with the salary and outfit of an unmarried woman, the appointment to take effect on March 1st.

There was a full discussion of the famine situation in China and the assistance which the Board should give in connection therewith; also upon the suggestion of a general missionary magazine to be published by a committee of several Boards and to present the common features of the work. Upon this latter a final decision was not reached.

This first meeting of the Board of Missions in any city other than New York was opened by a celebration of the Holy Communion in the Cathedral of SS. Peter and Paul.

### Transactions of the Board

Bishop Lloyd was celebrant, assisted by the Rev. F. J. Clark. At the close of this service the Board assembled in the Lowther Memorial Hall. Twenty-eight members were present, representing all parts of the country and every Missionary Department except one; also Bishops Anderson, Toll, White, and Webb, and the Rev. J. E. Curzon, secretary of the Fifth Department, were present.

Early in the session great enthusiasm was aroused by the entrance of Bishop Doane of Albany, the patriarch of the Board, and through many years its devoted chairman. All realized with what effort Bishop Doane had made the journey to Chicago in order that he might show his sympathy with the Board's work and his approval of the plan which carried its meetings into other parts of the country.

At this time a motion was introduced opening the doors to clergymen and laymen not members of the Board who might happen to be present. Several took advantage of this opportunity to acquaint themselves more intimately with the work of the Church's mission.

The Board listened to the report of the Treasurer as outlined

above; also it received reports of the Council of Advice and the Executive Committee. The Council of Advice reported at some length upon a matter which the Board had committed to it for investigation. This was the question of the continued publication of "acknowledgments" in the *Spirit of Missions*. After a thorough study of the matter, during which inquiry was made into the practice of other Boards and their experience in discontinuing such publication in their periodicals, the Council reported to the Board a resolution suggesting the discontinuance of publication after the March number of the magazine, which resolution was unanimously adopted.

The Executive Committee presented to the Board a report concerning the Hooker School in Mexico City, advising that the action of the Board concerning this institution taken at the December meeting be rescinded; that the amount by which the building fund had been depleted through payment of rent be restored, and that the Bishop of Mexico be directed to proceed with the erection of the building.

Another important matter brought before the Board was the proposed establishment in Kuling, China, of a school for the education of the children of missionaries and other foreign residents. The proposed plan had been received from missionaries in the field, Bishop Roots being chairman of the committee. The Board adopted resolutions approving the establishment of such a school and making appropriation for its initial expenses and for the education therein of missionaries' children.

A preliminary report was received concerning the mission in Haiti and notice was given that the Haitian Church had decided to relinquish autonomy and asked to be received as a missionary district. Certain suggestions upon the matter were discussed and directed to be forwarded to the House of Bishops, if they were desired to receive them.

The next matter brought up was the condition of the St. Mark's Industrial School for Colored People, in Birmingham, Ala. The Rev. Mr. Van Hoose, of Birmingham, who is deeply interested in the school, addressed the Board, stating the critical situation in which it stood and asking for an appropriation of \$1,000 to carry it through the remainder of the year. Owing to the condition of the treasury the Board seemed to feel unable to grant this request, though it greatly desired to do so. At this juncture a layman stated that two lay members of the Board were so deeply impressed by the statement of Mr. Van Hoose that they would personally make up the amount needed.

Two committees then reported—one on the change of date of the fiscal year and the other on the apportionment for 1912-13. The former committee found that any change of date in the present year was impossible, but asked the privilege of considering and reporting still further upon the possibility of making the fiscal year of 1913 begin on December 1st instead of September 1st. The apportionment committee reported a resolution that the amount asked of the Church next year be the same as the apportionment now in force. Both these reports were accepted and the resolutions contained were adopted.

The Auditing Committee reported, after which missionaries from the field were introduced, and given the opportunity of addressing the Board. The address of the Rev. S. H. Littell, just returned from Hankow, who was in the midst of the siege of Wuchang, made a profound impression. Rarely has the Board been so moved. A statement of the facts which he presented will appear later in THE LIVING CHURCH. So convinced was the Board of the tremendous opportunity in China offered by the outcome of the revolution, and of the Church's call to rise to her privilege in the matter, that a resolution was passed looking toward the securing of special gifts amounting to \$200,000, outside of the apportionment, in order to equip the Church in China to take advantage of the opportunity.

Bishop Brent, of the Philippine Islands, then addressed the Board, expressing the gratification and encouragement which he felt at the action just taken, which would cause every foreign mission field to take courage at such evidence of hopeful leadership and sagacity. He outlined some of the special things recently accomplished in the Philippines, and told of some of the difficulties which surround the work.

The Bishop of Washington then presented the report of the Committee on Emigration, asking that it be continued in order that it might, at a later meeting, present concrete resolutions on the subject. He also presented a report on the work among the Indians and made the same motion. These reports were disposed of according to the suggestion of the chairman.

A resolution was then introduced expressing the gratification of the Board and its grateful appreciation of the hospitality shown by Chicago, and of the special effort made by the Bishop, clergy, and lay people in forwarding and making effective the work of the Board. The meeting then adjourned, bringing to a close a session notable not only for the place wherein and the circumstances under which it was held, but for the wide outlook and courageous leadership manifested in the legislation enacted.

It was the unanimous feeling of all who attended, that the experiment of holding sessions elsewhere than in New York had been amply justified.

## A GREAT WEEK AMONG CHICAGO CHURCHMEN

How the Meeting of the Board of Missions was Utilized to Spread Missionary Enthusiasm

NINE HUNDRED PEOPLE AT CHURCH CLUB DINNER

Sectional Mass Meetings Developed Large Interest

OTHER INCIDENTS OF CHICAGO CHURCH NEWS

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THE largest number of guests ever dining together at a banquet given at the Auditorium Hotel assembled under the auspices of the Church Club of the diocese, on Wednesday evening, February 14th, to honor the first meeting of the General Board of Missions held in Chicago. Among these 900 or more guests beside the members of the Board, were Bishop Brent, Bishop White of Michigan City, Bishop Fawcett of Quincy, Bishop Webb of Milwaukee, the Rev. S. Harrington Littell of China, Dean Delany, Archdeacon Mallory, Rev. Messrs. P. H. Linley, F. D. Butler, Fred Ingley, and others from the diocese of Milwaukee, J. E. Sulger, from Terre Haute, C. A. Smith, from Hammond, and E. W. Averill, from Fort Wayne, Indiana. In spite of the unprecedented attendance, the dinner was served in ample time for an evening of addresses. Mr. Charles W. Folds, president of the Church Club, was the chairman, and Bishop Anderson, in his happiest vein, was the toastmaster. The first address was by Bishop Lloyd, on "America, To-day and To-morrow." He was followed by the Bishop of New York, who spoke on "The Will of Christ for The World." Mr. George Gordon King then gave some valuable data from the treasurer's office, telling of the great care and thoroughly business-like methods of administration which prevail at the Church Mission House, where there are 100 letters a day on ordinary days, or 400 letters at busy times, to be answered from his desk alone. Mr. George Wharton Pepper then gave one of the finest addresses ever listened to by any Chicago audience, which we should wish to give in its entirety. His theme was "The Response of the Layman to the Challenge of the Present Opportunity." He brushed aside as good but insufficient, the usual resolutions which an awakened layman is apt to make concerning "Church Work," such as increased serving on vestries, committees, ushering, giving more time and perhaps more money to what goes on in the parish house, or the diocesan headquarters (all of which he designated as "oiling or tinkering with the machinery"), and he then launched a stirring appeal for real Social Service, personal effort in bringing men to Christ, personal work in bettering the community and, through the great missionary enterprise, in uplifting the nation and the world. He spoke especially of prayer, as only a strong layman can speak on such a theme, and he finally emphasized the fact that the only way in which such awakened men can cooperate with each other, from one end of the continent to the other, is through the general missionary agencies of the Church. We in Chicago cannot help the parochial or diocesan enterprises of New York, for instance, but we can all stand shoulder to shoulder in the grand cause of Missions, as carried on under the leadership of the General Board.

Mr. Pepper gave another very impressive address the evening before this dinner, at one of the sectional mass meetings, of which there were several held that Tuesday evening. He then said that one reason there is such apathy on the part of a couple of thousand of the Church's congregations concerning General Missions, so that not one cent was given to the cause by any of them last year, lies in the fact that the average layman who is even luke-warmly supporting parish life in these congregations, does not think, in the bottom of his heart, that the Church is of much consequence in his own neighborhood. "Far too often," said Mr. Pepper, "he has ample grounds for this poor opinion, because there is so little social service undertaken in the name of the Church, by many congregations." This negligent layman thinks that any enterprise which does so little good in his town, cannot do any more good in the mission field. He is honestly oppressed by the problem of evil in his own community, and thinks that his parish's life doesn't touch the problem very much. He does not know that in the mission field the Church is usually the strongest influence for Social Service, usually providing the only hospitals, reading rooms, dispensaries, schools, colleges, settlements, orphanages,

etc., to be found in such fields. "Set this man at work along the lines of Social Service at home," the speaker said, "and he will then be ready to believe that the work of the Church in the Mission Field is fully worth while."

At the Auditorium banquet one of the most impressive statements of the whole evening was Mr. Pepper's quotation from an address made that afternoon by the Rev. S. H. Littell before the General Board, telling of the important meeting of the leaders of the new provisional and republican government of China, where the president, in voting against the indiscriminate slaughter of the Manchus, said that this, though consonant with Chinese custom, was against Christian morality, and that he was a Christian. He then asked how many other Christians there were in the room at this moment of terrible crisis, and it was found that three-fourths of the men who were thus officially planning for the new China, were Christians. The last speaker of the banquet was Bishop Brent, who came to the city that morning, and who gave a thrilling account of the awakened Orient, and asked the great audience to rise at his close, to unite with him in prayer for Missions.

It was a brilliant gathering of over 900 of the best kind of people in Chicago, and the speakers, and other members of the Board, in more than one instance, said that it was unprecedented in all their experience as missionary workers. The president of the Church Club said that the heavy work involved in arranging for so large a dinner had been done mainly by Messrs. D. B. Lyman, Jay H. Emerson, W. R. Stirling, and a few others, who are "wheel-horses" in all kinds of diocesan and missionary enterprises hereabouts.

The various mass meetings on Tuesday and Thursday, spoken of in detail in last week's letter, were all held, as advertized, and we can but regret that there is not space to give an account of the fine addresses made at each one of them. In several instances the addresses were pithy ten-minute affairs, and the bulk of the evening was then given to an informal answering of a score or more of questions put to the Board's members by men and women in the congregations. Some of the clergy are planning to keep these questions and to answer them one by one, week by week, in their Sunday services, at the time of the "notices," before their mid-day congregations, until they all shall have thus been brought to the attention of as many people as possible. The stimulus which has been given to the splendid cause of General Missions by this Chicago visit of our great Board, will be felt not only all through this diocese, for a long time to come, but through the larger portion of the whole Fifth Department as well. There was scarcely an un-occupied moment in the kalendar of any of the visiting members of the Board, for at least four days, and the amount of private dinners and musicales and luncheons and other social gatherings which their Chicago friends lavishly prepared for them with truly Western hospitality, was a surprise even to old and experienced Chicagoans. Bishop Greer said he would vote to have the Board's quarterly meeting return to Chicago often, and we are quite convinced that everyone in this diocese would eagerly second the motion. The delegates comprising the last Missionary Council of the Fifth Department were invited to confer with the Board on Tuesday afternoon, the 13th. The Board's own meeting was held on Wednesday, the 14th.

Under the leadership of the Rev. N. O. Hutton, rector of St. Chrysostom's parish, the mission of St. John the Evangelist, on Rees street near Clybourn avenue, is increasing its work, as well as maintaining the standard of previous years. The Girls' Friendly Society and the Mothers' Meeting keep up their weekly meetings, and the sewing class of about 75 girls, in charge of Miss Houghteling, is doing a valuable work among the children. On Shrove Tuesday evening, Mrs. Hutton will hold a reception for all the members of the mission, in the assembly hall of the parish house.

The work at St. Thomas' Church (for colored people) is continuing its many features this year, under the leadership of the Rev. J. B. Massiah, who has been priest-in-charge for nearly five years, and who has brought the work of this large congregation to a high pitch of efficiency. The Christmas offering, for instance, was somewhat more than the sum requested, and the mission is giving increased sums for both general and diocesan missions, year by year.

An "Old Clothes Shop" has recently been opened by the Cathedral staff at 906 Washington Boulevard in a vacant store near the Cathedral, and a single gift of \$350 has been expended in starting this helpful enterprise. The clothes are given away to applicants recommended by the United Charities, and by the Settlements. The Oriental Consistory of the Masonic fraternity has sent in large numbers of garments, and several hundreds of overcoats and suits have come from other sources as well. This "shop" is entirely for the distribution of men's clothing, as the gifts of clothing for women are dispensed through the Sisters of St. Mary, at the Cathedral

Mission House near by. At Christmastide over one thousand gifts were distributed by the Cathedral staff, and dinner was served to 600 at the Mission House. In addition, 60 families were provided with gifts and baskets, and 70 families with gifts and clothing.

Besides his many duties as a member of the Chicago Board of Education, and of a score or so of various committees and directories engaged in charitable work, Dean Sumner has, within the past few weeks, given over 40 addresses outside his regular preaching as the head of the City Mission staff, and has thus spoken several times in Chicago, and at Waukegan, Toledo, Milwaukee, Aurora, South Bend, Evanston, Lawrence (Kansas), Kansas City, Mo., the Cathedral Omaha, and elsewhere. He has lately been appointed a member of the Committee on Registration, and also on the Reception Committee, of the Chicago Association of Commerce; a member of the Social Service Committee of the Men and Religion Movement in Chicago; a member of the Reception Committee of the City Club; and president of the Glee Club of the University Club. The Dean is soon to take an eastern trip, filled with similar engagements for addresses in the largest cities of the East.

Among the myriad parish house programmes with which the pre-Lenten days in Chicago were filled, was an unusual one given under the auspices of the woman's guild of St. Mark's, Evanston (the Rev. Harry S. Longley, rector), for the benefit of Providence Day Nursery in Chicago Stock Yard district, when Mrs. J. H. Hopkins gave her "Gallery Tour" programme before a large audience, assisted by Mrs. Frederick McMullen, Mrs. Thomas H. Eddy, Mrs. F. S. Cunningham, Mrs. Dwight Clark, and others. Living pictures of famous women, reproducing the masterpieces of portraits found in the great art galleries of the United States and Europe, were presented, each portrait being introduced by an address, historical and descriptive, by Mrs. Hopkins. Church History was not neglected, as, for instance, when, in describing Katherine of Arragon, the valuable by-product of Catholic teaching was emphasized which states that "Henry the Eighth did not found the Church of England." A goodly sum was received for the Day Nursery.

Another unusual programme of last week, was the address of Mrs. Theodore Thomas, given before the February meeting of the Federation of Women of the Church of the Redeemer, on "The Humane Education of Children."

There is a growing disposition on the part of the parish-house gatherings of both men and women, all over Chicago, to listen to addresses on important topics of Church history, and also of Social Service, the latter as especially applied to local conditions.

TERTIUS.

### THE FAMINE IN CHINA

A LETTER just received from the Rev. E. F. Knickerbocker, of the American Presbyterian mission, Ningpo, China, gives a good idea of the conditions in part of the territory laid waste by floods in Chekiang Province alone.

During the summer the terrific typhoons and devastating floods played havoc with the northern part of Yu'-Yao county, bordering Hangchow Bay, which ordinarily is an immense tract of fine farming land that has been reclaimed from the sea by a series of dikes. There are seven dikes in the series. Rice is grown above the fourth dike, and the lower dikes are devoted to the growth of cotton.

The typhoons and floods made the crops a total loss, and the poor farmers, who had worked day and night knee deep in the water for many weeks, became penniless beggars.

Beyond the seventh dike, between the embankments and the sea, stretches a wide tract of land which is only covered by the highest tides. In this region there is a famine encampment of 140,000 souls, making their homes in straw huts erected on small mounds of mud. Their condition is desperate. Men, women, and children are starving, and the only help they have had has been from the self-government societies—a part of the revolutionary government of Chekiang Province—though their efforts were almost abortive, owing to lack of funds.

Three more townships close by, affected by the famine, show 54,000 destitute farmers, terribly in need of help. These people must be cared for until May, and in order to keep them alive it will be necessary to raise at least \$4.00 per person. This, of course, will be reduced by those who will have died of starvation by the time relief arrives. The thousands remaining are looking toward the United States for help. He adds that if money be sent to the Board, it should be cabled at once, as every day will add hundreds to the list of dead.

Bishop Graves, of Shanghai, is chairman of the Relief committee in China, and Bishop Greer is chairman of the local committee in New York. The treasurer of the latter, who will receive the remittances, is Jacob H. Schiff, 1 Madison avenue, New York.

### DEATH OF REV. DR. J. LEWIS PARKS

[BY TELEGRAPH.]

THE Rev. Dr. J. Lewis Parks died after a short illness of pneumonia, at his home in Brooklyn, N. Y., on Sunday evening, February 18th, aged 63 years. He was ordained in 1871, served in several important parishes, and in a number of General Conventions. He was *rector emeritus* of Calvary Church, Manhattan, and lecturer on Missions at the General Theological Seminary, of which he was an alumnus. The funeral was held in Grace Church, Brooklyn Heights, on Tuesday morning. His widow, two sons, and two daughters survive him.

### THE PRIEST AT WORK

FROM A SERMON BY THE RT. REV. ROBERT CODMAN, D.D.,

*Bishop of Maine*

THE work of a priest, as his very title implies, begins at the altar, and ends at the altar. From thence he draws his inspiration, he gathers the spiritual strength and power for his work, he is united closer than ever to the present, living Christ, and from thence he goes forth, thus equipped, to do the work his Master is really doing through him. And back to that altar he brings his prayers, he carries his worries and anxieties. Back to that altar he goes for advice, for encouragement, and for all his needs. And back to that altar he strives to bring, one by one, the members of the flock committed to his care.

It is a great mistake to suppose that the main part of the work of a priest lies within the four walls of the church building. His main work is really outside of the chancel, outside of the pulpit, outside of the church building; it is among the men, among the women, and among the children, who do not go to church.

Again, it is a great mistake to suppose that the work of a priest consists simply in preparing souls for baptism, for confirmation, and for the Holy Eucharist. That preparation is a very necessary part of his work, but after all it is only getting his people ready to go out and do what God expects them to do, as members and disciples of Jesus Christ. All that leads up to the altar should really be counted as the Christian's preparation for his work, so that when the Christian leaves the altar his work begins. He goes forth to do his Master's work, in his Master's strength. This is true, not only of the priest himself, but is also true of every member of his flock. He is first to get them ready, and next he is to lead them out, as soldiers of Christ, to do Christ's work among men. The shepherd goes out leading his sheep. He should not stay behind forever getting them ready. The lost sheep are outside. They must be sought and found and brought back.

Therefore it is a mistake to suppose that a priest's work is confined to the pious members of his flock, as though he was to spend his time in helping good, holy souls to make better and better preparation for the Holy Eucharist. No, he is to leave the ninety and nine, and go out to seek the sheep that is lost, and he is to impress that same duty upon the ninety and nine, that all the world may be won to Christ, that all the hungry may be fed, and all the naked clothed, that all the sick may be visited, and those in prison reclaimed. Such is the priest's work on earth. It is the work of the ever-present, living Christ in the midst of humanity, only that the priest and his flock become the instruments in the Master's hands to reach the needs of humanity.

Thus when we would describe the work of a priest we must picture him first among his flock, preparing them for their work in this world, as well as for their life hereafter. We see him baptizing at the font, teaching the candidates for confirmation, preparing his flock for Holy Communion; we see him in his sacristy, advising, comforting, and praying with those who come to see him. There he is at the altar, presenting his people to his Master, and presenting their Master to them. We behold him in the homes of his people, their best friend in joy and in sorrow, in sickness and in health. There he is among his children in the Sunday School, joyfully welcomed by every little face. Again he is struggling to hold and to reach his older boys and men. Again, he is on his knees in his own bedroom, or before his altar, pleading for those he cannot win, for those he feels are wandering astray.

NOTHING IS ETERNAL but that which is done for God and for others. That which is done for self dies.—F. W. Robertson.



# St. Paul the Apostle, in the Roman Empire and in the American Republic

By The LATE REV. WILLIAM ADAMS, D.D.\*

## I.—THE MAN AND HIS DOCTRINE

WHEN we come to look at St. Paul the Apostle, we find no enthusiast steeped in the Oriental spirit, imbued with Shemite and Asiatic modes of thought, but a man of great genius and practical ability, in whom the argumentative, logical mind is most predominant. Roman, Greek, and Hebrew training have had their several parts in his education. And looking at the literature that is in existence of these three nations, it is most astonishing how little attraction the dreamy, the mystic, or the fantastic, either in fact or feeling, had for the intellect of St. Paul. He comes to all thoughts that are suggested to him, to all outward circumstances that meet him, with the clear and strong grasp of the Aristotelian mind, with the business-like readiness and the principles of a Roman lawyer. Plato had never a smaller share in any human soul than in his. More knowledge of the circumstances of man in that huge Roman world in which he moved, with its million-peopled cities lying all around the Mediterranean, its population of three hundred millions of freemen and slaves, of manifold races become one people under one great law and one emperor—more knowledge of this huge federated nation in all its varieties, more tact in managing all classes of men, has not been seen in any man. In Jerusalem, in Athens, in Corinth, in great Rome itself—before Agrippa the Jewish prince, with the Roman centurions and chief captains, with the barbarians of Melita, he is the same keen, managing, business-like person, of what we should call exceedingly hard, shrewd, practical common-sense—sometimes, perhaps, even to a fault, as witness this: [Dr. Adams here quotes in full Acts 23:6-10]. Surely this transaction manifests in Paul a degree of bold skill and promptness in managing a popular assembly which we hardly expect in a mere enthusiast. The whole Sanhedrin was united as one man against the ringleader of the new sect, an apostate and deserter from Judaism. But at one glance he sees the divided character of the meeting, and flings in among them a fire-brand which brings at once upon his side the most pugnacious and obstinate and nationalistic part of the council, and causes such an explosion that the session breaks up in confusion.

Now what was the opinion upon the point which we were discussing [the Deity and Kingdom of Christ], of this able man of business and of the world, this lawyer-like Israelite, full of the temper of the Roman forum, and as able to meet the exigencies of a popular assembly as if he had been a practised orator in the Athenian Agora in its wildest, stormiest, most democratic era? Our Lord Jesus Christ is the God-man having supreme dominion. And we, through Him, are "children of God; and if children, then heirs; heirs of God, and joint heirs with Jesus Christ," "fellow-citizens with the saints, and of the household of God; and built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." "We are sons of God, through Jesus Christ." "Christ is our life," and "our life is hid with Christ in God." "The life of Christ is to be made manifest in our mortal flesh." "The whole creation is waiting for the manifestation of the sons of God." "Christ is in us the hope of glory."

## II.—ST. PAUL IN THE ROMAN EMPIRE

Now let us think upon all these ideas, and then place them side by side with the Roman empire and its gigantic facts, and how do they stand related? Simply in broad and distinct antagonism.

There is not an idea or doctrine of the Christian Church preached by St. Paul, but it meets and tends to overthrow some Roman counterpart, some real and organic element of that great polity that has to itself such a strange resemblance. Paul preached a dominion world-wide, that should rule all nations. This was the very claim of the Roman for the Roman state among the kingdoms of the world. Paul was a member and minister of a *politeia* to which all nations should belong. This, too, was the claim of Rome; a world-ruling, world-embracing polity. Paul was full of Christ, his King, who was placed by God "far above all principality and power, and might and

dominion, and every name that is named, not only in this world, but also in that which is to come." Look at the Roman emperor, and the same is the case with him; for by a most curious process, and a course of events partly revolutionary and partly constitutional, the peculiarity of the Emperor of Rome is that he has absorbed and centered in himself all the powers and magistracies of the great republic. At once he is high-priest, and consul, and general, and tribune of the people, and censor. He has in himself the supreme might, majesty, power, and dominion over Rome and the world. Nay, more closely than this does the parallel run, for the Roman emperor after his death in all cases, and in many during his life, was worshipped. Divus, or God in ordinary, was one of his titles—Divus Augustus, Divus Tiberius, or Divus Nero.

Looking now at St. Paul and his character and position, and considering the Roman Empire as established, its polity and its religion, what is he in regard to the whole completed system? A destructive. See his peculiar talents, legal and argumentative, and ask what ought he to be considered in the eyes of a grave Roman statesman? A revolutionist certainly, of a kind the most dangerous and destructive to the Roman dominion and the Roman system. This is the answer.

And most surely did it come true, for Pagan Rome was overthrown. And in the writings of Paul, the Roman citizen, and of the other apostles, we see the means. Not an argument, not an idea—hardly a single word in them—but being scattered broadcast among the nations, became a seed of ruin for the grandest edifice of merely national and human polity that the world ever saw.

The Empire was destroyed by Christianity. It is a mere dream to imagine it was converted. The empire of Rome was destroyed, but never converted. The nations of Europe became free from her dominion, and their people were measurably converted, but the empire never.

We have spoken of Paul as he must have appeared to a Roman statesman of the better kind, grave and severe, moral in his unfeeling and stern legal way, but wholly in the spirit of Rome. He would have appeared to him as a revolutionist and destructionist—a man of purely destructive ideas.

## III.—ST. PAUL IN THE AMERICAN REPUBLIC

But what if these are *not ideas only, but facts*? What if there be in truth a King, the God-man, ever present to those who believe and are baptized? What if Christ has shed His blood for all men; and all men can be baptized, and become, in their baptism, by a real and veritable new birth, brethren of the Eternal Son of the Most High God? What do these facts say?

This: That in Christ all men are equal—all men are free. The dream of Greek political wisdom is realized in the world of fact; for here is equality to all in their redemption, their new nature, and their new birth. And here again is freedom to all men, in the power given them through Christ, by the indwelling Spirit, to abstain from evil and sin. And there, in His Church, that which the Greek statesman knew not of, "the law of the spirit of life in Christ Jesus," the "royal law." "the law of liberty"—a perfect law, propounded in the Church, of conduct and morals toward God and man.

And then, the unseen King, omnipresent (according to His will and our faith), the omniscient, omnipotent God-man, King, Priest, and Prophet to His Church, His Kingdom upon earth, giving forgiveness of sins, sufficient grace and guidance to His brethren—does not this one fact give a steadiness of hope and a persistence of action and principle to the Church, which has been the lack of all republics? Men could be citizens of that great *politeia*, and obey their native governments with an obedience limited only by the law of Christian morals. They could hope and pray for the coming of Christ's Kingdom; and in their earthly citizenship they could act upon His principles, and make the law of Christ the rule of their individual life. And so doing, day after day, year after year, century after century, the stern pagan prescriptions and principles of Roman law, the massive organization of the Roman empire, the perfection of all executives, yielded to Christian morality, until at this present time, all law, all government, all policy and rule are steadily

\* Reprinted from *Regeneration in Baptism*, by the late Rev. William Adams, D.D., sometime Professor at Nashotah House.

and surely becoming imbued with the principles of the law of the Kingdom of Christ.

We need not say that we think that throughout all history this movement has been taking place, checked and limited, more or less, by the evil heart, the self-will, and the unbelief of man. We need not say that we look for a time when it shall be completed and the Spirit of Christ shall rule all nations upon the earth, and be the fundamental principle of government everywhere; that not simply natural justice and public administrative rigor of law and punishment, as in Rome, or mere time-serving policy as in Europe now, shall be the rule, but that Christian mercy, and kindness of heart, and brotherly love toward misery and poverty and disease and sorrow, shall reign in all law and all government. That Christian principle of love that takes all men as brethren, of which we have seen so many glimpses and sparks in man since Christ our Lord came upon the earth, but which nowhere has yet entered into the ordinary dealings of man with man, in dominion, in trade, or in administration—that one temper of the Christian system which we call the spirit of Christ, so utterly unknown, and so perfectly opposite to that of the ancient Roman rule.

And we thank God that at last in the ages there has come to be a country in which all men are declared equal, and all men are free; in which the Church is wholly free, separated entirely from the State, and therefore permitted to recover from the wounds of European feudalism and of despotism, imperial and papal, and to develop her institutions and direct her course according to the Spirit of Christ her King.

And at last upon the earth there is a nation in which the sons of God can, as far as they will, no one making them afraid, obey the laws of our Lord and King, the Son of God incarnate upon the earth. Thus can they feel that His Kingdom exists for them, and is a truth and a reality. For at last, after ages gone and past, a government exists, by the providence of God, which considers itself as in being, exclusively for the benefit of the governed; which exists only for the protection of life and property, and has abdicated therefore all the pretensions of Imperial Rome—is *bona fide* a police, and not a kingdom or sovereignty. And thus is the field left clear for the Kingdom of God to develop itself, as in no realm heretofore upon the earth. And the Son of God, in His life, in His principles, in His glorified and perfected humanity, can reign in His Church, and in us His sons, if we will follow Him, as never before in any land. This is His work during the ages past up to this point of time, and now completed and established. "God is my King of old; the help that is done upon earth, He doeth it Himself."

### A CHAT ON CHURCH MUSIC—HELPFUL HINTS TO CHOIRMASTERS

BY CLARENCE URMY,

Organist and Choirmaster of Trinity Church, San Jose, Cal.

**W**OULD you not like to make the musical part of the services of the Church in which you are choirmaster or organist more delightful, more interesting, and more inspiring? Delight, interest, and inspiration—what choirs would not be better through the development of these qualities? Here are a few suggestions for their furtherance.

Let us first take up the Communion service. There are three things that the average choir should instantly stop doing: (1) Stop singing the *Kyrie Eleison* and *Sanctus* to the same identical music every "Communion Sunday"; (2) stop singing "Bread of the World" after the Prayer of Consecration; and (3) stop both now and evermore the singing of the *Gloria in Excelsis* to "Old Chant." If you can stop these three things in your choir without stopping the breath of the congregation, and without stopping your salary, you will endear yourself to all your choir members, and place yourself in the front rank of those who are trying to do the three things mentioned in the first paragraph of this article—make the music of the Church services more delightful, more interesting, and more inspiring.

The keeping up of choir interest is a most difficult question, especially in the volunteer choirs of small parishes, but in no way can this more easily be accomplished than by a liberal supply of new music, both for the Communion service and for Morning and Evening Prayer.

One should not forget that the congregation is more apt to be pleased with an old hymn sung to a familiar tune than with something in the hymn line that is entirely novel, but so

far as the other music of the Church services is concerned, something new and unfamiliar is quite apt to be just as refreshing to the congregation as it is to the choir.

Speaking of hymns, it is a good idea to select a fine and familiar tune for each of the different metres, and then use that tune whenever possible, ignoring entirely the tunes "set" to any particular hymn. Of course there are certain hymns that seem indissolubly wedded to certain tunes, and it is well in such instances that the divorce laws should not interfere. But very often a hymn will be chosen, say, for instance, Number 279. The tunes in Hutchins' Hymnal, "Mainzer" and "Sefton," it is quite safe to say, are unfamiliar to most choirs and congregations. Now any long metre tune will of course be appropriate, but Robert Schumann's "Canonbury" is simple, of easy compass, and very melodious, so why not use it for the words of Number 279, and for all long metre hymns, singing it as it should be printed, with a hold at the end of the second and of the fourth lines of the hymn, that is, giving three counts to those notes, thus making the tune partake of a characteristic of a chorale? The tune "Goldel," Number 197 in the above-mentioned collection, is printed in chorale fashion. It is a good idea in tune-writing, as it gives strength to the melody and provides rallying points for correct phrasing.

Then for a common metre hymn, nothing can excel "Beatitudes," which is fine enough and familiar enough to be used for all common metre hymns. This method in regard to hymn-singing, instead of being found monotonous, will prove advantageous in many ways, and will do away with the useless practising of unfamiliar tunes, allowing more time for the proper rehearsing of other music. It may be taken as an axiom in choir work that the more familiar music that you give the congregation to sing, and the more unfamiliar music that you give the choir to practise, the more will you succeed in satisfying both choir and congregation.

There are many Communion services printed in octavo form, which are well within the grasp of any choir that will meet regularly and do faithful rehearsing. Novello, Ewer & Co. of London, England, the H. W. Gray Company of New York City, the *Parish Choir* of Boston, are all large publishing houses of the best in Church music, and there are many smaller companies whose catalogues are filled with more or less desirable selections.

The make-up of a choir, the vocal knowledge of the singers, and the taste of the leader—these are three things which must be taken into account in the selection of music, and no outsider can be a success at picking out music for a choir to which he has never listened, any more than a person can profitably dictate what kind of food or what kind of clothes should be eaten or worn by a perfect stranger whom he has never seen or talked with. All that one can do is to suggest certain selections and leave results to individual choirs.

For the Communion service, obtain "Smart in E flat." This service comes harmonized in four parts, or in a unison edition which ought to be highly appreciated where there is a lack of part-singers. This service can easily be taught to the congregation, copies being placed in the pews. The music is simple and at the same time melodious, a combination rare in simple services.

To vary the musical programme, the *Credo* might occasionally be sung, the *Benedictus qui Venit* and *Agnus Dei* may either be sung or omitted, and instead of the *Gloria in Excelsis*, in Advent and from Septuagesima Sunday till Easter Day, any Communion hymn may be sung at the end of the service, the Prayer Book providing a rubric for this change.

Another attractive service is "Adlam in F." This is particularly melodious, and would be an acquisition to any choir library in spite of its great simplicity. It contains a *Pater Noster* which some rectors would be glad to have the choir sing after the communicating. The *Benedictus qui Venit* should follow the "Prayer of Humble Access," and the *Agnus Dei* should be sung after the "Prayer of Consecration."

"Athoe in D" is another Communion service in the "simple but melodious" class, and all of the above mentioned services are quite within the grasp of any choir willing to practise, while "Cruickshank in E flat" is a fine example of a more elaborate service, which will well repay the extra work needed for its proper delivery.

Here, then, is further advice suggested for your Communion Sundays and High Festivals. Get "Athoe in D," "Adlam in F," and "Smart in E flat," and use them alternately throughout the year. Then procure "Cruickshank in E flat," using that

for Christmas and Easter, and not using it at any other time, thus giving yourself more time to devote to Christmas and Easter anthems.

It will add greatly to your High Day celebrations if you can gain your rector's consent to allow the choir to sing the *Credo* on all days for which there are proper prefaces—Christmas Day, Easter Day, Ascension Day, Whitsunday, and the Feast of the Trinity. In this way these High Days will receive an extra touch of musical embroidery and the effect will be beautiful and marked. Even those parishioners who "don't like the Creed sung," ought not to begrudge the choir this one delight at High Festivals, to say nothing of the pleasure which will thus be given to that down-trodden minority in almost every parish, the Catholic-minded people who "just love to hear the Creed sung."

Nothing much can be done to change the deadly monotony of Morning Prayer, which is, as everyone should know, simply a patch-work of different monastic services, and should never be made, as it is in so many parishes, the chief service of Sunday.

The *Te Deum* is the chief offender in the matter of finding settings which are singable, sensible, attractive, and well within the grasp of the common run of choirs. Most country choirs fall back on the chant settings, and give weekly renditions of such ludicrous ejaculations as "praise — — — — Thee" and "O — — — — Christ," of the seventh, eighth, ninth, and fourteenth verses, lowering the tone of this great hymn of the Church by singing it to the same kind of music as that used for the lesser canticles.

Have you ever tried the setting of the *Te Deum* to the well-known tune, "*Adeste Fideles*"? If you wish to encourage congregational singing you will find nothing else that is so conducive to that end. No rehearsals with the congregation will be required, it being hardly necessary that copies of this setting be placed in the pews. Every one knows the tune by heart, and after a Sunday or two of listening to the choir render this inspiring *Te Deum*, it will be easy for a whole congregation to join heartily in this great canticle.

The other canticles of Morning Prayer may, for a change, be sung to Gregorian tones instead of to Anglican chants. Knowledge of the difference required in the pointing is necessary in order that the canticles shall be sung correctly. Gregorian tones should be sung by all voices in unison on the air. Anglican chants are written for four-part singing. The *Chant and Service Book* gives correct rules for the singing of canticles to either style of chant, but one must "read between the lines" and listen to the music properly sung by a good choir, in order to appreciate the correct swing of the words and the proper interpretation of the music.

Processional and retrocessional hymns will gain in strength and precision if sung in unison, part-singing being more desirable in the choir stalls and when the singers are not in motion.

Evening Prayer, Evensong, or Vespers, as it is variously called, can be made more attractive by the use of the choral service, either Tallis or Ferial, anthem settings of the canticles, and by an introduced solo, hymn, or anthem where the rubric provides for it after the prayer, "Lighten our darkness." This interpolated selection may be sung kneeling, although the English custom is for both congregation and choir to stand while it is being sung. In the matter of a short solo it might be well for the singer to rise, although it is quite as easy to sing "on the knees" if one kneel up straight.

The selection should be short and extremely devotional. An effective "anthem" is the Twenty-third Psalm sung to Chant 119 (Barnby). It should close with the *Gloria Patri*, and if sung kneeling, very softly, and not too draggily, the effect is exquisite.

Other suitable selections for this place in the service are Hymn 535 (Merriall), verses 1, 2, 5, and 6; Hymn 645 (Heath), verses 1 and 3; and there is a beautiful setting of "Softly now the light of day" to the melody of Gottschalk's "Last Hope," arranged for male quartette. The voice parts are of easy compass and the selection is not difficult.

Suitable solos to introduce after "Lighten our darkness" would be the first three verses of "One sweetly solemn thought" (Ambrose); "O Jesu, Thou art standing" (Danks); "But the Lord is mindful" (St. Paul).

For a change from the monotony of singing the canticles to chants, there are numerous anthem settings which are easy, melodious, and interesting, an extremely desirable trio of quali-

fications. "Bunnett in F" is very effective, "Vincent in G" hardly less so, and "Simper in F" and "Simper in E flat" are fine arrangements. "Newton in G," "Adlam in F," and "Button in E flat" deserve to be better known, for the reasons that they are Churchly without being dry, and tuneful without being ordinary. All the above-mentioned arrangements are worthy a place in any choir library, no matter what the size or ability of the choir may be, but they will be found most useful in choirs of small size and limited ability. If one wishes something more elaborate, "Stanford in B flat" and "Calkin in G" are brilliant settings which will repay the extra rehearsals necessary for their proper presentation.

The make-up of a choir has so much to do with the proper selection of its offertory anthems and solos, that a whole article might be written on this one subject alone.

As will be observed, this chat has dealt primarily with the services of the American Catholic Church, commonly known as the "Protestant Episcopal Church in the United States of America," but all the suggestions, hints, and advice may easily be adapted to the requirements of choirs in any of the religious societies of the land.

## LENTEN PLANS IN NEW YORK

(Continued from page 567.)

George's Church, Manhattan, on Sunday morning, by R. Fulton Cutting in the absence of J. Pierpont Morgan, now abroad. The rector was not present as he was filling an annual appointment as preacher at St. Paul's School, Concord, N. H. The letter contained this noteworthy paragraph:

"I have but one suggestion to make in parting from you, and that is that the work of the administrator of the organization should be separated from the spiritual and pastoral leadership that you expect from a rector. It is the multiplication of details which makes it very difficult for him to be the preacher and shepherd that he should be. If the executive part of the work could be placed in the hands of an able assistant, I feel that it would make the position of the rector more effective and would place emphasis on the spiritual side where it really belongs."

It is understood that the resignation will be effective on October 1st.

The Washington Heights chapter of the Daughters of the American Revolution has passed resolutions asking the Park Commissioner and the Board of Estimate to purchase the old Alexander Hamilton house, at Convent avenue and 141st street, now the parish house and rectory of St. Luke's Church. They ask for its removal to a site in St. Nicholas Park. They have sought the cooperation of the Washington Heights Taxpayers' Association and of the patriotic societies of their section. This was said by an officer of the chapter:

"One by one the landmarks associated with the founders of our country are being removed through the flight of time and the pressure of population. The Hamilton residence is one of the few left, and it would be a great shame if nothing were done to save it from destruction. Hamilton's services to his country were too great for him ever to be forgotten, and generations to come would hold it against the present one if his old home is not preserved."

The Hamilton home is occupied as a parish house and rectory for St. Luke's Church. The study of the rector, the Rev. George Ashton Oldham, is the room in which Hamilton and his son knelt in prayer the night before the duel with Aaron Burr. The house was built from lumber brought from the Saratoga estate of General Philip Schuyler, and is an interesting example of Colonial architecture.

The results of the first semester's work of St. Stephen's College are extremely gratifying. The well-known thoroughness of instruction and the comprehensive courses have been maintained with a continual emphasis upon a high standard of scholarship.

### St. Stephen's College Notes

On Sunday, February 11th, President Rodgers preached at the Church of the Advent, Boston. On Tuesday he addressed the Woman's Auxiliary of St. Agnes' chapel, Trinity parish, New York City. Dr. Rodgers is continually emphasizing the fact that St. Stephen's is a national college, which is attempting to realize the most virile type of the scholastic training and highest ideals of Christian manhood. The college is full, and larger accommodations are an immediate necessity. Scores of splendid young men are continually being turned away owing to lack of accommodation and of adequate support.

THE STRUGGLE for self-mastery, the desire to overcome pride and sensuality, to bring rebellious passion into the subjection of the spirit, are not things to be feared. As the pine on the mountain side has more stability than the sycamore of the vale, because of the tempests it has endured, so does the soul attain the true fiber of Christian virtue and perfection by triumphing over the storms of passion and the aridity of doubt.—P. J. Healy.

DEPARTMENT OF  
**SOCIAL SERVICE**

Edited by Clinton Rogers Woodruff

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 at North American Building, Philadelphia

CLEVELAND'S PUBLIC DANCE HALL INVESTIGATION

**E**ARLY in 1910 there was a discussion of the conduct of the public dance halls of Cleveland participated in by the press and by the Ministers' Union. Mrs. Charles Henry Israels, chairman of the New York Committee on Amusements and Vacation Resources for Working Girls addressed a meeting of public spirited citizens. As a result a "Public Dance Hall Commission" was appointed to investigate the Cleveland situation. An investigation was made under the direction of a sub-committee working in cooperation with a special investigator (Miss Mildred Chadsey). A detailed record of the visits to public dances and public dance halls, from April to November, 1910, was secured and a full report based upon them was prepared by the investigator.

From this report we learn that 5,000 girls and 6,500 young men were found in attendance at the seventy-nine dances in the public dance halls visited. There were altogether 130 halls where pay dances were given. Thirty-nine of the fifty-six different halls reported on in detail either had a bar in the hall itself or were located in connection with bars in such a manner as to violate the state law governing such matters. Sometimes one-third of the boys and girls in these dances were under the influence of liquor before the dance was over. Many of the attendants were young people in their early teens. The dances were often continued to a very late hour in the morning, and when this happened, the morals of the dances lowered greatly after 12 o'clock, when the better element almost invariably went home, their places often being taken by fresh recruits from the streets.

Some of these dance halls were found to be in an unsanitary condition, unventilated, and without proper fire escapes. Many dances were conducted in a reckless and uncontrolled manner. There was an entire lack of controlling machinery. All these conditions were such as to turn this otherwise proper and helpful form of recreation in many instances into an opportunity for license and debauch.

In December 1910 the commission invited the Mayor, the Director of Public Safety, and several councilmen, to confer with them as to the facts discovered. The commission presented its findings to them suggesting to the Mayor an outline of a new dance hall ordinance. The city officials expressed themselves as deeply concerned and promised satisfactory remedial measures.

In his annual message presented on January 3rd, 1911, the Mayor expressed the view that new legislation was needed, especially to provide for the licensing of public dance halls. The City Council acted immediately upon the Mayor's message and appointed a special committee to draft an ordinance, the main provisions of which were:

No public dance can be held in Cleveland except in a duly licensed hall. The license fee therefor shall be in proportion to the square feet floor space of the dance hall.

No public dance hall can be licensed until it conforms to this ordinance and the rules of the Board of Health and Fire Department of the city.

A dance hall license shall be revokable for non-compliance with the ordinance.

No club or individual can hold a public dance without securing a permit for each such dance.

Provision is made for the relationship of the police to dance halls and for the summary closing of indecent or disorderly dances.

The ordinance provides for the closing of public dances at 12:30, except where the Mayor specially extends the time to 2 A. M., but further admission to dance halls is not permitted after 12 o'clock.

Children under 18 years of age are excluded from public dance halls after 9 o'clock, unless in the company of a parent or natural guardian.

The important provision is made for the appointment of a dance hall inspector.

This ordinance was passed and the Mayor readily assented to the appointment of an inspector who should be chosen for

reasons of special fitness and grasp of the social significance of the opportunity, rather than for political considerations, and ask the commission to cooperate with him in selecting a suitable candidate. This eventuated in the appointment of a graduate of Oberlin College and of Western Reserve Law School, who had served in various capacities as a Y. M. C. A. secretary, social settlement worker, and assistant secretary in the Chamber of Commerce, as the first dance hall inspector.

During the first six months of the practical operation of the ordinance a great deal was accomplished by the inspector in changing unsatisfactory conditions. Seventeen dance halls were closed for failure to comply with the terms of the ordinance; ninety-nine, after being thoroughly inspected and complying with the ordinance, were licensed; thirty-seven have had their bars removed to comply with the terms of the law; drinking by women at public dances has been reduced to a minimum; twelve dance halls have installed sanitary toilets; ten put in safety fire escapes; nineteen installed hand rails, guard rails, etc.; ten changed the doors so that they would swing out. Smoking and hat wearing in the dance halls was practically eliminated. It is estimated that \$25,000 to \$30,000 was spent by the dance hall owners to meet these requirements.

Upon assuming office, the new Mayor intimated to the Public Dance Hall Commission his satisfaction at the substantial results accomplished under the ordinance, and expressed his purpose of continuing the inspectorate upon a high plane of efficiency, and enlisting still more completely the support of the police department in enforcing the terms of the ordinance. The Dean of the Cathedral in Cleveland, the Very Rev. Frank DuMoulin, D.D., has been a member of the Commission.

A MUNICIPAL NEWSPAPER

A municipal daily newspaper is to become an accomplished fact very shortly through the vote of the electors of Los Angeles, they having approved of the initiative proposition by a majority of about 16,000 out of a total vote of 100,000. Twenty-five per cent of the voters failed to record their wishes. The project received the support of the Socialists and of the Good Government organization. The Municipal League of Los Angeles and the California *Outlook* both declared against it, not because they were opposed to a municipal publication as such, but because so considerable a part of the space was to be set aside under the ordinance for the exploitation of city, state, and national parties. The California *Outlook* also advised its readers to vote "no," as it seemed to that publication ill advised in the form in which it was presented. It declared that the policy and character of a newspaper are not to be described in legal phraseology. On the other hand, George H. Dunlop, who advocated the passage of the ordinance, put the argument for it in this fashion: "Los Angeles needs one newspaper that is not the private property of a private citizen. We need one newspaper that belongs to the people and is controlled by them. . . . In this newspaper news of importance concerning the city government will receive the prominent spaces and headlines, and will not be crowded into obscure corners to make room for news of airships, warships, shipwrecks, and scandals."

"WHAT BECOMES OF THE WIDOWS?"

is a question asked in a little circular recently issued by the National Association of Societies for Organizing Charity. It is amazing to see in city after city, town after town, where there is unorganized charity and where no one feels the responsibility, how little it actually knows about what is happening in families of widows. This ignorance plainly indicates the underlying neglect wherever there is no systematic means of looking after the welfare of this class of families. Everyone will agree that these cases require attention, that the widow may break down and the children may be scattered for lack of constant wise advice and planned relief. Francis H. McLean, in discussing this question, declares that—

"As a matter of fact the neglect of the widow typifies the neglect of practically every other kind of neglected families in cities where there is no organized effort toward helping them to help themselves through an associated charities or society for organizing charity."

REDUCING FIRE HAZARD

Having carried the business of fire extinguishing to the last degree of excellence, many cities are now turning all their attention to the work of fire prevention. Boston, for example, is examining all its extra bad risks and in the case of old buildings that cannot be rendered safe it is condemning them and compelling their demolition.



## 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.

### WHY "EVANGELICAL CATHOLIC"?

To the Editor of *The Living Church*:

I THANK you heartily for the quite too kind way in which you have spoken of me and my pamphlet, *Catholics*, printed as a letter to you (*THE LIVING CHURCH*, December 30, 1911). You have now most kindly invited me to re-state my position on one point, offering me ample space in your columns for the purpose. It is a point at which you have convicted me of what I like to think of as a rhetorical blunder rather than as a mishap in logic. The blunder consisted in making a secondary matter appear to be primary, so that I have seemed, most unexpectedly to myself, to advocate the adoption of the name "Evangelical Catholic" in order to commemorate the Evangelical and Catholic movements, and to imply their "consolidation." In your outline of the Letter you quote from it the following language: "If the American Church, which has been so greatly influenced by both movements, were to combine the two words in her provisional name it would make that a record and the Church a monument of the 'noble works' which God did alike in the days of our fathers 'and in the old time before them'" (*Catholics*, p. 21). This certainly invites explanation.

Now, earlier in the same paragraph I say that the name in question "also seems pressed on us by Anglican history." This implies, surely, that I believed some other reason or reasons for assuming it to have been suggested by me previously. Later occur the words, "her provisional name" ("Evangelical Catholic") which is thus indicated as temporary. I do not, therefore, offer two "party terms" as such, to be the "permanent designation of the Church," and I am much in sympathy with your condemnation of such a step. I am even willing to say that when a permanent name is assumed it can hardly be any other than "American Catholic."

I come now to the question as to my chief reason for proposing "Evangelical Catholic." Undoubtedly that which you have understood to be the chief was one reason, and undoubtedly I gave it undue emphasis. The two movements mentioned above, both arising in the Anglican Communion, have long interested me deeply, and it would have been impossible for me to refrain from speaking of them in proposing a combination of their names in order to distinguish an Anglican body from others until that should cease to be necessary. But this was a secondary, and, if you please, a sentimental consideration. And what was, or is, my chief reason? Dr. Muhlenberg's interpretation of "Evangelical Catholic" does not necessarily show what mine is, yet since he, too, had to explain himself for much the same cause as I, I shall repeat part of his explanation. He had been understood to propose a way of being at once Catholic and Evangelical in a party sense, that is, to quote his own words, to have produced "a happy device for being High and Low at the same time." He adds, "Something like this, I find, is the notion of others [besides his correspondent], who on this account dislike the name, as they well may with such an interpretation of it." He employed the two terms, he wrote, "in their original and proper signification, and thus understood they express something homogeneous and positive," etc. (*Life and Work of Dr. Muhlenberg*, ed. 1881, pp. 237-8; *Catholics*, p. 19). And in defining "Evangelical," he did not use phraseology characteristic of Evangelicalism, but went back to the Incarnation. By "Catholic" he meant not what any modern party meant, or means, but what the Apostles' Creed means, insisting vigorously, moreover, on the sufficiency of the Creed as a statement of the faith, and so on the comprehensiveness of the Church, and above all on that brotherly love of which comprehensiveness is a very high and noble expression, and of which he said on his deathbed, "That's the Church" (*Catholics*, p. 21).

It remains for me to collect and make the most of the scattered indications of my substantial agreement with Dr. Muhlenberg. The word "Evangelical" does not appear in the Letter until it is introduced in speaking of Muhlenberg's use of it. But the thing signified is presented much earlier as the essence of the Christian faith, or the Gospel, in the doctrine of the Incarnation (*Catholics*, p. 7). And this center of our common Christianity, about which there can be no parties among Catholics, we have seen that Muhlenberg presented as the first great fact, a fact older than the Church, of which the name he offered his friends should be significant. Still dealing with the word "Evangelical"; when I speak of the motive which I find in the Evangelical movement for adopting the name I refer to a possible objection drawn from the fact that the movement "long seemed to be in the hands of a party." My reply is that the name "need only remind us" of the undoubted success of that party in delivering God's message, a success, I now remark, which any party, or all, might emulate, and to commemorate which implied no "party

triumph" (*Catholics*, p. 21). Once more, at the close of the same paragraph I say that if to assume this name would "not only be testifying to Christ's own Gospel that 'God so loved the world that He gave His only begotten Son,' but be honoring men to whom God's children owe much, it would be an act most Catholic and most Christian" (*Catholics*, p. 22). This sentence ought to mean, as I trust a careful perusal will show, that it was my first object to make the word which I propose set forth the mighty truth of the Incarnation rather than to celebrate the work done through certain great evangelists.

I come now to the word "Catholic." The foremost meaning of that word was my leading theme in the pamphlet *Catholics*. And to me its meaning is very much what I understand by comprehensiveness, the spirit which concedes to all worshippers of Christ the right to hold and utter in His Church opinions widely different from one's own. To plead with Catholics for this conception of Catholicity was the chief object of my paper. The change of name was mentioned, however, in my first sentence as if closely connected in my mind with Catholicity. Did my view of the latter determine for me the meaning which "Catholic" should have in the Church's name?

I have only three passages to cite. In the first I refer to the attitude of you and your associates as having "gone far to put an end to the really shocking belief that the adoption of the name 'Catholic' would pledge the Church to become a theological party, and so that change has ceased to be impossible" (*Catholics*, p. 11). This undoubtedly implies that I did not believe you to desire "Catholic" in order to proclaim the triumph of Ritualism; perhaps that I did not desire "Catholic" and "Evangelical" in combination in order to celebrate two partisan triumphs ending in bi-partisan control.

In the second passage I try to interpret both parts of the name as applied to individuals. Having described Muhlenberg's way of loving God and his neighbor and quoted from Dr. Newman Smyth his assertion that "the full measure of our obligation of Catholicity is—Love" I say: "To be struggling towards this ideal of Christian (and therefore human) brotherhood, which is of necessity the ideal of divine sonship, is to be growing into the image of God and is what it chiefly means to be a Catholic. To approach it, as we may most nearly, in the light of that vision of God which the Incarnation gives, the vision of God seeking the lost, is what it means to be an Evangelical Catholic" (*Catholics*, p. 21). Here I need only beg your readers to believe that what I said as to individual Christians I might have said in substance as to the Christian Society.

My last extract shall be the last sentence of my paper. Having spoken of "a special call" thought to have been given to this Church to be among Churches by eminence Catholic and Evangelical, I say that heartily to accept the call by taking the name "might help Christians everywhere to see more and more plainly the Holy Catholic Church of the Apostles' Creed." That is, we may thus hasten the full revelation of that Church in which all who believe shall dwell together in love. I am more than willing to do honor to the Tractarians, but is not the immeasurably higher office which I describe here evidently the one which I personally most desire to see undertaken by our assuming the name offered us in a manner by our saint and seer?

But why did I not say so in plain words and save this labored argument? I don't know, except that it did not occur to me. I fear I am too old to be trusted with a pen.

W. G. ANDREWS.

Guilford, Conn., January 31, 1912.

### THE PROTESTANT POSITION

To the Editor of *The Living Church*:

THE THREE RELIGIONS," a sermon by the Rt. Rev. Charles C. Grafton, D.D., has interested me very much. Such a sermon might be a splendid tract for general distribution providing the statements concerning each of the three religions were equally and adequately set forth.

Undoubtedly Bishop Grafton is well equipped and qualified to present the Church to the public; whether he is equally qualified to set forth Roman teaching I am unable to judge; but having grown up among Protestants and being very familiar with their teaching, I feel justified in saying that the Bishop has not set forth the Protestant position either adequately or fairly. Nothing whatever can be gained for the Church by misrepresenting the doctrine of Protestants; neither can we rightfully expect to influence those who know, by unfairly stating the Protestant position.

"The Bible and the Bible only, the religion of Protestants," does not express their rule of faith; neither does it mean the reading of the Bible, as implied by the Bishop; nor is it affected by the fact that printing is a late invention. The principle involved is the one so plainly set forth by St. Paul, justification by faith. Their teaching is that salvation by faith in Jesus Christ is a work of grace accomplished through the Atonement and laid hold upon by an act of Faith in the individual. It would not be necessary for one to read the Bible, or even to be able to read it; but merely that the plan of salvation be made known and accepted and the life submitted to the authority of Jesus Christ.

Concerning the ministry, the Protestant world *denies* that there is any special order of priesthood among men in the Christian dispensation. They hold that the Mosaic Covenant comprised the law, the judgments, and the ordinances; the law expressing God's de-

mands for the moral life of His people; the judgments having reference to the social life of the nation; and the ordinances being God's merciful provision for failure to keep the law and the judgments. Priesthood and sacrifices they hold to have been part of the ordinances, which were fulfilled in Christ, and that in the New Covenant all the priesthood and sacrifice belongs to Christ as the Son of God; and that the ministry is a teaching and shepherding ministry rather than a priesthood.

They conceive "the Church" to be a comprehensive term for the whole body of believers, constituting a witnessing body of the faithful; the function of which is to call out of the world those who, having heard the Gospel, accept Christ as their Saviour by an act of faith. The real test of the minister is the demonstration of his possessing the Holy Spirit, while the real test of the Church is not in its lineage, but in its faith and power. They look upon the Church, not as an organization, but as a living organism impelled by an actual faith; and to them our position looks very much indeed like emphasizing the organization.

They accept Baptism and the Lord's Supper in the literal Scriptural sense of their institution. Baptism with them is the seal that certifies the washing away of sin, but not necessarily regeneration. The birth of the Spirit, they teach, need not be associated with Baptism, but may either precede or follow that ordinance. They also accept the Lord's Supper in the strict Scriptural sense of the words of institution: "Do this as My memorial."

In short, while Churchmen may complain of the inadequacy of their theology, no one has the right to represent their teaching to be in itself unscriptural or unreasonable. On the contrary, the theology which has grown up around the doctrine of priesthood and sacrifice in the Catholic Churches needs clear explanation, and our own people taught to discriminate between what is scriptural, and what is Churchly development. And one might insert the remark that it is distinctly up to us to justify the value of the development, not by the assumption of Divine authority among us, but by proving to the people that the developments are justifiable and valuable. We have got a hard row to hoe to convince the world around us that the Protestant Episcopal Church has any Divine right to depart in any particular from the plain words of Scripture in its plan of salvation.

Meanwhile we shall be much closer together if we frankly recognize the Scriptural element in the Protestant position. Take away from the Church its accumulated doctrines of continuity, of priesthood, and sacrifice, and her teaching would be not unlike that of the Protestant world. Add to the Protestant Churches the historical continuity, the priesthood with its traditional prerogatives, and those religious bodies would become Churchly. Why not let the issue remain clear? What is gained by obscuring the issue through misrepresentation?

One hesitates to tune his type-writer against a Bishop of the Church, yet I fear that the saintly Bishop of Fond du Lac has somehow missed the grasp of the central teaching of the Protestant bodies.

Sincerely yours, ARTHUR W. HIOBY.

Canton, Ohio, February 12, 1912.

#### "PRAYER BOOK PAPERS NO. 4"

To the Editor of *The Living Church*:

HERE has recently come into my hands a pamphlet entitled "Prayer Book Papers, No. 4," and dealing with the proposed change of the name of our Church. One may or may not agree with the arguments set forth in this pamphlet. Both words—"Protestant" and "Catholic"—have a most profound significance, a glorious history. What decision the Church, inspired by the Holy Ghost, will ultimately reach, no one can predict. But one thing is certain. Unless the Spirit of God be allowed freedom to work His will in His way there can be no possible assurance of a right judgment in this matter. And this I take to be true with reference both to the preliminary discussion and the final decision.

It is therefore with the deepest regret that one finds, guiding any step in this discussion, a spirit manifestly not of God. In what manner the discussion ought to be conducted was most concisely and perfectly defined by Mr. Pepper when, upon presenting his resolution to the recent General Convention, he expressed the hope that it might be "as in the presence of Jesus Christ." The spirit actuating the writer of the pamphlet in question hardly fulfils this hope. There are many arguments which can properly be adduced in support of retaining the present name of the Church, and the reverse is also true. The one motive that should actuate both parties in a discussion of such supreme significance is surely the welfare of the Kingdom of God and the making known, through the Church, "the manifold wisdom of God." For one side to impugn the honesty and question the motives of the other, not only goes far in inhibiting the free expression of God's will, but also brings scorn and ridicule upon the Church.

The writer of this pamphlet states that the prime movers for a change of name desire "to eradicate all opposing thought, to practice their novel methods, to drive out all others, to gain the unwary, and to confuse the issue." Were these the words merely of a single individual they might be passed over in silence, but when, as in this case, they are distributed with the sanction of a body of Churchmen, they are capable of doing incalculable harm. Although such language and

such methods weaken the cause which they are intended to support, no upholder of the contrary part, I am sure, desires to see his view of the truth ultimately prevail through the force of any such negative and unworthy support.

W. C. STURGIS.  
Colorado Springs, Colo., February 11, 1912.

#### CHANTING THE PSALMS

To the Editor of *The Living Church*:

NOW that Dr. Madeley Richardson has so daringly, and yet obviously, with the patient pity of the educated looker-on, broken the ice, will you permit an Episcopalian of twenty years' experience to widen the break?

In this letter I confine myself to his urgently serious subheading No. 2—as to chanting. My bitter, and utterly worship-dampening, experience in three middle-western dioceses is, that Dr. Richardson should have written "there are yet 99 per cent of churches wherein psalms are read." Why, sir, I even know two instances where new rectors or organists have dared the retrograde step of abolishing what the choir had been trained to do, at evensong—and this in a very large Cathedral city, forsooth. I suppose the good doctor imagines that during this present Lent, at least every other church in the land has the "Miserere" to its original tone; how disgraceful a percentage does use such, you, sir, probably know, but would blush to tell.

For the matter of that, in how many is there an intelligent use of the "Story of the Cross"—with its devotional and soul-converting appeal?

But this deplorable, this positively shocking, absence of psalmody in our churches; to what can we attribute it? Certainly to anything but Puritanism, and since it equally cannot be due to a revolt therefrom we are, I fear, left to the really terrible conviction—and alas! I have proved it *ad nauseam*—that it comes from the lazy lukewarmness in (I fear Dr. Richardson would call it absence of) devotion that "don't want to bother with it; it's all right for the choir, maybe." And so they forego the "sound doctrine and wise determination" to which the doctor alludes, and imagine, I presume, that God will accept as praise their indolent inability to sing what King David exhorts us all to do.

So much for fault-finding; and now this for mending the same. Cannot all "Brotherhood" men—who must most keenly feel the quiet satire of the distinguished English musician—vow that they, individually, will strive to have this dark blemish in our services corrected, and then to give assiduously the vocal lead in each seat they occupy?

Yours truly, C. W. VINCENT.

#### CO-ORDINATION OF THEOLOGICAL SEMINARIES

To the Editor of *The Living Church*:

IT is believed in some quarters to-day that General Convention should take action relative to the theological education of young men preparing for Holy Orders beyond the maintenance and supervision of the General Theological Seminary in New York. It is a fact that more men are being trained for the ministry in the smaller institutions taken together than in the official Seminary of the Church. Graduates of the unofficial institutions after ordination find their work in all parts of the Church, yet their preparation has been obtained under some sectional and purely local influence. Should not the Church as a whole have something to say about the training of her ministers beyond the bare mention of certain subjects? Should she not be able to specify the amount and the quality of instruction which her official representatives should receive? If at the present time men ordained in a certain diocese were obliged to remain in that diocese, the local Episcopal supervision might suffice.

There are at least seven theological seminaries existing at present over which the general Church has no control and which represent more or less sectional interests and reflect a local traditionalism. However good these may be, they are practically private ventures of faith or interest and, as such, they hold no responsibility to any larger ecclesiastical authority for their educational standards and efficiency, the character of their teaching, or use or investment of funds entrusted presumably for the good of the Church at large. Their curricula are whatever they choose to establish and consequently are not uniform. It is because their finished product is placed upon the general market—that is, their graduates are trained not for one diocese or section of the Church, but for the Church at large—that, in my opinion, some degree of supervision might well be undertaken by the general Church.

I would propose two plans: I. That General Convention should constitute the "Committee on the Charter and Laws of the General Theological Seminary" or some other body of representative and large-minded men, a "Committee on Seminaries," and should give to it, in addition to their special powers relative to the G. T. S., authority to place the stamp of the Church's approval upon the non-official Seminaries now existing. For "Authorization," Seminaries could be required to accept from the committee a carefully worked out standard minimum curriculum, and to submit, every three years, not only a report of its academic work, but, as well, a complete and

properly audited financial statement showing property values, investments, gifts, bequests, and tabulated expenses.

Such a plan would put "Authorized Seminaries" on a level with the General Theological Seminary and yet leave them in possession of a greater degree of autonomy than that possessed by the latter. It would create responsibility, and tend to make all concerned think more of their respective duties. The power to grant authorization would carry with it necessarily the right to withdraw it should the triennial reports not be deemed satisfactory.

Because of the Church's supervision, the graduates of a Seminary officially approved might be, rather *should be*, by canonical amendment, exempt from further examination by diocesan chaplains.

The question may be asked: "Can the Church bring about the submission of Seminaries to such a committee?" Only incompetent management or party spirit, I venture to think, would refuse to yield to such oversight and direction. Moreover, no Seminary would want to graduate men against whom there would be discrimination, as there would be if, such a scheme having been adopted, a particular Seminary should not obtain approval.

Perhaps some might prefer to the foregoing that seminaries now established as private institutions, be made the official seminaries of the Missionary Departments in which respectively they are located. If this plan should be deemed best, then, that these institutions should have an official and truly representative—not a local or party—character, all the Bishops of the Department should *ex officio* be qualified to act as a Board of Visitors.

EDMUND BOOTH YOUNG,

Instructor in Old Testament, Seabury Divinity School.

## SUNDAY SCHOOLS AND THE BIBLE

To the Editor of *The Living Church*:

**I** HOPE some abler pen than mine will reply to Mr. Higby's letter, and if so, there will be no occasion for these lines to find themselves in print. A reply should be made.

That there should be a closer study of God's Holy Word we all agree. I do not, however, think Mr. Higby strikes the right note as to Sunday schools.

The Sunday school session is usually given an hour's time with a short opening and a similar closing service and address or catechizing by the rector and superintendent. This leaves about half an hour for class instruction, and this instruction is based on the Scriptures as applied to the Commandments, Catechism, or Church doctrine and services. This instruction should show the Scripture warranty for such. The question of ritual and ceremony is practically untouched. Children of varied ages are in classes and it seems to me thirty minutes of such instruction will appeal to the children, and, moreover, some of it sinks in more than a Bible study of one hour would be apt to. Take a class of boys, average thirteen, full of life, vigor, and animal spirits, and lovable, and I question whether Mr. Higby could interest and teach (not talk to, but *teach*) such a class simply with Bible instruction. Possibly he could but—

My rector from his first sermon to the present time makes the Holy Bible the keynote, so to speak, of the Church. Directly and indirectly we are so taught in every sermon, and yet he gives brief, clear, and dogmatic instruction to the children. Neither his dearest friend nor most carping critic (should he have one) would accuse him of being a "ritualist," nor—to use a term he does not like—of the Catholic party.

May I ask Mr. Higby if Church doctrine is not Bible truth? We are surely a Bible Church. What other body of Christians has the Scriptures arranged and authorized for daily reading, Old and New Testaments, morning and evening, as we?

We all agree as to the inspiration of God's Sacred Word and should make it a closer study, as Mr. Higby says. When, however, we come to the children of tender years, and up to, say, fifteen, I believe the best study in Sunday school is as now. Teach them the Bible warranty, God's warranty, for what we believe and practise. Let them know that this belief is shown by God's Word, nay, enjoined by God's Word, and then let us get them interested in Bible classes and Bible study.

The foregoing seems to me, at least, good and sufficient reasons why Sunday schools should not become Bible schools in the sense of Mr. Higby's letter.

CLEMENT J. STOTT.

Kansas City, Mo., February 14, 1912.

## "READING SERVICE"

To the Editor of *The Living Church*:

**I** HAVE just read with satisfaction the words of Bishop Webb on "Reading Service" in the current issue of *THE LIVING CHURCH*.

Certainly it is of the very first importance that in our vernacular services, the reading of all portions should be audible, distinct, and intelligible, on the part of both priest and people. Is it too much to say that in the public reading of the psalms, in most of our churches, we have an unseemly, indistinct, and irreverent gabble, literally in panting haste?

The Psalter, we are taught, forms the essential element in the morning and evening offices. Why, therefore, don't we priests take the trouble to read the Psalms ourselves, and invite our people so to do, with reverent and distinct utterance, as if the recitation of the

Psalter was really worth while? Should not *vocal* worship be as perfect as we can make it? Bad music, slovenly and defective ritual, we find intolerable. Why then tolerate bad, slovenly, defective vocal utterance in the reading of divine service by Bishop, priest, deacon, lay reader, or chorister?

There would be an incalculable gain in reverence and distinctness of utterance, if the minister and people observed carefully the liturgical pause in each verse of the Psalter, indicated by the colon. I can testify from experience that the observance of this prescribed pause lifts the recitation of the Psalter on to a plane of liturgical propriety and dignity. Thus it becomes an edifying vocal act of worship, instead of a gabble. If we cannot have the psalms sung, at least we can everywhere have them read with dignified and distinct utterance and with reverence and edification. Hurry and gabble are disedifying in the public worship of the Divine Majesty.

And not infrequently do we hear the Lessons read without distinctness of utterance, proper pause and emphasis, as if they were not read for edification and understanding.

At times it is simply intolerable. Should not our Bishops provide that their *ordinandi* should be taught to "read distinctly and with audible voice"—as the English Prayer Book puts it?

If there be priests gabbling the prayers and with undue haste celebrating the Holy Mysteries, there are also many whose manual and other ceremonial acts are disorderly—i.e., without rule or uniformity—uncouth, and quite unsightly and unedifying. One sometimes wonders how often our Right Reverend fathers and their examining chaplains manifest real concern in the training and preliminary drill of their candidates for the performance, vocal and ceremonial, of the several offices of their ministry in the congregation, after ordination.

It is not a question of minute and elaborate ritual, but of those manual and other external actions which are liturgically prescribed or are otherwise necessary in every public service. Such actions should be performed with dignity and edification, and if carefully studied and followed out, might so far lead to some measure of uniformity amongst us.

Doubtless, as Bishop Webb says, people are often the victims of careless and bad reading in public worship. There are also, I may add, victims of ceremonial defect as well as excess. It is always in order to magnify the enormity and evil results of ritual excess. Of course little is ever said of ceremonial defects, but they are present in our midst as a grave, intolerable scandal.

Is there any remedy? Not perhaps as long as every man does that which is right in his own eyes. But there is a remedy—in the hands of the Bishops, their chaplains and seminary instructors—in the study of liturgical principles and standards of "the Holy Church throughout all the world."

JOHN A. CARR.

Morrisville, Pa., February 17, 1912.

## PREPARING FOR LENT IN PHILADELPHIA

(Continued from page 567.)

was taken by the rector of the parish, the Rev. George L. Richardson.

An announcement of interest to Churchmen is that the Rev. Hubert W. Wells, rector of St. Andrew's Church, Wilmington, Del.,

### Becomes Officer of the City Club

and chairman of the Social Service Committee of the diocese of Delaware, has been elected Executive Secretary of the City Club of Philadelphia. Mr. Wells has accepted office to serve until July 1st, and for the present, will continue as rector of St. Andrew's, with an assistant, the Rev. George C. Moore, to aid in the routine work of the parish. After July, the development of the civic and social work of the Club will determine whether or not Mr. Wells can carry the double burden.

The *Telegraph*, one of the evening papers of the city, is devoting almost a page of each Saturday's issue to illustrated descriptions of

### Miscellaneous Items of News

the more noteworthy churches of the city. On February 3rd, St. Peter's was described, and St. Clement's, on February 10th.

The rector of St. Clement's, the Rev. Charles S. Hutchinson, spoke on "The Devotional Side of Auxiliary Work," at the meeting of the Foreign Committee of the diocesan branch of the Woman's Auxiliary, on the 19th of February.

The Bishop of the diocese was recently the guest of the Presbyterian ministers of the city at their annual dinner of the Presbyterian Social Union, and made one of the after-dinner addresses.

I HEAR MEN speak continually of going to a "better world," rather than of its coming to them; but in that prayer which they have straight from the lips of the Light of the World, there is not anything about going to another world, only of another government coming into this, which will constitute it a world indeed; new heavens and a new earth. "Thy Kingdom come, Thy will be done, on earth as it is in heaven!"—*Ruskin*.

GOD'S GRACE does not come to us to put our wills to sleep; it is given to us to raise our will to power and to activity. . . . The real power of the gospel, the real power of grace, is this—that Christ strengthened us by our own will to do what he desires us to do.—*P. N. Waggett*.



## LITERARY

### "ORIENTAL RELIGIONS IN ROMAN PAGANISM"

*Oriental Religions in Roman Paganism.* By Franz Cumont. Chicago: Open Court Publishing Co.

The decay of the religion of ancient Rome, despite its temporary revivification by an already obsolescent Hellenic faith, is known by all to have been far advanced in the first century of our era; and it is equally well known that during this same period there was a strong current of religious thought setting toward Rome from the Orient. But the details of the latter movement, like the reasons for its wide acceptance and its results, are far less generally known; and it is to an elucidation of all these phenomena that Cumont devotes himself in the book under consideration—a book based on his lectures before the Collège de France late in 1906, and as Hibbert Lecturer at Oxford in the following year. He possesses exceptional qualifications for his task, as has been amply shown by his *Textes et monuments figurés relatifs au mystère de Mithra*, the conclusions of which are available in English in his *Mysteries of Mithra*, issued by his present publishers in 1903.

The opening chapter sets forth the inferiority of Rome to the Orient in political institutions as well as in the arts and sciences; and in the second chapter the author shows that the propaganda of Eastern faiths in the Roman Empire was furthered not only by the economic and social phenomena of the time—particularly by Oriental merchants and Oriental slaves—but also by the fact that the new religions, being antagonized by the state cult, gave rise to the conviction of fraternity and that—above all—they appealed to the senses, the intelligence, and the conscience, as contrasted with the prosaic and rationalistic cult of ancient Rome, whose ritual had become purely external and devoid of all belief.

The lands whence came the Oriental religions that were to give new life to Roman paganism were four: Asia Minor, Egypt, Syria, and Persia. Each contributed a distinct and needed element. From Asia Minor were gained the intense enthusiasm of the cult of the Great Mother, the death and re-birth of Attis, the purification of the *taurobolium*; from Egypt, elaborate ritual and active faith in a life to come; from Syria, astrology and the resultant concept of a single deity as lord of all; from Persia, dualism and the consequent obligation on each individual to battle for the right and to war against the wrong.

Much of all this, we may note, is ultimately Semitic—the concepts of Attis, monotheism, and—we venture to think—dualism (as in the conquest of Tiamat by Marduk); and in all these faiths we may see yet another preparation of the ancient world for Christ, Himself—humanly speaking—a Semite. From this point of view at least Cumont's little book has a value for the Christian, both layman and theologian.

Precisely because his work has this value it will not be out of place to point out a few criticisms. There is occasionally a trace of hasty conclusion or of failure fully to consider the relevant material already published. It is not quite so certain as Cumont supposes (p. xvii) that "Christmas was placed on the 25th of December because on that date was celebrated the birth of the sun" (see the elaborate study of this subject by Lake in Hastings's *Encyclopædia of Religion and Ethics*, iii, 601-608). It is very doubtful whether the Phrygian deity *Mḗv* was a moon-god (p. 61); he seems rather to have been a god of the dead, and his name is probably directly akin to the Latin work *manes* (see Kretschmer, *Einleitung in die Geschichte der griechischen Sprache*, p. 197, note 4). The "mythical steer" of Mazdaism is in no sense "the author of creation and of resurrection" (p. 68); he is simply the primeval animal source of beasts and certain plants, just as mankind is sprung from the first human pair (see *Bundahishn*, x, xvi, tr. in *Sacred Books of the East*, v). Whether the double axe really represents "the lightning which splits asunder the trees of the forest" (p. 147) is at least open to doubt (see Rouse in Hastings, ii, 277-279). The reviewer is more and more inclined to doubt the current view that Judaism is indebted to Zoroastrianism for such concepts as Satan, angels, and demons (pp. 138, 154). He formerly held this theory, but deeper study and wider outlook on primitive religion render him now very skeptical of its correctness. The source is more probably, at least according to the principles and methods of comparative religion, general Semitic belief. Neither can the reviewer accept the idea that Zoroastrians were the authors of "black magic" (p. 188); on the contrary, they loathed it, although they both approved and practised "white magic" (see "Divination [Persian]" in Hastings, iv, 818-820). Equally erroneous is the view that Mazdaism influenced in any way the "black mass" and the Satan-cult. The "black mass" is, if the reviewer's studies of it have been correct, a mixture of nature-worship and witchcraft, with

a thick veneer of deliberate blasphemy; but all traces of Persian dualism, such as may be found among the Albigenses, Cathari, and other Neo-Manichæan sects, are lacking in Satanism. The parallelism of *militia Veneris* with religious *militiæ* (p. 214) seems very unlikely; the former phrase is more likely erotic in origin, and receives somewhat unsavory illustration in the episode of Palæstra in Lucian's *Asinus aureus*.

There are also several evidences that the translator of the book was not fully familiar with his subject-matter, as is shown by such blunders as *de Willamowitz* (pp. 230, 288), "senses and passions" (p. 28) for *les sens et le sentiment*, "has been identified" (p. 64) for *fut identifiée* (the rendering here is quite misleading), or "bas relief by Ouchak" (p. 228) for *bas-relief d'Ouchak* (Ouchak being a place-name).

The question must also be faced, in such a work as that before us, whether the knowledge of individual religions is yet sufficiently extensive to afford a basis of accurate comparison. Our real study of Greek and Roman religion is scarcely more than begun, for book-religion and folk-religion are very different things. Possibly deeper investigation will show that the rapid acceptance of Oriental cults was in part a recrudescence of old Græco-Italian folk-beliefs; possibly, too, quasi-Oriental tenets in such early Greek philosophies as those of Heraclitus and Empedocles (Pythagoras seems here to come under a different category) were factors in this rapid spread.

Be these things as they may, the phenomena outlined by Cumont have a deep meaning for Catholics in a time when the dry-rot at the heart of Protestantism is becoming more and more evident. The constant negations of Protestant thought have their natural result in decay of all religious belief, and hence men turn, in their hunger for some positive faith, to the absurdities of Occidentalized Buddhism, Vedanta, Behaism, Mazdaznan, and the like, or to the puerilities of "Christian Science" and "New Thought." The Catholic faith, which alone, like the Oriental cults amid a Roman world whose religion was so curiously analogous to the spirit and the evolution of Protestantism to-day, appeals at once to "the senses, the intelligence, and the conscience," is the sole guaranty for the Christianity of the future; and from Cumont's book Catholics may draw hope, and Protestants a warning which is, as the Arabs would say, "to be writ on the corners of the eyes for remembrance."

LOUIS H. GRAY.

### MISCELLANEOUS

*The New Schaff-Herzog Encyclopedia of Religious Knowledge.* Edited by Samuel Macauley Jackson, D.D., LL.D. Assisted by others. Volume XI. Son of Man—Tremellus. New York: Funk & Wagnalls Co.

This useful work is now nearing its conclusion. The present volume contains, among others, the following articles of interest to our clergy and laity: Soteriology; Succession, Apostolic (containing the Anglican view by Bishop A. C. A. Hall); Sweden; Symbolics (with an account of recent attempts to improve the translation of the Athanasian Creed); Tabernacle, the Mosaic; Teleology; Temple, Hebrew; Theological Education; Theological Seminaries; Theology, Moral; Thirty-nine Articles, The; Tractarianism; Transubstantiation. Most of these articles are sound but unfortunately that on the "Thirty-nine Articles" is written by D. S. Schaff, whose external position hinders him from understanding the real significance and doctrinal color of that document. "Tractarianism" is also written from an external and unsympathetic standpoint. The article on Transubstantiation would likewise have been more informing and valuable if a Roman Catholic writer had been obtained. The usual wealth of biographies is apparent; and several of our living Bishops receive attention.

FRANCIS J. HALL.

*Christian Missions in Burma.* By W. C. B. Purser, M.A., Missionary at Kemendine, Rangoon. Preface by the Right Rev. A. M. Knight, D.D., Sometime Bishop of Rangoon. Illustrated. Society for the Propagation of the Gospel in Foreign Parts, Westminster.

This is a narrative of missionary work on the part of the Church of England in a region concerning which we in this country have little knowledge. The native religions of the land and its history are first examined, and then the different attempts at evangelization are enumerated, with, particularly, an interesting series of chapters on the work of the Church of England. The story is exceptionally well told.

*A Study of the Eastern Orthodox Church.* By Thomas James Lacey, rector of the Church of the Redeemer, Brooklyn, New York. New York: Edwin S. Gorham.

This is an explanation in four chapters of the Churches of the Eastern Communion and their representation in America, and is fully illustrated in such wise as to bring before us the prominent characters of the East and prominent American Churchmen who have been associated in work among members of those communions. The great increase in the number of Eastern Christians in our own shore makes it especially important that our clergy should have the knowledge that they may obtain in small compass from this volume.



## 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.*

RECENTLY a Bishop who is a member of the Board of Missions said to his Auxiliary that probably the work which ranked highest with the Board was educational work. It is gratifying, then, to see growing interest in this line of work. This Department has noted the special interest given to students by Trinity Church, Boston, under Miss Goldthwaite. We are fortunate in having now a detailed account of a similar work among the women of the University of Minnesota, prepared by Miss Edith A. Gutgesell, secretary for Work Among College Women. Miss Gutgesell says:

"The work for Church students of the University of Minnesota is operated from Holy Trinity Church, located within a few blocks of the campus. The staff of workers includes the rector of the parish, the Rev. Stanley Kilbourne, the Rev. Arlington A. McCallum, whose work is primarily among the men of the University, and a secretary for work especially among the women. The secretary began her work the middle of February a year ago. Taking out the long summer vacation, we have been actually at work about eight months, so we feel that we are still in the experimental stage. The field in which we operate is practically unlimited, there being over 6,000 students in the University, of which about 1,500 are women. At Minnesota, as at all similar institutions, we are met by peculiar conditions. The Church has no official recognition and there are so many organizations of all kinds, social, literary, and religious, that it is difficult to wedge in any of our own. We have accomplished something, however.

"During Lent of last year, we arranged for a series of addresses by various clergy, delivered at Alice Shevlin Hall. This is a building for women given by the late Thomas Shevlin in memory of his wife. There are reading rooms, parlors, rest rooms, assembly room, Y. W. C. A. rooms, and a lunch room where luncheon is served every noon and on special occasions in the evening. These meetings were held at 1 o'clock, the most convenient hour for the greater number, and they were well attended. It is impossible to secure an hour when all can attend, as some girls have classes even during the noon hour.

"This year Deaconess H. R. Goodwin, who has visited us for the past two years, arranged her schedule so as to be in Minneapolis early in the college year. She spent a week with us, met the girls socially, addressed them on one or two occasions, and helped us organize the women into a Church Club, the purpose of which is to encourage the religious life among the university women who are members of the Church. A number of meetings have been held and the members have done something in looking up new girls and becoming interested in them. They have asked Church girls to attend service at the parish church, some have joined a Bible class held on Sunday, and others are teaching in the Sunday school. The secretary is officially connected with the parish, and among other things calls on Sunday school children and on the poor and the sick. She has sent out the notice for the various meetings, has called on the girls, and has held herself in readiness to be of any possible service. Recently the Rev. W. E. Johnson, secretary of the Missioners' League, conducted a week's series of conferences in Holy Trinity Church. He spoke to the women of the club in a service arranged for them at the University. During Lent there will be a series of addresses once a week, at which the clergy of the parish and others will officiate. In these ways and especially by being personally sympathetic and interested in the women, we are trying to prevent their loss to the Church during the time of their college course, when too frequently they are neglected."

It is a little late for an Epiphany letter, but we are hoping this description of an unusual Twelfth-Night meeting will be cut out and saved for next year. It was held by the Woman's Auxiliary of St. John's parish, Wilmington, N. C. First there were stereopticon views of the town of Bethlehem, the Nativity, the Angels appearing to the Shepherds, and the Adoration of the Shepherds. While these were on the canvas, verses from appropriate hymns were sung. Then were read extracts from a story, *The Birth of Hope*, describing a dream of the condition of things in a Christless world and the unspeakable joy which filled the dreamer's heart when he awoke and found himself in a world where Christ had come. Then followed the picture

of the Wise Men following the Star, and the Adoration of the Wise Men, to which were sung "We Three Kings of Orient Are," and "Brightest and Best." The duets, "Silent Night" and "Star of the East," were also given. Then came the paper on Twelfth Night Traditions, after which an orchestra played several numbers. Then came the cutting of the twelve-candled cake, in which had been placed a large bean, the finding of which entitled the finder to be crowned queen of the evening. A box for voluntary offerings collected a sum for the Glendale mission.

THERE IS promise of a diligent Lent on the part of the Woman's Auxiliary. Apart from the study-meetings of the Auxiliary there will be many small reading circles to read many interesting books. *The Conquest of the Continent* is in the lead at present. In the diocese of Indianapolis it will be used on five Friday mornings in Lent, the first Friday being a Quiet Day. The first two chapters, "The Field of Conquest" and "The Gathering of the Forces" will be combined and discussed by three women. "The Land of Lakes and Rivers," "The March Across the Prairies," "The Battle Among the Mountains," and "The Shores of the Pacific" will each fill a morning and be treated by several speakers. Much interest is already felt in the course, and it affords delightful collateral reading, notably *Some American Churchmen*, by Frederic C. Morehouse. This is a series of sketches short enough to be read at an Auxiliary meeting and exceedingly interesting. This book has traveled around the diocese of Indianapolis for a number of years and has ever been found to be the right thing. Then there is *My People of the Plains*, Bishop Talbot's fascinating book, and a legion more.

Mrs. Leonard, of Ohio, is sending out among her Auxiliaries a suggested programme providing for six meetings. Her text book also is Mr. Burleson's *Conquest*, with *An Apostle of the Western Church*, *An Officer of the Line*, and *The Conversion of Mormonism*, as supplemental. The Ohio Woman's Auxiliary has followed the fine idea set in motion by the Chicago Woman's Auxiliary, and announces five special speakers among its membership, who are prepared to address parish meetings on their chosen subjects. A committee of this diocese, calling itself a Committee for the Forward Movement, requests of the parish branches that they make effort during February to set in motion the following advances: to double the membership of their branch; to double the subscribers to the *Spirit of Missions*; to have a study class in Lent; to give personal influence and help to any plan of the rector, for increased gifts to General Missions; to increase interest in the United Offering.

A PLEASANT LETTER comes from the president of the Springfield branch of the Woman's Auxiliary, saying that the Department of Woman's Work bids fair to be of use to Church and Auxiliary workers everywhere as an interchange of ideas. Mrs. Candee comments on the recent suggestion of a correspondent on the utilization of Christmas cards, and says:

"For several years, I have been putting Christmas, Easter, and Birthday cards into scrap-books to send at Christmas to different Church institutions, such as St. Andrew's School for Boys at Sewanee, and elsewhere, where they are highly appreciated. I put the cards and appropriate pictures—the Perry pictures are very useful—into books of pink and blue cambric, which are very durable. The Perry pictures, mounted or unmounted, I have used in sets of a dozen or more, to send to hospitals. I save every suitable card and picture from one Christmas to another and ask my friends to do the same, so that the beautiful things can be passed along."

THE G. F. S. PLAY entitled *The Idle and Ideal Associate*, may be obtained from Miss Elizabeth Goodspeed, 126 Wetherfield avenue, Hartford, Conn., instead of the address in our last letter.

WE ARE sometimes told that a minister ought not to think chiefly of his salary, since it is his business to do good. That is strictly true; but not more true of the clergyman than of the farmer, the mechanic, the merchant, the physician, or the lawyer. All service is divine; every task that ministers to human welfare, whether it be the making of shoes, the weaving of cloth, the writing of books, or the preaching of sermons, is sacred; and whatever our life-work may be, we ought to find our best inspiration in the knowledge that by it we are serving God in making the world better and happier.—*Universalist Leader*.

## Church Kalendar



Feb. 25—First Sunday in Lent.  
 " 28—Wednesday. Ember Day. Fast.  
 Mar. 1—Friday. Ember Day. Fast.  
 " 2—Saturday. Ember Day. Fast.  
 " 3—Second Sunday in Lent.  
 " 10—Third Sunday in Lent.  
 " 17—Fourth Sunday (Mid-Lent) in Lent.  
 " 24—Fifth Sunday (Passion) in Lent.  
 " 25—Monday. Annunciation B. V. M.  
 " 31—Sixth Sunday (Palm) in Lent.

### CALENDAR OF COMING EVENTS

Feb. 27—The Fifty-fourth Local Assembly of the Daughters of the King, St. Barnabas' Church, Kensington, Philadelphia.  
 Apr. 24—Twentieth Annual Convocation of the Missionary District of Arizona, in Tucson, Ariz.  
 " 24—Seventy-fourth Annual Council of the Diocese of Louisiana, Christ Church Cathedral, New Orleans, La.  
 " 24—127th Annual Convention of the Diocese of Massachusetts, in Boston.

### 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 Klukiang.  
 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 Bagulo.

#### 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. WILLIAM B. ALLEN, Archdeacon of Western Florida, and late rector of St. Katharine's Church, Pensacola, Fla., has been appointed by Bishop Horner to take charge of the Waynesville Associate Mission work, and will become rector of Grace Church, Waynesville, N. C., and have charge of eight missions, four parochial schools, and several institutions. He will be assisted for some months by the Rev. H. C. Parke, who expects later to leave for Oxford, Eng.

THE Rev. F. W. R. ARTHURS has resigned the rectorship of St. Peter's Church, Smyrna, Del.

THE Rev. EDMONDS BENNETT, D.D., has resigned the rectorship of Trinity Church, Mobile, Ala., and has accepted the call extended to him to become rector of St. Luke's Church, Memphis, Tenn., where he will be in residence after March 10th.

THE address of the Rev. WILLIAM J. H. BENSON is changed from 647 Twenty-ninth street, to 782 Second street, Milwaukee, Wis.

THE Rev. CHARLES E. BETTICHER, late in charge of the American Church in Dresden, Germany, has returned to this country and will have charge of Christ Church, Riverton, N. J., during Lent.

THE Rev. W. FLETCHER COOK, Ph.D., has resigned as rector of the Church of the Incarnation, San Francisco, Cal., and should be addressed at Marysville, Cal., where he is now rector of St. John's Church.

THE address of the Rev. CHARLES STEELE DAVIDSON is Buchanan, Va.

THE Rev. ANDREW J. GRAHAM has resigned as rector of Christ Church, Rochester, N. Y.

THE Rev. FREDERICK D. GRAVES has resigned the charge of the missions at Chadron and Crawford, and other points, in the Missionary

District of Kearney, and has accepted a call to the rectorship of Grace Church, Muncie, Ind., where he expects to take charge on the first Sunday in March.

THE Rev. JESSE HIGGINS, rector of St. George's Church, Utica, N. Y., has removed from 12 Henry Street to 404 State Street.

THE address of the Rev. CHARLES E. HILL is changed from 44 Buckingham street, Springfield, Mass., to 46 Oxford street in the same city.

THE Rev. EDWARD C. HOSKINS, for several years rector of Zion Church, Windsor, N. Y., has removed to Holland Patent, N. Y., where he is in charge of St. Paul's Church. He also has charge of St. Andrew's Church, Trenton, N. Y.

THE Rev. ARTHUR S. JOHNS, rector of Christ Church, Navy Yard, Washington parish, Washington, D. C., has been granted a leave of absence on account of illness.

THE Rev. EDWARD D. JOHNSON has resigned the rectorship of Trinity Church, West Pittston, Pa., and on March 15th will assume the rectorship of St. Paul's Church, Brunswick, Me. Mr. Johnson was rector of the latter church for five years, leaving there six years ago for his present charge.

THE Rev. W. EVERETT JOHNSON, formerly rector of St. John's Church, Wausau, Wis. (diocese of Fond du Lac), has become rector of Christ Church, La Crosse, Wis. (diocese of Milwaukee), and should be addressed accordingly.

THE Rev. ARTHUR M. LEWIS has resigned the charge of the churches in St. Alban's and Charleston, W. Va., and will take a much needed rest. His address is Weston, W. Va.

THE Rev. CHARLES F. MAGEE, rector of Grace Church, Elkins, W. Va., has accepted the rectorship of Christ Church, Point Pleasant, W. Va.

THE Rev. C. E. A. MARSHALL of Shepherds-town, W. Va., has accepted a call to Christ Church, Pulaski, and Radford parish, Montgomery county, the latter including St. James' and Grace churches. He expects to enter upon his new work after Easter.

THE Rev. P. N. McDONALD of Anchorage, Ky., has accepted the rectorship of Trinity Church, Morgantown, W. Va., where he assumes charge on March 1st.

THE Rev. WALTER MITCHELL, rector of the Porter Military Academy, Charleston, S. C., is in charge of St. Luke's Church, Charleston, during the absence of the rector, the Rev. L. G. Wood.

THE Rev. GEORGE L. NEIDE, for the past five years rector of St. Thomas' Church, Falls City, Neb., has resigned to accept work in Memphis, Tenn.

THE Rev. JOHN F. NICHOLS on account of ill health has been compelled to resign the rectorship of Christ Church, Middletown, Conn.

THE Rev. H. S. OSBORN, rector of St. Anne's parish, Essex county, Md., has been compelled by illness in his family to suspend indefinitely the leaving of his present field to take charge of the Church of the Messiah, Mayodan, N. C., the rectorship of which he recently accepted.

THE Rev. HENRY CONVERSE PARKMAN, for the past eight years rector of St. Thomas' parish, Prince George's County, Md. (diocese of Washington), has become rector of St. John's Church, Palmerton, Pa. (diocese of Bethlehem), and should be addressed accordingly.

THE Rev. CHARLES PERKINS, formerly rector of St. Mark's Church, Baltimore, is now rector of St. Thomas' Church, Homestead, Baltimore, and priest-in-charge of St. Andrew's Church, Hamilton.

THE Rev. C. BERTRAM RUNNALLS, priest-in-charge of St. Peter's Church, Williston, N. D., has accepted a call to become rector of St. Peter's Church, West Allis, Milwaukee, Wis. (diocese of Milwaukee), and will enter upon his duties in his new field on Low Sunday.

THE Rev. UPTON B. THOMAS has resigned the rectorship of St. Ann's Church, New Martinsville, W. Va., and has accepted a call to Trinity Church, Troy, Ohio, where he is now in residence.

THE address of the Rev. DAVID R. WALLACE is changed from 831 to 847 Thirty-fifth street, Oakland, Cal.

THE Rev. WARNER ESMOND LEE WARD, lately of St. Paul's Church, Brooklyn, has accepted the rectorship of St. Stephen's Church, Plainfield, N. J., and will shortly assume his new duties.

### ORDINATIONS PRIESTS

RHODE ISLAND.—THE Rev. JOHN HOWARD LEVER was advanced to the priesthood in All Saints' Church, Providence, R. I., on January 25th, by Bishop Perry. The candidate was presented by the Rev. Dr. Arthur M. Aucock, rector

of the parish. The Rev. Professor H. E. W. Fosbroke of the Cambridge Theological School, preached the sermon.

### DIED

GLENNIE.—At Charleston, S. C., January 17, 1912, MARY ELIZABETH YATES, daughter of Isaac V. Powelson of Troy, N. Y., and widow of the Rev. Alexander GLENNIE, aged 84 years.

MITCHELL.—Entered into life eternal, on Friday, February 9, 1912, at her home in Flushing, L. I., ANNIE C., youngest daughter of the late William and Sally Emily MITCHELL. Funeral services were held at St. George's Church.

"Eternal rest grant her, O Lord, and let light perpetual shine upon her."

RENO.—Entered into life eternal, Sunday, February 11th, at his home in Sewickley, Pa., in his 69th year, JOHN BOLES RENO, senior warden of St. Stephen's parish. He is survived by his wife and three children.

VINTON.—On Sunday, February 11th, at her residence in Pomfret, Conn., ELIZABETH PERRY VINTON, eldest daughter of the late Rev. Francis Vinton, D.D., of New York, and granddaughter of the late Commodore Oliver Hazard Perry of Newport, R. I. The funeral services were held from Christ Memorial Church, Pomfret, on Wednesday, February 14th, and interment was made at Newport, R. I.

### MEMORIALS

#### BLANDINA DUDLEY MILLER

Entered into rest on the Feast of the Epiphany, 1912, BLANDINA DUDLEY MILLER, daughter of the late Rutger Bleeker and Mary Seymour Miller.

In the passing of Miss Miller a greatly loved and gracious woman is removed from a very large circle of friends who valued her friendship as a rare possession. Of distinguished and gentle lineage, her quiet dignity and unusual grace of manner were the outward and visible signs of a real and inward spiritual grace, as well as a heritage from her parents.

The peculiar charm and gracious hospitality which ever characterized the Miller home always accompanied Miss Miller wherever she lived and made it a delight to all who visited her, and her cheerful welcome and unflinching sympathy have brightened and comforted many a downcast friend on a dark day. Miss Miller was a member of Grace Church, in which she was one of the first to be confirmed by Bishop Delancey. Her love of music, in which she was very proficient, enabled her to be of great help in the Church services, and she was ever interested in all that was noblest and highest in both Church and philanthropic work.

She was educated in the Moravian School at Bethlehem, Pa., of which she ever retained the pleasantest of recollections. Miss Miller's rare conversational gifts and great tact and *savoir-faire* made her invariably the center of a group of cultured and admiring friends. Her graceful pen did great service in local historical fields and happily she left many of her delightful sketches including Old Houses of Utica, and a long series of letters published in the *Utica Daily Observer*, whose widely-known and gifted editor considered them as among his choicest contributions. Her writings were permeated with the charm of expression and sincerity and honesty of character which were always so apparent in her, and which often reminded her friends of her distinguished uncle, Governor Seymour.

It was inevitable that such a woman should be genuinely patriotic, and her membership in Onondaga Chapter, D. A. R., and in other patriotic societies meant to her a strong realization of all that these societies stood for, and a readiness to aid in every possible way to carry out their high aims whether as regent or when not holding offices.

We shall not look upon her like again, but we believe in the Communion of Saints, and such as she can never be wholly separated from those who will see her face no more "till the morning dawns, and the shadows flee away." And what could be more fitting than that this beloved woman should have passed on into the waiting Church on the great festival of the Epiphany, the culmination and completion of the gracious and hallowed season when the Redeemer of the world came down to dwell with us, and when myrrh as well as gold and incense was offered to the Holy Child of Bethlehem. L. L. K. H.  
 January 12, 1912.

#### MARY S. MORRIS

Entered into her rest, Wednesday, February 7th, aged 72, and was buried in Roschill cemetery after funeral service at St. Paul's-by-the-Lake, Rogers Park, the vestry acting as pallbearers. She was confirmed at the Church of the Ascension, Chicago, by Bishop Whitehouse in or about 1862 and remained there until 1871. She was afterwards engaged in Church and Sunday school work in Trinity parish, Highland Park, and for a short time attended the services at Grace

Church, Oak Park. In 1889 she moved to Rogers Park and was a member of St. Paul's-by-the-Lake. For several years past the condition of her health disabled her for active work or frequent attendance at the services. She passed quietly away after receiving the Holy Communion, having continued, "Christ's faithful soldier and servant unto her life's end."

**THE RT. REV. ALEXANDER MACKAY-SMITH, D.D.**

The following minute was adopted at the last stated meeting of the Board of Managers of the Evangelical Education Society:

In the removal by death on Thursday, November 16, 1911, of the RT. REV. ALEXANDER MACKAY-SMITH, D.D., the Evangelical Education Society has lost a valued member of its Board of Managers, who throughout his faithful and fruitful ministry loyally maintained those Evangelical principles and with no uncertain sound preached that Gospel of Salvation which this Society avows and advocates and which it commends to those who ask and accept its aid in their preparation for the ministry.

Both as a prominent and influential presbyter and as a Bishop of the Church, our late Diocesan witnessed and earnestly sympathized with the painful struggles which many young men endure while studying and fitting for the ministry. To this need as to many others he gave prompt and generous response, in the same spirit he cooperated with this Society which works toward the same end. We thank God for the good example of this His servant who now rests from his labors, and to his bereaved family we offer our heartfelt sympathy.

J. DE WOLF PERRY,  
W. M. GROTON,  
FLOYD W. TOMKINS,  
HOWARD R. SHEPPARD,  
*Committee.*

**JOHN BOLES RENO**

The loss to this vestry in the death of JOHN BOLES RENO, the rector's and senior warden, was brought vividly to the attention of the vestry, and, on motion duly made and seconded, the following resolutions were adopted; with a further resolution that they be neatly engrossed, sent to the family, and published in the Church papers:

The rector, junior warden, and vestry of St. Stephen's parish, Sewickley, Pa., at a meeting held in the rectory, February 13, 1912, desired that a fitting tribute be paid to the memory of John Boles Reno, the senior warden, who entered into life eternal on Sunday morning, February 11th, at his home. It was resolved at the meeting of said body that there should be enrolled on the minutes of the vestry a testimonial of him, who was faithful to his trust; conscientious in his duties; lovable in his character; benign in his disposition; and a bulwark in the parish. In the deepest sorrow, and with regrets that cannot be expressed, it is our wish that he might know how we all felt toward him. His genial presence at the services; his warm welcome to his friends and strangers alike; his untiring devotion to the Church he loved, were only a few of his delightful qualities, and his loss to us and to those with whom he had closer ties will be keenly felt. Yet there is a gladness in that we know his life was well rounded out. He has served and faithfully performed; his time of rest is earned; his task is over; his battle day is past—

"Now up the farther shore  
Lands the voyager at last.  
Father, in Thy gracious keeping,  
Leave we now Thy servant sleeping."

ALLEYNE C. HOWELL, Rector,  
JAMES C. CHAPLIN, Junior Warden,  
DEWITT B. NETTLETON,  
W. M. SCAIFE,  
JOSEPH A. KNOX,  
S. C. COOPER,  
W. C. LOWRIE,  
JOHN D. CULBERTSON, JR.,  
HARRY OLIVER.

**RETREATS**

**ST. MARGARET'S CONVENT, BOSTON, MASS.**

A day of Retreat for Associates and other women will be held in St. Margaret's Convent on Tuesday, March 12th. Conductor, the Rev. H. M. Little, rector of the Church of the Advent, Westmount, Quebec. Apply to the ASSISTANT SUPERIOR, St. Margaret's Convent, 17 Loulsburg Square, Boston, Mass.

**SISTERS OF THE HOLY NATIVITY, NEW YORK**

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.

**PAROCHIAL MISSION**

Parochial Mission at St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, from March 29th to Easter Day, given by the Fathers of the Order of the Resurrection, of England. Preaching every night at 8 o'clock, and at 11 A. M. and 4 P. M. on Sundays. A Retreat for women will be held on Friday, March 29th. Applications should be made to the Mother Superior, Holy Name Convent, 419 Clinton street. Rally for men on March 29th at 8 P. M. Father Seyzinger will preach the Three Hours on Good Friday.

**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.

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POSITIONS OFFERED—MISCELLANEOUS.

**WANTED FOR NEXT YEAR.**—In a Girls' School in the Middle West a Churchwoman as assistant housekeeper. Good opportunity for mother with daughter to educate. High testimonials required. Address "M. H.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

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

**THE REV. E. CAMPION ACHESON**, rector of Holy Trinity Church, Middletown, Conn., desires to recommend a young lady, graduating in June from Wesleyan University. The lady is prepared to teach History, English Literature, French, and Science. She is a communicant of the Church.

**PARISH AND CHURCH**

**AUSTIN ORGANS.**—We are now building organs for Episcopal churches in Burlington, Vt., Savannah, Ga., and several other places. Also building large organ for Roman Cathedral, Scranton, Pa. Many organ questions are admirably treated in article by Prof. C. M. Moss, University of Illinois, on "How We Found Our Organ." This and other literature sent on request. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

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Clergy Pension and Relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy. Increasing demands for other enterprises ought not therefore to crowd out this duty of the Church lest we become lean of soul in the midst of all our activity. Obligation: about \$30,000 quarterly.

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JOHN MURRAY, London

*Some Principles of Liturgical Reform.* A Contribution Towards the Revision of the Book of Common Prayer. By W. H. Frere, D.D., the Community of the Resurrection.

LONGMANS, GREEN & CO. New York.

*Our Bounden Duty.* By Charles H. Robinson, D.D., Hon. Canon of Ripon, and Editorial Secretary of the S. P. G. Price, 90 cents net.

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*The Oxford Diocesan Calendar and Clergy List, 1912.* Fifty-fifth year of issue.

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*The Pulpit and the Pew.*

*What We Owe and Objections to Paying It.* By a Layman.

*What We Owe, and the Results of Paying It.* Revised Edition, 1912.

*The Pew to the Pulpit.*

*What We Owe and How to Pay It.* By a Layman.

*What We Owe; and Why We Owe It.* By a Layman.

*The Need of a "Rational Almanac."* By Moses B. Cotsworth, F.G.S., formerly of York, England, now of Box 211, Victoria, B. C.

*The Missionary Leaflet.* The Good Fight. Lesson 111.

*Commemoration of the Stations of the Passion of Our Lord and Saviour Jesus Christ.* Compiled by Dr. W. Thornton Parker from the writings of St. Iguori and others. Northampton, Mass., November, A. D. 1911.

*William Smith College Catalogue, 1911-1912.* Hobart College Bulletins. Address to the Alumni.

## YEAR BOOKS

*Year Book of Saint Thomas' Parish.* New York. Parochial Notes, Reports of Various Guilds, etc. From November 1, 1910, to November 1, 1911.

## The Magazines

"IN HARTFORD AS IT IS IN HEAVEN" is the attention-compelling title of an account by Arthur P. Kellogg in the February *Survey* of the way Raymond Robbins in town after town while campaigning with a Men and Religion team fosters an awakening of our responsibility for social misadjustments. Prof. Graham Taylor in an article which appropriately accompanies this story, tells of the changing "Conditions of a Working Faith." The next two articles expiate upon some of the specific conditions which call for measures to bring about a better social adjustment. Mary Brown Sumner in "A Strike Brought About by a Bundle of Dirty Clothes," tells of the tyranny exercised in New York over laundry workers who labor overtime under unhealthful conditions, by an unhappy alliance of the impatient man with the bundle of clothes and the Court of Appeals, which refused to limit the hours of labor at night for women. "A Strike for Four Loaves of Bread" details the causes which led thousands of unorganized workers of foreign speech in Lawrence, Mass., to band together against being made to suffer a reduction in pay to correspond with a two-hour cut in the working week compelled by state law. The wages of a large number of the men at least were but \$6 a week. Morris Knowles in "The Flood" tells how Pittsburgh has studied the way to protect the Ohio Valley from its almost annual damage by flood and shows that the problem is one which rightly calls for interstate action. To what extent people in parts of Colorado are dependent upon, if not actually subservient to the Colorado Fuel and Iron Company, is explained by John A. Fitch in "The Steel Industry and The People in Colorado."

IN THE *Nineteenth Century* an Indian Brahman tells "How King George Could Win the Hearts of the Hindoos." It is by refraining from the secular education which breaks down religious faith, and from cow-killing, for "the Hindoo believes, and has believed through countless centuries, that the milk in the cow is the transformation of the sustaining energy of Vishnoo, the Preserver of the Trinity of the Hindoo Godhead. And this Vishnoo's energy of sustenance which nourishes His creature is his divine consort, or Shakti, who dwells particularly in the cow to supplement the nourishment of civilized humanity." Mrs. Huth Jackson pleads for the celibacy of the clergy, and writes: "A gifted Frenchman, who had lived years in England, once said to me, 'Why, whenever an Englishman mentions the word "parson," is it with a slight nuance of contempt? We often hate priests in my country, but we do not despise them.' . . . The reason is not far to seek. The Roman priest, whatever his social position, has given up a great deal for his profession. He has practically renounced all that which to most men makes life worth living. The laity, whatever their religious opinions may be, recognize this, and in fairness pay a certain respect to the man who has done what they know they are not capable of."

IN THE *Quarterly* Professor Whitney reviews recent literature on the Elizabethan Reformation—a period of English Church history on which much fresh light has been thrown in recent years. He commends highly, as he could not but do, the work of the brilliant young American historian, Mr. R. G. Usher. Another timely article is that on the Philosophy of Henri Bergson. "The History of Majority Rule," by Th. Baty, LL.D., is significant of the present-day anti-democratic trend.

THE MAN who is satisfied with himself has got to be satisfied with mighty little!—*Selected.*



# THE CHURCH AT WORK

## IN THE INTEREST OF THE WORLD CONFERENCE

THE COMMISSION of General Convention appointed to arrange for a World Conference on Faith and Order has issued a letter to the Presidents of the other Commissions thus far created by other communions. There are now eighteen of these commissions but, as the letter points out, "formal association for joint action can be expected only after a sufficient number of commissions shall have been appointed and sufficient opportunity to appoint such commissions shall have been afforded to all communions, both Catholic and Protestant."

That the best use may be made of the considerable interval of time that must necessarily elapse, each commission should try to cultivate, within its own communion, an earnest and intelligent desire for the restoration of Christian unity. When the representatives of the different communions do meet for conference, the fruitfulness of their discussions of the things wherein they differ will depend much upon the sentiment of the bodies that send them. Again, inasmuch as the conference will have no power to commit participating communions on any point, it is the more necessary that its result shall be met by a disposition to proceed towards reunion rather than to seek reasons for rejecting it.

Lines of activity proposed are these:

That the clergy be urged to preach upon the subject of unity; that the clergy and laity engage in a thorough and critical study of the distinctive tenets of Faith and Order which are understood to be at the foundation of their position, in order that the vital points for which the particular communion stands, as distinct from other bodies, may be clearly distinguished from its general body of Christian doctrine; that denominational standards of doctrine be studied in their relation to current teaching; that the distinguishing doctrines of other communions be examined with a view to understanding their value to those who hold them; finally, and in order that these or any methods may be efficacious, that prayer be made habitually and systematically by clergy and by laity for the Unity of God's people and for the guidance of the Holy Spirit in all efforts to bring about the World Conference.

It is hoped that, by such studies and prayers, the consideration of Christian people may be fixed upon things which they deem essential, and that other points which are not vital, however highly they may be esteemed for other reasons, may be regarded as not presenting obstacles to reunion, but as suitable to be cherished by those who prize them without prejudice to divergent views of others. The more clearly points considered vital are expressed, the better they can be dealt with when the time shall come to discuss them in conference.

The letter concludes with the reminder that each commission will be helped and encouraged in its own labors by the knowledge that the other commissions are endeavoring, in their several methods, to make straight paths by which their respective communions may approach the conference with a lively hope that they will find our Lord and Saviour waiting for them there to show them His will.



THE LATE REV. W. B. GILPIN.

## BISHOP HALL'S CONDITION

IN A LETTER from the Bishop of Vermont, printed in the February number of his diocesan paper, *The Mountain Echo*, he states that Bishop Parker, Coadjutor of New Hampshire, will take some of the winter visitations for confirmation, and that, under the advice of his physicians, he finds it necessary to spend March and April in the South, hoping to return and to resume ordinary Episcopal visitations by May or June. His medical advice from the outset was that fully a year would be required for recovery from his illness that dates from last May, and he is still hoping that at the conclusion of that year he may be able to resume active work. "But if by that time," he says, "I am not equal to the work required of the Bishop of a diocese such as this, I am clear for my part that I ought to resign, and I shall beg to be allowed to do so. Vermont cannot afford a Diocesan and a Coadjutor Bishop. It could afford a small pension for a few years to a retired Bishop, who would not have the expense of a large house or of travelling nor the duties of hospitality. I do not think the plan of Coadjutor Bishops ordinarily works well. It is a great deal better that a new Bishop should from the first feel responsibility, and be free to work in his own way without real or seeming check. A Suffragan would be altogether inappropriate to such a diocese as ours. Besides, when a man has done his bit of work, whatever it may be, why should he not—in the Church as in the State—give up the office (or post), for the discharge of whose duties he is no longer fitted? It would be a sore distress to me to see diocesan interests fail or get tangled, as they surely would without active personal leadership. I would much rather retire and do some writing, and minister or teach perhaps in some quiet way where there would be little stress or strain, while another took up with vigor and without let or hindrance the work of the diocese."

## CONSECRATION OF GRACE CHURCH, ANDERSON, S. C.

ON SUNDAY, February 6th, Bishop Guerry consecrated the beautiful church of Grace parish, Anderson, S. C. (the Rev. Sanders R.

Guignard, rector). There were also five visiting clergy present, including the former rector, the Rev. R. C. Jeter, now of St. Thaddeus' Church, Aiken.

The building, erected in 1903-1904 is of pressed brick and granite trimmings, with large double windows—all stained glass, including front and chancel memorial windows. The tower is massive, adding to its outside, while the handsome oak pews, green carpet, and brass and walnut chancel furniture, with the mission woodwork and the walls a rich cream, make the inside one of the most beautiful churches in this part of the country.

## HOME FOR CONVALESCENTS OPENED BY KANSAS CITY PARISH

IN LINE with the work done by Trinity parish (the Rev. Robert Nelson Spencer, rector), in the caring for the unemployed during the late cold snap in the month of January, another project has been launched by the rector and the men of the parish that will be of great service to the people of Kansas City. The city maintains a great public hospital for the free care of the sick and there are numerous other institutions of the same kind which minister to the needy free of charge, among them our own Church institution, St. Luke's Hospital, but there has never been any place for the convalescents to go when discharged from these places. Trinity parish has started a Home for Convalescents, having rented a house which will accommodate twenty men, and placed a man and his wife in charge, and will furnish such a place for the weak and needy convalescent as he needs, pending the return of his strength. It is sincerely to be hoped that the project will receive the support that it merits, not only from Church people, but others, and that this beginning will prove the permanent foundation of a great home for convalescent men, women, and children. With the support that should be given, the work will remain under the direction of the Rev. R. N. Spencer and his parish until such time as the city shall assume the responsibility that rightly belongs to her.

## MISSIONARY EXPERTS IN INDIANAPOLIS

AT A SUPPER at which the men of the diocese of Indianapolis were the hosts, Bishop Greer, and Messrs. George Gordon King and George Wharton Pepper were the honored guests. The dinner was given in the dining-room of the Board of Trade of Indianapolis. Mr. Thomas L. Sullivan, as presiding officer, called upon Bishop Francis to address the men informally. The Bishop voiced his pleasure at the presence of the guests, and stated that it was in line with his policy of trying to bring the Church in Indianapolis into touch with the Church at large. As the Bishop himself had received help and inspiration from the visitors, so he hoped the men present might receive the same to some degree.

Bishop Greer was then introduced, and spoke of the need of harmony and sympathy of thought. The problems which concerned the East concerned the West as well. These would be solved by a united Church to the benefit of the whole. Individual development

is good, sectional development is good, but it lacks perspective. Groups or parties within the Church suffer from a similar lack, but each has its work to do. Each group emphasizes a truth, and when groups are combined it is the essential elements that remain and harmonize, the errors are sloughed off. Mr. King gave an interesting exposition of the work and methods of the Board of Missions and the committees connected with it. Two points he emphasized especially—first, that the mission of the Church is not some local pious charity laying no claim to universal support, and secondly, that the mission as a whole and not certain particular parts of it demands our support. Mr. Pepper stressed the point that missions are a continuation of the work of Christ when He went about doing good. Christ taught, He fed, He healed, He witnessed, so the Church does to-day; in fact, it is the single chartered purpose of Christ's Body—call it a corporation—to carry on these four things. The diocese that aims at universal salvation and not at self-perpetuation, has caught Christ's idea.

On Sunday morning, Bishop Greer preached at the Cathedral, Mr. King spoke at Christ Church, and Mr. Pepper addressed the congregation at St. Paul's.

On Sunday night, there was a missionary mass meeting at English's Theatre. The choirs of the Indianapolis churches, vested, were on the stage and led the singing. The city clergy and the Bishops were arranged in front of the choir with the laymen who were to speak. Bishop Francis announced the hymns, read the opening prayers, made the introductory speech, and introduced the speakers. The Bishop laid great emphasis on the fact that a Christian to be a real Christian must have the Christ-vision.

Bishop Greer reviewed the importance of missions, the methods used, and their results. He asserted that paganism asks for one's goods, Hebraism demands one's obedience, but Christianity requires one's goods, one's obedience, and one's self. Mr. King demonstrated that we can extend our personality by means of our money. Mr. Pepper dwelt upon the theme that missions unify the Church because the Church finds in missions a common object. Christ speaks to all men in the Church and His word to all is "Go." Christ would also speak to all men outside of the Church, and His word to them is "Come." In examining the religion of a country we must determine whether it is true or false or incomplete. If the religion is true, Christianity has nothing to offer; if it is false, we wrong those who hold it by not giving them something better; if it is incomplete, it is our imperative duty to supplement it with what it lacks. It was in stating that local problems ought not to exclude outside problems but should be included in the universal problem, that Mr. Pepper's remarks were of great local interest. One of the speakers in connection with the Men and Religion Movement a few days before had aroused public discussion by denouncing the policy of restricting the social evil to a certain district in the city. Mr. Pepper made the point that those who favored such a plan lost sight of the Christian ideal. Souls should not be kept in bondage by custom, nor should the law of man make permissible that which the law of God distinctly forbids. The bodies of men can be kept clean by medical precautions and examinations, but the souls of men will be defiled no matter how well science cares for the body. The problem is local, but the Christian's ideal of purity must not be compromised by segregation.

#### BUSY DAY FOR A VIRGINIA PRIEST

THE MANY-SIDED calls upon many a priest for Sunday work have frequently been illustrated by concrete incidents showing a clergy-

man's Sunday appointments, but never more forcibly than by the Septuagesima calls upon the Rev. Edward Patton Miner of Norfolk, Va. Leaving Norfolk at 8 o'clock for Virginia Beach, he acted as superintendent of a Sunday school and taught a class at 9. At 11 he baptized an adult; at 12 presented a class to the Bishop for confirmation; at 2:30 conducted the burial service over one of his parishioners; at 6:30 solemnized a marriage; and at 7:45 held evening service and preached. Mr. Miner is assistant at St. Luke's, Norfolk, and rector of St. Mark's, Lambeth Point, and of Galilee Chapel, Virginia Beach.

#### FIRE DAMAGES ST. PAUL'S CHURCH, SALEM, N. Y.

THE INTERIOR of St. Paul's Church, Salem, N. Y. (the Rev. Frederick T. Ashton, rector), was completely ruined by fire on Sexagesima Sunday, February 11th. The fire was caused by an overheated furnace. All of the moveable church furniture, the brasses, hangings, linen, and vestments were saved, and it is believed that the church's insurance will cover the entire loss. During the fall and winter months, the parish house has been entirely renovated and steam heat and electric lights have been installed there. This building will be used for all Lenten and other services, until the repairs which will begin at once on the Church have been completed.

Electric lights have also been placed in the church within the last few months, and these handsome new fixtures were unharmed in the fire.

#### MEMORIALS AND OTHER GIFTS

NEW CHOIR STALLS and the organ console were dedicated at the Church of the Advent, Boston, Mass., on Quinquagesima Sunday just before the 10:30 choral celebration. The stalls and console are the gifts of the Misses Sturgis; the stalls in memory of their father, John H. Sturgis, who was the architect of the Advent fabric, and their mother, Mrs. Frances Anne Sturgis; and the console to the memory of their brother, Charles Russell Sturgis, who was one of the Advent corporation, and who died in October, 1909. The mother died in May, 1910, and the father some years ago. The stalls and console are of beautifully grained oak and the carving is illustrative of all creation praising the ever blessed Trinity as sung in the *Benedicite*, many verses of which appear on the ends of the stalls. Other detail consists of fruits and vegetables. There also are symbols of the articles of the Creed and finally the symbols of the Father, the Son and the Holy Ghost, to whom the homage of the *Benedicite* is offered. At the back of the stalls on the south side and separating the main sanctuary from the Lady Chapel is a high screen of beautifully carved oak, on which is this inscription from Revelation: "Amen; blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen; Allelujah." At this same side is the rector's stall with elaborate carving, including figures of the four Evangelists, and a canopy of beautiful workmanship overhead. With the installation of the new console with its electric action the organ is now completed, and because of the small space occupied by the console there now is room for another set of stalls at the left of the sanctuary. One of the features of the blessing was the singing of the *Benedicite* by the choir as soon as it reached the stalls.

TWO BEAUTIFUL art glass windows have been placed in the chancel of Grace Church, St. Helena, Cal. (the Rev. W. L. Clark, priest in charge), by Thomas Q. Swortfiguer in memory of his father and mother, Mr. and Mrs. George B. Swortfiguer, who were until fifteen years ago communicants of St. Stephen's Church, San Francisco, when they came to

St. Helena and erected a country house. The subjects of the windows are "Gideon" and "Esther."

AT ST. LUKE'S CHURCH, Fort Collins, Colo., on the Second Sunday after the Epiphany, there were used for the first time two beautiful brass altar vases given by Mr. R. M. Booraem. They are heavy, plain in design, excellent in taste and bear the following inscription: "In loving memory of Mary Cox Booraem, who entered into the rest of Paradise, July 7, 1911."

THE CHURCH of St. Ignatius, Eagle River, Wis., has been enriched by two gifts, an organ—the gift of Bishop Grafton—and a memorial tablet—the work of the Fond du Lac Church Furnishing Co.—presented to the church by the Sunday school students, in loving memory of the late senior warden and Sunday school superintendent, Mr. John Radcliffe.

#### MEMORIAL OF DENVER CATHEDRAL

AN ATTRACTIVE little booklet, cloth bound, has been made as a memorial of the new St. John's Cathedral, Denver. The history of the parish and of the Cathedral, with which the booklet begins, shows most remarkable progress from the foundation of St. John's Church-in-the-Wilderness in 1862 to the opening of the new Cathedral, the second to be erected, on November 5, 1911. The booklet is replete with illustrations, more than twenty in number, showing the several edifices and details of them, while also, beside the historical matter and some explanation of the architectural details and of the furnishings, there is included the last sermon in the Chapter House, used after the burning of the first Cathedral and before the present noble edifice was opened, preached by the Dean, October 29, 1911, and the first sermon in the new Cathedral, also preached by the Dean. The booklet is a very attractive one.

#### DEPARTS TO ROME

ACCORDING to the *Lamp*, the Rev. Charles D. Meyer, a priest of the diocese of Fond du Lac, not engaged in work, has been received into the Roman communion. Mr. Meyer graduated at Nashotah in 1909, and his work in the ministry has been very brief.

#### THE CHURCH MISSION OF HELP

THE CHURCH MISSION OF HELP held the first of a series of parlor meetings on February 9th. The work of this society has already been outlined in THE LIVING CHURCH for November 11th. At this meeting Mrs. Archibald Alexander presided, and Father Officer, O.H.C., was the chief speaker. Dr. Wm. T. Manning and Mrs. John M. Glenn also spoke.

The society stands for two things: to bring help to the girls who have fallen, and to help the Church to realize its great responsibility toward these girls. Their lives might have remained pure if we had not failed to give them the protection and friendship they needed. The Church as a whole must share in the work of redemption.

No mere bureau of statistics could do the effective work of personal ministry done by this society. Father Officer, as regular visitor for the society to Church girls in Bedford Reformatory, told of his work there. But it is in New York that the larger work of the society is done. Girls are visited in their homes; employment and friends are found for them, and those girls who, coming out of institutions, must face again all the temptations of their former life, are helped to withstand them.

By cooperating with the clergy, with the Church and State Homes, and with various social organizations, the society is of the

greatest practical value in work with wayward girls. To carry on this work for the Church, more volunteers are needed, and a regular worker to take charge of court cases. For its immediate financial support, \$5,000 a year must be secured. The society's office is at 37 East Twenty-eighth street, Room 702. Checks should be made payable to Thomas N. Rhineland, treasurer.

#### BISHOP OF MONTREAL ON THE CATHOLIC TITLE

SPEAKING at a banquet at St. George's parish house, Montreal, during the recent session of the diocesan Synod, Bishop Farthing expressed himself as entirely sympathetic with the movement for the unity of the Church, but thought there were considerations even greater than that. He felt that the Canadian Church stood as a unit in the great position she held as the branch of the Anglo-Catholic Church. "We all of us have our weaknesses," he said, "and one of mine is that I strongly object to an Italian representative being classified as 'Catholic.' I think when we Anglicans give a title like that we are giving away our own heritage. We are yielding the very point that we should be the first to contest, and, therefore, it seems to me that we stand in Canada as the Catholic Church of the English-speaking people. That is a position we must never allow anyone to take from us. And as such we stand to guard the Scriptures.

"We heard this morning about the Bible Society, but long before there was any Bible Society the Church stood as the guardian and the teacher of Holy Writ. I am quite sure we stand to-day as loyally by the Scriptures as did our fathers in the past. It is the Church that has guarded the Scriptures and interpreted them, and there is no branch of the Catholic Church that gives the place to the Scriptures such as does the Anglo-Catholic Church to-day. We are the keepers of Holy Writ."

#### ANOTHER CHURCH SCHOOL FOR THE DIOCESE OF LOS ANGELES

ANOTHER ADVANCE has been made in the cause of Christian Education. On Wednesday, February 7th, the Harvard Military School, with its fine group of buildings, large grounds, efficient corps of instructors, and 150 scholars, was transferred to Bishop Johnson of Los Angeles, and a Board of Trustees. Grenville C. Emery founded this school eleven years ago, and now that his advancing years make it impossible for him to continue as its head, he offered the school to the Bishop. Henceforth the school will be known as "The Harvard School upon the Emery Foundation." The completing act of this transfer was the instalment of the Rev. Robert B. Gooden as headmaster. Mr. Gooden was born in 1875, is a graduate of Trinity College and of Berkeley Divinity School. He was called to St. Luke's Church, Long Beach, in 1907, of which church he remains the rector.

This makes the second achievement of the Bishop in working out his large plans for diocesan schools. The Bishop's School for Girls at La Jolla was opened two years ago, with Mrs. C. E. Bentham principal. This school was made possible by the generous gifts of Miss Ellen and Miss Virginia Scripp and Mr. Charles T. Hinde.

#### ANNIVERSARY OF CHRIST HOSPITAL, JERSEY CITY, N. J.

THE THIRTY-NINTH anniversary service of Christ Hospital, Jersey City, N. J., was held in Grace Church, Van Vorst, Jersey City, N. J., on Quinquagesima Sunday evening. The rector of the parish, the Rev. Dr. George S. Bennett, for many years an active and efficient officer of the Hospital Council, was

in charge of the service. The sermon was preached by the Rev. G. Ernest Magill, rector of the Church of the Holy Innocents, Hoboken. Archdeacon Jenvey, the president of the Council, read the annual report.

This hospital is one of the two maintained by the diocese of Newark, and it is one of the greater charitable institutions of northeastern New Jersey; ministering to the poor and afflicted in the congested populations of Hoboken, Bayonne, and adjacent towns as well as the dependent people of Jersey City.

There was a good congregation of parishioners, members of various hospital guilds, and other organizations. Feeling reference was made to the long and excellent service done by the lamented Mary Barry.

#### DR. BIRCKHEAD ACCEPTS BALTIMORE CALL

THE REV. HUGH BIRCKHEAD, D.D., rector of St. George's Church, New York City, has accepted his call to the rectorship of Emmanuel Church, Baltimore, to succeed the Rev. J. Houston Eccleston, D.D., who died April 1, 1911. Dr. Birckhead states that he will take up the work in Baltimore the first Sunday in October next. He was born September 7, 1876, at Newport, R. I., was graduated from Columbia University in 1899 and from the Episcopal Theological School, Cambridge, in 1902. He was ordained to the diaconate on June 10, 1902, by the Rt. Rev. Dr. McVicker, in Trinity Church, Newport, of which his great-great-uncle, the Rev. Dr. Dehon, and his great-grandfather, the Rev. Dr. Wheaton, had been rectors. He was advanced to the priesthood a year later by the Rt. Rev. Dr. H. C. Potter. Dr. Birckhead began his work as a curate in St. George's under the Rev. Dr. Rainsford, whom he succeeded as rector four years later. From the first his talents as an organizer and director, and his fine mental, spiritual, and physical equipment, have been recognized, and in the six years of his rectorship of St. George's he has made a fine record for practical and progressive efficiency. As to leaving New York, Dr. Birckhead says: "I have been a director-general of a paid force of 20 and an unpaid assisting force of 400 persons. I never have had a chance for study or spiritual development. I have been keeping the machine going hard, and, like all men spiritually inclined, I want an opportunity to become a minister, a Church leader, a preacher, first; then, if anything else develops, well and good. I can never be sufficiently grateful to the vestry and people of St. George's for their continued kindness and their great patience with my youth and inexperience. While I leave so many congenial friends with great regret, I am convinced that in the end St. George's will be benefited by the change." Dr. Birckhead will receive a hearty welcome in Baltimore, his grandfather having been a native of Maryland and where also he has a number of relatives, and in the diocese, where he is already well known and has a number of friends among the clergy.

#### SIXTH ANNIVERSARY OF BISHOP McCORMICK'S CONSECRATION

BISHOP McCORMICK of Western Michigan marked the sixth anniversary of his consecration to the episcopate by gathering around him at the Cathedral, Grand Rapids, on February 14th and 15th, the diocesan clergy for counsel and inspiration, following out what now has become a most helpful annual event. This year the Rev. Dr. van Allen, rector of the Church of the Advent, Boston, conducted a series of addresses on "Intellectual Life of the Priest" and on "Present-Day Problems."

Wednesday morning at 7:30 the Bishop was the celebrant at the Holy Communion, which service marked the anniversary of his consecration, and blessed the new Bishop's

Throne, executed in a most chaste and dignified manner by Spaulding & Co., harmonizing with the reredos and having the carved seal of the diocese, presented to the diocese as a memorial to its first Bishop, George D. Gillespie.

Each day after the early celebration, breakfast was served to the clergy in the parish house, then followed matins, Dr. van Allen's addresses, intercessions for missions at noon, luncheon, further addresses, and Evensong. On Wednesday Dr. van Allen's topic was "The Intellectual Life of the Priest," the necessity and value of this side of a priest's life being most admirably and clearly set forth. On Thursday "Spiritualism," "Liberal Thought and Religions," and "Christian Science" were the topics very pointedly and instructively handled by Dr. van Allen at his best.

Wednesday evening the rector and vestry of Grace Church tendered a reception to the Bishop, Dr. van Allen, and the clergy in their most complete new parish house. During the evening Dr. van Allen graciously showed by stereopticon some forty photographs of children taken on a recent trip abroad, largely in the province of Zeeland, the Netherlands. As is well known, Dr. van Allen is at his best and happiest when talking of his travels and especially of children thus met with, and his audience on this occasion was highly appreciative.

Thursday night Dr. van Allen was the preacher at a largely attended public service in the Cathedral, taking as his subject, "The Church for Americans," claiming this Church of ours should have the allegiance of all English-speaking peoples as she had kept from A. D. 29 till the present day, the "Apostles' Fellowship," the "Apostles' Doctrine," the "Breaking of Bread," and the "Prayers." The music was effectively rendered by the combined choirs of the city parishes and culminated by the singing of Sanford's magnificent festival *Te Deum* in commemoration of the life and labors of the first Bishop of the diocese and in blessing upon the present Diocesan.

Much interest was manifested by the public in Dr. van Allen's militant addresses and sermon, the secular press giving wide space to them in both its news and editorial columns. Leading Protestant ministers were present at the talks on Thursday and at the service that same night. Nearly all the clergy of the diocese were in attendance and drew up and forwarded to the Bishop and Dr. van Allen grateful resolutions of their appreciation of bringing about the conference and of the most stimulating and instructive addresses given.

#### FIRE AT ST. JOHN'S SCHOOL, MANLIUS, N. Y.

FOR THE second time within a decade, St. John's School, Manlius, N. Y., has been visited by fire. In the afternoon of February 9th, Verbeck Hall was discovered ablaze. Because of deep snow and extreme cold the fire fighting facilities of both school and village were late on the scene, and the building was a total loss. The building was used by forty-five of the junior cadets, who lost their personal effects. Colonel William Verbeck, the head of the school, is also adjutant general of the state. The dormitory will be replaced.

#### CLERICAL RETREAT IN MILWAUKEE

BY INVITATION of the Bishop some twenty-five of the diocesan clergy gathered on Monday for an all-day retreat, beginning with an early celebration of Holy Communion at All Saints' Cathedral. Addresses during the day were given by the Rev. John Henry Hopkins, D.D., of Chicago. It was felt that the day had been a helpful one.

## DEATHS OF THE CLERGY

THE DEATH of the Rev. Samuel Heber Webb occurred at 4:15 P. M. on Friday, February 16th, at his home in Providence, R. I., after an illness of about three weeks. The Rev. Mr. Webb was in his 77th year and had spent his entire ministry in Rhode Island. He was born in Bellows Falls, Vt., but came to Pawtucket, R. I., with his parents when a youth, where he soon interested himself in Church work, becoming a lay reader and studying theology under the direction of the venerable Dr. Taft, rector of St. Paul's Church. Ordained deacon in 1864 and priest in 1865 by Bishop Clark, he did missionary work in the diocese for some time until he became rector of Christ Church, Providence, in 1867. This was a long pastorate, for he never had another, being made *rector emeritus* upon his resignation in 1902. He built the large and handsome brick church in which the congregation now worships. The Rev. Mr. Webb has been secretary of the Rhode Island Episcopal Convention (the legal title of the diocese) since 1873, giving most efficient service at the last session in May, 1911, with no sign of physical weakness. He has filled the position of registrar of the diocese for many years and Dean of the Providence Convocation. He was chaplain of the First Light Infantry for fourteen years, and of the Veteran Association for ten years, and at the time of his death chaplain of the Dexter Asylum, a member of the Sons of Vermont, Sons of the American Revolution, Rhode Island Historical Society, and an honorary member of the Rhode Island Hospital Club given in recognition of his forty years' service as volunteer chaplain of that Institution, which is situated within a short distance of Christ Church. In 1860 Mr. Webb married Miss Persis A. Follett of Cumberland, R. I., who died in 1907. There are three children surviving, Colonel George H. Webb, Mrs. Fred M. Rhodes, and Miss Olive S. Webb.

THE REV. JAMES BATTLE AVIRETT died in Cumberland, Md., on February 17th at the age of 75 years. He was ordered deacon in 1861 by Bishop Meade and later advanced to the priesthood. Mr. Avirett had retired from the active ministry and was canonically connected with the diocese of North Carolina. For several years after his retirement he wrote editorials for *The Cumberland Evening Times*, of which his only son, Colonel John W. Averitt, was the editor. Mr. Averitt is said to have been the last surviving chaplain of the Confederate Army, having served in an Alabama regiment.

## DEATH OF THE SON OF BISHOP POLK

JAMES K. POLK, JR., a direct descendant of President Polk, and a son of Bishop Leonidas Polk, first Bishop of Louisiana, dropped dead in Paris, Texas, on Tuesday, February 13th.

## BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

S. S. Institute at Leighton—Missionary Institute at Reading—Mission to be Held in Saint Clair

ON SATURDAY, February 17th, under the auspices of the diocesan Sunday School Commission, a Sunday School Institute was held at All Saints' chapel, Leighton (the Ven. A. A. Bresee, vicar). After an address of welcome by the vicar, the Rev. Archibald H. Bradshaw, rector of Trinity Church, Easton, outlined the purpose and aim of the school. The Rev. H. Eugene A. Durell, rector of St. John's Church, East Mauch Chunk, read a carefully written paper on "The Superintendent." The Rev. Stewart U. Mitman of South Bethlehem, president of the Sunday School Commission, and Mr. W. R. Butler of Mauch Chunk, told what might be expected of the General Board of Religious Education. The

afternoon session was opened by an address on "The Training of the Young Churchman," by the Rev. Wallace Martin, rector of Calvary Church, Tamaqua; and the Rev. G. B. Matthews of the Church of the Holy Apostles, St. Clair, spoke suggestively on "The Development of the Philanthropic Instinct." Mr. M. Alton Richards of South Bethlehem explained with great minuteness and by the use of an exhibit of children's work, "Hand Work for the Sunday School." In a concise and helpful address the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk, discussed the "Spiritual Preparation" of the teacher, and the "Intellectual Preparation" was treated by the Rev. A. L. Whittaker, rector of Grace Church, Honesdale. The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, and first vice-president of the Sunday School Commission, spoke on "The Lenten Offering." Miss Harriet E. Lines described her work as traveling secretary of the Commission's committee on Statistics.

A MISSIONARY INSTITUTE for the Woman's Auxiliary and the Junior department was held at Christ Church, Reading (the Rev. Frederick Alexander MacMillen, rector), Wednesday to Saturday, February 7th to 10th. Throughout the Institute mission study classes were maintained with a view to preparing leaders for parochial study classes. The classes for Junior Leaders, on "The Conquerors of the Continent," were conducted by Miss Hubbard of Philadelphia; those for Woman's Auxiliary Leaders, on "The Conquest of the Continent," were conducted by Miss Helen E. Troxell, educational secretary of the diocesan branch of the Woman's Auxiliary; and Miss Elinor Sawyer of Montclair, N. J., discussed the Junior book, for Junior leaders and all interested in Junior work. Thursday a conference was held on Mission Study in the Sunday School, led by the Rev. Howard W. Diller, rector of Trinity Church, Pottsville. The Institute was concluded on Saturday by a Quiet Hour, conducted by the Rev. John Mitchell Page, rector of St. Luke's Church, Lebanon. Most of the sessions were held in Wood chapel, which serves as a parish house. About thirty persons, from different parts of the diocese, were registered.

AT THE Church of the Holy Apostles, Saint Clair, a mission will be held during the week of February 26th. The preachers at the evening services will be as follows: Monday, the Rev. H. E. A. Durell of St. John's, East Mauch Chunk; Tuesday, the Rev. Malcolm A. Shipley of St. Peter's, Hazleton; Wednesday, the Rev. Archibald H. Bradshaw of Trinity, Easton; Thursday, Archdeacon A. A. Bresee of All Saints', Leighton; Friday, the Rev. Howard W. Diller of Trinity, Pottsville.

## COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Normal Classes for Mission Study Held in Denver—Meeting of the Diocesan Church Club

THE REV. ARTHUR GRAY, educational secretary of the Board of Missions, arrived in Denver on Sunday, February 11th, prepared to institute normal classes for the study of missionary progress and problems. On Sunday he preached at St. Stephen's and at St. Mark's churches, and his companion, the Rev. Dudley Tyng, on his way from China, preached at Trinity Memorial church, and gave a stereopticon address at St. John's Chapter House in the afternoon. Mr. Gray met the leading women of the Auxiliary on Monday afternoon and the men on Tuesday evening at a dinner given by the Young Ladies' Guild of the Cathedral. These meetings afforded considerable encouragement for the extension of missionary knowledge and while the normal classes were continued through the week the men are to continue the discussion

and to organize at a luncheon to be given by the Church Club very soon.

AT THE RECENT meeting of the Church Club committee of Colorado the former officers were reelected, namely, A. D. Parker, president; T. S. Rattle, Denver, W. C. Sturgis, Colorado Springs, and S. V. Rathvon, Boulder, vice-presidents; J. S. Williams, treasurer; and W. H. Fraser, secretary.

## CONNECTICUT

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

Men's Club Started at Trinity Church, Southport

A SUCCESSFUL Men's Club has been started in Trinity Church, Southport, Conn. Over a hundred invitations sent out, resulted in a membership of over fifty. The club was addressed recently by Prof. Tinker of Yale on "Gothic Architecture and the Catholic Spirit."

## DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Meeting of the Clerical Brotherhood in Wilmington

THE CLERICAL BROTHERHOOD of the diocese met in Trinity parish house, Wilmington, in February. The diocese had five representatives at the Sunday school convention of the Third Department in Washington recently, and these described that meeting, as there was no essayist.

## FOND DU LAC

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

Bishop Grafton Makes Episcopal Visit to Manitowoc

BISHOP GRAFTON made a visitation at Manitowoc on February 18th. He hopes at no very distant date to consecrate the church, the debt being now nearly liquidated.

## IOWA

T. N. MORRISON, D.D., Bishop

Duplex System Introduced at St. John's, Keokuk—Department Secretary Visits the Diocese

THE DUPLEX ENVELOPE system has been introduced with favorable results in St. John's parish, Keokuk (the Rev. John C. Sage, rector); nearly \$700 per year is now pledged for general missions, \$300 for diocesan missions, while the parish income was materially increased by the canvass made in the interest of the Duplex system by a committee of fifteen men. This result is the more gratifying as, hitherto, this parish has not been a supporter of general missions.

THE REV. CHARLES C. ROLLITT, secretary of the Sixth Missionary Department, is making visits in Iowa parishes and missions. He will continue the same into March, and is stirring up increased interest in missions wherever he goes.

## KANSAS

F. B. MILLSPAUGH, D.D., Bishop

Religious Conferences at St. John's Church, Wichita

THE REV. C. N. FIELD, S.S.J.E., has just concluded a series of conferences in St. John's Church, Wichita (the Rev. Percy T. Fenn, D.D., rector), on the practical Christian life. He began them with an address to the workers, on Saturday, February 3rd, and held daily conferences until the night of Sexagesima Sunday. All the meetings were well attended, and at the closing service the church was crowded to its utmost capacity. The parish has been wonderfully uplifted and enriched by the visit of Father Field.



## KENTUCKY

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

## Burned Church Will be Rebuilt—Meeting of the Laymen's League—Notes

IT HAS been decided by the rector and vestry of the Church of Our Merciful Saviour (colored), which was recently burned, after due conference with the Bishop, to tear down the old walls and build a new church. The new building is to cost between \$15,000 and \$16,000, \$10,000 of which is already in hand. The parish will raise \$1,000 through its members and the balance in Louisville; no circulars containing an appeal for funds are to be sent out, which is said to be almost an unprecedented occurrence in the South under such circumstances. Plans are being considered, and work on the new church is to be begun as soon as they have been accepted. In the meantime the congregation is well provided with a place of worship in the auditorium of the Bishop Dudley Memorial parish house.

THE FEBRUARY meeting of the Laymen's League was held in St. Andrew's parish house, Louisville, on February 8th. Addresses were made by several of the officers and members, and a concerted effort is being made to enlarge the scope of the work and to increase the membership, a number of new members being received at this meeting. The committee having in charge the arrangements for the noon-day Lenten services reported that the Board of Trade Hall, a popular and central location in the business district, had been secured, and prominent speakers, the full list and dates being: February 22nd, 23rd, and 24th, Bishop Woodcock; February 26th to March 2nd, the Very Rev. James Craik Morris, Dean of St. Mary's Cathedral, Memphis, Tenn.; March 4th to 9th, the Rev. F. R. Godolphin, rector of Grace Church, Grand Rapids, Mich.; March 11th to 16th, the Rev. J. M. Maxon, rector of Margaret Hall, Versailles, Ky.; March 18th to 23rd, Bishop Fawcett; March 25th to 30th, Bishop Woodcock. Owing to the limited seating capacity of the hall, it has been found necessary to confine the attendance to men only.

THE FEBRUARY meeting of the Louisville Clericus was held on Monday, February 12th, at the Pendennis Club. A paper was read by the Rev. Arthur Gorter, rector of St. John's Church, Louisville, on "Parochial and City Missions," followed by a full discussion, many advocating parish lines and others ardently opposing them. A resolution of sympathy to the Rev. Richard L. McCready, rector of St. Mark's Church, and former secretary of the Clericus, who had gone away with his mother, who was to undergo a serious surgical operation, was adopted.

A SAD DEATH was that of Percy Young Pilcher, 29 years of age, the son of John V. Pilcher, a prominent Churchman of the diocese and senior warden of the Church of the Advent, which took place on February 8th at White Sulphur Springs, Mont., where he was employed, as the result of injuries received in the accidental discharge of a rifle which he was cleaning. When the shell exploded, the bullet pierced his body, and from the first it was realized that the wound would prove fatal, although every effort was made to save his life. The nearest surgeon was sixty miles away and was hurried to the scene and the young man underwent a surgical operation, but was in such a weakened condition that he died of loss of blood and exhaustion a few hours later. Mr. Pilcher was a young man of great promise and is deeply mourned by his many friends and large family connection. The burial was held on February 15th from the Church of the Advent, Louisville, of which he was a life-long member, conducted by the rector, the Rev. Harry S. Musson, the interment being in Cave Hill cemetery.

## LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

## Special Services at the Church of the Redeemer, Brooklyn—Notes of Diocesan Happenings

THE SECOND of a series of special services on important phases of the work of the Church, was held at the Church of the Redeemer, Brooklyn (the Rev. Dr. T. J. Lacey, rector), on February 4th. The Rev. Charles Henry Webb, general missionary of the borough, presided at the meeting and the subject under discussion was "The Church at Work in Brooklyn." The Rev. Peterson Boyd, a colored priest in charge of St. Philip's mission, told of the work in the city among colored people; the Rev. H. Filosa, an Italian priest, told of the work among the Italians of Lefferts Park; and Mr. John Thomas, president of the Long Island Assembly of the B. S. A., spoke on the work of the Church from a layman's viewpoint. It is the intention of the rector to have one of these meetings each month, taking up some special phase of the Church's work.

THE MISSION known as St. Matthew's, Brooklyn Manor, recently tendered a reception to the Rev. and Mrs. James S. Neill in honor of the new priest-in-charge and his wife. Mr. Neill comes from Lynn, Mass., and finds prosperous conditions in his new work. There are indications of rapid growth. The receipts last year were \$3,600.

AN EIGHT-DAY parochial mission was begun in the Church of St. John the Baptist, Brooklyn, on Sunday, February 11th, by the Rev. H. Page Dyer, of Philadelphia. It was well attended, and enduring results are expected.

THE REV. JOHN HENRI SATTIG, rector of St. Philip's Church, Dyker Heights, Brooklyn, has returned from a vacation trip to North Africa. Many friends and members of the congregation met in the parish hall on Wednesday evening, February 14th, to welcome the rector. Mr. Sattig left here in December. He relates some trying experiences on account of the Italian-Turkish war.

## LOUISIANA

DAVIS SESSUMS, D.D., Bishop

## Social Activities of Grace Church, New Orleans—Lenten Services Arranged by Church Club

GRACE CHURCH, New Orleans (the Rev. A. R. Edbrooke, rector), is situated downtown in the shopping district half a block from Canal St. It has developed several interesting features of institutional work. The rector is considered the hotel chaplain, and answers constant calls for ministrations to transients in hotels. He also does much work in the hospitals. Grace Church has an active staff of six lay-readers, and these hold service every Sunday in St. Matthias' Mission, and in the hospitals, asylums, and jails of New Orleans, being frequently called upon for service in the country also. The parish has an Educational Fund, from which loans are made to students. The rector states that in no instance has any beneficiary failed to return the loan. By means of a Vacation Fund, about one hundred and thirty persons, otherwise unable to enjoy a vacation, were enabled to have a week or ten days' outing at the seashore last summer. An anonymous donor has placed at the rector's disposal a considerable sum, to be paid every month, and with this a large amount of charitable relief has been given.

THE CHURCH CLUB has announced its schedule of daily Lenten services, which will be held in Canal Street, in a moving-picture theatre. The preachers will be the New Orleans clergy, assisted by some of the country clergy. The Church Club has also arranged a series of evening lectures for Lent, as follows: February 26th, the Rev.

R. S. Coupland, D.D., "The Authenticity of the New Testament"; March 4th, the Rev. Luke M. White of Shreveport, "The Father's Business"; March 11th, the Rev. W. S. Slack, "Conquest of the Continent" (illustrated); March 18th, the Rev. A. A. Mackenzie, D.Sc., "Socrates and Christ—A Comparison"; March 25th, the Rev. R. S. Coupland, D.D., "The Passion Play at Oberammergau" (illustrated).

## MAINE

ROBT. CODMAN, D.D., Bishop

## Pre-Lenten Meeting of the Maine Woman's Auxiliary

THE PRE-LENTE meeting of the Maine branch of the Woman's Auxiliary was held at Grace Church, Bath (the Rev. Culbert McGay, rector), on February 13th and 14th. On the evening of the first day there was a service, at which the Bishop preached on "St. Paul and the Holy Doctrine that He Taught." The celebration on the following morning was taken by the Bishop, with the Rev. Brian C. Roberts of Augusta as deacon, and then followed a Quiet Day, in the course of which Bishop Codman gave three meditations on the general subject outlined on the previous evening. There was a brief business meeting of the Auxiliary in the afternoon, and Bishop Codman had a conference with those of the clergy present, in which he urged upon them the necessity of extra effort on their part in view of the largely-increased missionary apportionment.

## MARYLAND

JOHN G. MURRAY, D.D., Bishop

## Meeting of the Council of the Daughters of the King—Interest in the Omnibus Claims Bill—Notes

THE LOCAL COUNCIL of the Daughters of the King met recently in the parish house of the Church of St. Michael and All Angels, Baltimore. A large number of representatives from the various chapters were present. The president, Miss Mary Packard, of the Ascension chapter, presided. The rector of the parish, the Rev. Charles Fiske, opened the meeting and made a short address. The chief feature of the occasion was an interesting and helpful address by Deaconess Hart, who has charge of the Training School for Bible Women in Hankow, China.

A NUMBER of the churches of the diocese are interested in the Omnibus Claims bill recently brought up for final consideration in the National House of Representatives. These claims are to reimburse owners of churches, schools, hospitals, etc., for the use of buildings during the Civil War by the Federal Government. The claims of the vestry of St. Paul's Church, Sharpsburg, Washington County, amount to \$1,350; of the vestry of St. Thomas' Church, Hancock, in the same county, \$173.33, and of the vestry of St. Paul's Church, Point of Rocks, Frederick County, \$790. It is expected that these claims will be allowed and paid.

FOLLOWING the merging of the congregations of Grace and St. Peter's Churches, Baltimore, the Men's Club of St. Peter's Church gave a dinner at the University Club on the evening of February 8th. About fifty members were present. Dr. Henry H. Wiegand presided and acted as toastmaster. Stirring addresses were made by Archdeacon Peregrine Wroth of Baltimore, the Rev. Arthur C. Powell, D.D., of Grace Church, the Rev. Romilly F. Humphries of St. Peter's, and Messrs. Charles E. Faulkner and W. S. Bausemer.

MARKING THE twenty-fifth year of his presidency, Dr. Thomas Fell, LL.D., D.C.L., head of St. John's College, Annapolis, received the hearty congratulations of the alumni of that old and famous institution,

at the annual banquet of the Baltimore branch of the St. John's College Alumni Association, held at the Hotel Belvedere on the evening of February 10th. Mr. James A. Fechtig of New York also presented the felicitations of the college alumni of New York, and a resolution was adopted creating a committee which will select a testimonial to be presented to Dr. Fell at the next commencement. Dr. Fell, besides being a distinguished and successful educator, is a prominent and active Churchman, a faithful member of St. Anne's Church, Annapolis, which he has many years represented in the diocesan convention.

MR. LAURENCE C. WROTH, son of Archdeacon Peregrine Wroth of Baltimore, who for the past six years has been in charge of the Maryland diocesan library, has resigned to accept the position of assistant librarian at the Enoch Pratt Public Library of Baltimore. Mr. Wroth has done most faithful and efficient work at the diocesan library and as editor of the *Maryland Churchman*. His successor is the Rev. Frank M. Gibson, Ph.D., rector for the past eight years of Ascension parish, Westminster, Carroll County, who expects to enter upon his duties at the diocesan library on February 25th.

THE BI-MONTHLY MEETING of the Baltimore Local Assembly of the Brotherhood of St. Andrew, was held at Grace and St. Peter's Church on the evening of February 13th. Interesting and helpful addresses were made by the Rev. Richard W. Hogue, rector of the Church of the Ascension, and Mr. William H. Morriss, general secretary of the Y. M. C. A. of Baltimore, on the subject, "The Men and Religion Forward Movement: Evangelism."

A NAVAL BRIGADE, attached to the Boys' Club of St. Matthew's Church, Sparrow's Point, Baltimore County (the Rev. J. J. Clifton, priest-in-charge), has recently been organized under the charge of Dr. E. Norris Cochran, an officer for several years in the United States Navy, assisted by Mr. Raymond Twick, lately of Cooke Academy, Elmira, N. Y.

AMONG the special preachers at the noon-day Lenten services this year at old St. Paul's Church, Baltimore, in addition to the Bishop of the diocese and a number of prominent clergy of the diocese, are Bishop Harding and the Rev. Randolph H. McKim, D.D., the Rev. Roland Cotton Smith, D.D., the Rev. Robert Talbot, the Rev. John Henning Nelms, the Rev. Canon William L. Devries of the diocese of Washington, the Rev. Frank Page, D.D., of Fairfax, Va., the Rev. Frederick M. Kirkus of Wilmington, Del., and the Rev. Joseph P. McComas, D.D., of Annapolis.

THE STATEMENT made in last week's issue that the Rev. William D. Gould, Jr., rector of the Church of the Holy Trinity, Baltimore, was seriously ill of pneumonia at the Church Home and Infirmary, was found to be a mistake. The Rev. F. M. C. Bedell of Frostburg and the Rev. J. Talbot Chambers of Baltimore, are still at the Church Home, the former slowly but steadily improving, the latter still very ill.

#### MASSACHUSETTS

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

Reunion of the Alumni of Cambridge Theological School—Fire at St. Mark's Church, Dorchester—Notes

THE ALUMNI of the Episcopal Theological School, Cambridge, held a pleasant reunion at the University Club, Boston, on the evening of February 14th, and there also were quite a number of the faculty present, as they too are of the alumni. The Rev. Sherrard Billings of Groton School, presided, and the special guest, who made an address was the Rev. Dudley Tyng, just from China, who gave a most interesting talk on conditions in that country following the Revolution.

Three topics were considered. The first was by the Rev. Ernest J. Dennen of Lynn and the Rev. Henry H. Hadley, Jr., of Newark, N. J., who spoke on "A Phase of the Ministry"; the Rev. Henry S. Nash of the faculty on "A Restatement of the Doctrine of Authority"; and the Rev. Edward T. Sullivan of Newton Centre and the Rev. John W. Suter of Winchester who gave reminiscences of the Rev. Dr. Allen and the Rev. Dr. Steenstra, both professors of long standing at the Theological school until their death some time ago. On Thursday a quiet day was observed by the alumni at St. John's Chapel, Cambridge, led by the Rev. Reuben Kidner. His topic was "The Pastor, the Preacher, and the Citizen." At noon luncheon was served at the home of Dean Hodges.

ON SEXAGESIMA SUNDAY a fire was discovered in the parish house of St. Mark's Church, Dorchester, just after the Sunday school had been assembled. The pupils were quietly dismissed while the fire continued to gain considerable headway. The day was excessively cold and the firemen were considerable hampered in putting out the fire which eventually was done after a loss of several thousands of dollars had been entailed. The rectory which was very near the parish house was saved, however.

BISHOP LAWRENCE has been heard from at Cairo. His communications bear the date of January 31st, and he speaks of the thermometer being at 75, the weather delightful and the trip thither most enjoyable. He and Mrs. Lawrence already had visited the Pyramids and the Sphinx and they then were about to start on their trip up the Nile.

SIX FRIDAY evening services have been arranged for Lent at St. Paul's Church, Boston, in a wide programme of activity during the Penitential season. These will be conducted by the Rev. Ralph M. Harper, whose general subject will be "The Nature of Christianity," divided into these sub-topics: February 23rd, "The Old Testament Soil"; March 1st, "The New Testament Life"; March 8th, "The Interpretation in Organization; Romanism"; March 15th, "The Interpretation in Doctrine; Calvinism"; March 22nd, "The Interpretation in Big Personalities; Our Modern Spirit"; March 29th, "The Interpretation of the Future." On Wednesday, February 21st, the Rev. G. P. Mayo of Mission Home, Va., made an address before the Massachusetts branch of the Woman's Auxiliary in St. Paul's parish rooms. On Quinquagesima Sunday the Rev. E. S. Roussanier, the rector, preached at Mount Holyoke College.

BISHOP BRENT, who is now in this country, having come here for a short visit at the close of the Opium Conference at The Hague, has been in Boston for a brief visit, and his old parishoners at St. Stephen's Church are having the pleasure of hearing him at the morning service the first Sunday in Lent.

THE REV. J. HOWARD MELLISH, rector of the Church of the Holy Trinity, Brooklyn, N. Y., was the preacher at the Church of the Advent, Boston, at the evening service on Quinquagesima Sunday. He spoke on "Social Service," and as he is a member of the Commission on Social Service appointed at the last General Convention, he was well prepared to speak on a subject in which he is deeply interested. A few weeks ago Mr. Mellish spoke at the Episcopal Club dinner at the Hotel Vendome and created a good impression by his firm grasp of the subject. The service was held under the auspices of the local Commission on Social Service in the diocese. Several of the officers of the Central Labor Union were especially invited to the meeting.

AT THE EVENING service at St. Paul's Church on Quinquagesima Sunday the Rev.

Dudley Tyng, home on a furlough from China, spoke. Mr. Tyng is a recent graduate of the Episcopal Theological School, and the alumni of the school contribute toward his support in the mission field. He has been the first missionary to return since the recent outbreak of the revolution in China, and he had much to say that was of great interest to the large congregation that assembled to hear him.

THE REV. FREDERICK B. ALLEN, superintendent of the Episcopal City Mission, has been taking a rest at the Rest house at Swansea, following a slight cold which kept him from his regular duties at the diocesan house. Another who had been enjoying the benefits of his retreat has been the Rev. Philo W. Sprague, rector of St. John's Church, Charlestown, who has been greatly benefited by the retreat. Several other clergymen have taken advantage of this house during the winter and every day demonstrates its serviceability to the needs of the clergy who want a suitable place to get away from the routine work and to spend a period in quiet and contemplation.

ON FEBRUARY 5TH the Ladies' Guild of All Saints' Church, Attleboro, tendered a banquet to the men of the parish at which nearly a hundred were present. Addresses were made by the rector, the Rev. Roderick J. Mooney, who also acted as toastmaster, by the president of the Mens' Club, Mr. E. Hungerford Brown, the Hon. Rathbone Gardner of Providence, Dr. H. L. Ritch, and Mr. Charles Smith. On February 14th the people of All Saints' parish presented the rector with a beautiful gold watch as an appreciation of his work among them and as a remembrance of his birthday.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Meeting of the Diocesan Church Club—Bishop Lloyd Visits Detroit—B. S. A. Monthly Intercessions in Detroit Church

THE MONTHLY MEETING of the Diocesan Church Club was held in St. Peter's Church House, Detroit, on Tuesday evening, February 13th. Supper was served to seventy-five members. The Entertainment Committee has arranged for a series of four lectures on the subject of "The Church, its History and Sacraments." The Rev. Dr. William D. Maxon, rector of Christ Church, on the present occasion gave the first of the



series on "The Church's Place in the Midst of Modern Criticism and Unbelief." The lecture was a most able and helpful presentation of some of the phases of criticism confronting the Church, and our duty in meeting them.

BISHOP LLOYD, the president of the General Board of Missions was the guest of Bishop Williams and Dean Marquis on Friday February 16th. A luncheon was served in St. Paul's parish house to the clergy of the diocese and the Missionary Committee, after which Bishop Lloyd spoke on "The Benefits of the Present System of Appropriation." The Bishop also addressed the Woman's Auxiliary on the same afternoon in the chapel of St. Paul's Cathedral.

THE CHAPTER of the Brotherhood of St. Andrew in St. Peter's Church, Detroit (the Rev. Henry C. Attwater, rector), has instituted a Corporate Communion of the men of the parish on the third Sunday of every month. In connection with this a special intention is set forth for each month and intercessions made at the Corporate Communion for this object which is also kept in mind for prayer during the month following.

MILWAUKEE

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

Miss Sibley Visits Branches of the G. F. S.—  
Work Among Indians at Tomah

THE GIRLS' FRIENDLY SOCIETY of the diocese, of which there are three branches—two in Milwaukee, and one in Racine—received a week's visit the first of the month from Miss Frances Sibley of Detroit, who is vice-president of the G. F. S. in the Fifth Missionary Department. On the eve of the Purification an admission service was held in All Saints' Cathedral, Milwaukee, the sermon being preached by the Bishop of the diocese. After the service, Miss Sibley addressed the associates from St. James' Church, and those of the Cathedral, in the Guild Hall. The Corporate Communion of the society was held on the morning of the Feast of the Purification. In the evening a special meeting was held at the Bishop's house at which associates from the three branches were present. On Saturday, the 3rd, a festival service with choral Eucharist was held in the morning and 29 girls were received as candidates. The Cathedral branch now has 62 members, 17 probationers, 16 working associates, 4 honorary associates, and 89 candidates. Miss Sibley also visited the G. F. S. branch at Sheboygan, Wis., and Grafton Hall at Fond du Lac, and Kemper Hall at Kenosha.

A VERY INTERESTING work is being done by the Rev. James W. Smith of Tomah at the Indian school at that place. No services are held at the school, as all the Indians who are Churchmen attend St. Mary's, Tomah, the work being entirely that of instruction. Mr. Smith has been working for nearly four years, each year with a different class, and this year has a class of fifty Winnebagoes and Oneidas between the ages of eight and eighteen.

MINNESOTA

S. C. EDSELL, D.D., Bishop

Meeting of the Standing Committee of the Diocese

THE STANDING COMMITTEE of the diocese met in St. Paul on Monday, February 12th, with six members present. The boundaries of St. Mary's parish were fixed in accordance with the application of the parish. The request of St. Paul's parish for permission to build on Saratoga Avenue was refused on the ground that it would be entering territory already occupied. The parish having sold its property down town sought to enter the hill district which in the judgment of the Standing Committee is inadvisable.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

New Methods of Financing Missions Introduced at Christ Church, Beatrice

THE RECTOR of Christ Church, Beatrice, called attention of his vestry at a recent meeting to the several amounts which the parish would be expected to meet during the year, and invited the finance committee to consider and report a plan for action. The one budget plan, including all current expense items and missions in one total, is the plan now in use, but it was thought that other helpful things, besides additional revenue, might be secured by an every-member canvass, and with this in mind, the finance committee reported a plan, recommending that with the direct coöperation of the Woman's Auxiliary, a canvass be made of the entire parish by groups of two each, giving every man, every woman, and every child identified with the parish, an opportunity to make regular offerings for missions. The recommendation has been adopted by the vestry, and it was on the advice of the committee, further determined that from the beginning of the new year, at Easter, the Duplex envelope for offerings shall be used exclusively. The financial condition of the parish is such as to justify hopeful things. A few years ago, the parish was in debt more than \$12,000, but this has all been paid, a new rectory has been built and paid for, and at the present time, the treasurer has cash on hand, more than \$1000, contributed from time to time for a parish house fund.

NEVADA

HENRY D. ROBINSON, D.D., Miss. Bp.

Special Lenten Services at Trinity Church, Reno

AT TRINITY CHURCH, Reno (the Rev. Samuel Unsworth, rector), on the Fridays of Lent the Woman's Auxiliary have arranged for addresses on missionary topics, as follows: February 23rd, "A Representative Woman of the Bible," the Rev. Samuel Unsworth; March 1st, "The Negroes of the South," Mrs. H. D. Robinson; March 8th, "Japan," Archdeacon Hazlett; March 15th, "China," Archdeacon Hazlett; March 22nd, "Pioneer Missionary Work of Bishop Tuttle," the Rev. Samuel Unsworth; March 29th, "The Order of Deaconesses in the Church," Mrs. J. T. Smithers.

NEWARK

EDWIN S. LINES, D.D., Bishop

Congregation at Hasbrouck Heights Will Purchase Valuable Lot—Reception Given to New Orange Valley Rector

THE MEMBERS of the Church of St. John the Divine of Hasbrouck Heights, N. J. (the Rev. Thomas Davies, vicar), have decided to purchase the "Outwater property," situated on Terrace, Franklin, and Jefferson avenues. This property has a frontage of 190 feet and a depth of 150 feet, and occupies one of the most promising places in the town. At a recent meeting of all Church members it was not only unanimously decided to purchase this property, but a sum of money was there promised toward its purchase. The Church Extension Fund of Newark has generously promised a call of \$900 for this object.

ABOUT two hundred members of the congregation of All Saints' parish, Orange Valley, N. J., met in the parish hall on Wednesday evening, February 14th, to greet the new rector. The Rev. Clarence M. Dunham and his mother received the visiting clergy and the parishioners. Letters of regret were received from Bishop Lines and other prominent clergy of the diocese.

THE FIGHT FOR "BREAD"

Not Any Kind of Bread, But the Kind That Contains All the Nutriment in the Whole Wheat

Although we are in the midst of prosperity, we still have "the bread line"—not the long row of mendicants waiting their turn to get a loaf of bread, a familiar sight in the cities during "hard times"—but the "line" that is drawn by dietetic experts between white flour bread and the food products that contain the whole of the wheat grain.

The same old controversy is with us. After many expert investigations both in this country and England, the controversy simmers down to this conclusion:

1—White flour bread does not contain all the nutritive material in the whole wheat grain, but what little it does contain is digested and assimilated in the human body.

2—If the human stomach is to take up all the body-building nutriment stored in the whole wheat it must be prepared in a more digestible form than we find it in ordinary whole wheat flour bread.

Fortunately we have this ideal whole wheat food in Shredded Wheat Biscuit, which is just as different from ordinary graham or whole wheat flour bread as doughnuts are different from "zweibach."

Listen to one of the foremost pure food champions in this country. Speaking before the National Pure Food Congress in Philadelphia on October 23rd, Mr. Alfred W. McCann said:

"To produce white flour from the whole wheat grain requires the elimination of more than half the chemical elements which make wheat an ideal food for man. It pleases the eye, but fools the stomach.

"What is more, I think it is not possible to buy in this country a real 'whole wheat' flour. So in order to obtain the full nourishment which nature has put into wheat for man's benefit, in my home we use triscuit and shredded wheat biscuit instead of bread."

As to whether we can get "real" whole wheat flour in this country or whether it would be digested if made into ordinary bread there is much controversy.

As to the digestibility of Shredded Wheat Biscuit and Triscuit, however, there is no controversy. It contains all the nutriment in the whole wheat made digestible by steaming, shredding, and baking. It contains no yeast, baking powder, or other chemicals. Whether you make it your "bread" or not you can keep your digestion healthy and your body strong and hearty by eating it every morning for breakfast with hot milk and a little cream. It also combines deliciously with fruits. Being ready-cooked and ready-to-serve, it is so easy to prepare a nourishing meal with it on short notice without any bother or work.

White and Black Under the Old Regime

By VICTORIA V. CLAYTON. With Introduction by FREDERIC COOK MOREHOUSE, Editor of THE LIVING CHURCH. Cloth \$1.00; by mail \$1.10.

A delightful book of Reminiscences of the South before the Civil War, written by the widow of the (Confederate) General H. D. Clayton, afterward President of the University of Alabama. Attractively decorated cloth cover

Some Memory Days of the Church in America.

By S. ALICE RANLETT. Cloth, illustrated, 75 cents; by mail 85 cents.

"It is a pleasure to commend [this book] just issued from the press. The old Jamestown tower, shown on the cover, gives to this American Church the impress of at least a partial antiquity. The chapters comprising this volume were originally printed as a serial in the *Young Christian Soldier*, and amply justified preservation in this permanent form. The beginnings, the foundations, of the Church in the several sections and older states are interestingly told, while portraits of many of the founders increase its value. The book should be widely circulated."—*The Living Church*.

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## NORTH CAROLINA.

J. M. B. CHESHIRE, D.D., Bishop.

## New Church Contemplated by Trinity Congregation, Greensboro

AT A RECENT meeting of the congregation of Holy Trinity Church, Greensboro, plans were discussed for the erection of a new and more centrally located church edifice, and Messrs. Paul W. Schenck and H. H. Dodson were appointed as a committee on building and real estate. The congregations of St. Barnabas' and St. Andrew's consolidated a short time ago into Holy Trinity, since which time the old St. Barnabas' church has been inadequate for the needs of the enlarged congregation.

## OHIO

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

## Meeting of the Cleveland Convocation—Local Assembly of the B. S. A.—Notes

ON MONDAY, February 12th, the Cleveland Convocation met at St. Paul's church, Steubenville (the Rev. W. M. Sidener, rector). There were also present several of the clergy of the Wheeling, W. Va., clerical. At the conclusion of the business routine, the Rev. A. H. Bevans, of Fairmount, W. Va., presented a paper on "Faith and Order." A very able paper on "Christian Socialism" was given by the Rev. Henry E. Cooke, of St. John's Church, Cleveland, at the close of which, a socialist organizer present asked permission to speak, which was readily granted. Remarks were offered on the subject by several of the clergy. After evensong addresses on missions were made by the Rev. Leonard Stryker of Wheeling, and the Rev. Thomas Jenkins, of Fremont. An excellent paper treating of "Marriage and Divorce" was contributed by the Rev. E. B. Redhead, rector of St. Stephen's Church, Steubenville, urging the active cooperation of all Churchmen with every sane and sound movement to eliminate the evils of divorce.

A MEETING of the local assembly of the Brotherhood of St. Andrew was held at the Church of the Incarnation, Cleveland (the Rev. Gerard F. Patterson, rector), on Monday, February 12th. Two addresses were made, the first by the Rev. W. S. Llewellyn Romilly, rector of Grace Church, South Cleveland, on the subject "Personal service to men as exemplified in the Life of Jesus Christ," the second by Mr. Loeke, a member of the National Council of the Brotherhood. The matter of noon-day services during Holy Week under the auspices of the Brotherhood was discussed, and a committee appointed to make arrangements and report at an early date.

THE ANNUAL DINNER of the Knights of St. Paul, given to the men of the parish of St. Paul, Steubenville, with the visiting clergy of the Cleveland Convocation as guests of honor, took place on Monday evening, February 12th, in the parish house. Several excellent speeches were made, the speakers being introduced by the Rev. A. L. Fraser, Dean of the convocation, acting as toastmaster, Dr. G. A. Aeschmann of Wheeling, replying to the toast, "The Faithful Layman." The Rev. W. Ashton Thompson, of the Church of the Ascension, Cleveland, spoke on "Religion and Civilization."

A PRE-LENTE "Rally" of the members of the Woman's Auxiliary of the Cleveland Convocation was held in St. Paul's Church, Cleveland, on Thursday, February 15th, when an illuminative address was given by the Rt. Rev. Frederick F. Johnson, D.D., Bishop Coadjutor of Missouri, on "Missionary Work Among the Indians of South Dakota."

## OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

## Meeting of the Seattle Deanery—Conferences for Men at St. Mark's Church, Seattle

AT THE FIRST convention of the diocese of Olympia, held last May, a division of the diocese into three deaneries was effected. The Rev. T. A. Hilton was made Dean of the Seattle deanery, and the first convocation was held in St. Clement's, Seattle, on February 5th. Aggressive work in the interest of diocesan missions will follow. The Bishop has prepared an illustrated lecture with photos of all churches and missions in the diocese. He will deliver it at many places this Lent.

A SERIES of weekly conferences for men upon the "Fundamentals" of religion has been planned for St. Mark's, Seattle, for the eight weeks preceding Easter. A committee of twenty-five men will endeavor by personal solicitation to procure the attendance of the more than four hundred men of the parish.

## PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

## Death of Mr. John Boles Reno of Sewickley

THE FUNERAL of Mr. John Boles Reno, senior warden of St. Stephen's Church, Sewickley, was held in the church on Tuesday, February 13th, the rector, the Rev. A. C. Howell, conducting the service. Associated in the service with the rector was the Rev. Wm. O. Campbell, D.D., pastor of the First Presbyterian Church of Sewickley, and a life-long friend of the deceased.

## RHODE ISLAND

JAMES DEW. PERRY, JR., Bishop

## Lenten Services in Newport—Patriotic Service Held in Providence—Notes

A SERIES of services will be held in Lent in the churches of Newport, participated in by the rectors of the several parishes in the city, together with the clergyman in charge at St. Mary's, South Portsmouth. A subject for the sermons has been selected and a sub-topic assigned to each priest, as follows: Topic, "The Christian Creed and the Christian Life"; 1. the Rev. Emery H. Porter, D.D., "I Believe in God the Father: Faith and Doubt"; 2. the Rev. Charles F. Beattie, "I Believe in Jesus Christ: Our Daily Example"; 3. the Rev. Stanley C. Hughes, "I Believe in the Holy Ghost: Prayer and the Christian Life"; 4. the Rev. George V. Dickey, "I Believe in the Holy Catholic Church: Social Service or What is My Duty Towards My Neighbor"; 5. the Rev. H. Newman Lawrence, "The Forgiveness of Sins: Growth in Grace." The entire series will be given in each of the churches, Emmanuel, Trinity, St. John's, St. George's, and St. Mary's. There will be held also the usual combined services on the Wednesday evenings in Lent, with the preachers announced as follows: Bishop Perry at Trinity, the Rev. Charles A. Meader at St. George's, and the Rev. J. G. H. Barry, D.D., of New York City at St. John's. The Rev. Ernest J. Dennen, formerly of Newport, preached in Kay Chapel, on February 22nd.

ON SEXAGESIMA SUNDAY, February 11th, a patriotic service was held in Grace Church, Providence, in memory of Abraham Lincoln. It was a special service including the *Magnificat* after the opening sentences, psalms 46 and 99, one lesson, creed, a prayer for "Our Civil Rulers," for "Lincoln's Birthday," for the "Nation," and a "Special Thanksgiving." The sermon was preached by the rector of the church, the Rev. Frank Warfield Crowder, Ph.D. The service was attended by the G. A. R. Posts of the city and the officers of the Department of Rhode Island, the Camps of Sons of Veterans and their division officers, the two Camps of the Spanish War Vet-

erans in the city and their department officers, the Woman's Relief Corps, and Ladies of the G. A. R. A large congregation of citizens supplemented the military bodies, and the service was most heartily rendered.

AT PAWTUCKET on Sexagesima Sunday, Trinity Church, which has been closed for three Sundays to allow the decorators to complete their work, was opened for services. The forenoon service was attended by the First Light Infantry Regiment of Providence in full uniform, the rector, the Rev. J. Hugo Klaren, who is also chaplain of the regiment, preaching an appropriate sermon on "Abraham Lincoln, an Ideal American Citizen."

THE SERIOUS ILLNESS is reported of the Rev. Samuel H. Webb, for many years secretary of the diocesan convention and rector emeritus of Christ Church, Providence.

THE MEN'S CLUB of St. James' Church, Providence, held their annual dinner on the evening of February 14th, in the parish house. Sixty members and guests were present and the exercises after dinner were presided over by Mr. John P. Farnsworth. The speakers were the Hon. Zenas W. Bliss, Lieut. Governor of Rhode Island, Judge Frederick Rueckert of the sixth District and Juvenile Court, the Rt. Rev. James De Wolfe Perry, Bishop of Rhode Island, and the Rev. Charles W. Forster, rector of the church. The general theme of the speakers was the influence of the Church upon the government, and how the Church might help in the reformation of the criminal. It was one of the most largely attended meetings the club has ever held.

AN INTERESTING series of sermons has been arranged for Sunday evenings in Lent by the rector of Grace Church, Providence, the Rev. Frank W. Crowder, Ph.D., entitled, "Moral and Religious Problems in American Life." The speakers are as follows: The rector, Dr. Crowder on "The Problem of the Family" and "Dishonesty in American Life"; the Rev. Samuel McComb, D.D., of Emmanuel Church, Boston, on "American Unrest"; the Rev. Francis T. Brown, formerly Prison

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Chaplain in New York on "Crime and Juvenile Delinquency"; the Rt. Rev. F. S. Spalding, D.D., Bishop of Utah on "The Mormon Problem."

**SOUTHERN OHIO**

BOYD VINCENT, D.D., Bishop

**Lenten Noon-Day Services in Cincinnati—Marriage of the Rev. J. D. Herron**

ARRANGEMENTS have been made for the Lenten noon-day services at the Lyric Theatre, Cincinnati, daily from 12:05 to 12:30, the speakers being: February 21st to 23rd, the Rt. Rev. Boyd Vincent, D.D.; February 26th to March 1st, the Rev. C. C. Rollitt; March 4th to 8th, the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee, Wis.; March 11th to 15th, the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, N. Y.; March 18th to 22nd, the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, Minn.; March 25th to 29th, the Rev. H. J. Mikell, D.D., rector of Christ Church, Nashville, Tenn.; April 1st to 5th, the Rev. Father Hughson, O.I.C., West Park, N. Y. Father Hughson will also conduct the three hours' service on Good Friday at the Cathedral. The Cincinnati Clericus and the Brotherhood of St. Andrew, Local Assembly, have charge of the arrangements.

ON MONDAY, February 15th, at noon, at St. Paul's Cathedral, Cincinnati, the wedding of Miss Alice Shouse, daughter of Mr. Wm. H. Shouse, who is a trustee of the Cathedral and treasurer of the parish for over a quarter of a century, to the Rev. Joseph Dunkley Herron, rector of Holy Trinity Church, Hartwell, Ohio, was solemnized by Dean Matthews, assisted by Canon Purves.

**SPRINGFIELD**

EDWARD W. OSBORNE, D.D., Bishop

**Week of Special Services Held at Trinity Church, Mattoon**

TRINITY CHURCH, Mattoon (the Rev. H. R. Neely, rector), had a series of special services in Septuagesima week ending on the following Sunday. The Rev. Mr. Roland of St. James' Church, Goshen, Ind., was the special preacher. He gave six strong addresses on the catholicity of the Church, its ministry, prayer-book, sacraments and ceremonies. The question-box was handled by the rector of the parish and showed considerable interest. Mr. Roland also took the children of the parish in a very interesting course on the afternoons. The attendance of the children was excellent and the award of prizes for faithfulness was a large one. Sunday afternoon there was a meeting for men only, and the preacher gave a fine address on "The Relation of Men to Religion," showing how the problems of the day can only be solved by religious men, and that they cannot be solved by women or children. They must be met by men consecrated to Our Lord. He mentioned the vice problem, the school question, business and politics, and insisted that religious and moral men must get after these or a solution would be reached that would be far from desirable. A great impression was made, and the Church was shown in its true light as a most practical institution.

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

**Meeting of the Sunday School Institute—Special Lenten Lectures—Notes**

THE REGULAR monthly meeting of the Sunday School Institute was held February 20th, in Epiphany parish hall. Canon W. L. Devries was the first speaker, his subject being, "The Life of Christ in Relation to the Problems of Faith and Life." The second appointed speaker was the Rev. G. W. Van Fossen, rector of Trinity parish, who spoke on "Practi-

cal Methods of Securing Sunday School Attendance." Three-minute discussions followed each subject.

FIVE LENTEN LECTURES, under the auspices of the Churchman's League, will be given on the dates and by the speakers and on the subjects following: February 27th, Bishop Strange, "Church Unity"; March 5th, Bishop Spalding, "Domestic Missions"; March 12th, the Rev. Hugh L. Burleson, "Foreign Missions"; March 19th, the Rev. Dr. J. J. Wilkins, "Clergy Relief"; March 26th, the Rev. Dr. W. T. Manning, "World's Conference." The lectures will be delivered in Epiphany Church.

THE BISHOP will give a devotional address on the Holy Communion at the Church of the Ascension every Saturday (except Easter eve) in Lent, at 4:45 P. M. These devotional addresses have proved in past years very popular because so helpful.

THE CLERICUS met Friday, February 20th, at 1407 Massachusetts avenue, when the host was the Bishop of the diocese. The speaker was the Rev. J. W. Austin of Chevy Chase, Md. The Rev. Mr. Austin's subject was "The Church and the People."

THE VESTRY and wardens of St. John's Church, Georgetown parish, gave a reception in the parish hall, Tuesday evening, February 20th, at 8 o'clock, in honor of the Rev. and Mrs. Frederick B. Howden, to celebrate the tenth anniversary of Mr. Howden's pastorate. Mr. Howden has been very successful in his work at St. John's, and his parishioners are endeavoring to show their appreciation of his work.

THE REV. WILLIAM WILKINSON, Wall street's preacher, was heard in this city every day last week at Epiphany Church at the men's meetings, besides other centers. He is distinctly a man's preacher, and his unique success in attracting men in New York is not to be wondered at.

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**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

Meeting of Springfield Clericus—New Rectory at Springfield

THE SPRINGFIELD CLERICUS met on Monday, February 12th, at St. Paul's rectory, Holyoke, with the Rev. Franklin Knight. After luncheon the Rev. Alvin P. Knell of Chicopee, read a paper on "Some By-Products of the Christian Ministry."

LAST JUNE All Saints' Church, Springfield (the Rev. C. E. Hill, rector), was enabled, largely through the generosity of one person, to begin the erection of a handsome and commodious rectory. The building is now practically completed and the rector has taken possession of it. The gift of the rectory fund encouraged the men of this newest of the Springfield churches to such an extent that they have made the church self-supporting, and All Saints' has ceased to be a mission and becomes a parish.

**WESTERN MICHIGAN**

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

Noon-Day Lenten Services at the Cathedral, Detroit

NOONDAY LENTEN services will be held through Lent at St. Mark's pro-Cathedral, Detroit, the preachers being the city clergy, arranged as follows: Mondays, the Rev. L. R. Vercoe; Tuesdays, Dean White; Wednesdays, the Bishop; Thursdays, the Rev. F. R. Godolphin; Fridays, Dean White.

**WEST VIRGINIA**

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

Meeting of the Kanawha Convocation—Wheeling Congregation Starts Campaign to Raise \$15,000 Debt in Two Weeks

THE KANAWHA CONVOCATION recently met in Grace Church, Ravenswood (the Rev. Guy H. Crook, rector). The Convocation was fortunate enough to have the Rev. G. P. Bentley give a description of his missionary work at Mussel Bay, Africa. The other speakers were: the Rev. Messrs. E. H. Halleck, R. D. Roller, John S. Douglas, J. S. Crowe, and the Diocesan Missionary, the Rev. W. P. Chrisman.

AT A DINNER given by the vestry of St. Luke's Church, Wheeling (the Rev. Jacob Brittingham, rector), to the men of the parish, plans were made for a two weeks' campaign to raise the debt of \$15,000 now encumbering the parish property. It is planned to have committees (from the 40 who volunteered their services) secure pledges payable at intervals through the next two years, so that at the silver jubilee of the rectorate (in March 1914), all indebtedness may be wiped out. The Rev. L. W. S. Stryker, rector of St. Matthew's—the "Mother Church" of the city—was present and offered the use of St. Matthew's lecture room for any meetings that might be desirable. As it is centrally located, it will probably be used for the meeting of the committees at noon each day during the campaign.

**CANADA**

News from the Various Dioceses

Diocese of Quebec.

OVER \$1,000, is still required for the new boat for the work on the Labrador coast. Nearly \$1,000, half the amount needed, has been sent in. At the January meeting of the Church Helper's Association, in Quebec, it was decided to send \$100, to be used for the repairs on the parsonage in the Magdalene Islands, used by the missionary and his family.—THE COLLECTIONS in all the parishes in the diocese on Quinquagesima Sunday, are for the fund of the Church Society, which

does so much in building new churches, parsonages, and other work in the diocese.—THE RECONSTRUCTION of the Church Society Central Board was accomplished at the annual meeting, February 7th. It has long been felt that the board was too large and too indefinite. The resolution recommending the change was first read a year ago, and was confirmed at this year's meeting. The board will now consist of a president, vice-president, the societies officers, and of eight clergymen, and eight laymen to be elected annually at the general meeting.—BISHOP DUNN has found it better for the present to postpone calling the Synod which he had spoken of doing for May 21st. The purpose of the meeting of the Synod was to consider the election of a Bishop-Coadjutor, but the difficulties in the way of doing this have decided the Bishop to postpone any action for the present.

A STRONG committee was formed in connection with the Laymen's Missionary Movement, at the second annual meeting of the diocesan committee, on January 24th, in the Cathedral Church Hall, Quebec. A representative committee of the city parishes was appointed which it is hoped will do good work in the near future. Dr. Gould, General Secretary of the Missionary Society, is to visit Quebec shortly.

Diocese of Huron.

THE OPENING of the new parish hall of Trinity Church, Galt, took place on February 8th. A large number were present including the Bishop of the diocese and the Bishop of Toronto. Trinity Hall is a very fine building and a credit to the parish. To mark the occasion the rector, Canon Ridley, was presented with a case of solid silver by his people.

Diocese of Rupert's Land.

A SERIES of short mid-day Lenten services has been arranged for, to be held in some central part of the city of Winnipeg in Holy Week. There is an effort being made to procure some clergyman from outside the city to conduct the services.

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