



# The Living Church

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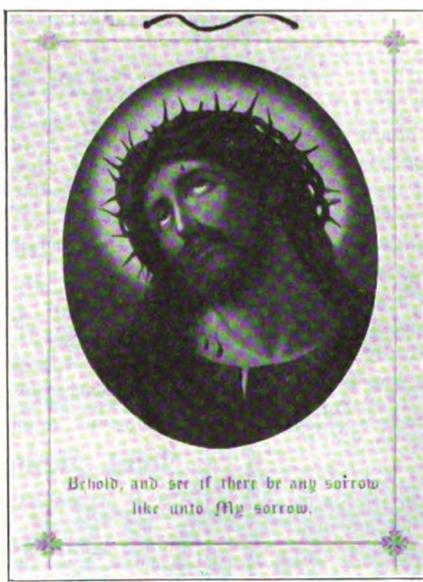
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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To do something, however small, to make others happier and better, is the highest ambition, the most elevating hope, which can inspire a human being.—Lord Avebury.

## THE LAST OF THE FATHERS

FOR ST. JOHN DAMASCENE, B.C.D. (MARCH 27TH).

**S**AINTE JOHN DAMASCENE, the last of the fathers, was born at Damascus about 676, and died sometime during the latter half of the eighth century. He was the last of the great theological writers of antiquity, though separated by a long period from his still greater predecessors and living almost to the verge of the mediæval age.

John's father, though a Christian, was chief financial officer to the Caliph; and John himself, though educated by a Christian tutor, the monk Cosmos, began his career as an officer under the Islam government. He was attracted to ecclesiastical affairs by the proclamation of the Emperor Leo the Isaurian against the worship or veneration of images, so popular amongst the Catholics of the Orient. He wrote vigorously against compliance with the edict and did much to stir up popular revolt. He seems by his interference to have lost favor with his Mohammedan employers—fortunately, for he entered thereupon the monastery of St. Sabas near Jerusalem, and devoted himself thenceforward to the interests of the Church.

His rôle in the iconoclastic controversy has long ceased to be interesting: he is significant, however, for other achievements. He exerted a profound influence over his own age, as a result, first, of his eloquence, which won for him the title of *Chrysorrhœas* (the Golden Stream); and secondly, by his writings—a long series of theological treatises, commentaries, homilies, etc., which, though he was not an original nor a profound thinker, may be said to represent the entire learning of his day. And so, despite his lack of originality, he was precursor both of Saint Thomas Aquinas and of Peter Lombard. He did much for the reformation of ecclesiastical music, doing practically in the East what Gregory the Great did in the West, and was the first, perhaps, to adapt music to the purposes of the Liturgy. He was the author of many hymns, two of which appear in the American Hymnal—"Those eternal bowers" and "Come, ye faithful, raise the strain of triumphant gladness."

The significance of such a life is not in the record of its achievements, monumental though they actually were in this case, but in its witness rather to the permanence and unchangeableness of the Catholic Faith. Since the days of the Damascene, human thought has been revolutionized; we look at the universe with other minds than those of the Fathers; an entire scientific conception of the world has grown up, as new to the intellect as America was new once to the European mind. We have heard much of "new theology," of the effect of "criticism" on the Faith, of this or that philosophical theory undermining the Creed; yet one has only to take the trouble to read the works, say, of a John Damascene, to see how, beneath the antiquated language, the stilted idiom of a former age and method, a Catholic has ever confessed and believed very much the same thing. The hymn which we have quoted above is as fresh in Neale's admirable version in this twentieth century as it was when John of Damascus composed it in Greek in the eighth. The Faith has, as a matter of fact, not changed. The word "development" nowadays is used as though it were a philosophic formula that explained everything very simply. In truth it explains nothing. The time seems to be at hand, when it will be possible for the Catholic to claim again that every warrantable tendency of thought has its point of departure in the implications of the Faith. What folly ever to have supposed otherwise! Yet how weak and timid our popular theology often has been! If one reads the signs of the times aright, it is to see that it becomes more and more foolish to trim our sails to popular ideas—for with boldness, if we have a definite program (i.e., the Faith), we shall swing popular opinion with us again, "Christ's reproach our guerdon, All beside but loss."

L. G.

## BECAUSE IT IS A LION

AND why do we call the noble creature a lion?" asked the learned professor at the zoo as a class of boys and girls peered through the iron bars at the huge beast within.

"I know," hesitatingly answered the smallest girl in the class. "We call it a lion because it is a lion."

This is the incident that quickly passed through our mind when we read in last week's *Churchman* a letter from Dr. Newman Smyth on "The Use of the Word Catholic."

Dr. Smyth pointed out that "as matter of historical usage, in almost all the principal Protestant creeds and declarations, the word catholic occurs in their articles concerning the Church; to this extent, at least, there has been and there is unity among the several Christian communions. Is it well," he asks, "to disturb this unanimity of usage? It can hardly be said to be good usage not only to deprive Romanism of one of its historical appellations, but also to employ a word in common use among Protestant Churches, to designate a particular group of believers in one of these communions." And so, in the most polite manner, he ventures the "suggestion that if those who hold such views could find a distinctive name for their conception of the Church, while others of us, Romanists as well as Protestants, might be allowed to retain in good conscience our part and share with all the saints in confessing our belief in the one Catholic Church; then possibly we might more easily be led to appreciate whatever in the highest Church views might enrich our conceptions."

Certainly we appreciate the studied courtesy with which Dr. Smyth submits his suggestion; and we can quite see his point of view. But does he equally see ours? If he saw it, he would conscientiously do justice to it, for he would not consciously present a scheme for final unity that must exclude a very widespread feeling among Anglican Churchmen.

Dr. Smyth is unconsciously reading a distinctly Congregational point of view into the minds of men who are not Congregationalists. According to that view the "catholic church" of the Creeds connotes the mere element of universality, and *nothing else*. So connoting, he fails to see why a "particular group of Christians" should complicate matters, and break up a "unity among the several Christian communions," by using the term in a totally different sense.

And yet the historic use of the word Catholic (with a capital letter, as it is written in our own Book of Common Prayer, and as it is *not* written by non-Catholic authorities generally) connotes something entirely different. It implies an exact organism. Membership in that organism is given, we understand, in Baptism; and corporate expression is given, and corporate continuity obtained, by means of Holy Orders. Now if this "Catholic" idea be true, then bodies that affirm a belief in a nebulous "catholic church" must not be confounded with those who believe in a definite, organic "Catholic Church"; and the best way to distinguish between those who hold the two conceptions is for each to range itself definitely under its own banner. Let those bodies who believe themselves historically to be sections in the corporate, organic "Catholic Church"—the body that throughout Christian history has enacted and enforced laws, created offices and officers, held councils, and defined its Faith—plainly *say so*; and let those others who have set up antagonistic institutions that, for themselves, enact and enforce other laws, create other offices and officers, hold other councils and define their own faith, and acknowledge that they have no part or lot in the older body, also say so. Then each group will be able to enter the World Conference intelligently and give due weight to the considerations which have animated the other group. For religious bodies actually identified with one group, to convey, in any way, the impression that they belong to the other group, would only complicate matters.

Thus if the Protestant Episcopal Church believes itself, in fact, to be a corporate section of the organic Catholic Church of history, it would greatly clarify matters for it to place that technical term in its own corporate title. Thus would its own position be frankly avowed; and, as Dr. Smyth has abundantly shown, the important matter in preparing for the unity that may some time come, is for each "group" to present its own position frankly and then do justice to the position of every other group.

This may, indeed, tend to "deprive Romanism of one of its historic appellations"; but unfortunately, with every desire to do justice to every group in Christendom, we cannot admit an exclusive right of "Romanism" to this particular "historic ap-

pellation." That is one of the questions at issue in Christendom. Why should we be asked to assume that Rome is right in this particular issue between Romanism and Anglicanism, unless Dr. Smyth is also willing to concede that Rome is right in the issues between Romanism and Congregationalism? If it be "good usage" for Anglicans to adopt a Roman point of view concerning themselves, why should not Congregationalists do likewise? Really, Dr. Smyth can hardly have given sufficient consideration to what he has written. We cannot, for any sake of "good usage," pretend that the Anglican position is something that it is not, nor concede to Rome an exclusive use of an "historic appellation" that belongs quite as truly to us as to her.

"We call it a lion because it is a lion." We do not test the adequacy of the noun and sift its etymology every time a new cub is born. The name grew up through history. To the *genus*—not to the individual primarily—belongs the name. Whether an alleged member of the genus is entitled to the name is a question purely of fact, to be answered by studying the heredity of the individual. If he is a lion, we do not need to show cause why, on the whole, all things considered, it might be better to call him a lion than an ox.

Similarly with Churches. If by heredity one is an individual section of the Catholic Church, Catholic is its name; if it is not, it has no right to the name.

But Dr. Smyth must not ask us to give the Congregational interpretation, nor the Roman Catholic interpretation, to the word Catholic, and then, having receded from our own historic interpretation, blandly surrender the word. The Anglican position must be reckoned with as it is, as a prerequisite to unity. And that position would, in the judgment of many Churchmen, be best set forth to the Christian world by declaring our own American "group" to be the American Catholic Church; though we are perfectly willing, in order to avoid any possibility of mistakes in identity, to add also in our official standards the clause, "commonly called the Protestant Episcopal Church."

HERE are many things about the Church of England which an American Churchman contemplates with admiring envy. Her venerable fabrics fill him with reverence; he rejoices in her unchallenged preëminence intellectually; the grave and stately pomp of her solemn assemblies is heart-moving; and he notes with a pang of self-reproach how many of her noblest sons have thrown themselves into the battle for the outcast and the oppressed.

But there is a shadow over all: the Church's entanglement with the State, which is called her "Establishment." No one seems to know just what "Establishment" means. The old-fashioned Erastian understood by it that the Government had created a Department of Religion to match the War Office and the Admiralty, with the King as Head, his supreme authority being exercised (of late, anyhow) through the Cabinet, Parliament having power to legislate in all ecclesiastical affairs, and every loyal British subject being bound to accept governmental authority in that region as elsewhere. For apparent reasons this view has been fostered by Roman Catholics as the only genuine Anglican position—with controversial results wholly favorable to Romish recusants! The average Dissenter frets under a feeling of vague injustice, when he sees Bishops in the House of Lords, and knows that the President of his Connection will never be asked to crown the king. If he holds land that he has leased at nine-tenths its value because one-tenth belongs to the parish church through an ancient bequest, he deceives himself into thinking that he ought to have the whole product, and that he is "taxed" to support the Established Church when the tithe is collected.

The intelligent Churchman learns from history that the Church of England is older, as a national institution, than the Monarchy itself or than Parliament. He searches in vain for a specific statute "establishing" the Church of England. If some Bishops sit in the House of Lords, he knows that no priest may sit in the House of Commons, while dissenting ministers may and do. That the Church should enjoy an income from her own property, held by as valid a title as any other property, does not seem an injustice in a State which admits that individuals and corporations may own land. What he does discover is that, in exchange for the ceremonial privilege of performing the coronation, and for a few other dignities of no real value to her in her own divinely appointed work, the Church of England is subject to State interference, has her

hands bound when most they should be free, finds her neighbors exasperated against her because of an apparent social prominence which is not of her own creation, and is herself obliged to entangle herself with political affairs to the detriment of her own proper activity. It is perhaps true, as some good Churchmen allege, that England profits by the establishment of a national Church: though we have never been convinced of that. But the Church herself suffers wrong: and from our over-sea point of view, he will be her good friend who cuts the bond that holds her fettered to the State.

But it is the motive which determines the moral character of an act; and as we read Mr. Asquith's proclamation of war against the Church in Wales, we recall an utterance of his years ago: "The Established Church has laid up treasure on earth; and we will show her that she has put it *where thieves break through and steal!*" It is the Church endowments that are coveted by the militant Dissenters represented so admirably by Mr. Lloyd-George. The Establishment of Presbyterianism in Scotland leaves them unmoved; they contemplate with serenity the large endowments held by dissenting bodies, or by great landlords like the Marquis of Anglesea and Sir Watkin Williams Wynne. The one intolerable thing is that the historic Church of the British Isles, identical in all things vital throughout the changes of centuries, should enjoy her own lawful possessions, however well used, together with a legal status that seems to raise her above the sects of day before yesterday. Wales offers the easiest point of attack: therefore let the typical dissenting Taffy claim the support of His Majesty's ministers in carrying out a policy of spoliation!

In view of all this, one would suppose that honest men of every party and denomination in Great Britain would unite to oppose the Disendowment of the Welsh Church; even as we hope that the Church's friends will assist, rather than hinder, the inevitable and desirable Disestablishment which shall leave the British Church wholly free to do her own business in her own way.

**A** CHICAGO daily paper tabulates 12,242 suicides in America during 1911; a terrible showing, truly! How to be explained? A certain proportion should not be reckoned as suicide strictly, because of insanity in one form or another; but that only carries the enquiry a little further back as to the cause of the insanity. The increasing use of drugs, narcotic and stimulant, the frenzied rush and strain of so much American life, the rapid alterations of fortune, all these play their part in that. A Harvard medical professor declared last year that "Christian Science" was sending many victims to New England insane asylums. The infamy of the divorce courts is responsible for much: witness the fourteen-year-old school-boy who shot himself for shame that his father had put away his mother, or that case the other day, where a *divorcée* killed herself upon learning that her married son had followed her example.

But one contributing cause, both to insanity and to suicide, is commonly ignored. It is self-conceit. The people whose lives are self-centered, who dwell upon their own troubles and sorrows and disappointments until they can see nothing else, grow mentally unbalanced, and create in themselves a state of mind of which suicide is the natural consequence. "What reason for living, in a world where everything is as bad as it can possibly be?" So they question, never looking outward to see how they can better the lot of others, or upward where God reigns over all; and finding no answer, they hope to end it all by a revolver-shot, a plunge in the river, or a draught of poison. Which of us but knows the type? They can talk of nothing but themselves and their misfortunes; they must rehearse the smallest detail of their illnesses, describe minutely all their sensations, take you into confidence over their hard usage by some supposed friend, elaborate their financial distresses, until, as you see them coming, you flee away sooner than endure the torrent of diseased egotism which threatens to inundate you. It is a false and harmful sympathy that encourages such confidences, for the reflex influence of them is always bad. People who are absorbed in work for others have little time to dwell upon their own sad memories, much less, to talk about them to others. And unselfishness breeds a courage which will turn away from suicide as the last refuge of cowardice, even if it fails to discern a deeper truth, that it is a sin which *seems*—one shrinks from dogmatizing—to cut off all opportunity of pardon.

## ANSWERS TO CORRESPONDENTS

**CURIOUS.**—(1) Confirmation being administered on Saturday evening and white hangings being used in place of the liturgical color for the eve, the change should be made to the proper color for all the services of Sunday, notwithstanding the continuation of the Bishop's visitation through the day.—(2) Except when the longer exhortation is also read, it is customary to remain kneeling during the "Ye who do truly and earnestly repent."—(3) The Roman practice of withholding the chalice from the laity grew up between the twelfth and fourteenth centuries, partly in order to combat the belief that the sacramental grace was not fully given through either species alone and partly in order to protect the chalice from possible irreverence. The English Church returned to the earlier practice as being more consistent with our Lord's institution of the sacrament and with the historical practice of the Church.

**W. J. P.**—(1) The terms Low and High Churchman respectively were nineteenth century terms distinguishing, roughly, those whose view of the Christian religion was chiefly local and individual from those who viewed it as historic and corporate.—(2) Low and high Masses, or Eucharists, are those with little and with much elaboration of music and ceremonial respectively.—(3) The differences between Roman, Anglican, and Greek uses in celebrating Holy Communion are very considerable; the first two being much more similar to each other than to the third. All alike have, however, the essential features.

**G. P. M.**—Such matters are purely for local determination and are not of the slightest intrinsic importance. The processional and recessional (as we now practise them) are only late American practices, peculiar to this country; and if they are suspended in Lent, and if the choir surplices are omitted on Good Friday, it is not of the slightest consequence; nor is it, if these are reversed.

## BONA FIDE

(Written by a Roman Catholic to his Only Brother, Soon to Receive Ordination in the Episcopal Church.)

No hollow panegyric do I sing,  
Nor poison'd ewer give, nor garlands bring  
That hide narcotic blossoms; you and I  
Know not the devil's art of flattering—  
For half a truth is still a half a lie.

One loves not less because one cannot say:  
"As you do, I; whom you serve, I obey."  
But rather does the flame fraternal rise  
Brighter, though we opposing fagots lay:  
All incense meets in common Paradise.

Who knows the cult of sweet Saint Charity  
Has heav'n within his hand, and heaven's key,  
For love beholds her kin; yet those there are  
Who draw their vision down to one decree.  
Yes, truly, love is blind, but sees afar.

And in her name and girden with her shield,  
Go with Another to the battlefield.  
There is a war for me, a strife for you,  
And "peace" our battle-cry, until they yield  
And know again the crucified Jew.

Then go into the harvest, while I dream  
On ancient rock in irrigating stream;  
Each in his way with undivided heart  
Bearing a sheaf of souls again to gleam.  
So let us work together though apart.

B. F. MUSSER.

**TRUE SERVICE** is the very opposite of selfishness; and all such service has its compensation, no matter how humble it may be. In order that it be real and adequate, it must be whole-hearted and contemplate no return. Service for self is no service at all in a high Christian sense. It must be altogether for others. Jesus said, "I came not to be ministered unto, but to minister." What a world of meaning there is in that statement of aim and purpose on the part of the Master, especially to ministers of the Gospel, who are to labor as He did—in the spirit of complete self-effacement.

In Christian work this sort of service is a pressing need. If we seek place, or look for ease, or hunt for honors, or aim to be exalted, our compensation (if there be any) is received in advance, and our future is behind us. We have our reward. If we count popularity, or salary, or presents, or anything else as compensation, we simply minister to self and lose souls. The greatest man among the millions is the one who is servant of all, and that for the sole sake of doing them good. We count ourselves out of the race for gain and honor, that we may win Christ and also souls.

And the need for such service is only equalled by its blessed compensations—the results of our labor and the approbation of God and our own inner consciousness. "Well done" will finally fall to our lot from the lips of the Master, and that will be joy and glory combined. We shall be satisfied with His commendation.—*Religious Telescope.*

## BLUE MONDAY MUSINGS

HERE is a certain type of weekly journalism which does not play the game fairly. In the ecclesiastical field, a review of politics, literature, art, and progress is supposed to content itself with giving religious news, uncolored by the prejudices or convictions of its editors; only on that ground can it claim support from the general public. If it labels itself frankly Presbyterian or Unitarian or Roman Catholic, we know what to expect; but when it professes to be loftily impartial and yet distorts or prevaricates in the interest of a particular school, it is cheating, and deserves to be dealt with accordingly.

The *Sphere*, in England, is an example: its editor is a member of the Roman mission, and never misses a chance to strike at the national Church, as indifferent to truth and accuracy or to good manners. In America, the *Outlook* illustrates the same tendency from another angle; and not even its contributing editor's well-known enthusiasm for the "square deal" can roll away that reproach. Dr. Lyman Abbott, as everyone knows, is one of the group of "liberal" Congregationalists who hover on the brink of Unitarianism without quite daring to plunge. Meanwhile, nothing seems to anger him so much as the position of Catholics who are not also Romans; and his magazine never misses a chance to say something bitter against them. The *Outlook* is not officially announced as "an organ of Protestant Dissent": nor does it avow Roman affiliations. Yet when, in its issue of January 6th, it declared editorially that "in England Nonconformists and Catholics [*sic*] are taxed for the support of the Anglican Church," it justified such a suspicion. The editorial columns of THE LIVING CHURCH have perhaps sufficiently dealt with the case, but I desire to offer my testimony as well.

To borrow a short and ugly word from the most conspicuous person about the *Outlook's* offices, the statement that Nonconformists and Romanists are taxed in England to support the English Church is a *lie*. And unless one is prepared to allege that all the tenants of the Dutch Collegiate Church on Manhattan island are "taxed" to support the Reformed religion, one cannot drag tithes into the question at all. We need not maintain that the present system of collecting tithes is ideal; it certainly works hardship and injustice to the clergy. But the tenant who pays a rent calculated upon the basis of nine-tenths the product of his farm, because his landlord owns only so much (the other one-tenth having been given to the Church of England centuries before the Reformation) suffers no hardship, and pays no tax. Let the *Outlook* confine itself to the truth, whatever bias its editors may have, and it will be a more respectable publication.

I WONDER, in that connection, why so many writers rage in favor of Welsh and English "Disestablishment," but have never a word to say against the Establishment of Presbyterianism in Scotland, or against the "Endowment" of sectarian bodies on both sides of the Atlantic. Why, too, is no proposal made to take away lands with which certain great noblemen were endowed by Henry VIII. of infamous memory and his successors? Justice is even-handed; partisan bigotry and malevolence pay the debts of their own resentment, irrespective of justice.

THE CHAMBER of ecclesiastical horrors has been closed since last summer. It is time that we open an annex, I think.

Here, to begin, is the touching description of a pseudo-baptism in Rochester not long ago. Comment would be quite superfluous, except to say that unintelligence seems its dominating note:

"The mother brought her child up, and the minister asked: 'Mother, what is this child's name to be?' The mother gave the name, whereupon the minister replied: 'So be it,' and the minister's wife, who appeared to be his assistant, handed the child a rose, and the ceremony was ended."

IN THE "Memorial M. E. Church," Nepperhan Heights, Yonkers, a "Liliputian wedding" has lately been given, to help the children appreciate the sacredness and solemnity of Holy Marriage. It was a grand success; and the Women's Guild thanks the parents for help in furnishing dress-suits for the boys and evening gowns for the girls that took part.

"The bride, whose gown was of white silk mull over white silk, was charming. The groom, who is a favorite with the children on the Heights, acted his part well. The maid of honor, the bridesmaids, and the two flower girls were dainty and sweet. Albert Rohde was the minister in the ceremony. Lee Kirkpatrick, as best man, presented the padlock at the right time."

What has become of the old-fashioned decency and reverent piety that used to characterize Methodism? This is not "Christianity in earnest," but sacrilegious profanity.

THE M. E. CONGREGATION of Hillsdale, N. J., owes to the Rev. Wm. Hurd the unique privilege of hearing eleven boys give a "yell" and then whistle familiar hymn-tunes, by way of glorifying God on Sunday evenings. The yell, given in unison, follows:

"Say, my friend,  
Have you seen,  
Second Timothy  
Two-fifteen?  
First Thessalonians,  
Five-twenty-two  
Will tell you exactly  
What to do."

The pastor explained that he instituted the innovation to get the boys interested in the Church, saying they were the best agents to get the older people to come.

Do you remember Mr. F.'s aunt, in *Little Dorrit*? Her famous expletive exactly fits the emergency.

TWO MORE "Tom Thumb" weddings are reported from the South, both in Methodist congregations. The newspapers print pictures of the poor children who were so profanely used for money-making purposes.

THE WORLD'S IDEA of Lenten observance is sometimes amusing. I am quite willing to give the Jersey Central the benefit of reprinting two of their advertisements, for the sake of illustrating how not to do it:

## "LENTEN SEASON AT THE SHORE

"Atlantic City's sacredly brilliant season is upon us and society has entered into its spring retreat. Fanned by the breezes of the tropics, the pages of a Kempis possess a new halo of glory. The swift, safe, and superb trains of the 'Royal Reading Route' leave Chestnut street and South street ferries at frequent and convenient intervals."

## "AMID THE BALMY AIR

of lovely Lakewood-in-the-Pines, Lenten penitence acquires an elysian splendor, and the best way of getting there is by the 'Royal Reading Jersey-Central Route.' Trains leave Chestnut street ferry (week-days only)," etc.

SPEAKING of obtaining money by various devices, the following despatch is significant:

"ROME, February 4.—Patrick MacSwiney, the former papal chamberlain, whose hereditary marquessate and papal decorations were recently annulled by the Pope, threatens to take proceedings against the Vatican for the refunding of over \$5,000 paid when the title was conferred upon him. He will also claim damages, as the annulment was illegal and contrary to the laws of heraldry. I am informed that the Vatican will not refund the money, as it does not represent the price of the purchase of the title, but was a spontaneous charitable contribution, which is irrevocable. Besides, Mr. MacSwiney, owing to his divorce and remarriage to a German Protestant lady, has practically abjured the Catholic faith, and has thus lost the right to the papal title and decorations, which are liable to annulment at the Pope's pleasure. The Vatican believes that Mr. MacSwiney is not likely to take legal proceedings, since no court can try the case."

"Spontaneous" is specially good, isn't it? There are other papal titles borne in America by worthy hyphenated Americans. Marquis this and Countess that, whose sense of humor is not so considerable as their depth of purse. A table of prices for papal decorations, with bargain rates, would be interesting to read.

I WONDER EXACTLY what this clipping from *The Leader*, of Weston, Ore., means:

"Miss Knight, deaconess, conducted services Wednesday evening at the Episcopal church, and gave an interesting talk relative to Church work. Miss Knight was on her way to Shaniko, Oregon."

PRESBYTER IGNOTUS.

**SERIOUS CONDITION CONFRONTS ENGLISH CHURCHMEN IN MADAGASCAR**

**Bishop Asks for Interposition of the Foreign Office**

**OTHER RECENT EVENTS IN ENGLAND AND COLONIES**

The Living Church News Bureau |  
London, March 2, 1912 |

**I**N his monthly survey of the work of the S. P. G. at the recent meeting of the Society, the secretary said that as to Madagascar, they had placed most important papers in the hands of the Archbishop of Canterbury, their president, requesting him to act as he thought best. It would seem that there was no course open to the Society but to approach the Foreign Office with an urgent request that communications should be opened without delay with the French Government. They were threatened under present regulations with a complete destruction of all Christian effort, of all leave to evangelize, and even of permission to worship privately as well as publicly, except as individuals. Bishop King, of Madagascar, felt it to be his duty to return to England under these circumstances in order to press the claims of Christians who desire to be loyal subjects of the French Empire.

The Rev. Cecil John Wood, Principal of St. Mary's Clergy House, Wimbledon, has been appointed Bishop of Melanesia, in succession to Bishop Cecil Wilson, who resigned last year. The missionary diocese of Melanesia, which is in the Province of New Zealand, delegated the appointment of a Bishop to the Archbishop of Canterbury, the Bishop of St. Albans, and Canon Still. Rev. Mr. Wood was educated at St. Paul's School, London, and Peterhouse, Cambridge, and has been in Holy Orders since 1897. He was sometime assistant priest at St. Andrew's, Bethnal Green, the church said to have been built by Dr. Pusey and his sister. In 1906 he became the principal of Wimbledon Clergy House, where there is a staff of ten clergy under the Rev. J. Allen Bell, vicar of the parish. The Bishop-designate of Melanesia will now enter into the labors of two such heroes in English Church missionary annals as Bishop Patteson, who was murdered by the heathen natives in 1871, and Bishop Selwyn, 1873-1892.

The Bishop of Oxford, in his monthly letter in the *Diocesan Magazine*, speaks out with characteristic directness and force on the proposed division of the Oxford diocese.

It seems to him a pity to repeat the process under which his predecessor worked, as it would be repeated under the existing circumstances. "It is to waste men, and meanwhile the work of planning and reorganizing and putting new heart into our work which is grievously needed is hung up for a generation." He does not think the best way to meet their needs is by Bishops Suffragan. They should set their faces steadily and resolutely to divide the diocese. When he became Bishop of Worcester in 1901 he found himself confronted with a situation similar to what confronts him at Oxford. The gain has been incalculable both in Birmingham and in the old diocese of Worcester. The Bishop believes the gain to be quite as great in a rural diocese as in a town.

The Right Rev. G. E. Moule, late Bishop in Mid-China, has departed this life at the age of 84 years, after a long and painful illness at Auckland Castle, the official residence of his brother, the Bishop of Durham. In 1857 he went out as a missionary to China under the auspices of the C. M. S., and in 1880 he was consecrated as the first missionary Bishop in Mid-China, with charge of a part of the old North China missionary diocese, which had been under the jurisdiction of Bishop Russell. He resigned the Bishopric in 1908, but he continued working at Hang Chow until last year. On the occasion of his 70th birthday, in 1898, the native Christians, who, under God, owed their faith largely to the zeal and sympathy of their Bishop, presented him with a scroll of embroidered satin, 90 feet long, on which were inscribed the names of 2,300 native Christians in Hang Chow. Bishop Moule was an accomplished Chinese scholar, and among other works he prepared for the use of his converts and hearers translations of various parts of the Holy Scriptures. R. I. P.

The Bishop of Oxford has appointed as Honorary Canon of Christ Church Cathedral the Rev. Walter Lock, D.D., warden of Keble College, Oxford. The Rev. Dr. J. Neville Figgis,

[Continued on Page 700.]

**NEW YORK REPUBLICANS DISCUSS RELIGIOUS CONDITIONS**

**Bishop Greer Declares Religion to be on the Advance**

**ARCHDEACONRY AND MISSIONARY MEETINGS PLANNED**

Branch Office of The Living Church |  
416 Lafayette St. |  
New York, March 19, 1912 |

**A**S announced in these columns last week, a noteworthy event took place in the hall of the Republican Club of the city of New York, West Fortieth street, on Saturday afternoon, March 16th. A very large and interested gathering of men listened three hours and a half to a discussion of the subject, "Is Religious Faith Declining in the United States? If so What are the Causes? What will be the Effect upon the Life of the Republic? What is the Remedy?"

Mr. Andrew B. Humphrey, chairman of the Saturday Discussions Committee, presided. After prayer, said by the Rev. Walter Laidlow, chaplain, the chairman made an address of welcome and alluded to the significance of the serious discussion of the religious topic under the auspices of a political club. Bishop Greer was the first speaker. The discussion was continued by Mr. Fred B. Smith, campaign leader of the "Men and Religion Forward Movement"; the Rev. John F. Carson, moderator of the Presbyterian Assembly of the United States; Dr. Rudolph Grosseman, rabbi of Temple Rodolph Shalom; the Rev. Edward Gregory Fitzgerald, a Roman priest; and the Rev. Nehemiah Boynton, moderator of the National Council of Congregationalist Churches. A letter of regret was read from Cardinal Gibbons. A male quartet sang several appropriate numbers.

Bishop Greer thought the question might have been put, "Is Religious Faith Advancing?" The answer would be in the affirmative, and no remedy would be sought. As the question stood, the answer from statistics would always be unsatisfactory. Full and accurate statistical information was hard to get. But Church membership was growing faster than the population. From his own observation, attendance at church was not falling off. When the question is asked, "Why don't the people (or the men) go to church?" the answer is, "They do go." All never did, but many do now. In accepting statistics of church attendance at any given period in any given locality it may be asked, Is such attendance the result or the outcome of religious faith? Is it from the best and purest motives? How much discount must we allow on account of social, conventional, and other considerations? It must always be remembered that figures are not of the first importance. The question must be approached in some other and better way. We must study other documents than mere statistics and figures. He would present three manuscripts. First, the great Political Manuscript spread before the American people. A great writer has said that all political questions become, sooner or later, social questions; such in turn become religious questions. At the first transition we stand to-day. Political questions are becoming socialized as never before. In the history of this republic the whole trend of events is toward the welfare and the betterment of society at large. The tendency cannot stop at this point. Why must we be interested in the welfare of society? What is the social imperative? Here we come to questions of religion. Here we are coming to-day. The fact that this religious question is on the programme of a political club is a sign that political-social questions are passing into religion. In dreaming and planning for better things to come, we find that we cannot keep God out of this manuscript.

The second is the philosophic or scientific manuscript. It is a fact that the best modern philosophy is not materialistic but spiritualistic. Professor Tyndall's philosophy of the "potency of all life" has fallen beneath the new and better spiritualistic hypothesis. We cannot keep God out of true philosophy.

The third is the manuscript of Human Nature. The image of God is indelibly stamped upon man. It is most ubiquitous. The religious instinct—the instinct for God—no age can get rid of. We cannot get rid of it. "I have no misgiving for the Religious Faith of the future," said the Bishop. "A man, so the story goes, was falling down from the fifth story of his house. When he reached the third story he said, 'I am all right so far.' While optimistic, let us beware of the blind optimism which foregoes effort. The effort is making in the Men and Religion Forward Movement. A seeming fall will land us fairly, squarely, more squarely upon Religious Faith. Experience has shown us that man cannot get on without it."

The Bishop's address was heartily applauded and more than one of the later speakers made graceful allusions to its reassuring character.

The gist of the speeches was that religious conditions in this country were not so desperate as sometimes painted: but while this was true, they were not so good as they ought to be, and therefore

there was much to be done by self-consecration and untiring effort on the part of the men of to-day for the spiritual uplift of their fellow-men and for the children—the rising generation—especially in the work of imparting religious education to the youth of to-day—the men and citizens of to-morrow.

Under the new canonical provisions for Church extension in the diocese of New York, semi-annual meetings will be held in each Archdeaconry hereafter. The spring meetings as far as arranged at this date will be held as follows:

**Archdeaconry Meetings in April**

The Archdeaconry of Orange, at Christ Church, Suffern, N. Y., on Tuesday, April 16th.

The Archdeaconry of Westchester, at St. Mary's Church, Cold Spring-on-Hudson, on Wednesday, April 17th.

The Archdeaconry of New York will meet on Thursday, April 18th, at a place yet to be appointed.

The Bishop is also perfecting plans for a great mass meeting in the Cathedral of St. John the Divine on the evening of the first day of the special meeting of the House of Bishops, that is, on Thursday evening, April 11th. The attendance of the great number of Bishops will make the occasion most imposing. There will be three speakers. The list is not yet complete.

His many friends and admirers in Church and journalistic circles of New York are rejoiced at the news that Dr. Talcott Williams has accepted the deanship of the new Pulitzer School of Journalism at Columbia University. Dr. Williams has been the honored editor of *The Press* of Philadelphia for many years. He is the son of a foreign missionary and a zealous Churchman. He has spoken before the Church Clubs of New York and Newark, and last October made a scholarly and impressive address at the mass meeting in the New Auditorium, Newark, in connection with the Missionary Council for the Second Department.

**Becomes Dean of Journalism**

The choirs of the Church of St. Mary the Virgin will give the thirty-seventh annual recitation of Passion Music in this church on the evening of Passion Sunday, at 8 o'clock.

**Passion Music to be Rendered**

The programme will include, Symphony No. 5 in E minor, Tscharkowsky; 137th Psalm, Liszt; Stabat Mater, Rossini. Mr. Walter S. Fleming is the organist and musical director of the parish; Mr. Raymond V. Nold will be the conductor on this occasion.

The February meeting of the Junior Clergy Missionary Association was held at Holy Trinity Church, Harlem. Bishop Robinson of Nevada gave a stirring address on his work in the "Desert." He made a special appeal for funds to rebuild the chapel and rectory at Pyramid Lake Reservation, which was totally destroyed by fire on December 26th. The five thousand Indians on the Reserve had lately been powerfully influenced by the missionary in charge and the Sunday school bade fair to excel the work of the same kind among white children. It was a thrilling story the Bishop told of the recent accession of numbers of the braves who had kept away because they thought it was a woman's work, it having been in charge of a woman missionary. The coming of a married priest and his family to take up the work turned the tide and it became a prosperous mission so far as numbers and interest were concerned.

**Bishop of Nevada Tells of His Work**

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**SERIOUS CONDITION CONFRONTS ENGLISH CHURCHMEN IN MADAGASCAR**

[Continued from Page 699.]

Litt.D., of the Community of the Resurrection, Mirfield, and Hon. Fellow of St. Catherine's College, Cambridge, has been appointed Honorary University Lecturer in the History of Political Theory at Leeds. In the March number of *The English Church Review* (which deserves a wide circulation throughout the Anglican Communion) there appears from Dr. Figgis' pen the first of a series of notable articles on Newman, being suggested by Mr. Wilfrid Ward's recent biographies of him during his career in the Roman Communion.

The *Times* publishes to-day the following telegram from its Cairo correspondent:

"The Bishop of London has left here for Palestine. During his stay he paid an official visit to the Orthodox Coptic Patriarch, in the course of which he emphasized the friendly ties uniting the two Churches. He also made the acquaintance of some leading Moslems in Cairo."

The somewhat startling announcement was made in the *Times* newspaper about a fortnight ago that the discovery was

**Rare Books are Stolen**

made some time previously of a systematic and skilful theft of rare books and pamphlets, 217 in number, from the Library of Peterborough Cathedral. The theft was discovered by the Dean, the Very Rev. A. H. Page, who had hitherto kept the matter secret in order that the books might be recovered and the culprit or culprits be traced. It is certain that the thefts were carried on systematically over a long period of time believed by the police to have extended from January, 1904, to June, 1909.

J. G. HALL.

**STUDENTS CONFER IN PHILADELPHIA**

**Notable Gathering at University of Pennsylvania**

**OTHER NEWS OF THE QUAKER CITY**

The Living Church News Bureau  
Philadelphia, March 19, 1912

ONE of the really important events in the Church life of Philadelphia, though it was remarkable neither for numbers nor for the stir that it made, was the conference held at the University of Pennsylvania of the Church students of the colleges in the middle Atlantic states. Representatives were present from the Universities of Pennsylvania, Princeton, Columbia, Lehigh, Cornell, St. Stephen's, Pennsylvania State College, and the Philadelphia Divinity School. The opening session, on Friday evening, the 15th, was introduced by Bishop Rhinelander with a short office of devotion, and Mr. E. M. Coates, of the class of 1912 (U. of P.), was called to the chair. Mr. George Wharton Pepper made the address of the evening, and in no respect did he fall behind his well-known power as a speaker. He spoke of what was distinctive of the Church, the sacramental system; and consequently what ought to mark the life of the Churchman, in college as out of college, faithfulness and regularity in his approach to God in the Holy Communion. But this is not merely that he may gain in his own spiritual life, but that he may stand for all that the Church means, and do his part in the service of Christ, in the college world.

The session Saturday morning was given over to three speakers: the Rev. Dr. Floyd W. Tomkins, who spoke of the "Personal Religious Life of the College Man," the Rev. Prof. Geo. C. Foley of the Philadelphia Divinity School, whose subject was "Opportunities for Social Service for College Men," and Prof. Charles Sears Baldwin of Columbia, who made a most helpful and interesting address on "The Responsibility of College Churchmen to the Church."

In the afternoon a general and very helpful discussion on methods of work was held, in which the Rev. E. M. Frear of State College, and John M. Groton of the Philadelphia Divinity School, were leaders.

A committee consisting of Bishop Rhinelander, Professor Baldwin, and Mr. J. R. Hart of the Philadelphia Divinity School, was appointed to arrange for a similar conference next year.

Father Kelly of Mirfield, England, who was present as the Bishop's guest, spoke briefly to the men after dinner, and later Bishop Rhinelander conducted the preparation for the corporate Communion in St. Philip's Church. The Bishop was the celebrant at the Communion in the same church the next morning, and the closing service of the conference was held in St. Mary's Church, with a sermon by the Bishop of Kentucky, on Sunday evening.

The Rev. Wilson R. Stearly, Edward H. Bonsall, and Dr. John Wilkinson, Jr., are active members of a committee under whose

**"Sex Hygiene Campaign"**

auspices Dr. Winfield Scott Hall, of Northwestern University, Evanston, Ill., was brought to this city, during the past week, for a "Sex Hygiene Campaign." Dr. Hall delivered fifteen addresses on Saturday, Sunday, and Monday, March 16th, 17th, and 18th. Among them was one at St. Stephen's Church on Sunday evening for fathers. Public school teachers, high school boys and girls, students of the university and medical colleges, and employees of the Pennsylvania railroad, are classes for whom special meetings were provided. The campaign was initiated by the Men and Religion Forward Movement in coöperation with the Y. M. C. A.

The death of Miss Catherine C. Biddle, on Wednesday, March 13th, at the advanced age of 96, removed from the life of the diocese

**Death of Miss C. C. Biddle**

one who, though not active of late, was long among the most earnest workers for the building up of the Church in Philadelphia. During the war, she and her sisters were well known for their ministrations among the sick and wounded soldiers in the hospitals, and in time of peace she continued this gracious work among the people in the poorer parts of the city. Three parishes were started with her interested help—St. Luke's, Kensington; St. Barnabas', at Third and Dauphin streets; and St. Nathanael's. Miss Biddle was a communicant of Holy Trinity parish and was buried from the parish church on Saturday, March 16th.

THE TRULY GREAT and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upwards when most burdened.—*Sir Philip Sidney.*

**PREPARING FOR "THE WORLD IN CHICAGO"**

**Capital Being Raised to Finance the Exhibit,  
Stewards Trained to Show It**

**OTHER RELIGIOUS EVENTS IN CHICAGO**

The Living Church News Bureau )  
Chicago, March 19, 1912 )

**A**CTIVE steps in forming the preparatory organization of the great missionary exposition, "The World in Chicago," to be held in the Coliseum in May 1913, have been in progress for some weeks past, and on Monday, March 11th, a luncheon was given at the University Club, attended by some thirty-five of our clergy and laity, to obtain the investment of \$25,000, from Church people in Chicago in the capital stock of this enterprise. The total capital to be thus subscribed is \$100,000, and we, as a Church, are asked to raise \$25,000 of this sum. The Presbyterians have been asked to raise an equal sum, and other religious bodies participating are asked to raise, between them, the other \$50,000. The Rev. Dr. Herman Page, chairman of the general temporary committee, presided at this luncheon, and when adjournment was taken, nearly all of the \$25,000 had been subscribed. Efforts made previously to this luncheon had brought in about \$11,000 of subscriptions from our people, and there ought to be no difficulty in securing the total sum of \$25,000 for which we, as a group, are asked to be responsible. This money is solicited, not as a gift but as an investment, and although there is no guarantee that it will all be returned to the subscribers at the close of the exposition, yet the experience of Boston and the other cities where this enterprise has been achieved has resulted in not only the full return of all the capital subscribed, but of a good dividend as well. Chicago ought to do fully as well, and from the interest already aroused there will be no probable difficulty on this score. It may not be amiss to say that a larger response has been received thus far from Churchmen than from any other group in raising this capital.

The appeal for the appointment of secretaries and trainers for the Exposition has been sent out within the past few weeks to the 1,200 congregations of various kinds who are interested, and 2,000 trainers are thus being appointed. They will be taught in groups, and upon them will devolve the task of training the 20,000 "stewards" who will be on hand during the Exposition to explain and to tell the public what it all means. Each of these 1,200 congregations is thus asked, through its priest or minister, to appoint at once a secretary of stewards, a publicity secretary, and a pageant secretary. The secretary of stewards will be in charge of each congregation's quota of those who will be the guides and interpreters of the Exposition. The pageant secretary will enroll singers and participants in the masque oratorio known as the Pageant. The publicity secretary will receive from time to time the various posters, circulars, and exposition magazines, as the months come along between this date and the opening of the Exposition in 1913. In addition to all this preparation, there are being given before some of our congregations, in parish houses, the lantern lecture on "The World in Chicago," prepared by the temporary committee. This shows the outline of what this great Foreign Missionary Exhibit will be, and will also include an outline of its Domestic Missionary features. A year ago, in Boston, over 400 churches cooperated, with over 10,000 stewards, while 5,000 took part in the Pageant and 400,000 people visited the exposition.

Missionary spirit is steadily deepening, all through Chicago, and nowhere more rapidly than in the Church. The March 1st reports from the Church Missions House showed that Chicago had, by March 1st, sent in for the apportionment for General Missions the sum of \$8,188, which is the largest sum, at the similar date, ever contributed from Chicago for the mission of the Church to the Nation and to the World, and it is nearly \$600 more than was given by March 1st last year. The great impetus given to this whole matter by the meeting of the General Board of Missions in Chicago during February, will doubtless be seen even more clearly as the year goes on. In the organization of the committees for "The World in Chicago," positions of importance have been given to the Rev. Charles H. Young and to the Rev. George Craig Stewart, as well as to other Churchmen, both clerical and lay.

So much interest is being taken this Lent in parochial missions study classes, and so many of these classes are studying the Rev. H. L. Burlison's valuable book, *The Conquest of the Continent*, that the demand for copies has far outrun the supply sent to Chicago. There has never been such widespread interest in missions study in our diocese. In addition to these classes, the Missionary Lantern Slide Bureau, at the Church Club rooms, is kept extremely busy in supplying the large demand for these ten or twelve lectures on the Mission Field, as not only Chicago clergy but many others all through

the Middle West are using these lectures on an unprecedented scale.

The work of finishing the new Christ Church, Woodlawn, is rapidly progressing, and there is every prospect that the building will be used for the first time on Easter Day. It is one of the most dignified and Churchly of structures, and will be a lasting monument to the strong, remarkably organized parish life which has been built up during the nine years since the Rev. Charles H. Young took charge as rector. The Men's Missionary Society of Christ Church held its fortieth consecutive meeting on Monday evening, March 11th, which means that they met weekly all during the heat of last summer, and also that not even the absorbing demands made upon the parish by the erection of this large new church have been able to dim the missionary spirit of the men. A striking feature of the coming Easter-tide at Christ Church will be the "Mystery Play" written last year for the same Sunday school by the Rev. B. I. Bell, who was then the curate of the parish. This will be given on Easter Even in the old parish house, which has been used as the church for all these recent years, and it will be the last event of its kind given in this auditorium before it is turned into its originally intended use, namely, that of the parish house. Miss Kehoe is in charge of this well-written Easter play, and there are over twenty of the young people of the parish who are learning the various parts.

**Christ Church,  
Woodlawn**

The history of St. Andrew's parish, Chicago, is being written up in the March number of *The Diocese*. The new experiment introduced this Lent by the Rev. E. Croft Gear, rector, of holding noon-day Lenten services largely for the Lewis Institute students is proving a success. The attendance has been encouraging, and at times has reached numbers comparing favorably with many Lenten evensong congregations in various parts of the city.

**Lenten  
Services**

Speaking generally, the reports of Lenten congregations are good, this year, thus far. In Kankakee, at St. Paul's Church, they have been at times unprecedentedly large. The Rev. J. D. McLaughlan, rector at Kankakee, conducted the noon-day service in the Chicago Opera House on the 13th of March. The Rev. Dr. W. O. Waters took charge on the Monday and Tuesday of that week, as did Bishop McCormick and Dean DeWitt for the remaining days. The Opera House attendance has been good, some hundreds being present every day. At St. Martin's, Austin, the congregations have been larger than usual, about 100 children coming to the children's service every Monday afternoon. Friday, March 15th, was observed at St. Martin's as a day of continuous prayer, from 8 A. M. to 8 P. M.

The late Mr. Frederick G. Richardson, formerly of the Church of the Epiphany, who had removed to Kenilworth, with his son-in-law and daughter, Mr. and Mrs. George Shipman, a few months before his recent death, left \$1,500 in equal portions, to the following diocesan institutions, namely: \$500 apiece to the Aged and Infirm Clergy Society, the Chicago Homes for Boys, and St. Mary's Home for Girls. Some five years ago or less he also gave \$500 to the Endowment fund of the Church of the Epiphany, in memory of his wife.

**Bequests  
and Gifts**

Bishop Anderson has recently received \$2,000 from Mr. E. L. Ryerson of St. James' parish, to be used at the Bishop's discretion for one or all of the following diocesan institutions. The Bishop has divided the gift among them all, in four equal parts, namely: \$500 apiece to the Endowment fund of the diocese, the Western Theological Seminary, the Aged and Infirm Clergy Society, and diocesan missions.

The Board of Trustees of Nashotah House, at their last meeting, recently conferred the honorary degree of D.D. upon Bishop Toll, whose class at Nashotah was that of 1871.

The Rev. A. L. Murray, rector of St. Matthew's Church, Evans-ton, went to his former parish in Coldwater, Mich., on the 9th of

March, to officiate at the burial of Mrs. Margaret Ledyard Powers, whose only daughter is Mrs. Charles E. Field of Chicago. Mrs. Powers was a devoted Churchwoman and a leading Auxiliary worker, and was in her 82nd year at the time of her death. The sympathy of a large circle of friends is extended to both Mr. and Mrs. Field.

**Death of  
Mrs. M. L. Powers**

TERTIUS.

**BISHOP WEBB ON CHURCH PAPERS**

This year, at my visitations, writes the Bishop of Milwaukee in the (Milwaukee) *Church Times*, I am trying to emphasize the value of the Church papers and magazines. On all sides one is surprised at the ignorance of the Church people in regard not only to the Faith and History of the Church, but that they have no idea of the Work that the Church is doing. This is due to some extent to the fact that they never read any Church literature. Suppose we never read a daily paper, and never looked into a review or magazine, how much would we know about what was going on in the world? If we do not see at least one paper a day we are afraid that we will show our ignorance in regard to the commonest events and topics of the times. Some of us spend a good deal of money on papers and magazines. I see them piled up on people's tables everywhere I go. But how often do I see a Church paper or magazine, even among our best educated and most thoughtful Church people?

# The Prayer Book Lectionary for Lent Compared with that Set Forth by the General Convention of 1910

By the REV. A. G. RICHARDS

FOR some years it has been the conviction of the writer that in the Prayer Book Lectionary for Lent there was a carefully selected and properly arranged system of teaching suitable to the season. So he sought to discover the basis upon which this selection and arrangement were made. He compared the Lectionaries in the American Prayer Book with those in the English Prayer Book, and was impressed with the fact that, whereas the English book contains practically only *one* lectionary, namely, the Calendar, with special Old Testament selections to be read as the first lessons on Sundays and Holy Days, and on a few great days a special second lesson also, the American book contains *four* lectionaries, each one giving a complete system of teaching. This difference is probably due to the fact that in England daily Morning and Evening Prayer are read throughout the year, and only something of extraordinary importance could be allowed to break into that course of teaching. In America the daily offices are said in only a very few churches. Therefore the Calendar with lessons for each day of the year is not so important for us; and supplementing the largely unused Calendar we have a complete lectionary for Sundays, based upon the Christian Year; another for Holy Days, based upon the fact which each day commemorates; and a third for Lent, Ember Days, and Rogation Days. We shall call the lectionary in the Prayer Book the old, and that set forth in 1910 the new, lectionary.

Now, what is the basis upon which the old lectionary for Lent was selected and arranged? At the very first glance we discover that it does not follow any order of books as they appear in the Bible; it skips from book to book, and at times takes an early chapter of a book after later chapters have been read from the same book. So this lectionary is certainly not a skimming of the Bible in consecutive order to get out of it what may seem suitable for the season of Lent. A different order was followed and different principles were acted upon in selecting the old lectionary.

What were those principles?

The writer, by his use of the old lectionary, became convinced that its purpose was to give a connected system of teaching that would keep step week by week with the teaching of the Church as set forth in the Collect, Epistle, and Gospel for the Sunday of that week. With this idea in mind, he analyzed the lectionary to see whether there was any connection between the first and second lessons and whether there was any connection with those on the days that preceded and followed it. He believed that what the Church intended to teach especially on that day would be found in that part of the first and second lessons which coincided with each other: in other words, if one theme could be traced through the four lessons for the day, that is the teaching for that day. Then these themes were examined to see whether they had any bearing on the teaching of the epistle and gospel of the preceding Sunday. The writer believes that they do have such a bearing, as the following analysis shows.

The subjects for the Sundays of Lent are taken from the Harmony of the Collects, Epistles, and Gospels, by the Rev. Melville Scott, M.A., who has clearly demonstrated that such subjects are at the heart of the Church's message on those Sundays. This is an analysis of the old lectionary:

*Ash Wednesday.*—CALL TO THE INWARD LIFE. The morning lessons tell us what kind of fast is acceptable and give three parables of repentance: the evening lessons show how fasting and repentance availed with the people of Nineveh, and exhort us to godliness lest any fail of the grace of God.

*Thursday.*—INWARD PURIFICATION. The morning lessons insist upon the necessity of practising justice and living the truth, and tell us how our Lord cleansed the Temple: the evening lessons are the promises to those who will repent and live in truth, in judgment, and in righteousness, and St. Paul's indictment of the heathen world, saying that the wrath of God is revealed against all ungodliness and unrighteousness.

*Friday.*—THE VISITATION OF GOD IN MERCY. The Mission of Sorrow. In the morning lessons we hear God's people say, "I will bear the indignation of the Lord, because I have sinned against Him," and the second lesson tells us how He will not break a bruised reed nor quench the smoking flax. In the evening we hear of the

approach of the day of the Lord and are reminded that all have sinned and fallen short of the glory of God.

*Saturday.*—THE VISITATION OF GOD IN JUDGMENT. The morning lessons enforce the responsibility for privileges—"ye only have I known, therefore will I punish you"; the second lesson tells of the unpardonable sin. In the evening we hear that the Day of the Lord is darkness and not light, and St. Paul shows how that even Abraham could not be justified by works.

*First Sunday in Lent.*—THE TEMPTATIONS OF THE DEVIL.

*Monday.*—WEAPONS AGAINST THE DEVIL. The first lesson in the morning symbolizes the forces of the Evil One in a vision of four horns, against which God raises up four carpenters to destroy them. The other lessons for the day show us that these four carpenters are the Word of God, the Church, the Ministry, and the Faith. We have here the sin of Anger, to which the devil tempts us, and its cure is the theological virtue of Hope.

*Tuesday.*—JEALOUS OF GOD. The lessons tell us of the image of Jealousy and the parable of the devil sowing tares among the wheat: the evening lessons show what will be done with the tares, although God's will is that all should come to a knowledge of the truth and be saved. We have here the sin of Envy. Its cure is a true love of God which issues in perfect charity to all men.

*Wednesday (Ember Day).*—THE PROPHET. His commission, message, etc.

*Thursday.*—REBELLIOUS SPIRIT. The morning lessons recount the rebellions of the Israelites, and St. Peter's failing to walk on the sea because of his unbelief. The evening lessons continue the same theme and add that even in the latter days some shall depart from the faith, giving heed to seducing spirits and the doctrines of devils. This is the temptation to Pride and unbelief; and its cure is Faith.

*Friday (Ember Day).*—THE PROPHET as Watchman and Shepherd.

*Saturday (Ember Day).*—THE PROPHET as Steward, to raise the dead by means of the sacraments, etc.

So this entire week deals with temptations of the devil and the means we have to overcome them.

*Second Sunday in Lent.*—THE TEMPTATIONS OF THE FLESH.

*Monday.*—THROUGH LOVE OF CREATURES. In the first lesson in the morning, Job does not allow love of his children and possessions to keep him from God; in the second lesson our Lord's teaching on divorce shows the consequences of perverted love. In the evening the Flood destroys those who served the flesh, and St. Paul shows that as death reigned through the sin of one, much more shall grace abound through the righteousness of One.

*Tuesday.*—THROUGH PAIN AND HARDSHIP. Job is now afflicted in his own body. The rich young man is kept from following Christ by his fear of hardship. The evening lessons, while not especially bearing on pain and hardship, do deal with sins of the flesh. Noah, who was righteous in that he protested against fleshly corruption, is saved in the ark and becomes the new head of humanity. And in the second lesson St. Paul tells very powerfully what harm comes from the flesh.

*Wednesday.*—THROUGH WEARINESS AND STRIFE. Job, weary of life, curses the day of his birth: our Lord contends with scribes and Pharisees. In the evening Abraham and Lot separate on account of strife between their herdsmen, and St. Paul sums it up in the grand climax of the whole creation groaning and travailing together in pain.

*Thursday.*—SUCH TEMPTATIONS UNIVERSAL. Job contends that afflictions befall the good as well as the evil. Christ foretells the universal sufferings which shall attend the fall of Jerusalem. In the evening Abraham asks, Wilt Thou destroy the righteous with the wicked? And again St. Paul carries the lesson still further by declaring that the continual sorrow in his heart is so great that he could wish himself accursed for his brethren's sake.

*Friday.*—THE WAYS OF ESCAPE. Job declares that he will wait all the days of his appointed time in the confidence that God will have a desire for the work of His own hands. Our Lord continues His prediction concerning Jerusalem and pronounces a new beatitude upon the faithful servant who watches and waits and diligently does his duty. In the evening we find that the righteous Lot was delivered from Sodom, and St. Paul tells us how the richness of God's mercy may be had through faith.

*Saturday.*—THE CRUELTY OF CARNAL JUDGMENT. Job complains of the cruelty of his friends. Christ casts out unclean spirits, and the fame of it hinders His work. In the evening we have the story of the cruelty to Hagar, and St. Paul tells of the God of consolation who has caused the Scriptures to be written that we might have patience, comfort, and hope.

It is evident that all the lessons for this week have to do with the proper training of the flesh. We can see that on the

first three days we have the three deadly sins that come through the flesh, viz., gluttony, lust, and sloth. The virtues opposed to the sins of the flesh are the cardinal virtues, temperance, prudence, fortitude, and justice. These and their allied virtues all appear in the lessons for this week.

**Third Sunday in Lent.**—TEMPTATION OF THE WORLD.

**Monday.**—HYPOCRISY: INSINCERITY. Job protests his sincerity and declares what the lot of the hypocrite is: in the second lesson Christ forgives the sins of the sincere. In the evening we are told of the mob spirit at Massah and Meribah and Corinth—all the outcome of insincere service of God—and are exhorted to become co-laborers with God.

**Tuesday.**—TEMPTATION OF RICHES. Job asks what is worth comparing with wisdom. Our Lord casts out legion of devils and is asked to leave the country for fear the people may suffer some further loss of property. In the evening we have the merciful provisions of the law which forbade men to reap corners of their fields, etc.—all which were checks upon covetousness. The second lesson in the evening does not fit in here, unless we should suppose that the Corinthians were puffed up over the incestuous man among them because he was some distinguished personage.

**Wednesday.**—TEMPTATION OF VANITY. Job remembers how people fed his vanity in the days of his prosperity. The woman with the issue of blood overcame her vanity. The evening lessons, while they do not bear directly upon vanity, do deal with worldly sins. In the first we have the false humility of cowardice and untruthfulness as shown in the spies' report, and in the second lesson we have the Corinthians out of covetousness going to law with one another.

**Thursday.**—TEMPTATION OF FEAR. Job is greatly disturbed for fear of opinion other people have of him. Our Lord walks on the sea and the disciples are terribly afraid. In the evening the people fear to go up because of spies' report, and St. Paul replies boldly to those who sought to question his authority.

**Friday.**—TEMPTATION OF SELF-COMPLACENCY. Job insists on his complete integrity. Woman of Syro-Phoenicia acknowledges that she may be classed with the dogs. In the evening we have the provisions in the Law for the sins of ignorance, and St. Paul concludes by warning those who think they are standing to take heed lest they fall.

**Saturday.**—TEMPTATION TO DISPLAY—OSTENTATION. Elihu is eager to display his wisdom. Our Lord says, "Tell no man that I am Christ." In the evening we hear of Achan going to destruction because of his love of beautiful clothes, and St. Paul finds that the Corinthians when they come to worship have each a hymn, a doctrine, a psalm, etc., all for ostentatious display.

The lessons for this week, while some of them may possibly be improved, clearly deal with worldly sins and temptations.

**Fourth Sunday in Lent.**—REFRESHMENT BY GRACE.

**Monday.**—DEEPER REPENTANCE. Humility taught to Job, to disciples, to Eli, and the penitent are comforted.

**Tuesday.**—PURITY. Job asks who has put truth in the inward parts, Christ teaches purity in the marriage relation and blesses little children. In the evening we hear that for lack of purity the glory is departed from Israel, and St. Paul asks what concord hath Christ with Belial? The body is the temple of the living God.

**Wednesday.**—HUMILITY AND SERVICE. Job is convicted of imbecility, the way of the Cross is the way of life. In the evening David is anointed to serve God's cause, and St. Paul finds joy in his life of service.

**Thursday.**—SELF-SACRIFICE. Job's own hand cannot save him. Our Lord says greatest of all shall be servant of all. In the evening Saul, who had ceased to serve, was overthrown, while the Saul of the New Testament declares that he will gladly spend and be spent, etc.

**Friday.**—THE MEEKNESS OF POWER. Power of God is shown in Leviathan, in Caesar, in man. In the evening we see the consequences of David's abuse of power, and St. Paul exhorts Galatians to use all power in meekness to support the weak.

**Saturday.**—MERCY. Job and his friends, being penitent, are pardoned. The Sadducees and Scribes, because of their unbelief and selfishness, fail either to see or to practise the mercy of God, while the poor widow wins that mercy for herself. In the evening David prays for those who suffer because of his sins, and obtains mercy; and St. Paul tells the Thessalonians how he was gentle among them, wishing to impart to them even his own soul, etc.

**Fifth Sunday in Lent (Passion Sunday).**—THE DOCTRINE OF THE CROSS.

For the next two weeks we shall put down for each day simply the theme of the lessons for that day, without trying to demonstrate it, because the new lectionary here, while it selects different passages of Scripture, nevertheless adopts the same principles as were followed in the old lectionary, i.e., it selects lessons which are especially appropriate to each day of these

two weeks, and so keeps pace with the march of Lent. The writer is not now prepared to say whether it improves upon the old lessons or not.

These are the themes of the lessons as they now stand in the Prayer Book:

**Monday in Passion Week.**—OBEDIENCE: Its Blessings, etc.

**Tuesday.**—FAITHFULNESS IN OBEDIENCE.

**Wednesday.**—STEADFASTNESS IN OBEDIENCE.

**Thursday.**—DILIGENCE IN OBEDIENCE.

**Friday.**—SINGLE-HEARTED OBEDIENCE.

**Saturday.**—PATIENCE, PERSISTENCE, AND PERSEVERANCE IN OBEDIENCE.

**Palm Sunday.**—THE EXAMPLE OF THE CROSS.

**Monday in Holy Week.**—CHRIST OUR REDEEMER.

**Tuesday in Holy Week.**—THE SIN BEARER.

**Wednesday in Holy Week.**—CHRIST OUR SACRIFICE.

**Maundy Thursday.**—PREPARATION FOR COMMUNION.

**Good Friday.**—THE SACRIFICE OF THE CROSS.

**Easter Even.**—THE REST IN PARADISE.

Now while some of the foregoing may seem to be pressed somewhat to make it fit into a systematic scheme of teaching, enough is clear to say that in a general way some such scheme was followed even if it was not adhered to in all its details. It is easy to see how that on the whole it follows the teaching of the epistles and gospels. The details of the scheme are not so important as the fact that the scheme is that of a systematic course following in proper order the advance of the season.

But when we examine the new lectionary we find that it does not follow any such scheme, except on Ash Wednesday, and from Passion Sunday to Easter. The fact that it tries to keep step with the other teaching of the Church for the last two weeks of Lent is sufficient to raise the question, Why does it not do so through the entire season? That it makes no effort to do so for the first four weeks is evident from the fact that after Ash Wednesday and up to Passion Sunday it simply skims the Old Testament in the consecutive order of books for first lessons and the four Gospels in the same way for second lessons. It would seem almost self-evident that such a system, or lack of system, would give us a mere collection of passages which may be suitable for some part of the season of Lent, and that it would be the merest accident, or at best only a happy coincidence, when any connection was found between the first and second lessons for the day. Certainly we could not expect that such a selection of passages would have any vital relation either to what preceded or to what followed them on the other days of Lent. And that is exactly what we find when we try to analyze this lectionary. It is practically impossible to harmonize it in any way with the teaching of the Church as given in the epistle and gospel for the week. There is very seldom any connection whatever between the first and second lessons. It is simply a list of passages more or less striking, and that is all.

The only principle underlying this selection seems to be that which underlies the table of lessons for every day in the year, namely, to begin both Testaments at the beginning and read them through in consecutive order. That principle is good for the Calendar because there the whole of it is read, so that the lessons have the closest possible relation with those of the day before and the day after, even though there may be little connection between the first and second lessons on the same day. But to take one chapter and then pass over four or five chapters breaks the connection and destroys all the good of that principle. Such a principle ought not to be followed, except where the whole of a book can be read. That cannot be done profitably in Lent. Therefore we should have a carefully worked-out system based upon a different principle, namely, what is suitable for that particular day of the season. Let us then either retain the excellent old lectionary as it is, which, doubtless, some have not appreciated, or else let us try to improve it in those places where it may be improved. Of these two lectionaries it may be said without fear of being disproved, that "the old is better."

ONE MUST first be cleansed, and then cleanse others; first be instructed, then instruct; become light, then enlighten; draw nigh to God, then lead others to Him; be sanctified, then sanctify; have hands, then lead by the hands; have prudence, then give counsel. No one is worthy of our great God, both sacrifice and priest, who has not first presented himself to God as a holy, living sacrifice, nor exhibited that reasonable service which is well pleasing to Him.—*St. Gregory Nazianzus.*

# The Opportunity of the Church in the Education of the Negro

By the REV. SAMUEL H. BISHOP

A FEW months since the writer of this paper was in conversation with a gentleman eminent because of his service to the cause of southern education in general and of negro education in particular, whose vision and sympathy are as great as his services have been efficient and successful, and who considers church affiliation, as all right-minded men ought to consider it, not merely as a matter of ecclesiastical claim, but also as one of religious efficiency. During that conversation he asked me if I did not think it would have been better if The American Church Institute for Negroes had never been organized, and the same forces which resulted in its organization had been applied to bringing the Church into relation with other religious bodies for the support of Hampton and similar institutions. The question was not asked in any spirit of criticism or because of lack of sympathy for the Church's ambition to render real service to the Kingdom of God and to the uplift of man, but with a view solely to the securing of the highest degree of efficiency in the problem of the practical, moral, and religious education of the negro. I tried to answer him in the same spirit; and it has occurred to me that perhaps the answer, or what I think are the acts lying behind it, may be interesting to Church people. I would therefore like to state, on the basis of five years of experience and study, certain reasons—apart from any ecclesiastical reason—for the Church's entry into this task and for believing that not only is she doing her duty in fulfilling the law of Christ, but also is she rendering the American people an indispensable service in organizing the Institute and commissioning it to its particular task.

There are Americans now living whose memories carry them back to a period just before the war between the states, who must remember, perhaps more vividly than they can remember anything else, the wondrous idealism and the passion for liberty and for humanity which so inflamed the hearts of the American people that the very sky was aglow—the time when all Americans, young and old, north and south, were filled with the boundless visions of youth and eager to fight and to die for the causes which appealed so profoundly to their souls. At the close of the war when the Union had been saved and the negro had been freed, the idealism of the North was turned from the object achieved at Lee's surrender to the hapless negroes who had been the occasion of the war. At Hampton was what we might now call an immense "reconcentrado" camp of negroes, theoretically men and citizens, but actually children and utterly unfitted for the duties of citizenship. General Armstrong, whose spirit was burning with a mighty missionary enthusiasm as well as with the political and social enthusiasm of the time, was sent by the Government to see what could be done for these grown-up children upon whom such serious obligations and responsibilities devolved. With his enthusiasm and idealism General Armstrong had also an acute and far-reaching practical sense. He saw as no other man of the time saw what the real necessity of the negro was; and he was thus enabled to become as it were a carbon-point for the idealism and enthusiasm of the time. His head and his heart focused and made definite the enthusiasm of which the time was so full; and hence grew Hampton Institute, the mother and pioneer of the best forms and the best ideals for training of the negro to fulfil his duties as a man and as a citizen. The man and the occasion met, and the Hampton of to-day is the monument of that meeting. Later on General Armstrong found a colored boy who had in him the possibilities of the carbon-point, and though the earlier enthusiasm and the earlier passion had somewhat waned and become quieter, there was still enough so that Booker Washington could make a Tuskegee.

Now what is the situation? It is no sign of pessimism to say that that old enthusiasm, that old passion and love for the negro, are practically gone; indeed it would not be pessimism to say what is practically the truth, that the North has in the last fifteen years suffered a reaction away from, if not against, the negro; men's hearts are cool and critical; and the sky over the negro's head is leaden gray. Such waning of enthusiasm, and such reaction even, are natural and in a deep sense beneficial. No social group within the American nation can continue to be for a long time the sole object of its enthusiasm and of its care. American citizens are not wards of the government but sharers in its life, in its responsibilities, and

in its tasks. Furthermore the reaction, if reaction there be, has been due not primarily to any naturally generated or re-awakened hostility to the negro, but to the unification of the North and the South. The discovery of white brotherhood has incidentally involved the discovery of colored differentiation. The negro is no longer a pet either of North or of South, but is one group in a national army whose governing motive is—each for all and all for each.

Still the negro is in need of special consideration, and a more intelligent consideration even than that which was given him in the glowing days of old. He is handicapped by a color differentiation from all other groups within our national life, by lack of education, by lack of training, by lack of efficiency, and also somewhat by lack of a corporate national consciousness. Half his children under fourteen are still out of school, and more than 65 per-cent of his youth between fourteen and twenty are still out of school. The social conditions in the South necessitate a double system of education; the South is still relatively poor, though it has recently made enormous strides in wealth. But the South has had since the war to build the material equipment of civilization. It had practically no roads, few and poor railroads, no water-works, almost nothing of that bountiful equipment of material civilization in roads, public works and buildings which New England had had for more than fifty years before the war. Notwithstanding this poverty and the many uses it has had for its money, the South has paid for negro education considerably more than \$100,000,000 since the war, and is now appropriating more than \$6,000,000 a year for that purpose; and yet the negro's opportunity for education is what has already been indicated.

Let us restate the facts in the present situation:

1. There are neither the men to make the carbon-points for a new enthusiasm nor the new enthusiasm to be brought to focus.

2. The South cannot greatly increase its facilities even for primary education of the negro, and can do nothing at present, or almost nothing, for his secondary and vocational instruction.

3. Hampton and Tuskegee and a few of the American Missionary Association's schools have exploited almost to the point of exhaustion all the resources committed to an intelligent method of training the negro for his life as a citizen and a man.

4. Hampton and Tuskegee have together about 2800 pupils a year, and they are single institutions, one located in a corner of Virginia, and the other located southeast of the center of Alabama. All the schools together which render opportunity for secondary or vocational education to the negro cannot adequately train 40,000 of the 500,000 youth between fourteen and twenty who need such training.

5. What may be called the human solvents of the race problem are still in the womb of time. Education itself is not a final solvent, skill and efficiency are not solvents; for education, skill, and efficiency not infrequently generate fear and hostility; and the Church of Jesus Christ has here the opportunity of infusing patience and love into a situation which is without its natural and purely human solvents—that is, of applying Christ's religion to a problem naturally insoluble. Even if we did not believe in the permanent efficiency of religion as a social factor, no thoughtful student of the negro question could fail to believe, not merely in its temporary efficiency, but also in its absolute necessity as a moral factor.

To sum up, negro education to make any advance toward the adequate supply of negro need must find new supporters, must have new constituencies, and must arouse a new and intelligent enthusiasm. State support is at present impossible, and for the moral necessities of the negro problem would be inadequate if it were possible. What is left but the Church? Granted the facts to be as stated, has our Church a function, and can the Institute be her agent? The answer to the first question is inherent in the faith of the Church. The answer to the second question is deduced from the Institute's experience. May I state what it has done? By scrupulous care and the avoidance of control of school boards it has accentuated and developed their sense of responsibility for the management of their own schools. With the cordial cooperation of boards and principals it has correlated and unified work, advanced

[Continued on Page 705.]

**PROPOSED REVISION OF THE PSALTER IN THE ENGLISH CHURCH**

TABLE OF PROPER PSALMS FOR SUNDAYS AND HOLY DAYS

THE following is a Table of Proper Psalms appended to the Report of the Lower House of Canterbury Convocation on the Revision of the Psalter, which was submitted to the House at the recent meeting of Convocation. The list was not adopted, but a resolution was passed approving of the principle of providing such a table. The suggested table is as follows:

	MATINS	EVENSONG
Advent Sunday . . . . .	18	7, 9
2nd Sunday in Advent . . . . .	46, 49	50, 67
3rd " . . . . .	73	75, 76, 82
4th " . . . . .	94, 96	97, 98, 111
Christmas Eve . . . . .	—	89 (1-36)
Christmas Day . . . . .	19, 85	113, 132
1st Sunday after Christmas . . . . .	45, 110	90, 91
2nd " . . . . .	103	104
Epiphany Eve . . . . .	—	66, 67
Epiphany . . . . .	46, 72	96, 97, 117
1st Sunday after Epiphany . . . . .	18	19, 20, 36
2nd " . . . . .	37	39, 40
3rd " . . . . .	56, 57, 61	62, 63
4th " . . . . .	65, 66	73
5th " . . . . .	75, 76, 77	80, 81
6th " . . . . .	82, 84, 85	86, 87
Septuagesima . . . . .	104	19, 33
Sexagesima . . . . .	139	29, 46, 93
Quinquagesima . . . . .	15, 16, 26	30, 31
Ash Wednesday . . . . .	6, 32, 38	102, 130, 143
1st Sunday in Lent . . . . .	51, 130	6, 25, 32
2nd " . . . . .	119 (1-32)	119 (33-72)
3rd " . . . . .	119 (73-104)	119 (105-144)
4th " . . . . .	119 (145-176)	38, 39
5th " . . . . .	102	139, 143
Palm Sunday . . . . .	61, 62	86, 88
Monday . . . . .	13, 25	26, 27, 28
Tuesday . . . . .	31	35
Wednesday . . . . .	41, 42, 43	54, 55
Thursday . . . . .	56, 57, 64	71
Good Friday . . . . .	—	40, 69
Easter Even . . . . .	116, 142	4, 16, 23
Easter Day . . . . .	2, 57, 111	114, 118
1st Sunday after Easter . . . . .	92, 99	103
2nd " . . . . .	113, 115	116, 117, 121
3rd " . . . . .	122, 123, 124	125, 126, 127, 128
4th " . . . . .	132, 133	134, 135
5th " . . . . .	138, 139	144, 145
Eve of Ascension . . . . .	—	97, 99
Ascension Day . . . . .	8, 15, 21	24, 47, 110
Sunday after Ascension Day . . . . .	146, 147	148, 149, 150
Whitsun Eve . . . . .	—	48, 145
Whitsun Day . . . . .	68	104
Trinity Sunday . . . . .	29, 33	93, 99, 115
1st Sunday after Trinity . . . . .	1, 2, 3	4, 5, 8
2nd " . . . . .	15, 16, 17	18
3rd " . . . . .	19, 20, 21	22, 23
4th " . . . . .	24, 25	26, 27, 29
5th " . . . . .	30, 31	32, 33
6th " . . . . .	34, 36	37
7th " . . . . .	39, 40	42, 43, 46
8th " . . . . .	47, 48, 50	56, 57, 61
9th " . . . . .	62, 63	65, 66
10th " . . . . .	68	71, 72
11th " . . . . .	73	75, 76, 77
12th " . . . . .	80, 81	82, 84, 85
13th " . . . . .	86, 87	89
14th " . . . . .	90, 91	92, 93, 94
15th " . . . . .	96, 97, 99	101, 102
16th " . . . . .	103	104
17th " . . . . .	106	107
18th " . . . . .	110, 111, 112	113, 114, 115
19th " . . . . .	116, 117, 118	121, 122, 123, 124
20th " . . . . .	125, 126, 127, 128	130, 131, 132
21st " . . . . .	133, 134, 136	138, 139
22nd " . . . . .	142, 143	144, 145
23rd " . . . . .	1, 2, 3	4, 5, 8
24th " . . . . .	22, 23	24, 25
25th " . . . . .	26, 27, 29	30, 31
26th " . . . . .	32, 33	34, 36
Sunday next before Advent . . . . .	146, 147	148, 149, 150
Eve of Saints' Days . . . . .	—	1, 15, 24
Saints' Days . . . . .	34, 91	112, 145

Any of the following Psalms may be used at the discretion of the minister:

- Dedication Festival . . . . . 24, 48, 84, 122, 132, 134
- Harvest Festival . . . . . 65, 67, 104, 145, 147, 148

"PROPER PSALMS ON CERTAIN DAYS"

Several alterations are proposed in the authorized Table of "Proper Psalms on Certain Days." On Christmas Day at matins it is proposed to omit Psalm 45, leaving 19 and 85; at evensong it is proposed to omit 89 and 110, substituting 113

and leaving 132. No alteration is proposed for Ash Wednesday. On Good Friday for matins Psalm 22 only is retained, 40 and 54 being omitted; those for evensong are given as 40 (transferred from matins) and 69, 88 being omitted. On Easter Day no alteration is suggested for matins, but for evensong it is proposed to omit 113, leaving 114 and 118. On Ascension Day the only alteration is to substitute at evensong Psalm 110 for 108. On Whitsunday at matins Psalm 68 alone is retained, 48 being omitted; and at evensong 104 only is suggested, 145 being omitted. The two Psalms omitted are transferred to the Eve.

The text of the Psalter has also been re-examined as far as Psalm 41 inclusive, and a number of amendments are suggested. An alteration which follows the Revised Version is in Psalm 29, where verse 9, "The Lord sitteth above the waterfall; and the Lord remaineth a King for ever," is altered to "The Lord sat as King at the Flood; the Lord sitteth as King for ever." Taking one of the best known Psalms, the Twenty-third, the first alteration is in the third verse—"He shall restore [for convert] my soul." In the fifth verse the words "in the presence of" are substituted for "against," and the last verse begins, "Surely goodness and mercy," etc., all these changes following the Bible version.

**THE OPPORTUNITY OF THE CHURCH IN THE EDUCATION OF THE NEGRO**

[Continued from Page 704.]

standards of accomplishment, revised or erected codes of by-laws defining the responsibilities of boards and principals, introduced systems of accounting and budgets controlling expenditures, revised and extended curricula, supplemented and strengthened weak departments, advanced the standard of teaching, developed one first-class normal school—one of the best in the South, won the support of the whole body of southern Bishops, and so registered itself on the educational consciousness of the South that two of the most important undenominational schools in the far South have asked for relationship with the Institute on the ground of the moral value of the Episcopal Church to the segregated religious life of the communities in which those schools are situated.

That the Bishop of New York has over and over again declared—as did the late Dr. Huntington—that if he could give up his present work, he would choose the service of the negro and the Church's relation to him as the best opportunity possible to Bishop or clergyman, is an interesting verdict as to efficiency. Dr. Dillard's statement to the Board of Missions, that the Institute is the most important agency the Church has in the South, is another interesting verdict and comes from a man whose first canon of judgment of measures or of institutions is that of efficiency.

**WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH UPON THE EARTH? (ST. LUKE 18: 8.)**

Before thy shrine, O Lord, on bended knee  
I pray for those who have lost faith in Thee;  
For those who wander far in darkest night;  
Oh, turn their faces toward the blessed light.  
Bring back belief, O Lord, that they may know  
Thy power and strength, the gift Thou dost bestow;  
May feel Thee moving as Thou didst of old  
Upon creation's waters drear and cold;  
May feel Thy spirit, mighty still to save  
Apostate souls, adrift on error's wave.  
They knew Thee once, O Lord. On bended knee  
I pray for those who have lost faith in Thee.  
Lord Jesu, help them, for they go astray;  
Oh, turn their faces to the light of day.

CAMILLA R. HALL.

WE ARE TOLD of lace weavers that they do the most delicate and beautiful work when the spinner is himself in total darkness, and his pattern only in strong light. Here is a subject for reflection; and upon reflection, does it not bring comfort and peace to the Christian worker? How much of his life is spent in shadow, if sorrow, suffering, or some other form of trial be his lot! Christ our great Pattern is passed into the heavens, Jesus the Son of God. We hear Him say in His Gospel, "And I, if I be lifted up, will draw all men unto Me." He was lifted up upon the Cross. His Church lifts Him up above the altar; He draws all men unto Him. Our comfort, then, is that though we dwell in the shadow at times, it is our part to keep our eye fixed upon our great Pattern, who Himself is Light; and when He shall appear, we shall be like unto Him.

## "Vogue" in the Church

By the RT. REV. N. S. THOMAS, D.D., Bishop of Wyoming

EVER since my boyhood days I can remember hardly a gathering of the clergy, in which at some time a word of disparagement was not dropped by someone as to the plan whereby clergymen and parishes came together. Now it was the vestry system which was impugned, and again regret was expressed that some system of mission had not been adopted by the Church.

As a rule my observation has led me to believe that there are evils inherent in the vestry system, and the general policy of mission is not free from limits and weakness. That laymen should have a voice in the calling of their minister is apostolic and some modification of the principle must remain. The vestry system has served long and, in many cases, well, and is likely to continue. In missionary districts, like my own, the principle of mission obtains almost universally. I think in the main it works well. Personally I should regret to see it applied universally, as I should be sorry to see the vestry system radically modified.

There must, however, in the minds of many, be grounds for dissatisfaction with some of the methods of the existing system or strictures upon the present order of things would not so continually be cropping up.

My own belief is that the remedy for whatsoever evils exist is to be found in a deeper piety and a more determined effort to make sacrifices for the Master, not only in diocesan adjustments where custom is constantly being fixed into tradition, but in the simple and sometimes wholly different problems which present themselves in the missionary field.

As has so frequently been said by missionary leaders that it has become hackneyed, the mission field must have strong, vigorous men or failure will be certain. If the wheels of the chariot drag at home where parishes are established and where the Church has a certain momentum, where social responsibility and distinguished memories reinforce the ministrations of the clergymen, how much harder will be the work on the frontier where none of these things obtain! Square on the shoulders of the men in the field lies the burden of success. The best men must go to the mission field or the work will fail.

The problem then is how to get the best men into the mission field and at the same time conserve the best men for the most important place in the Church.

I can conceive of no hurt to the Church worse than a practice, which, if it obtains, would carry with it the placing of inadequate men in high office and the holding of superior men in inferior office.

Compared with things in the East, the work in the mission field is small; hope makes it large and history furnishes ground that the hope is not ill-placed; but the fact must be met that the mission field presents to every worker, so far as he can see it, a small work, a work in which the individual looms large, where discouragements must be set in terms of individuals gained or lost to the Church. This being so, every Missionary Bishop finds himself in this dilemma: On the one hand he must have good men or his work will fail; on the other, he cannot get good men if he honestly and fearlessly depicts the real smallness of the work, its petty difficulties, its humiliating annoyances, and the apathy which so easily settles down upon the little place when not keyed up to the possibilities lying ahead of it, by the artificial agencies of a boom.

To meet the situation, a suggestion has been made that men, as well as money, might be apportioned to the mission field. The suggestion seems never to have been put into practical operation.

With such a fate hanging o'er the only plan which seems to have been advocated in recent years, it may seem venturesome indeed to propose another plan. Possibly the hazard is the attraction. Be that as it may, I am of opinion that a remedy, far-reaching in its extent and adequate as to its effectiveness, is not impossible of achievement.

With details I propose to have little to do. The plan needs no institution to launch it, no organization to father it, for at bottom it is but a Vogue.

Tendencies easily arise in the Church as well as out of it, and pursue their way without let or hindrance until attention is called to the fact that a custom has been established. Permit me to call your attention to such a tendency.

Within the last quarter of a century there has sprung up a practice to which the attention of the Church will sooner or

later have to be called by reason of the effect it is likely to have upon the training and personnel of our clergy. I refer to the tendency on the part of rectors and vestries of comparatively small parishes, using the theological seminaries as a recruiting ground for curates. Fifty years ago there were probably not two dozen parishes in the land that had assistant ministers, and they, not improbably, were selected by reason of certain peculiar talents they possessed. To-day it seems to be in vogue for a graduate of one of our theological seminaries to consider a curacy as a natural training ground for his future work in the ministry. This is a new thing in the Church. Practically, it sometimes works well and sometimes certainly works ill.

I have no doubt that if every curate might have for his rector a Dr. Huntington, or one of a dozen or so others I might name, it would be a fine thing to begin one's ministry as a curate. But the bulk of men are not Dr. Huntingtons. The curacy, therefore, must be considered apart from the opportunities of association with a handful of great men in a handful of conspicuous parishes.

As the problem now presents itself, a theological student just finished with his seven years of college and seminary work, fired with the enthusiasm and consecrated to the pursuance of his vision as he comes fresh from the laying on of the Bishop's hands, ready, as he is likely never to be again, to give his life if need be for his Master's service, is encouraged by the vogue now obtaining to place himself under the direction of still another preceptor, who relinquishes to him such duties as he prefers to delegate to someone else. I can think of no better school teaching young men to put second things first.

Of this I am sure, like the prophet in the parable, being so busy here and there, the main thing is gone.

Curacies we must have; but who should be the curates? Were I to ask Mr. Wanamaker, a man conspicuous for the way in which he picks the right man for the right work, he would say, Surely not the theological neophyte.

On the contrary, the assistant minister of Bethany Church is a "father in Israel," of the type of the French curé, a man of God, experienced in meeting the ravages of sin and the application of the Christian remedy; a pastor who, possibly, in his ministry has not developed the more brilliant gifts of preaching and administration, but who possesses the deeper and more Christ-like gifts born of a love of personal service.

The work of the curate is a distinct and definite work. It is no discredit to the flute player that he is not a violinist, though the violin may be granted to be the more important instrument of the orchestra. There must be more violins than flutes; so there must be more rectors than assistants. There must always be a larger number of parishes in a diocese administered by one man, than those which require two or more. For the parishes' sake as well as for the sake of the student, the curacy should not be the first step from the divinity school. But, if not this, what then? I answer, "The Domestic Missionary Field." Of course I am not speaking now of those young men who elect to go to the foreign field. That is a life work. The man who elects it, without good cause should not return if for no other reason than that so many years must intervene between his going and his usefulness.

It is otherwise with the domestic field. This field, which is a call to the harder service and deeper sacrifice, save for the separation from dear ones far removed, can be left after a short time with little, if any, injury to the work or worker. On the contrary, the missionary will have gained much which he could never have gained as a curate. He will have gone, in his early ministry, to a people building a new civilization. Every man there is making so many experiments, that mistakes count for little if only a man has grace to rise up after he has fallen and press on.

Mistakes in an old home town may count against the work and the worker, possibly for many years. Not so in the mission field. So the charge which may be made, that it is misfortune for a people to be delivered into the hands of an inexperienced youth, counts for little. If a people must suffer at inexperienced hands, they will suffer least who are breaking most with tradition.

The assets, moreover, of the young clergyman are zeal, heroism, and willingness to undergo privation. In the domestic field these assets peculiarly count. Wisdom, discretion,

finished abilities, count everywhere, but less in the mission field than in the well-established centers of the land.

It would seem, therefore, as though for the man and for the work, the call to the theological student body is a call to the domestic field. The cause of missions demands it, loyalty urges it, and the mission of the Church requires it.

But there are so many objections to the plan. First, the Bishop will not let his candidate go. I pass this by. Second, the student does not wish to be side-tracked. He has his life to live and he wants to live it to the fullest. He wants to bring back the largest increment of increase upon the talent God has given to him that he can. He is willing to undergo privation and hardship; he is willing to make sacrifice; he is willing to be the caisson, if necessary, at the bottom of the bridge, but he wants to have reasonable expectation that the bridge will be built thereon. He wants, after his work is done, to go to other work, and if he is fitted to do other work, to have the larger work to do. This is a real difficulty and can be met.

It can be met just so soon as the conscience of the Church is awakened to the fact that the cause of missions is the cause of God, and that men who go to the frontier are not forgotten, but when their work is done, are brought back to such other work as may be in store for them.

I know that some eastern Bishops are beginning to look more favorably upon men from the West for their vacant parishes, and this should be. Given two men of equal ability and equal training, one who has accepted a curacy in the East and the other who has gone to the missionary field, preferment should be given to the man who has gone to the missionary field. He should not be forgotten. But, here you may say, the vestry system interferes. Bishop's counsel sets well with vestries of small parishes, for they have not much to offer, and the Bishop's knowledge of the clergy is supposed to be large. But it is otherwise with the more important parishes. Here vestries elect whom they will. They want to see and hear a man before they call him. Distance is oftentimes the only difficulty in the way of calling the man from the frontier. I know no remedy for this save the vogue. Let vestries get into the habit of looking at the men that have done their work on the frontier, and vestries will continue to look.

I thank God for the younger clergy missionary associations. They are remembering in their prayers those of their brothers who have gone to the mission field, and when men pray, they do not forget.

I am not presenting this plan as something that might be done. I am simply framing what, in some measure, is now being done. Students are already beginning to act on it; Bishops are already beginning to act on it; and the time will come, with the growth of the spirit of missions, when vestries will act on it. For look well at the result. It will develop a generation of clergymen of greater virility and power, who place first things first. It will develop a generation of clergymen who care for missions and who will make their people care for missions. It will develop the Church in those parts of the world where it has an equal advantage with other religious bodies. It will bestow a consciousness of having heeded a noble call upon every man who elects the mission field, and it will ultimately place in high position those men who have earned it, so that the Church at its center will have no hurt in the temporary withdrawal of her younger, stronger men to the missionary field.

#### LENT

MY FRIEND, our Lent is here. There is no magic in its days. It is only that we have resolved till Easter to give more time and thought to our religious life. All that may come to nothing. I beg of you, let it come to much. And the way to do that is to bring your soul up to the point of whole and genuine repentance. By any discontent you have now with your life, by any longing for a better heart, by the solemn responsibility you owe to God, by the great unutterable love of Christ, I beg you, as if I went from ear to ear and pleaded with each of you, not to let this Lent pass without confessing your sinfulness and being forgiven and becoming a grateful servant of Jesus Christ. May God grant it for all.—*Phillips Brooks.*

IT IS POSSIBLE for one to live in this world and be glad in spite of temptation and care and loss. It is possible to live in such a temper that sorrow shall be powerless deeply to agitate the heart. It is possible for us to attain a spirit of such purity and strength that God's disciplining will shall be borne without outcry.—*Philip Stafford Morom.*

## DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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

#### REFORM YOURSELF, DEAR READER

**A**N interesting point of view is disclosed in the following letter, and a much needed warning uttered as to the danger of undue criticism of others. The letter comes from a personal friend in Portland, Oregon, who has done his share in helping to improve matters:

"The news of reform in Portland, while abundant, is not unduly exciting or edifying, and would, I fear, make but dull reading. One bad effect of all this turmoil for public reform is that it diverts the attention of individuals away from a consideration of their own faults and lack of public spirit, and shifts, as it were, the responsibility of a man for his own condition to the community. If the people of Portland were only individually all honest, diligent, temperate, and thrifty, New York City would hardly itself be in the race with it a century from now; and could twenty or thirty superfluous years, that have in some unaccountable way accumulated upon my shoulders, be removed, I would be tempted at this stage of the proceedings to take the old call of St. John, 'Repent ye, Repent ye,' and then, if they didn't repent, shift into a species of Napoleonic personage and make 'em repent!

"The newspapers report this morning that 1,500 men gathered yesterday in one of our public squares and denounced the governing classes, claiming them to be the guilty factors in their pecuniary distress; but I notice no one of them even suggested that the saloon and the brothel levied infinitely heavier taxes on the community than the government did, and caused infinitely more damage, suffering, and distress.

"Blame the community, the social organization, the government, but not yourselves, is now being emphatically taught the rising generation, and the times demand a shifting of the emphasis. No recession in the struggle for municipal and community reform, but with it a toning up of the morals of the individual.

"Nevertheless, through much turmoil and struggle, Portland is getting on, but the literary interest of the struggle is about on a par with the literary interest of an account of the struggle to clear one of our backwoods farms of the stumps that the foolish destruction of a beautiful forest has left upon it."

#### SANITARY STRIKES

Twenty-eight successful "sanitary strikes," involving no questions of hours, wages, or union recognition, is the record for one year of the cloak-maker's union of New York. All combined, as the *Survey* puts the case, these strikes have not received as much newspaper publicity as one day of the garbage strike which affronted the noses of private citizens and made "news" with its sporadic street violence.

Yet they reflect a remarkable and dramatic forward movement in the great garment trades of New York, in which the workers, with the sanction and cooperation of progressive employers, through a joint sanitary board, are attempting to secure through the force of collective action what neither self-interest on the part of some employers, nor the good opinion of the trade, nor state law and enforcement, have been able, hitherto, to effect. The earliest of these strikes was in December 1910, when the employes of a firm occupying an old building on Ridge street struck in protest against dangerous fire conditions. Backed by the Joint Board of Sanitary Control, on which employes, the unions, and the public are represented, the workers succeeded in forcing the firm to remove to safe quarters. Still another characteristic strike was that against a firm in 27th street, who had put up six-foot partitions within the shop, thus shutting off the light from the pressers and compelling them to work by electric light. The workers went out until their employers agreed to abide by the expert decision of Dr. George M. Price of the board. On his recommendation the firm cut down the wooden partitions by two and a half feet. Incidentally the board compelled the installation of extra fire exits. The

majority of the strikes were enforced by union pickets against cellar work-rooms on the East Side.

#### THE HOUSE BY THE SIDE OF THE ROAD

Admirers of Sam Walter Foss' poem, "The House by the Side of the Road," are many. The story of his writing it is known to few. According to *The Deaconess' Advocate*, he was an enthusiastic traveler, and on one of his trips through New England he came, at the top of a long hill, to a little unpainted queerly constructed signpost finger, pointing to a well-worn path and a sign, "Come in and have a cool drink." Following the path, he found in the side of the bank, some distance from the house, a spring of ice cold water into which a barrel had been sunk, and above which an old fashioned gourd dipper hung, and on a bench near by—a wonder—was a basket of fragrant apples, with another sign, "Help Yourself."

Scouting a story, he went back to the house where he found a childless old couple in straightened circumstances, with the rocky farm as their only source of livelihood, but it was rich in the delicious spring of water and an abundance of fruit, so the sign was placed guiding to the water and from the time of the ripening of the first purple plum to the harvesting of the last red apple, a basket of whatever fruit might be in season was placed near, that anyone passing might rest upon the long hill and refresh himself.

The old gentleman explained that they were too poor to give money so took this way to add their mite to the world's well-doing.

The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home.

#### "TURN ON THE LIGHTS"

A Seattle circular circulated by some Church people interested in social problems and entitled "Turn on the Lights" has this pertinent statement:

"Let it be known once for all that, if the well being and health of men require the sacrifice of these girls, body and soul, then these same girls should be honored, loved, protected; and, when diseased and unfit for service, they should be pensioned and cared for even as we honor and care for soldiers who have given themselves for the safety of others."

A PLEASING SUGGESTION has been made to the effect that the California poppy be lavishly planted on the barren hills in and about San Francisco, so as to make every acre not used for building or gardening purposes a mass of green and gold during the coming world's fair. The plant does well almost anywhere in its native state, and in even less genial climates, comes up year after year through self-sowing.

Something of this sort, as the *Chicago Record Herald* points out, might be done in every town, large or small, to good effect by seekers of the city beautiful. There are many plants, perennials or hardy annuals, that blossom profusely for a long time each year, the spreading of which would brighten the landscape. Perhaps in time all our railroad embankments will thus be made pleasant, as in old-world lands.

THERE IS something inspiring, as J. Horace McFarland, president of the American Civic Association has said, in the thought of a national park sacred to the memory of the great liberator, and adding to the beauty and dignity of the city in which he poured out his last full measure of devotion. The Lincoln Memorial National Park, joining the lovely forests between Washington and Baltimore and Annapolis to the Potomac, would be a thousand times more fitting tribute to the glory of our first martyr than a mere commercial highway.

A "SOCIETY FOR PROMOTING EFFICIENCY" is to be incorporated. It would do the best piece of work in this direction by getting some of the recently organized societies to merge, and then itself adjourn *sine die*. Not that there is no need for promoting efficiency; there is a very great need for it, but existing societies are doing effective work along this line and there is no need of adding to the already too long list of national and local societies.

MILWAUKEE is to have a series of social centers established by the School Board and under the general direction of the superintendent of education, if a proposition to levy a special tax for the purpose shall be accepted by the voters at the April election.

## 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.

### SS. WILFRID AND CHAD

To the Editor of *The Living Church*:

IN your column under the caption "Humility," in your issue of February 24th, "L. G." writes of Wilfrid of York as "the intrepid champion of the ancient British rite."

Is not this a slip of the pen or of the memory? At all events, it is of sufficient importance to emphasize the fact that quite the contrary was true, for Wilfrid was exiled because of his insistence upon the supremacy of the Roman authority. Instead of defending the rites and usages of the British Church he did everything possible to belittle them, and he threw all the weight of his personality and influence to the support of the Roman pretensions.

Yours very truly, ARTHUR R. PRICE.

Grace Church Rectory, Monroe, La., March 1, 1912.

[There was undoubtedly a confusion between names, and correction should be made as suggested by our correspondent above.—EDITOR L. C.]

### MEN AND RELIGION MOVEMENT IN THE DIOCESE OF ALBANY

To the Editor of *The Living Church*:

IN your report of the meeting of the last convention of the diocese of Albany it was intimated by your reporter that (I quote from memory) it would be a long time before any further effort would be made to commit this diocese to any interdenominational, religious movement. Your correspondent explained, as a justification of his prophecy, that the report of a special committee, appointed by the Bishop to consider that portion of his address referring to the Men and Religion Forward Movement, had been turned down, in polite language, *received*. At the time of the publication of the above statement I had not a copy of the report at hand, but now that the *Convention Journal* gives it in full I ask *THE LIVING CHURCH* to reproduce it in full, for two reasons:

*First*. That it may clearly appear that there was no intention whatever to commit the diocese to any such action, or to commit any priest of the diocese to any such action. And

*Second*. That the simple suggestions herein contained might be useful, in our times, in bringing home to Churchmen their privilege and responsibilities in bringing others to a knowledge of, and faith in, our Incarnate Lord and Saviour, Jesus Christ.

The report is as follows:

"Your committee appointed to consider and report upon that portion of the Bishop's address referring to the 'Men and Religion Forward Movement' beg to report as follows:

"The movement owes its origin, humanly speaking, to a group of earnest Christian men of various Churches who have been impressed with the success of the Laymen's Forward Missionary Movement, and who are endeavoring to enlist Christian men in the task of doing in their own cities and communities that work for Christ and the Church which we are all endeavoring to do in the distant mission field. The two movements seem to be similar. Both are making a strong appeal to Christian men. Only while one appeals for financial support of the work afield, the other appeals for personal work at home.

"An examination of the literature of this movement shows it to be distinctly evangelical in the best sense of that word; that is, it desires to present the Gospel of Salvation through faith in Christ Jesus. The purpose is to enlist all those who believe in Him to carry that evangel to the hundreds and thousands and millions of men who do not so believe in Him, or who have lapsed from their former faith. Remembering the millions of men in our nation who are utterly untouched by the Christian religion, one cannot but wish such a movement Godspeed and invoke the Divine blessing upon it.

"Organization, coöperation, and simultaneous effort are being planned, so that between now and the Second Sunday after Easter it is hoped that there will be a great ingathering of men into the Churches as the result of a prayerful, earnest, and consecrated campaign. It aims at a united effort to do what we are all supposed to be doing all the time, but which in reality, we are not doing.

"What share the Church may have in this great and laudable movement depends entirely upon herself. In many places Churchmen are coöperating—Bishops, clergy, and laity. The Brotherhood of St. Andrew has endorsed the movement, and is working with it. Prominent Church workers, such as H. D. W. English, of Pittsburgh; Dr. Hubert Carleton, of the B. S. A.; E. H. Bonsall, of Philadelphia; and others, have thrown themselves into the movement.

"So far as your committee can determine there seems to be noth-

ing in this movement so contrary to the principles of our Church as to debar a true Churchman from a share in it. If we are all fellow-workers with God it is a fair inference that it is not contrary to the will of God that we become fellow-workers one with another. Such matters as the Catholic and Apostolic heritages of the Church, the unbroken line of priestly order, the sacramental grace inherent in the Church, and all other things which we hold dear, should not stand in the way of a reasonable share in a coöperative movement for reaching the unchurched and irreligious. These things should be our warrant and our incentive for such effort.

"Your committee would recommend:

"1st. That this diocesan convention wish a God-speed to the Men and Religion Movement, and pray for its success in winning many men to Christ.

"2d. That where it be practicable, and where local conditions permit, the clergy and laity, according to their own judgment, be urged to coöperate with the movement so far as consistent with the well-known laws of the Church.

"3d. That if, in certain localities, coöperation be unadvisable, at least a simultaneous endeavor be made with the same object in view—the bringing of men to the knowledge and grace of our Lord Jesus Christ.

"4th. That this report be adopted as the expression of this convention and your committee be discharged from further consideration of the matter.

B. W. R. TAYLER, ROELIF H. BROOKS,  
E. D. TIBBITS, EDWARD M. PARROTT,  
JAMES CAIRD, J. WINTHROP HEGEMAN."

Faithfully yours,

St. George's Rectory, B. W. R. TAYLER.  
Schenectady, N. Y., March 13, 1912.

### "GIVING TO"

To the Editor of *The Living Church*:

**I**N your leading article of the issue of March 9th you well say: "Christian unity never will come by 'giving up'; it must come by 'giving to.'"

What can we give to divided Protestantism? That which is their greatest need, "The Doctrine of Grace as expressed in the Sacramental System." When it is admitted that we have no power to do good works acceptable to God without the grace of God by Christ preventing us, and that sacraments are effectual signs of grace by the which God doth work invisibly in us, then will sacraments be prized.

But sacraments demand a priesthood, and a valid priesthood requires a valid episcopate, which in turn postulates continuity from the apostles' hands.

When all who profess and call themselves Christian accept the Catholic doctrine of grace, the first and the essential step will have been taken towards Christian unity. M. M. BENTON.

Pasadena, Cal., March 12, 1912.

### THE CHILDREN

To the Editor of *The Living Church*:

**C**OMMENTING on reports of the Episcopal Church growth for the year 1910-1911, now completed, the *Boston Transcript* says, "The unfavorable showing is made by the Sunday schools. Always among the lowest religious bodies in proportion of scholars to adult members, the Church lost 6,337 last year. The report gives no information as to the cause of the loss."

This reference to the Episcopal Church in this paper, as well as in others, may convey a false impression in regard to the Church's care of her children. The cause of the discrepancy is perhaps not far to seek. That cause may be that a large number of Christian parents prefer to bring their children to the assemblies of God's people in their sanctuaries and for the instruction of the service and the sermon, and, if haply, for the catechising of the minister. They prefer this to the sending of their children to the Sunday school.

In many cases our Sunday schools are practically mission schools for children, whose parents do not attend any place of worship. If the Sunday school and the teachers have for one chief object the accustoming of these children to be present at some one service of the Church every Lord's Day, the Sunday school is a useful appendage to the Church. But if, for the children of Church parents, the Sunday school is coming to be regarded, as among the sects, as a substitute for the Church, as suggested by the phrase so often used, "The Church and the Sunday School," the prestige of "the Episcopal Church" as characteristically the "Church for the training of children" will have departed.

Not long ago I preached in a large church in which I was unable to see a single child in the congregation, not an uncommon thing I am assured; but after the sermon was over, the procession passed into the parish house where there were nearly two hundred children who had been waiting for the Sunday school while their elders had been in church, children who never worship God. Of course the opening services of the Sunday school are a poor apology for worship.

And so in regard to the instruction received, it is unfortunate to have the impression go forth, as in the article referred to, that the

Church is less mindful of her children, "being among the lowest religious bodies in the proportion of Sunday school scholars to adults."

This is unfortunate, because the Sunday school is not, as in other religious bodies, or ought not to be, the main provision for the instruction of the children. What that provision is may best be learned from the last exhortation in the Order for Infant Baptism, as well as in the rubric at the end of the Catechism. Conformity with this exhortation, which shows whence instruction should proceed directly, that is, from the Church and the Priest, would relegate the Sunday school to its proper place, and make possible the growth of the Episcopal Church, which growth in the article referred to is described as "less than the proportionate increase of population." With childless congregations, it is idle to look for any natural growth of the Church, which is, then, likely to remain, as now, one of the smallest of the principal religious bodies; a fact about which it would be mere affectation to pretend to be unconcerned.

Cambridge, March 14, 1912.

EDWARD M. GUSHEE.

### FRIGID CHURCHES\*

To the Editor of *The Living Church*:

**I**HAVE read with interest your advice to Mr. and Mrs. Stranger, in a Frigid Church; but what is to become of the Misses Stranger? Professional or business women rarely have time to take part in the work of a parish, even if it were desired. At present when they go to a large city, some connect themselves with a parish and find a friend in the rector; others only a notice to "pay, pay, pay"; they drift away finally. Many make the rounds of the churches, are overcome with loneliness, and soon join the army of non-church-goers.

Among the denominations these women are welcomed, and made to feel they are one of the church family.

The contrast between "our family ways" and that of the Protestant churches was brought forcibly to my mind a year or so ago, upon receiving letters from two friends: one told of a younger brother, the other, a young girl, strangers in the city. The brother was known to be a Churchman, and upon asking him what church he attended, he replied, "St. ———; they are terribly stiff there, aren't they?" He was assured they were. Upon meeting the young girl, I said to her, "You must find it rather lonely here"; and her reply was, "No, our Church people (Methodist) have been so very kind to us."

"Which now of these *two* [churches], thinkest thou was neighbor unto *them* that fell among *strangers*?" F. E. W.

Anywhere, U. S. A., March 14, 1912.

To the Editor of *The Living Church*:

**Y**OUR editorial, "The Frigid Church," in your issue of March 9th, was read with interest; but how about the clergy of the same temperature and a vestry that sanctions it? I have been a member for six years of a parish near New York City. My letter of transfer was sent to the rector, but its receipt was never acknowledged, though I am certain that it was received. In six years neither the rector, the "honorary assistant," nor the "rector's assistant" has called upon my family, except in one instance, that following a Sunday when in a case of serious illness, I requested the rector to say the prayer for the sick, but he declined to do so. He called on the invalid the next day, but never again, and that was nearly three years ago.

The annual parish meeting is a farce: simply the election of a cut-and-dried ticket and the meeting rushed through in order that the few who attend can catch the 8:48 to the city and business, the meeting being held after Morning Prayer at 8 o'clock.

I could elaborate on these conditions, but do not care to do so at this time. Do you wonder that in such an atmosphere, men do not go to church? I may add that my experience has been similar to that of others in this parish. F. B. L.

\* On this subject the rule requiring the publication of actual signatures is suspended, for obvious reasons, though names and addresses must be made known personally to the editor. The letters are published in the earnest hope that some who do not realize the extent of their misdoings in the "frigid churches" will see them and induce a thaw.—EDITOR L. C.

### GOD'S PROMISE

RELIGION is a matter between two persons; the individual human soul is one and God is the other. It is a most high and holy fellowship, or, if one prefer the term, partnership. And our Lord is not the dependent partner, nor will He suffer any of His children to outdo or excel Him in generosity or in love. We never throw a crown at His feet that He does not take it up and remake it into a chaplet of beauty and glory for our own brows. We never sing a heartfelt song to His praise that He does not some time, however, whisper it back into our souls as a word of deathless hope and peace. We never render Him a service that He does not transform that service into enrichment of honor and increase of power. He hath said, "Them that honor Me I will honor." And His word cannot fail.—*Southern Churchman*.



## LITERARY

### RELIGIOUS

*Miracles.* Papers and Sermons contributed to *The Guardian* by W. Lock, D.D., W. Sanday, D.D., M. S. Holland, D.D., H. H. Williams, M.A., A. C. Headlam, D.D. With a Prefatory Note by H. S. Holland, D.D. New York: Longmans, Green & Co., 1911.

This is a collection of papers and sermons called forth in reply to the Rev. J. M. Thompson's destructive work entitled *Miracles in the New Testament*. Three of them are by Dr. Holland, and one by each of the other authors—some taking up the subject from the side of the literary criticism of the Gospels, and some more from the philosophical or scientific side, the final number (by Dr. Holland) treating of the specific topic of the Resurrection. Would that all who have any misgivings as to the reasonableness of the Christian doctrine of miracles, or as to the futility of the ordinary rationalistic opposition to that doctrine, might at least read the paper of Dr. Headlam—on the whole, the best in the book. Mr. Thompson, he points out, divides the recorded miracles of our Lord into two classes: (1) acts of bodily healing, which really happened, but are not miracles at all but instances of the purely "natural law" of faith-healing; and (2) other recorded acts which would have been miracles if they had occurred, but which did not really occur. Surely Dr. Headlam hits the nail squarely when he comments: "If Mr. Thompson had written some thirty or forty years ago in the same scientific or pseudo-scientific spirit he would have told us with certainty that all these miracles alike were untrue. . . . But nowadays, having discovered what he calls 'natural law,' he tells us that, as a matter of fact, three-quarters of these events did happen. Is it not possible that in the course of the next twenty years he may discover some other 'natural law,' and that then he will admit that some other of these events happened?" The whole trouble with Mr. Thompson and other critics of miracle may be summed up under three heads: (1) a ludicrous and unscientific idea of "natural law," (2) an erroneous and outworn definition of miracle as a violation of natural law, and (3) a distortion and misinterpretation of all the evidences in accordance with *a priori* conclusions based upon these false definitions. J. S. M.

*Pain and Gladness.* A Biblical Study. By a Sister in an English Community. With a Preface by the Rev. J. Neville Figgis, Litt.D., C.R.

This is a small volume on a great subject. The object of the author is to clear away mistaken ideas about Pain, and to show that it is a means of good and a source of gladness. She discusses the subject from the point of view of morality and psychology, and gives a resumé of the teaching of the Scriptures about Pain. The book displays a wide reading and a deep knowledge of the subject. The conclusion reached is that Pain is a reality not to be denied, but that its purpose is beneficent, helpful in strengthening character, "incidental to the development of a spiritual being," and out of pain oftentimes comes gladness, joy—for man must lose his life to find it.

The preface, by Father Figgis, is very valuable.

*The Desire for Qualities.* By Stanley M. Bligh. London: Henry Frowde. New York: Edinburg.

This book is out of the usual order for several reasons—its earnestness, but especially its frankness on certain subjects. At the same time it is not likely to be a popular book, for, as the author says, "the interest taken by the generality of people in their own 'becoming' is too slight and evanescent." It is a book for thoughtful people to whom their life is important as material out of which something better and stronger can be built. In a preceding volume, *Direction of Desire*, Mr. Bligh had attempted to apply psychology to the life of man, "remedying deficiencies, and altering the tone of consciousness." In *The Desire for Qualities* he carries ideas further and shows how the satisfactions of the individual must yield to those of the community, and that the values of life can be lifted to ever higher planes. The book is packed with suggestive matter of great value. It is of convenient size to be a pocket companion, and could be studied to advantage.

*The Philocalia of Origen.* A Compiation of selected Passages from Origen's Works, made by St. Gregory of Nazianzus and St. Basil of Cæsarea. Translated into English by the Rev. George Lewis, M.A. Edinburg: T. & T. Clark. Imported by Charles Scribner's Sons.

Representative men are the ones best worth knowing, and Origen is one of the most representative men of early Christian history. He belonged to a critical transition period and was at once a Greek philosopher, a Christian gnostic, and a Catholic theologian. No one

ever exercised a more profound influence on the development of Christian theology, and his writings must have a perennial interest for the theologian and Church historian. The *Philocalia* has not before been put into English. This translation is based on Dean Robinson's critical text, and is excellently done. It is a welcome addition to the library of the ante-Nicene fathers. W. P. L.

*The Psychology of the Christian Soul.* By George Stever, M.A. New York and London: Hodder & Stoughton.

This volume comprises the Cunningham Lectures for 1911. The author's aim is to trace the experiences and spiritual processes of the soul in its relation to God, sin, and the Personality of the Saviour, with the knowledge gained by present-day psychology. The book is reverent and suggestive. The writer is not a Churchman, and ignores the exceedingly important part played in the Christian life by the sacramental system. Treating of "new birth," our "regeneration," he does not even mention Baptism. The omission of this phase of the whole subject of course renders the treatment incomplete. With as yet no agreement among scientific men as to a proper and accurate definition of the "unconscious mind," we cannot place absolute dependence on all deductions made therefrom, but the following quotation from the book is of great interest:

"Out of the sub-conscious will come nothing darker than we have cultivated by secret desire and imagination, and nothing brighter than we have quietly hoped for, and prayed for, and made an effort to attain. A man is himself and not another, both in his conscious and sub-conscious life, whether that life be hid in heaven or in hell."

*The Ministry of Our Lord.* By T. W. Drury, D.D., Bishop of Sodor and Man. New York: Longmans, Green & Co., 1911.

This little book by the new Bishop of Ripon can be recommended. It consists of five lectures on the sequence of events in our Lord's Ministry, beginning with the first Passover of St. John 2 and ending with the close of the public Ministry as given in St. John 12: 36. At the back of the book there is placed a valuable series of Synoptical Tables, which include all the events of our Lord's earthly Life, as recorded in the four Gospels, from His Birth to His Ascension. The Chronology of the Ministry is based upon the four Passovers of that period, for Bishop Drury reckons that the third Passover in order is indicated in St. Matthew 12, St. Mark 2, and St. Luke 6. This volume makes no pretension to be a critical work. The writer states indeed that it has been his endeavor to show those whom he has taught, "how to use the Bible as it is, without on the one hand advancing views untenable in the light of modern research, and on the other without giving the impression that we have little solid ground on which to tread in the historic narratives of the four evangelists." It need hardly be added that Bishop Drury's book is thoroughly reverent and devout. It is designed for candidates for Holy Orders and other students, who, the writer hopes, may be induced to draw up harmonies or synopses of the Gospels for themselves.

*The Catholic Faith* is a manual of instruction for Confirmation by Dr. W. H. Griffith Thomas, of Wyckliffe College, Toronto, written from the Evangelistic standpoint. The Catholic Churchman who is attracted by its title will be disappointed when he reads the book. It repudiates the Catholic doctrine of the priesthood and the sacraments, reads out of the Church the Tractarian theology, rejects the doctrine of the Real Presence, condemns the practice of private confession, ingenuously explains away the form of absolution in the English Office for the Visitation of the Sick, denies the efficacy of prayers for the departed, and stresses the time-worn Evangelical slogan, "The Bible and the Bible only the religion of Protestants." Yet, with all its narrow Anglicanism, the book is readable and useful. Its 462 pages combine addresses in preparation for Confirmation, many excellent chapters on the Prayer Book offices (excellent despite the view point), and some sixteen lectures on the teaching of the Church of England on current theological questions. There is a commendable absence of the modern tendency to decry the need of doctrinal instruction. The writer has a clear, strong grasp of his own position and a robust faith. It is gratifying to know that a book of the kind, full of dogmatic teaching, has now reached a sale of 20,000 copies, for it shows that men are still interested in doctrinal expositions of the faith. [Longmans.]

IT IS A PLEASURE to welcome a new edition of *American Church Law*, by the Rev. Edwin Augustine White, D.C.L., "thoroughly revised and brought into harmony with the Constitution and Canons of 1910 and the statute laws and canons of the several states and dioceses." The book has long since been a recognized authority but has been out of print and unobtainable for a number of years. It has now been thoroughly revised and is reissued in form similar to the first edition. We are confident that the added labor of revision, beyond that of initial preparation, will be welcomed by many throughout the Church. [Gorham, \$2.50.]

## 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.

A NUMBER of years ago, on a plateau among the Ozark Mountains, a summer hotel was built in the flimsy style of such buildings, well enough to withstand the summer winds and rains of those beautiful hills, but a very shivery place in which to meet the wintry blasts. Unlathed, unplastered, it is nevertheless a winter abiding-place for the little Mountaineer girls in the Helen Dunlap Memorial Industrial School. Many of these mountain girls are of good Revolutionary ancestry, but lack of education and the neglect of centuries has resulted in the grossest ignorance. The girls from Oklahoma, Kansas, and Missouri might attend this school, for it is near to all of them; and there might learn cooking, housekeeping, and a working knowledge of the "three Rs," such as is taught to those now in attendance, and the school might thus be made a great center of light throughout this region; but it is not well equipped. It is seven years since Bishop Brown opened this school and it now stands for the Church. Its pupils have carried to their squalid homes, vastly improved conditions. They marry young and begin their new lives in the right way.

It is estimated that if \$3,000 could be had to repair the buildings and a sufficient number of pledges to insure a yearly income of \$1,000, the school could continue, as the cost of living in Winslow is very reasonable, and \$50.00 provides a scholarship. The Woman's Auxiliary of Arkansas has appointed a committee of four women to interest themselves in the welfare of this school. They ask the interest of the Church and of the Woman's Auxiliary in this important possibility. Mrs. John Barrow, 1309 Arch St., Little Rock, Arkansas, will be glad to answer questions and receive offerings.

Does not this cry from the Mountains begin to be louder and yet more loud? Because they live aloof from the world's business, we appreciate neither their great numbers nor their greater needs. Are they, our own American people, to live and die as did their fathers, ignorant, narrow, feudal? The world has seen what these mountain-born people can do, when they come out of their fastnesses and pit their energies against the world: the world has seen their steadfastness, their courage, their fresh, uncivilized intellects. Well do we remember a protégé of the late Bishop Dudley, a mountain boy who became a priest of the Church and brought into his work a passionate fervor born of the heights. Bishop Otey, the muscular colleague of the great Bishop Kemper, was a mountaineer who left the vigorous breath of his mountains over the old Southwest territory. (All this learning comes from *The Conquest of the Continent!*) Pure-blooded American citizens, these mountaineers will be forced out of their strongholds some time and might be a precious heritage to the nation, at a time when the foreigner bids fair to be a "survival of the fittest." The Church is working against heavy odds to gain these people for Christianity; if it were any but God's work, it could not survive its discouragements.

"Would that Lent were twice as long," a Churchwoman said recently as she was trying to decide what to leave out of *The Conquest of the Continent*, in order to present it on Fridays in Lent. "Here's richness!" indeed. Each of these six chapters might profitably, with their side-reading, furnish a complete Lenten series. The local value of this book is going to be great; the women of the lands of lakes and rivers, of the prairies, the mountains, and of the Pacific coast will emphasize and enlarge the chapter relating to their own country, and incidentally, it may be mentioned, they are going to learn a lot of things. The idea of associating the acquisition of territory with the new, unventured, and brave planting of the Church is a fine one. By no ordinary reading would one so identify the man and the place; but to proceed by territory across our country, presenting the why and the wherefore before the actual coming of the missionary, is a logical pro-

cedure, to be remembered. The odd bits of Church history picked up in the years of reading are fitted together, by this book, like the pieces in a picture puzzle and make an harmonious whole.

We hope that all of the chapters are to be as interesting and profitable as "The Land of Lakes and Rivers" was to some of the dwellers in that favored spot, when they had their lesson in a class of some seventy women. A large map of the territorial divisions was placed in position at the beginning of this series and has been consulted often. Beside it were portraits of Bishop Kemper and Bishop Upfold, first of Indiana's Bishops. "The Bishop of all Out-doors" was a title claimed for Bishop Kemper when he was given the Northwest territory, but in this book it is applied to Bishop Talbot. It probably suited them both, as it did many more and still does, for that matter. The story of Nashotah, with details from a book on the subject, was very interesting indeed: there was humor in the description of those early days of economy when there was a *washing* committee, a *cooking* committee, and other practical ones not usually connected with theological students. Miss Emily Upfold, daughter of the late Bishop, told of an inmate of her father's family, who had been trained at Nashotah, who always ironed his own shirts, and, Miss Upfold said, "they were ironed well, too." Miss Upfold read a letter from Bishop George Washington Doane to her father congratulating him on his election as Bishop of Indiana and urging him to accept. The lines were faded but one could read "Dear Tried and Trusty Friend." A manuscript sermon of Bishop White, first Bishop of Pennsylvania, was shown, still legible. One thing which surprised and pleased some of the attendants was to learn that the first Cathedrals in America were in our own Middle West, in Chicago and Milwaukee, the two being "twins," and first-born of their race. There are about thirty books in use in this class, and it is helpful to turn to the pictures of the clergy as we study them. One would almost know, without reading the names under them, that these men were great and good; in all the faces there is manly force; in many of them manly beauty, as in those of Bishop Doane, Bishop Richard Channing Moore, Bishop Kemper. One of the interpolations made at this lesson was a brief mention of the impress made on the Church by James DeKoven and by William Muhlenberg. Data for "The March Across the Prairies" will probably be eagerly sought in the new *Life and Letters of Bishop Hare*, by M. A. DeWolfe Howe.

AS EARLY as 1862, Bishop Alonzo Potter, in his address to the Convention of the Church in Pennsylvania, urged the need of the work of Christian women and suggested that they be sedulously trained for the many forms of Church work. Through many changes, this adopted suggestion finally became The Church Training and Deaconess House, which has, since 1891, filled not only an important place in Philadelphia, but in the whole Church world. Including those of this year, the full-course graduates number one hundred and twenty-five, many of whom are familiar names in various parts of the Church's work. This course includes, beside the two years' course of study, twenty weeks' work in hospital or its equivalent. The object of this school is fourfold: it is to furnish the intellectual, spiritual, and practical preparation for those who wish to become deaconesses; to afford these advantages, also, to those desiring instruction as Church workers: to women offering themselves as missionaries in our own foreign lands; and to non-resident students who wish to be thoroughly qualified for any department of Church work, such as Bible class or Sunday school teaching. The institution has been fortunate in its corps of fine instructors, both lay and clerical, many of whom have been giving their service for years, and have been not only instructors but advisers and friends to the young women taking up this unselfish and difficult life.

EVERY man and woman over seventy-five years old in Toronto, Canada, was entertained at Christmas dinner by the G. F. S. of that city.

THE Daughters of the King of the diocese of Long Island held a Quiet Day at St. Ann's Church, Brooklyn, on March 15th. The meditations were conducted by the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, New York City. At this church, at a very impressive service recently, forty-one girls were admitted to the G. F. S.

**THE VOICE OF LENT**

A cry goes up from earth to heaven,  
A yearning sweet;  
Thy children cry to be forgiven,  
Low at Thy feet.  
Dear Lord, Thy worlds of grace outpour,  
And lift them up for evermore!

A sharper cry ascends and beats  
Against Thy heart,  
Whose eager love descends and meets  
Earth's bitter smart—  
Its crucifixion cry of Pain,  
Its agony of heart and brain.

And some are fallen by the way,  
Abased in sin,  
By brambles caught, when skies were gray  
Without, within;  
Lord, lift them up! Thy strength is sweet.  
Lead on the poor, entangled feet!

Thy Church bewails her share of sin,  
Her bells ring low:  
Through sun and mist and outer din  
Souls softly go,  
And, lowly as wet violets, grieve—  
O loving Lord, their prayers receive.

Yea, grace and pity, strength and power,  
We need them all.  
Lord, pour them out! Each golden shower  
Awaits our call.  
Refresh us, bless us, bending o'er,  
And lift us up for evermore!

CAROLINE D. SWAN.

**MAN'S MATERIAL ADVANCE**

BY A PARSON

**N**O human memory is strong enough to reckon up one-tenth of the patents of the last half century, and no book contains one-twentieth of the projected improvements in agriculture, mining, and electricity. Yet a clear idea of the main lines of human progress can be had by any one who reflects that man has taken three great steps in his material path.

In the crudest state man lives almost purely on animal food. He kills game, shoots birds, catches fish, wears the skins of his victims, and looks on hunting as the most important and honorable of all occupations. It is almost the only occupation he knows, although the old men may make weapons and the women may raise a few vegetable products. When hunting gives way to cattle raising and cattle raising gives way to agriculture there is a marvelous revolution. It took about a square mile of land to support comfortably an Indian family. The same land, well farmed, can support many families. With grain yielding in abundance, with fruit trees flourishing, with flax instead of fur as material for clothing, the race has advanced a long way on the path of progress. Mentally and morally a community of farmers is superior to a tribe of hunters, yet the hunters predict that the game will be scared away and that starvation will follow. The wild tribes of the forest cannot understand that man must step from the animal to the vegetable.

Civilization grows, and sharp eyes look at the hills, the caves, the river beds. Iron, brass, stone, and coal are dragged from their hiding places. The old cry that the farmer will destroy the game is succeeded by the complaint that the miners will cut down all the timber. But a desolate-looking spot on which no farmer would have settled, yields a subsistence for hundreds. Mines, stone quarries, iron works, lead foundries, and other mineral industries make it possible for thousands of persons to earn their bread. Boys and girls of to-day cannot understand how, even to those who had seen houses of brick and stone, iron buildings, steel ships and steel cars came as a surprise. It takes years before a rural community can pass from the vegetable to the mineral.

During the last hundred years the race has been taking its third step—that from the mineral to the imponderable. Steam has lessened distance, shortened travel, and multiplied production. Gas has illuminated multitudes of homes. Electricity has circled the planet, lighted the dwelling, relieved pain, and entered into a host of occupations. Compressed air has stopped the train, and saved thousands of men from perilous exposure.

It was estimated twenty years ago that the number of persons on this continent dependent on electricity for their bread was about equal to the number of Indians on this continent in the days of Columbus. Another estimate stated that about one-fifth of the people of England were supported by industries that had arisen since the beginning of the nineteenth century.

From the animal to the vegetable, from the vegetable to the mineral, from the mineral to the imponderable, are man's three great steps in material civilization.

**WHO IS RESPONSIBLE FOR IT?**

BY C. T. WETTSTEIN

**I**T was a terrible crime and terrible justice," said the Chicago *Record-Herald* in an editorial on the hanging on the gallows, in one day, of five young men, some of them mere boys—not over 18 years old. Yes, the crime—murder—was terrible; the culprits deserved their punishment. But here justice, too, was terrible, almost too terrible to talk and think about it.

But the worst feature in this tragedy is, that these mere boys were, as one of the deputy sheriffs said, "The most hardened cases they ever had." Why were they? That is the question which society must ask.

The following incident, which went through the papers some years ago, may give us an answer to this question:

Appert, a prominent jurist in Paris, was attorney for a confessed murderer. In his final address to the jury he said: "Gentlemen of the jury! My task is very easy. The accused has confessed; a defense is impossible; and yet I want to add a few words. There, on the wall, I see the picture of the Crucified—and I pay homage to it. There it hangs, in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our schools to which you send your children? Why does Sandat the murderer, for the first time in his life, see the Crucified here in this hall, where the law will punish him? If the attention of my client had been directed to the Crucified when he still sat on the benches of the school, he would not now sit here on the bench of disgrace and infamy. Yes, it is you, gentlemen, whom I accuse. You that brag, with your education and your culture, and yet are barbarous, who spread atheism and lustfulness among the people, and then are astonished when the people reply with crime and vulgarity. Condemn my client, gentlemen. Yes, you have a right to do it. But I accuse you, and that is my duty."

Comments on these words of the French attorney are superfluous; they should stir up the conscience of society—in particular of the fathers and mothers and educators who are responsible for the moral education of the children. Is there not much truth in these words of the French attorney? Do they not correspond exactly with the conditions in our own country? Is not our system of moral education—principally in the home, and, in part, in our public school system, responsible for the death on the gallows of these five young men, and for the deplorable fact that crimes are increasing instead of decreasing in our country?

Defend our American institutions as we may and do, we must grapple with the fact that at least they are not preventing the widespread crime of all sorts that is spread before us day by day in our morning newspapers.

**A PRAYER FOR UNITY**

OH, GOD, who didst plan the Gospel for an undivided Church, refuse not, because of the misunderstandings of its message which rend the unity of Christendom, to continue Thy saving work in the broken order of our making. Prosper the labor of all Churches bearing the name of Christ and striving to further righteousness and faith in Him. Help us to place the truth above our conception of it and joyfully to recognize the presence of Thy Holy Spirit wherever He may choose to dwell among men. Teach us wherein we are sectarian in our contention and give us grace humbly to confess our fault to those whom in past days, our communion has driven from its fellowship by ecclesiastical tyranny, spiritual barrenness or moral inefficiency, that we may become worthy and competent to bind up in the Church the wounds of which we are guilty and so to hasten the day when there will be one flock under one Shepherd, Jesus Christ, our Lord.—*Bishop Brent.*

NOT IN the clamour of the crowded streets, not in the shouts and plaudits of the throng, but in ourselves are triumph and defeat.—*Longfellow.*

# Church Kalendar



- 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

- Mar. 25—Consecration of the Rev. H. St. George Tucker, Bishop-elect of Kyoto, Kyoto, Japan.
- Apr. 11—Special Session of the House of Bishops, New York City.
- 16-19—Church Congress, St. Louis, Mo.
- 23-24—Twentieth Annual Conference of Church Clubs, Baltimore, Md.
- 24—Arizona District Convocation, Tucson.
- 24—Louisiana Dioc. Council, New Orleans.
- 24—Massachusetts Dioc. Conv., Boston.
- May 1—Alabama Dioc. Council, Birmingham.
- 1—New Mexico Dist. Convocation, Silver City.
- 1—Western Massachusetts Dioc. Conv., Great Barrington.
- 7—New Jersey Dioc. Conv., Mount Holly.
- 7—Pennsylvania Dioc. Conv., Philadelphia.
- 7—South Carolina Dioc. Conv., Beaufort.

## 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.]

### ARIZONA.

Rt. Rev. J. W. Atwood, D.D.

### CHINA.

### HANKOW:

- Miss Elizabeth P. Barber of Anking.
- Deaconess Edith Hart of Hankow.
- Rev. S. Harrington Littell of Hankow.
- Rev. Dudley Tyng of Wuchang.
- Miss M. E. Wood of Wuchang.

### WUCHU:

Rev. and Mrs. C. F. Lindstrom, of Kiukiang.

### 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.

# Personal Mention

THE REV. A. W. ALLEN of Syracuse, N. Y., has charge during Lent of St. Mark's Church, Coldwater, Mich.

THE REV. NELSON R. BOSS, for the past twenty-eight years rector of Trinity Church, East New York, has resigned on account of ill-health and will take a prolonged rest. He is now residing at East Orange, N. J.

THE REV. W. H. BURBANK, formerly in charge of St. Paul's Church, Manhattan, Kansas, has accepted a curacy at St. Stephen's Church, Lynn, Mass., of which the Rev. Ernest J. Dennen is rector.

THE REV. REGINALD WOODWARD CATLIN, in charge of the Church of the Ascension, Twin Falls, Idaho, should be addressed at 215 Third Avenue North, in that city.

THE REV. ALBERT EDWARD CLAY, vicar of Old Swedes' Church, Wilmington, Del., has accepted the charge of St. Anna's Church, Philadelphia, Pa., and will enter upon his work there on May 1st.

THE REV. R. H. COE, who recently resigned the rectorship of All Saints' Church, Belmont, Mass., will have charge of the services at Christ Church, North End, Boston, Mass., for the next few weeks.

THE REV. F. W. B. DORSET, rector of St. Mary's Church, Williamsport, Pa. (diocese of Harrisburg), now has charge also of the Church of Our Saviour, Montoursville, and the mission churches connected with it, Epiphany Church, Halls, and the Church of the Good Shepherd, Upper Fairfield, Pa.

REQUESTS for the Journal of the diocese of Springfield should be sent to the secretary of the Synod, the Rev. H. LEACH HOVER, 514 E. Capital avenue, Springfield, Ill.

THE REV. DAVID LINCOLN FERRIS, for the past twelve years associate rector of Calvary Church, Pittsburgh, Pa., has resigned to accept a call to the rectorship of Christ Church, Rochester, N. Y.

THE address of the Rev. WALLACE M. GORDON is Grace Church Rectory, Reading Road, Avondale, Cincinnati, Ohio.

THE address of the Rev. J. M. HUNTER is changed from 2336 Putnam street, Toledo, Ohio, to St. Luke's Rectory, Marietta, Ohio.

THE address of the Rev. W. EVERETT JOHNSON, secretary of the Missioners' League, is 1220 King street, La Crosse, Wis.

THE address of the Rev. JOHN MCGILL, D.D., late rector of Beckford parish, Woodstock, Shenandoah County, Va., is now The Plains, Va.

THE REV. FREDERICK NORTH-TUMMON, vicar of St. Matthew's Church, Fitzgerald, Ga., will not go to England, as has been previously announced, but will become assistant to the rector of Grace Church, Jamaica, Long Island, N. Y., where he should be addressed after April 21st.

THE REV. GEORGE WASHINGTON SMITH, formerly of Pipestone, Minn., is now in charge of St. John's Church, Randolph, Vt.

THE REV. CAROLUS R. WEBB, minister-in-charge of St. John's Church, Bergenfield, N. J., has accepted a call to become curate of Grace Church, Orange, N. J., and will enter upon his new duties after Easter.

## ORDINATIONS

### PRIESTS

KENTUCKY.—In Trinity Church, Russellville, Ky., on Shrove Tuesday, February 20th, the Rev. HORACE D. MARTIN was advanced to the priesthood by Bishop Woodcock. The candidate was presented by the Rev. George C. Abblitt, rector of Grace Church, Hopkinsville, and the sermon was preached by the Rev. C. P. Parker, rector of Christ Church, Bowling Green. Mr. Martin is a graduate of last year's class of the Virginia Seminary, and is the first seminarian to prepare at St. John's School for Postulants at Uniontown. Mr. Martin will have charge of Trinity Church, Russellville, and Christ Church, Guthrie.

## DIED

AHONNSEN.—In Bethel, Vt., on March 9th, in a railroad accident, aged 40 years, Mr. Uno Ahonnsen.

EMERSON.—In South Burlington, Vt., on March 11th, aged 36 years, Mrs. CHARLES EMERSON.

FREEMAN.—Entered into Life Eternal on March 17th. MARY LOUISE, daughter of the late W. G. FREEMAN, and sister of the late Colonel Freeman, United States Army, of Washington. Funeral from St. Clement's Church, Philadelphia, on Wednesday morning, at 11 o'clock. Interment private.

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

HOOPES.—Entered into rest, suddenly on Thursday, February 29, 1912, at Brooklyn, New York City. SAMUEL BERRIAN HOOPES, a grandson of the late Rev. Dr. Berrian, rector of Trinity Church, New York City.

LAWRENCE.—In Rutland, Vt., on March 11th, by an accidental electrocution, aged 33 years. ROBERT A. LAWRENCE, one of the youngest and best known of the Vermont lawyers.

MACAULEY.—Entered into rest at Kingston, N. Y., February 27, 1912, SARAH MACAULEY, after a short illness.

"Sweet is the calm of Paradise the blest Alleluia."

PEAKE.—At the home of her daughter in Valley City, North Dakota, March 4, 1912, after a brief illness, MARY AUGUSTA, widow of the Rev. E. Steele PEAKE, aged 82 years. Funeral services were held from All Saints' Church, Valley City, and interment was made at Faribault, Minn.

ROBERTSON.—At Scotland Neck, N. C., February 26, 1912. NATHALIE COCKE, wife of Thomas M. ROBERTSON, and daughter of the late Richard H. and Mary Herbert Cocke Smith.

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

SISTER RUTH.—At London, England, on March 4, 1912. SISTER RUTH, of the Community of the Sisters of Bethany (Annie Wilson Higgs). Interment in Highgate Cemetery.

STARK.—At her home in Manchester, New Hampshire. CLARINDA N. (FLANDERS) STARK. March 14, 1820—March 14, 1912.

"Jesu, Mercy."

TOWSLEE.—At her residence, 222 South street, Kenosha, Wis., on March 13, 1912, EMILY FRANCES TOWSLEE, aged 91 years.

WALL.—ROBERT CARTER WALL departed this life, Sunday, January 28, 1912, at his home in Hemet, Riverside County, California, in his 29th year, son of the late Rev. Robert Carter and Mrs. Anna E. Wall of Lexington, Michigan.

WELCH.—Entered into life eternal at 1 A. M., February 28, 1912, at the residence of her daughter, Mrs. W. B. Hopburn, Bloomfield, N. J., MARY W. PARKER, daughter of the late Peter Parker, Sr., and widow of Nehemiah D. WELCH, of Milton, Delaware. Aged 94 years.

"I was glad when they said unto me, let us go into the House of the Lord."

WOOD.—Entered into rest on Sunday afternoon, March 22d, 1908, at his home in Erie, Pa., JAMES WOOD, the beloved husband of Anna Aveyard Wood. Funeral services were held at St. Paul's Church, Lock Haven, Pa.

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

## RETREATS

### HOLY CROSS MISSION, NEW YORK

A day's Retreat for women will be given in Lent at Holy Cross Mission, Avenue C and Fourth Street, New York City, on Saturday, March 30th. Conductor, the Rev. Father Officer, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth street, New York City.

## 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.

## WANTED

### POSITIONS WANTED—CLERICAL.

A NEW YORK clergyman, free of duty at present, wishes to take charge of a parish during the summer. Address "CLERICUS," 830 Third avenue, New York City.

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WANTED.—A Churchwoman not over 45 years of age, for assistant principal in a girls' school. Must have executive ability. Position must be filled by April 15th. Address, PRINCIPAL, care LIVING CHURCH, Milwaukee, Wis.

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**DEACONESS.** experienced in parish work, desires position in the East. Address Deaconess, LIVING CHURCH, Milwaukee.

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**BOOKS RECEIVED**

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

**DODD, MEAD & CO. New York.**  
*A Book of Prayers for Public and Personal Use.* By Samuel McComb, M.A., D.D., author of "Christianity and the Modern Mind," etc. Co-Author of "Religion and Medicine." Price, \$1.00 net.

*Children of the Resurrection.* By John Watson, D.D. (Ian Maclaren). Price, \$1.00 net.

**FORBES & CO. Chicago, Ill.**  
*God and Democracy.* By Frank Crane, author of "Human Confessions," etc. Price, 50 cts.

**GEORGE H. DORAN CO. New York.**  
*Dr. MacLaren of Manchester.* A Sketch. By E. T. McLaren, author of "Dr. John Brown and His Sisters." Second Edition. Price \$1.50 net.

*Reasons and Reasons.* By James Moffatt, B.D., D.D., D.Litt. Price, \$1.50 net.

*The Higher Criticism.* Four Papers. By S. R. Driver, D.D., Canon of Christ Church, and Regius Professor of Hebrew, Oxford, and A. F. Kirkpatrick, D.D., Dean of Ely, Sometime Master of Selwyn College and Lady Margaret Professor of Divinity, Cambridge. New Edition. Price, 50 cents net.

*The Winds of God.* Five Lectures on the Intercourse of Thought with Faith During the Nineteenth Century. By the Rev. John A. Hutton, M.A. Price, 75 cents net.

**LONGMANS, GREEN & CO. New York.**  
*Saint Francis of Assisi.* A Biography. By Johannes Jørgensen. Translated from the Danish with the Author's Sanction. By T. O'Connor Sloane, Ph.D. Price, \$3.00 net.

*The Little Valleys.* Short Devotional Considerations for Meditations in Simple Form. By the Rev. Charles Mercer Hall, M.A., Rector of the Mission Church of the Holy Cross, Kingston, New York, author of "The Life of a Christian," etc. Price, 80 cents net.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. Westminster, S.W., Eng.**  
*Christian Missions in the Telugu Country.* By G. Hibbert-Ware, M.A., Fellow of the Punjab University, Missionary at Kalasapad, Telugu Country. Illustrated.

**THE MACMILLAN CO. New York.**  
*Free Will and Human Responsibility.* A Philosophical Argument. By Herman Harrell Horne, Ph.D., professor of the History of Education and the History of Philosophy, New York University. Price, \$1.50 net.

*Farm Boys and Girls.* By William A. McKeever, professor of Philosophy, Kansas State Agricultural College. Price, \$1.50 net.

**PAMPHLETS**

*Religion in Our Colleges and Universities.* By Lyman P. Powell, rector of St. John's Church, Northampton, Mass.

*The Chinese Churchman's Almanac No. 2.* A Handbook of the Anglican Communion in China and Hongkong. Edited by the Rev. S. H. Littell, Advent, 1911. To be obtained at the Book Room, American Church Mission, Hankow.

*The Kent Quarterly.* Winter Term Issue, 1912.  
*The Religious Possibilities of the Motion Picture.* Herbert A. Jump, Minister of the South Congregational Church, New Britain, Connecticut. Printed for private distribution.

**BULLETINS**

*The H. Sophie Newcomb Memorial College for Women.* Announcement for 1911-1912. Published monthly by the Tulane University of Louisiana.

*Newcomb School of Music.* Announcement for 1911-1912.

**"ANY IN HEAVEN, TOO?"**

LITTLE MARY was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture book. For an hour all was still, then Mary heard her uncle say:

"There, I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in Heaven.

"O, no, Mary; my treasures are all on earth—some in banks and some in other places," answered Uncle George.

"But haven't you got any in Heaven, too?" asked Mary.

"Well, I don't believe I have," said Uncle George, thoughtfully. "But run away to your mother now, for I am going out."

Uncle George went out, and was gone a good while, but all the time he was thinking that, after all, perhaps he was not so well off if he had no treasure laid up in Heaven, to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely determined to lay up treasures in Heaven. He did so.

Little Mary never knew until years after—when she, also, with a clearer understanding of what it meant, began to lay up for herself treasures in Heaven—that it was her childish question that started Uncle George on a generous, active, Christian life.—*Zion's Herald.*

**FUNNY GIVERS**

MR. A., A VESTRYMAN of Mt. Zion parish, listened to a missionary statement of the work of a new mission in a destitute neighborhood. "It is a good work," said he, "a very good work. I'll give a dollar to help it on." The next day Mr. A. went on a pleasure trip to a distant city; stopped at a first-class hotel, and rode around to see various points of interest. The trip cost him one hundred dollars.

Miss B. took out of her purse fifty cents to help buy some coal for a poor widow's family in a back street, but left in the other compartment of the purse a ten dollar bill that was to be used for buying some trimmings for a new dress.

Mrs. C. was very much interested in paying off the church debt. She finally concluded that she could afford to give ten dollars; but finding that the ring she was about purchasing was more expensive than she at first thought, changed her gift to the church to five dollars. The other five dollars went to help pay for the ring.

Dr. D., a rich physician, told the committee who called upon him that he really could not give more than fifty cents each week towards the pastor's salary. He thought twenty-five dollars a year a very generous allowance for him; but he sent home the same day a few pieces of furniture, for which his wife was puzzled for house room. They cost twenty-five dollars.—*Lutheran.*

# THE CHURCH AT WORK

## MEMORIALS AND OTHER GIFTS

ON THE Third Sunday in Lent, at Grace Church, Ocala, Fla., the rector blessed a handsome brass baptismal ewer, with the inscription, "The Washing of Regeneration." It stands about two and a half feet high and is of a beautiful design. It is the gift of Miss Margaret Eagleton, of Pottstown, Pa., formerly a member of the parish. About a year ago she gave an altar and reredos in memory of her mother and has presented Grace Church with many other gifts and memorials. This ewer is in memory of her little sister, Angeline Eagleton, and bears the following text: "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven."

THE GUILD of ladies of St. John's chapel, Cedar Rapids, Iowa, has presented a fine Prayer Book, beautifully bound, for altar use. It is given in memory of the Rev. Samuel Ringgold, a former beloved rector of Grace parish. A new altar cross was recently blessed, which was given in remembrance of Paul Carpenter, M.D., of Lancaster, Ohio, by his grand-daughter, Mrs. Frank Kilbourne.

A NEW and beautiful chalice and paten have recently been given to St. Boniface's Church, Chilton, Wis. (the Rev. Anton A. Müller, vicar), by Miss Weir of St. Mark's Church, Philadelphia, Pa. These were consecrated by the Bishop and are now in use. The Bishop of Milwaukee, acting at the request of the Bishop of Fond du Lac, visited the mission last week for confirmation.

ON THE Third Sunday in Lent Bishop Partridge visited St. Mary's Church, Kansas City, Mo. (the Rev. J. Stewart-Smith, rector), for the purpose of blessing a beautiful set of Stations of the Cross, recently presented by Dr. Marcus Simpson, in memory of his parents, Jerome B. and Frances Jane Simpson. The Bishop's sermon was on the lessons taught by the Way of the Cross.

ON FEBRUARY 9th ground was broken for the new chancel of the Church of the Atonement, Tenafly, N. J., given by Mr. George Myers Church as a memorial to his grandparents, Mr. and Mrs. George S. Myers. The chancel will be 37 feet deep and 25 feet wide with floor of gray marble. The gift includes an oak rood-screen, and oak choir stalls. Mr. Herbert Coppel is giving a marble altar and Mrs. Graham Babcock a bronze altar rail, to be installed in the chancel.

MEMORIAL clergy stalls have recently been presented to St. Paul's Church, Louisville, Ky. (the Rev. David Cady Wright, rector), by Mrs. L. H. Bond, in memory of John Dudley Winston, Jr., and Henry S. and Rebecca Ann Tyler.

## BISHOP OF OREGON GIVES "TEACHING MISSIONS"

BISHOP SCADDING of Oregon is giving during Lent a series of teaching missions in the diocese of Oregon, on the general subject of "The Foundations of the Christian Faith." The instructions are not along academic lines, but are definite and popular, with an appeal to revelation, history, and common

sense. The Bishop has already concluded series of talks at Astoria, Portland, and Corvallis.

## NEW ALTAR IN GRACE CHURCH, SOUTH CLEVELAND, OHIO

ON THURSDAY, March 14th, the Bishop of the diocese made his visitation to Grace Church, (Cleveland (the Rev. W. S. Llewellyn Romilly, rector). Several of the city clergy were present in the sanctuary. A class was presented to the Bishop for Confirmation. Following the Confirmation, Bishop Leonard gave a very practical address to the members of the class, and then passed on to give a brief review of the history of the parish, which, two weeks ago celebrated the twentieth anniversary of the consecration of its



NEW ALTAR, GRACE CHURCH, SOUTH CLEVELAND, OHIO.

present church building. The Bishop remarked upon the beauty of the new altar which had been placed in the sanctuary, and is the gift of the entire congregation as a memorial of the twentieth anniversary; he also expressed his pleasure at the progress made of late, and the harmony prevailing throughout the parish. The rector then requested the Bishop to bless the altar; this having been done, *Te Deum Laudamus* was sung by the choir. Despite the inclemency of the weather a large congregation was present.

## RECENT PAROCHIAL MISSIONS

ARCHDEACON WEARY of North Texas has just concluded a ten days' mission in St. James' parish, Texarkana, Texas (the Rev. J. B. Whaling, rector). This was the first mission ever held in this parish, and has been an inspiration to all who heard the missionary. Two thousand cards of invitation were printed. The town was placarded with one hundred large placards—a pastoral letter and one thousand prayer cards were also gotten out. Resolution cards were distributed towards the close of the mission and these were signed by the recipients and offered upon the altar by the missionary at

the last service, which was one of thanksgiving. An after-meeting each night added greatly to the interest and helpfulness of the mission. Requests for intercessions and questions were placed in the "Question Box" at the door, and intercessions were offered one night, and the questions were answered the next night. In spite of the frequent rains the attendance—good at the beginning—grew steadily. The early celebrations were well attended, ninety-four being out the last morning. A Missionary Rally one afternoon with a lecture on "Four Years Among the Esquimaux" was an interesting feature.

THE MISSION at St. James' Church, Albion, Mich. (the Rev. L. A. R. S. Rose, rector), conducted by the Rev. W. S. Howard of South Bend, Ind., was brought to a successful close on Sunday evening, March 10th. The results of the mission were beyond all expectation, and the forceful preaching of the missionary drew large congregations, among whom were many students and professors of Albion M. E. College. The question box was very popular, and the manner in which Mr. Howard handled the questions without a moment's hesitation elicited admiration from all, as did the spirit and charity in which replies were given to the queries. This answering of questions took nearly an hour of each evening's session. The afternoons were devoted to meditations on the Lord's Prayer, and were well attended. At the close of the mission the people thronged the altar rail to receive the blessing of the missionary, and a devotional card commemorative of the mission.

THE REV. SAMUEL G. PORTEB preached a very successful eight days' mission in Christ Church, Eagle Lake, Texas (diocese of Texas), closing Sunday, March 10th. Notwithstanding the extreme cold and rain all services were attended by large congregations, and much good was accomplished.

## NEW BOAT NEEDED FOR LABRADOR MISSION

THE REV. A. E. BURGOTT of Quebec, is coöperating with the Rev. Canon Almond, rector of Trinity Church, Montreal, in an effort to obtain the necessary funds to purchase a new boat for use in the mission work being carried out on the coast of Labrador by the missionaries of the Anglican Church.

Two missionaries of the Church have for many years been working along this coast, and the Rev. Canon Almond himself put in four years at the work.

The work is not only spiritual, but educational and medicinal, and although it has been unostentatiously done, its benefits are testified to by all familiar with the Labrador Coast.

The Rev. Mr. Burgett, who has just returned from an inspection trip along the North Shore, reports that the work of the Anglican missionaries is seriously handicapped for want of a good boat. The present boat, an old 32-foot sailing vessel, is past its usefulness. What is now needed is a sailing boat with an engine in it, so that instead of the missionaries having to remain idle in calm weather or when contrary winds are blowing, they can utilize the auxiliary

engine power and keep at work all the time. The season of navigation is so short, and the distances so far, that it is felt such a boat is now imperative.

Mr. Burgett adds: "The missionaries make voyages along the coast as frequently as possible for the purpose of visiting the sick and suffering, relieving want, and holding religious services. With the present old sailing boat much valuable time and many opportunities of doing good are lost. It is proposed to build a strong and serviceable boat in Nova Scotia for the work, fitted with oil or gasoline engine, and capable of keeping at sea in all weathers. This can be done for about \$1,500." Will those who wish to help work of the noblest kind among fishermen of Labrador give a subscription to the fund for a new boat? Subscriptions may be sent to the Rev. A. E. Burgett, at 57 d'Artigny street, Quebec, or to the Bishop of Quebec, at "Bishopthorpe," Quebec.

**USES MOVING PICTURES TO TEACH RELIGION**

SINCE the beginning of this year the Rev. Frank T. Cady, rector of St. Joseph's Church, Port Allegany, Pa., has, with the consent and approval of his vestry, held a service at the Grand Theatre in that city every Sunday afternoon. The service consists of hymns, prayers, addresses, and motion pictures of Bible subjects. Each service has been better attended than the previous one and the work of the Church has been undoubtedly advanced by this novel method. At the last meeting of the Archdeaconry of Ridgway, the work of Mr. Cady was commended by resolution of the archdeaconry, which seeks to have presented to it in the near future the results of Mr. Cady's experience in this new departure of religious instruction.

**CAMPAIGN IN THE INTEREST OF THE UNIVERSITY OF THE SOUTH**

THE REV. W. S. CLAIBORNE, commissioner of Endowment of the University of the South, has recently completed a campaign in the diocese of West Texas. Addresses were given in San Antonio before the Churchmen's Club, and also at a Sewanee luncheon which was held on February 22nd. A committee consisting of Messrs. T. B. Paulfrey, J. T. Vance, and the Rev. Mercer Johnston, was appointed to take charge of the raising of funds for the endowment of Sewanee in the diocese of West Texas. Addresses were also made at Gonzales, Luling, and Cuero. Mr. Claiborne closed his work in the diocese at Victoria where he made three enthusiastic and effective addresses. His visit has interested many in the work and needs of the University of the South, and it is expected that the diocese of West Texas will contribute a substantial sum toward the endowment.

**IN AID OF THE CLERGY**

A SOCIETY that is little known, but which has done excellent work during more than thirty years past, is the Twenty Minutes a Day Society. Its work has been that of assisting such of the clergy as, not being technically missionaries, do not receive assistance from the Woman's Auxiliary, and yet in many cases urgently require assistance. Gifts are sent to a common center, from which barrels are sent where required, through the interposition of the Bishops who may know of such needy cases. The society has no definite organization and works in an informal manner, having sent out articles and money gifts valued at nearly \$50,000 during the thirty-one years of its life-time. In its early days there were as many as 150 members, but only about forty Churchwomen in different parts of the country are now

working members. Those at the head of the society would be glad to have this membership increased. Further information may be obtained by addressing Mrs. H. H. Hay, Forty-first street and Parkside avenue, Philadelphia, or Miss Helen Turner, 1689 Beacon street, Brookline, Mass.

**OPENING OF "SMYTHE HALL," ST. JOHN'S ACADEMY, DELAFIELD, WIS.**

IT WAS with much pleasure that the board of directors of the Delafield school announced the official opening of the new Smythe Hall, on February 17th. It is an up-to-date gymnasium that will challenge comparison with any similar school building in the United States.

It seemed eminently fitting that the new hall should bear the name of the man who founded, and for more than a quarter of a century has been the guiding personality in the upbuilding of this justly famous school. The new structure is 148 feet in length, by

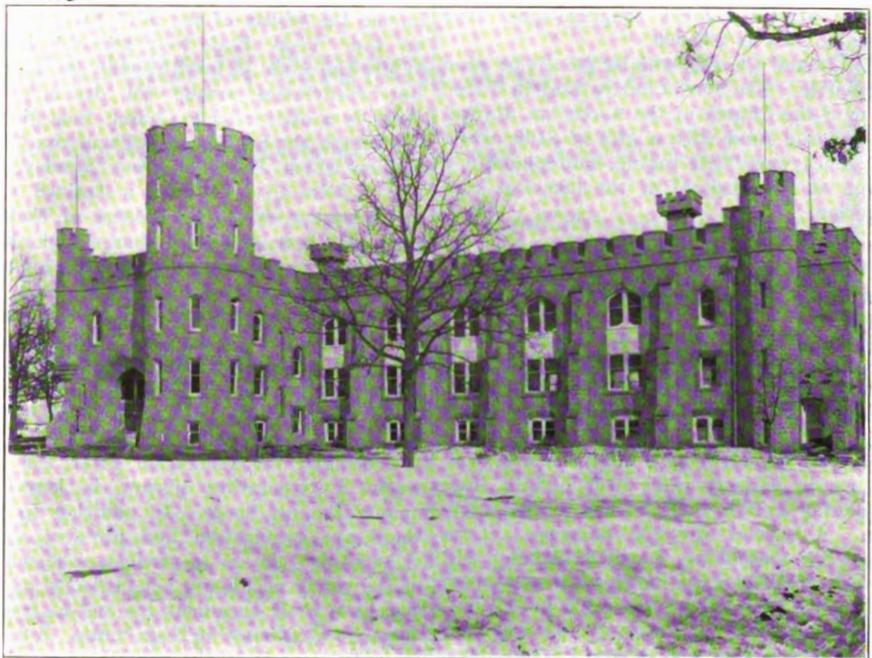
proper are the director's rooms, physical examination room, and committee room; while the next floor of the wing is given over to reading, trophy, and billiard rooms.

The equipment of the new building is of the latest and best patterns, and altogether the school is to be congratulated upon this addition to its extensive plant.

Dr. S. T. Smythe, president of the school, is busy now with plans for a new chapel, which he hopes to see built within the next few years. This chapel and a new science hall will complete the quadrangle. The president facetiously remarked at a recent meeting of the cadets and "old boys": "If I get the chapel and the science hall, maybe they'll excuse me from further work."

**A NEW DIOCESAN PAPER**

THE *Diocese of New Jersey* is the title of the new official organ of the diocese so named. Its first number has just been issued, under the editorship of Archdeacon Shepherd, and



SMYTHE HALL, ST. JOHN'S ACADEMY, DELAFIELD, WIS.

46 in width, and with a projecting wing 46 by 48 feet. It is built of gray limestone in the same English Elisabethan style of architecture, the artistic treatment of which has made De Koven and Welles Halls the subject of so much favorable comment on the part of friends and visitors. Each corner of the structure is cut by an octagonal tower, and the main entrance is flanked on one side by a magnificent round tower 68 feet in height, and on the other by a picturesque hanging turret. Above the entrance arch, a large reproduction of the school coat-of-arms is cut in stone. The great windows which light the building are trimmed with red brick, a touch of color which relieves and gives warmth to the gray limestone walls and battlements.

The first floor of the building has dressing rooms for the home, and for visiting teams, locker rooms, a shower room where thirty-six men can bathe at one time, toilet rooms, the shooting range, bowling alleys, and the armory, and wireless telegraph station. Three stairways lead to the main floor, which is the gymnasium proper. It is room 127 feet in length and has a breadth of 42 feet; at the walls it is 24 feet high, and in the center 34 feet. At the height of ten feet a running track is suspended. At one end of the hall is a commodious visitors' gallery, and on special occasions the whole room can be converted into an auditorium with a seating capacity of 1,100 persons.

In the wing adjoining the gymnasium

bearing on its title-page a picture of the Diocesan House in Trenton, from which it is sent forth throughout the diocese. It is expected that the parishes and missions of the diocese will cooperate heartily for the wide circulation of the paper.

**ARCHDEACON OF NORTH LOUISIANA WILL RETIRE**

THE DAILY papers have announced that Archdeacon H. R. Carson of North Louisiana, has resigned his post as Archdeacon, and contemplates a temporary retirement from active work in the ministry. The announcement has been received with surprise and regret in Mr. Carson's own Archdeaconry, and in the diocese at large. Mr. Carson has been connected with the diocese of Louisiana for seventeen years, the whole of his ordained ministry. For the last two years he has been Archdeacon of North Louisiana and General Missionary, with headquarters in Monroe.

**ATLANTIC CITY (N. J.) CHURCH DESTROYED BY FIRE**

ON MARCH 15th, St. James' Church, Atlantic City, N. J. (the Rev. William W. Blatchford, rector), was destroyed by fire, originating with some defect in the furnace. Beside the building the destruction included handsome windows and other memorials, and a new organ valued at \$7,000. The loss was

total, as there is no insurance. The struggle had been a long and hard one to acquire and maintain the handsome plant, with no dependence but the free-will offerings of transient visitors at the great resort. No more pathetic need can be imagined for the help of Church people far and near. The last convention of the diocese was held in this church, and the fire occurred but a few hours before the Bishop was to have administered Confirmation there. No doubt services will be continued without interruption, but at this writing it is not known what arrangement will be made.

The first building was of wood, erected in 1857 for summer services only, and consecrated by Bishop Odenheimer in 1873. All-the-year services were begun in 1897. Comparatively recently the organization of the parish was effected, and its admission into union with the convention. The frame structure was enclosed in a brown stone one with an imposing tower. With its rich interior decorations and appointments the building was one of the handsomest in the diocese. Situated in the best part of Atlantic City, its services attracted large congregations. The estimated loss is \$30,000.

St. James' Church will be rebuilt as soon as possible. The Rev. Charles Martin Niles, rector of the Church of the Ascension, started a rebuilding fund with a gift of \$100, while the flames were still raging, and placed his church at the disposal of the homeless congregation.

#### SPECIAL RATES TO THE CHURCH CONGRESS

THE GENERAL SECRETARY of the Church Congress in the United States, the Rev. G. A. Carstenson of Riverdale, New York City, announces that clergymen expecting to attend the Church Congress to be held in St. Louis, April 16th to 19th, may obtain liberal concessions in railway rates over certain lines by making known their wishes to the secretary. A special car for passengers from New York and points south of Albany will leave New York City on Sunday afternoon, April 14th.

#### CAMBRIDGE THEOLOGICAL SCHOOL NOTES

THE SECOND number of the quarterly bulletins issued by the faculty of the Episcopal Theological School at Cambridge is devoted to missions. The principal feature of the magazine is a letter from each of the graduates of the school, describing their work in the mission field. The school is represented by fifteen graduates in the foreign field and four men doing mission work in the West. Japan, Persia, India, the Philippine Islands, Cuba, and China are scenes of the work of men from Cambridge. It is a notable fact that five of the men in the far East and two missionaries in the West are from the last class to graduate from the school.

BISHOP THURSTON, of Eastern Oklahoma, who is in Massachusetts performing some of the episcopal duties of Bishop Lawrence, is making his headquarters at the Cambridge School.

DEAN SUMNER of the Chicago Cathedral, and chairman of the Vice Commission of that city, was a recent visitor at the school, where he told the students of the work against vice being done in Chicago. Dean Sumner had just come from Dartmouth, his own college, where he addressed the student body on several occasions. He preached at the morning and evening services of St. Thomas' Church, Hanover, and on Monday evening spoke to the students in Dartmouth Hall. He made such an impression that he was invited to address the faculty in the faculty hall in the Parkhurst administration building, and was

urged by them to address the students again that night. Dean Sumner was the guest of the Men's Club of St. Thomas' Church while in Hanover.

#### UNUSUAL MISSIONARY ZEAL

AN INTERESTING service took place in St. Mary's Church, Williamsport, Pa. (diocese of Harrisburg), on Sunday, March 10th. Some weeks ago a young man applied to the rector, the Rev. F. W. B. Dorset, to be married, and as he was unbaptized was put under instructions. Through his influence another man and two girls presented themselves for baptism with him. From the font he and his bride-to-be proceeded to the altar and were united in holy wedlock. This is surely an unusual manifestation of missionary zeal.

#### SOCIAL SETTLEMENT WORK IN MONTGOMERY, ALA.

FOR SOME YEARS St. John's Church, Montgomery (the Rev. E. E. Cobbs, rector), has maintained an unassuming social settlement among the whites of the mill district, known as the "West End Neighborhood House." While the work is institutional and numbers its beneficiaries among all denominations, there is a distinctively Church tone given to it through the Sunday school and the Church service which are held every Sunday. Recently Miss Jessie Gibbs, a trained settlement worker from the diocese of Southern Ohio, has been placed in charge and already the benefits of her leadership are apparent.

The kindergarten is in session daily from 9 to 12, and many times the children present themselves as early as seven o'clock. After the close of school many of these little ones return to homes presided over by a negro servant, while their mothers are at work in the mills. Boys' clubs and girls' clubs meet the demand for relaxation after the day's work, a circulating library is kept busy among the neighbors. In addition to these there are gymnasium and physical culture classes, also classes in sewing. The mothers of the young people are not neglected as they, too, have their organizations and as occasion demands are visited in their homes. A manual training class is in the process of formation, and after Easter a Girls' Friendly Society is to be organized.

This work is being efficiently done, and is maintained most largely by St. John's Church, although there is a "Neighborhood Home Association" which extends its membership into all the parishes of the city, and through this association funds are contributed to aid the splendid work.

Where so many criticisms are being directed against mill conditions in the South it is gratifying to know that the Church in this city, as well as in many others, is doing practical work among the people more affected by these conditions.

#### LEGACIES AND BEQUESTS

ALL FAITH parish, in St. Mary county, Md., has received \$250 by the will of Mrs. Adaline Sampson, and is the residuary legatee for a farm valued at \$2,000.

#### POPULAR SERVICES ATTRACT AT OIL CITY, PA.

FOR THE Sunday evenings in Lent, Evening Prayer is dispensed with at Christ Church, Oil City, Pa., and an informal service used in its stead, consisting of a few familiar hymns and collects. As the people enter the church copies of the hymn tunes, as well as the words, are placed in their hands. By special arrangement with the "Parish Choir" a collection of popular hymns from the hymnal were bound together for this purpose. The

rector John E. Reilly, is preaching a course of sermons on the Church in its relation to other Christian bodies. The result of this departure from the usual service of Evening Prayer is that the congregation fills the church, where previously there was but a handful, the congregation joins heartily in the singing and a splendid impression is being made. Full Evening Prayer is said at an earlier hour in the afternoon.

#### DEATHS OF THE CLERGY

THE REV. GEORGE NELSON MEAD, rector of Holy Cross Church, Baltimore, died after an illness of sixteen days at the Church Home and Infirmary there on March 7th of pneumonia, in his 71st year. He was taken ill on the street shortly after attending the "Quiet Day" conducted by Bishop Murray on February 20th. He went directly to the Church Home, where it was thought at first that his illness was not serious. But pneumonia developed and his age operated against him. He was born at Medina, Ohio, in 1841, and was graduated from Kenyon College at Gambier in 1868. He taught school for several years in Cincinnati and also in Pennsylvania and New York. After studying for a while at the General Theological Seminary, New York, he was ordained deacon by Bishop Henry C. Potter, June 20th, 1886, and priest a year later by the same Bishop. Mr. Mead was rector of St. John's Church, West Hoboken, N. J., for some time, and then served as missionary at Oconto, Wisconsin, Berwyn, Ill., and at Gilbertville and Morris-town, New York, and Lindonville, Vermont. He took charge of Holy Cross Church, Baltimore, together with Grace Mission, Winaus, in 1909. He is survived by his widow and by one brother, the Rev. James B. Mead, who is said to be dying in St. Luke's Hospital, New York. The funeral service took place at Holy Cross Church on March 9th. In the unavoidable absence of the Bishop, the Rev. William A. McClenthen, rector of Mt. Calvary Church, conducted the services and delivered a short address. A requiem Eucharist was celebrated by the Rev. W. F. Venables, assisted by the Rev. E. A. Griffiths and the Rev. W. A. Grier. The interment was at Mr. Mead's birthplace, Medina, Ohio.

THE DEATH of the Rev. George Henry Sterling, who has been in poor health for several years, occurred at his home in Morris, N. Y., on Saturday, March 2nd.

Mr. Sterling was born in Canada in 1842, and was graduated from the University of

Makes Home Baking Easy

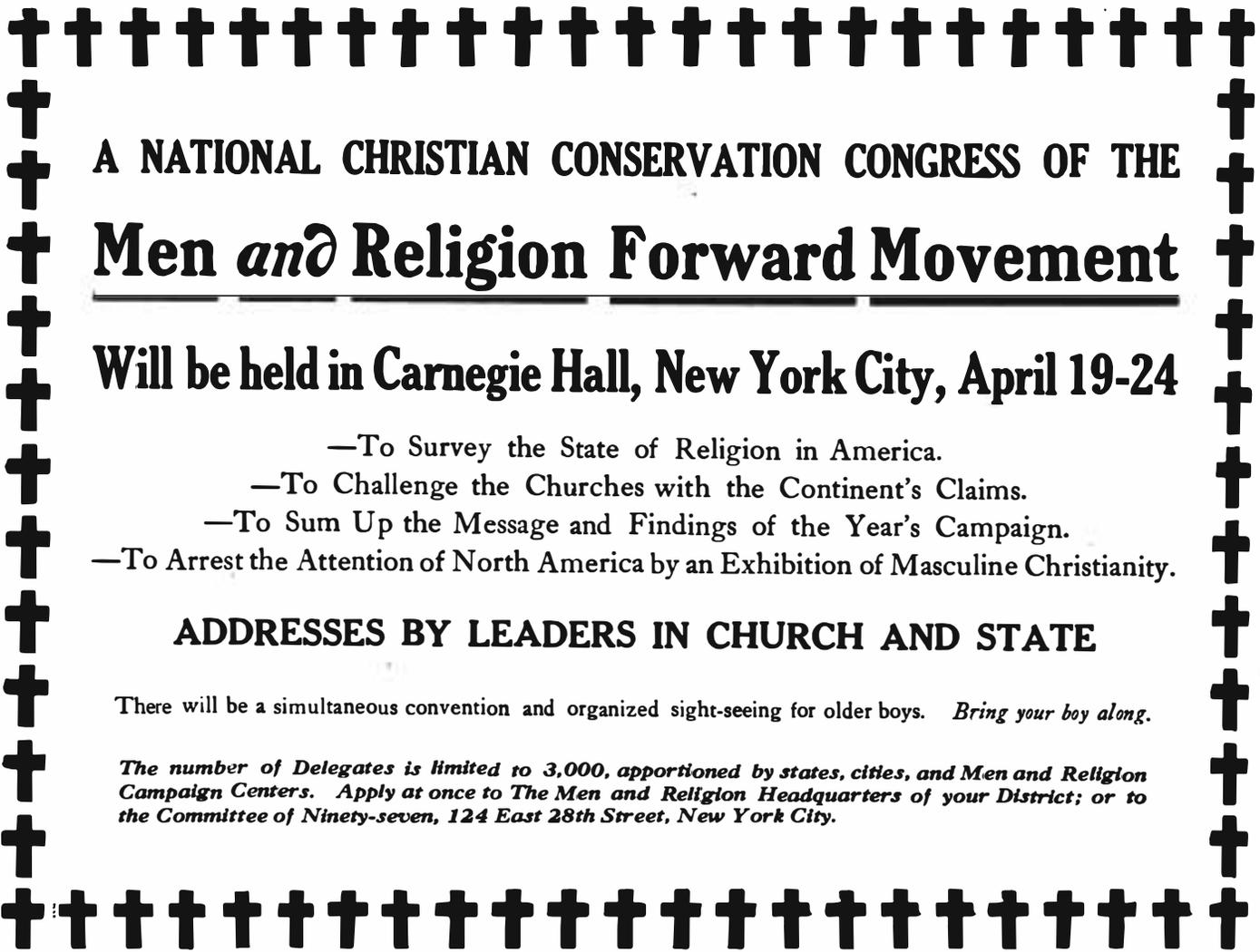
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BAKING POWDER

Absolutely Pure  
HAS NO SUBSTITUTE

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



A NATIONAL CHRISTIAN CONSERVATION CONGRESS OF THE  
**Men and Religion Forward Movement**

Will be held in Carnegie Hall, New York City, April 19-24

- To Survey the State of Religion in America.
- To Challenge the Churches with the Continent's Claims.
- To Sum Up the Message and Findings of the Year's Campaign.
- To Arrest the Attention of North America by an Exhibition of Masculine Christianity.

**ADDRESSES BY LEADERS IN CHURCH AND STATE**

There will be a simultaneous convention and organized sight-seeing for older boys. *Bring your boy along.*

*The number of Delegates is limited to 3,000, apportioned by states, cities, and Men and Religion Campaign Centers. Apply at once to The Men and Religion Headquarters of your District; or to the Committee of Ninety-seven, 124 East 28th Street, New York City.*

New Brunswick at Frederickton, N. B., in 1868. He was ordered deacon in the Cathedral at Frederickton by Bishop Medley in 1870, and a year later was advanced to the priesthood by the same Bishop. His ministry was begun at Miramichi, N. B., under the Rev. Father Hudson, where he remained from 1870 to 1873. In 1874 he accepted a call to a parish in Marysville, N. B., where he spent a rectorship of nearly fifteen years, but the rigor of the northern climate was such as to compel him to seek a warmer latitude, and he accepted the rectorship of Emmanuel Church, Old Orchard, St. Louis, Mo. Here he remained from 1887 to 1894, when he became the rector of Zion Church, Morris, N. Y. In the summer of 1909 he was granted a leave of absence in the hope that he might regain his health, but on November 1st, 1910, he resigned as rector, though he continued his residence in Morris. The funeral was held from Zion Church on Tuesday, March 5th.

Mr. Sterling was instrumental in the building of the new church and parish house at Morris, the former erected in 1901, the latter in 1908. He introduced in the parish on his acceptance of the rectorship, a weekly celebration of the Holy Eucharist, and was staunch in his teachings of Church principles. He was a man of earnest and strong convictions, a forceful preacher, and a successful organizer.

THE REV. JAMES HENRY WILLIAMS, a priest of the diocese of North Carolina, who for the past few years has been residing at Charlottesville, Va., died in Flagler Hospital, St. Augustine, Fla., on March 6th.

Mr. Williams was an alumnus of the Virginia Theological Seminary, from which he was graduated in 1868. In that year he was ordered deacon by Bishop Johns of Virginia, and during the following year was advanced to the priesthood by Bishop Whittle.

His first charge was at Lynchburg, Va., where he served from 1869 to 1892. He also was rector of congregations at Nashville and Spring Hill, Tenn., and at Louisville, Ky. In 1896 he became missionary of Central North Carolina, later accepting the rectorship of Trinity Church, Mt. Airy, N. C., which was the last charge he held before his retirement.

**ALABAMA**

C. M. BECKWITH, D.D., Bishop

Vested Choir Organized at Ascension Church, Montgomery

On the Third Sunday in Lent the vested choir of men and boys sang for the first time at the Church of the Ascension, Montgomery (the Rev. F. Du M. Devall, rector). The choir has only recently been organized, but under the splendid direction of Professor Christopher Thornton has made wonderful progress. As this is the only choir of its kind in the city, much favorable attention is directed to it. In addition to the regular choir there is a preparatory choir under regular rehearsals, from which source the choir will get trained recruits.

**ATLANTA**

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

Bishop Aids in Bible Conference Association—Church Club Will Probably be Organized

A BIBLE CONFERENCE that has heretofore been under the direction of the Baptist Tabernacle, has been taken hold of by Men and Religion representatives, who have guaranteed its financing. It is interesting to note that Bishop C. K. Nelson acted as temporary chairman of the association. Its platform has been enlarged with the inclusion of Men and Religious Forward features, and it is

believed will be a great power for good in the city.

AS AN OUTCOME of the Men and Religion Movement, it proposed to organize a Church Club among the Churchmen of Atlanta. This movement has taken strong hold of the men, and a personal canvass of every parish and mission in the diocese is being urged, so that a full report may be made at the diocesan council in May. The canvass is to be educative as well as for information and to get men to take a stand. It will later be extended to the women and Sunday schools. The Atlanta women have already made a thorough canvass along these lines with most gratifying results.

**BETHLEHEM**

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

Rev. K. Hayakawa Speaks on Missions in Several Parishes—Warden of Leonard Hall Uses Auto for Mission Work

THE REV. K. HAYAKAWA, rector of St. John's Church, Osaka, Japan, will be in the diocese of Bethlehem from the 20th to the 31st of March. He will speak on Sunday, March 24th, at Christ Church, Reading (the Rev. Frederick Alexander MacMillen, rector), a parish that has been conspicuous for its gifts to missions. On the evening of the Feast of the Annunciation, Mr. Hayakawa will speak of his work to Calvary Church, Tamaqua (the Rev. Wallace Martin, rector): and on Tuesday evening, March 26th, he will present his work before Trinity Church, Pottsville (the Rev. Howard W. Diller, rector).

THE REV. FRANCIS M. WETHERILL, warden of Leonard Hall, South Bethlehem, an associate mission caring for the Church at Slatington, Emaus, Hellertown, South Allentown, Morgantown, and several other points, has

purchased a Ford runabout, which bids fair to increase the efficiency of Leonard Hall in the prosecution of the missionary work of the diocese.

#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop  
Pre-Lenten Mission Study Classes Held—Quiet Day for Women to be Held in Wilmington

PRE-LENTE Mission Study Classes were successfully held in Wilmington at Bishopstead, by Mrs. David J. Reinhardt; in Dover, Seaford, and Georgetown, by Miss Shearman. Quite a number of parochial classes are now being held as a result of these. "The Conquest of the Continent" has been the textbook.

THE ANNUAL "Quiet Day" for women will be held in St. Andrew's Church, Wilmington, on Friday, March 29th, the Bishop conducting the services and making the addresses.

#### EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop.  
Dean of Trinity Cathedral Observes Forty-Second Anniversary

THE REV. EDWARD R. RICH, D.D., was admitted to the order of deacons on March 13th, 1870, in St. Paul's Church, Baltimore, by the Rt. Rev. W. R. Whittingham, D.D., Bishop of Maryland. Since then he has been actively at work, having served five parishes in the diocese of North Carolina, Central Pennsylvania, and Easton. He celebrated his 42nd anniversary in Trinity Cathedral, Easton, Md., of which he has been dean since September 1st, 1897.

#### FOND DU LAC

CHAS. C. GRAFTON, D.D., Bishop  
R. H. WELLER, JR., D.D., Bp. Coadj.  
New Furnishings Completed at St. Dunstan's Abbey—Retreat at Convent of the Nativity—Bishop Grafton Improving

A BEAUTIFUL new rood-screen and choir stalls for the chapel at St. Dunstan's Abbey, in Fond du Lac, have been completed by the Church Furnishing Company. The equipment is now complete, and the interior is most artistic and devotional in aspect.

A RETREAT for the associates of the Holy Nativity was given by the Rev. A. P. Curtis, at the convent in Fond du Lac, on Thursday, March 21st.

BISHOP GRAFTON, who recently sustained several minor injuries through a fall, is slowly recovering.

#### HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop  
Meeting of the Williamsport Clericus—The Altoona Clericus Holds Its Monthly Session

THE WILLIAMSPORT CLERICUS met at Christ Church parish house on the evening of March 12th, and organized the Laymen's League of Layreaders. Six parishes were represented and the following churches presented volunteers: Christ Church, six; Trinity Church, four; Church of our Saviour, four; St. Mary's, All Saints', St. John's, the Good Shepherd, and Epiphany, one each. Mr. Young of All Saints' Church, was elected vice-president of the League, and Mr. Sherman of the Church of our Saviour was elected as president. This is only the beginning of the work of the League which hopes to have eventually a large staff of layreaders to meet any demand of out-of-town congregations.

THE ALTOONA CLERICUS, composed of clergy of the dioceses of Harrisburg, Pittsburgh, and Erie, held its regular monthly meeting at St. Luke's parish house, Altoona, Pa., on March 11th. The session opened in

the morning with an informal discussion on "The Church and the Negro." The afternoon session was given to a discussion on the subject of "The Causes for the present low Standards of Morality; Cures." This subject was very ably presented by the Rev. F. F. Flewelling of Johnstown, as leader, and was discussed at length by all the members of the clericus.

#### IOWA

T. N. MORRISON, D.D., Bishop  
Course of Lectures at St. John's Church, Keokuk—Old Trinity Church, Davenport, is Sold—Notes

A COURSE of lecture sermons is being given at St. John's, Keokuk, on the general subject, "The Church and Modern Society." Special topics are "The Church and Human Brotherhood," "The Church and Christian Stewardship," "The Church and the Industrial Order," "The Church and the Individual." "The Church and Christian Citizenship." The speakers are, the Rev. Thomas Casady, the Rev. Irving Johnson, the Rev. George W. Hinkle, the Rev. R. G. Jones, D.D., the Rev. Dr. Rudd, Bishop Fawcett of Quincy. This course follows the suggestion of the Iowa Social Service Commission.

FROM THE time of the consolidation of Trinity Church and Grace Cathedral in Davenport, the congregation has worshipped in the former Grace Cathedral, now called Trinity Cathedral, and the old Trinity property has been unoccupied. It has just been sold for fifteen thousand dollars, and the organ for fifteen hundred dollars additional. This sum, together with other gifts, will be used in the direction of a commodious and much needed parish house on the attractive and beautiful grounds of the cathedral.

THE MEN'S CLUB of St. Mark's, Fort Dodge (the Rev. F. E. Drake, rector), has

#### HARD TO DROP But Many Drop It

A young Calif. wife talks about coffee:  
"It was hard to drop Mocha and Java and give Postum a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ills.  
"At first I thought bicycle riding caused it and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble, for I was very fond of it.  
"About that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how anyone can like coffee, anyway, after drinking Postum!'  
"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum, convinced that the coffee was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails and take up Postum." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

#### THE HIGH COST OF FOOD

State Legislatures, County Prosecutors, and Grand Juries Trying to Fix Blame for High Prices

Housekeepers find it more difficult than ever to keep the table decently supplied with food and at the same time keep the grocery and meat bills from going beyond the weekly income.

The excessive cost of eggs, butter and potatoes is particularly burdensome, the prices having gone to such a figure that the public has reason to suspect collusion between provision dealers and the cold storage plants.

To find out the relation of middlemen to cold storage concerns and also the relation of the farmer to butter and egg dealers, is the object of an investigation started by the district attorney of New York and by prosecuting attorneys in other States.

In such times many persons who never stopped to consider the food value of the cheaper foodstuffs are making a study of the subject. They have found that neither meat, nor eggs, nor potatoes, are necessary for man's complete nourishment. They are gradually learning that man can get from cereals and fruit all the strength needed for any kind of labor with hands or brain.

Two shredded wheat biscuits—which may be bought at any first class grocery store—eaten with milk and a little fruit, make a complete, nourishing meal that is easily digested and will supply a greater amount of real, strength-giving nutriment than meat or eggs. While not as fattening as potatoes, it supplies a greater amount of muscle-building material and enough carbohydrates to keep the body warm in cold weather. The total cost of such a meal should not be over four or five cents.

A breakfast of shredded wheat biscuit and fruit is about the easiest and simplest of all meals to prepare. Shredded wheat biscuit is ready-cooked and ready-to-serve. It is the only cereal breakfast food made in biscuit form and hence combines most naturally with stewed prunes, baked apples, sliced bananas, canned peaches or other canned fruits. Persons who live on a diet of this kind are seldom troubled with any derangements of the digestive system and are nearly always capable of doing a larger amount of work with less effort than those who live largely upon meat and eggs. The housewife who knows shredded wheat biscuit and the many nourishing combinations that can be made with it will find her housekeeping problems greatly simplified and will also find it very easy to keep down the grocery bills without lowering the standards of living.

#### Books of Stories

##### Hungarian Exiles

With Illustrations by Porter V. Skinner. Handsomely bound in cloth. 50 cents; by mail 60 cents.

This is a heroic tale of the eleventh century founded upon the possible experiences of Bela I., afterward King of Hungary and his two sons, Geyza and Ladislaus, during their exile in Poland. The story has to do with one of the most unique traditions of the mediæval age, and will be found very attractive in matter and style.

##### The Last Abbot of Glastonbury

A Tale of the Dissolution of the Monasteries. By Rev. A. D. CRAKE. Cloth \$1.00; by mail \$1.10.

#### An Officer of the Line

In the Conquest of the Continent. Being a sketch of SOLOMON STEVENS BURLISON, for 33 years a missionary of the Church, written by his sons. Special cloth-bound edition for the holidays. Price 50 cents; by mail 55 cents.

"A missionary biography of one who is amply entitled to such recognition. . . . It was a happy thought of these five sons to reproduce the story of their father's life in this admirable manner as a missionary document."—*The Living Church*.

THE YOUNG CHURCHMAN CO.  
Milwaukee, Wisconsin

had some very interesting addresses recently at its weekly meetings. The speakers and the subject of their addresses are as follows: Professor Pammel of Ames, "The Relation of Insects to Plant Life," the Rev. Allen Judd, "Get-togetherism," Mr. Shafter, "The Rule of the People," Professor Byers, "Conservation of Artesian Wells."

W. H. MAURO, for thirty years a member of the vestry, and senior warden for seventeen years of Grace parish, Burlington, passed away March 11th, and was buried by Bishop Morrison, D. C. Garrett of St. Louis, and the rector, Dean Jones.

THE REV. JOHN C. SAGE, of Keokuk, visited Trinity, Ottumwa, recently and conducted a "Quiet Day." Dean Hare conducted a largely attended "Quiet Day" for his own congregation at the beginning of Lent.

A FUND has been started for a parish house to be erected at Clinton, as a memorial to Miss Harriet Watkins, the former choir mother of St. John's Church.

**KENTUCKY**

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

Special Lenten Services in Louisville—New Church to be Erected at Bowling Green—Notes

THE FOURTH of the special Friday afternoon united Lenten services was held on March 15th, at the Church of the Advent, Louisville, the service being read by two of the visiting clergy and the sermon being delivered by the Rev. Charles H. Mockridge, D.D., rector of St. George's Church, Parkland. Preceding the service was held the united meeting of the Woman's Auxiliary, which was the largest attended of any in the series. Full reports of the united Lenten work were read and it was also noted with pleasure that two new branches had recently been formed, one of Intermediates at Grace Church, Hopkinsville, and one of Juniors at Emmanuel Mission, Louisville. An interesting address was delivered by Miss Mildred Buchanan on "Mountain Mission Work."

IT HAS BEEN decided by the congregation of Christ Church, Bowling Green (the Rev. C. P. Parker, rector), to erect a new church building. A suitable lot on the corner of State and Twelfth streets has been purchased and plans have already been drawn. The new building is to be a handsome brick one of Gothic design and is to cost about \$25,000.

THE MARCH meeting of the Laymen's League was held on Thursday evening, March 14th, at Calvary Church, Louisville. Besides the regular business, an address was delivered by the Rev. James M. Maxon of Versailles, and there was a good attendance.

THE NOONDAY services for men have been conducted daily during the past week by the Rev. James M. Maxon, president of Margaret College, Versailles, Ky.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

Mission at St. Paul's Church, Brooklyn—Made Rector Emeritus of Grace Church, Riverhead—Death of F. L. Townsend

ONE OF the opening features of the mission of the Resurrection Fathers at St. Paul's Church, Brooklyn, will be the Friday evening rally for men at which service there will be present almost the entire Brotherhood of St. Andrew of the diocese. The men are also in charge of the Palm Sunday procession, one of the most unique outside of Europe, which has become an annual institution that commands widespread interest throughout greater New York. The solemn ceremonies of Holy Week are ushered in according to the rite of the Madeleine, Paris, all the ritual details, including the military use of trumpets being

carefully worked out. The mission of this year promises to be far superior to any that has yet been held.

THE REV. ROBERT WEEKS, who was for some time Archdeacon of Suffolk, now a resident of Riverhead, was recently honored by being elected rector emeritus of Grace Church, Riverhead, where he once served as rector for ten years. The action of the rector, wardens, and vestrymen, was a great surprise to Mr. Weeks. The honor was given him because of the great amount of good work he has done and is continually doing in the parish. He is also rector emeritus of Holy Trinity Church, Greenport.

FRANK L. TOWNSEND, a former resident of Brooklyn, died at his home in Ridgewood, N. J., on March 12th, after a lingering illness. He was for many years a vestryman of St. Mary's Church, Clason and Willoughby Avenues; and a former treasurer of the Church Charity Foundation of Long Island; and was prominently associated with religious movements when living in that city. He is survived by his widow, one son, and one daughter.

**LOUISIANA**

DAVIS SESSUMS, D.D., Bishop.

Lenten Services Held in New Orleans Under Church Auspices

THE NOONDAY services on Canal street in New Orleans have been continued this Lent under the auspices of the Church Club of the diocese. The attendance has been good. The Church Club has also conducted a series of night lectures in the various New Orleans churches. Rev. R. S. Coupland of Trinity, New Orleans, was the first lecturer, his subject being "The Authenticity of the Bible." The next lecture was given by Rev. Luke White of Shreveport, on the subject, "The Father's Business." Among the series of lectures given by the parish clergy may be mentioned Dr. Coupland's in Trinity parish house, "The Holy Land," illustrated with lantern slides, and Rev. E. W. Hunter's in the new parish hall of St. Anna's Church, "The Life of the Lord," also illustrated with stereopticon views.

**MASSACHUSETTS**

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

Special Preachers in and from Boston—Illness of the Rev. I. C. Fortin—Collections for Chinese Famine Fund

THE PREACHER at the noonday services at St. Paul's Church the week beginning Monday, March 18th, has been the Rev. Dr. Samuel S. Marquis, dean of St. Paul's Cathedral, at Detroit. Dr. Marquis, as the rector of the Boston parish points out in his weekly message, began his ministry in the vicinity of Boston, having been rector of Trinity Church, Woburn, in 1893. Dr. Rousmaniere, rector of St. Paul's, was over in New York during the week, being the noon-day preacher at St. Bartholomew's Church from Monday through Thursday. Dr. van Allen of the Church of the Advent was the preacher at Trinity Church, New York, at noon during the week, and at Holy Trinity Church, Middletown, Conn., on Friday evening.

THE REV. IVAN C. FORTIN, rector of St. James' Church, New Bedford, was taken suddenly ill at the morning service on Sunday, March 10th, and was confined to his home for the following week. The evening service that Sunday was taken by the Rev. Percy Gordon, rector of Grace Church, that city, and the other clergymen of the city generously helped out in the services of the week.

SEVERAL of the parishes have taken up collections for the benefit of the Chinese famine fund, this in accordance with the appeal of the Standing Committee of the diocese, which is the ecclesiastical authority

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Rev. Charles Mercer Hall, M.A.

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"Mr. Sanford was a missionary of this Church to the Indians and his endorsements from his Bishop and his Convocation are very high, and he writes as one who knows of what he is writing. His references to the United States Bureau of Indian Affairs are far from complimentary, and his statements with regard to some of the officials of that Bureau are strong and definite; and if those statements are correct, then this great Government is still disgracefully derelict in its dealings with many of the Indian tribes." —Southern Churchman.

**From Missionaries to Indians**

DEAN ASHLEY, Cheyenne Agency, South Dakota: "People outside the Indian country do not know what the conditions are, and only when an investigation is necessary do they learn. Your book should be in the hands of every citizen, that he may learn something of conditions which exist on the inside of the reservations."

ARCHDEACON PARSHALL, Cass Lake, Minn.:

"The stranger could scarce be convinced that such things exist, but whether because of certain men in official position, or in spite of them, the picture you paint is sadly too true."

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835 Broadway, New York

in the absence of the Bishop. The chairman of the executive committee to the famine relief committee in China is Bishop Graves.

THE REV. E. L. EUSTIS of St. Paul's Church, Nantucket, has the sympathy of his friends in the recent loss by death of his mother who died at Newton. Mr. Eustis has now been doubly bereaved within a short time, as his father died not long ago.

AT THE Friday conference at St. Stephen's Church, the Rev. Thomas S. Cline, one of the priests in the parish, gave an address on March 15th on "The New Emphasis on the Mystic Element in Religion."

MEMBERS of the vestry of St. Mark's Church, at Fall River, have purchased a lot of land in Eastern Avenue on which to build a new rectory, and work will be begun immediately upon the structure.

BISHOP LAWRENCE has turned his face homeward from his trip to Egypt, and should arrive within a week.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meeting of Junior Assembly, B. S. A.—"Men's Conference on Missions" in Baltimore—Archdeacon Webber at St. James', Baltimore

THE DIOCESAN Junior Assembly of the Brotherhood of St. Andrew met in All Saints' Church, Baltimore (the Rev. E. W. Wroth, rector), on the evening of Tuesday, March 12th. Interesting and stirring addresses were delivered by Mr. Roy L. Vail, director of Boys' Work at the Central Y. M. C. A., on "Opportunities in Boys' Work and Ways of Doing It," and by Mr. George M. Kimberly, former president of the Assembly, on the subject, "Boys' Work—The Brotherhood Way of Doing It."

A VERY interesting and helpful series of "Mens' Conferences on Missions" is being held in the chapel of Christ Church, Baltimore, (the Rev. E. B. Niver, D.D., rector), every Sunday at 10:15 A. M. for the benefit of the men of the congregation, with special addresses on various phases of the missionary work of the Church.

ARCHDEACON PERCY C. WEBBER preached on the evening of the Third Sunday in Lent and conducted special services Monday and Tuesday, at 4 and 8 P. M. in St. James' Church, Irvington, Baltimore (the Rev. Leslie C. Goodwin, priest-in-charge), where last year he held a very helpful mission.

### OHIO

Wm. A. LEONARD, D.D., Bishop

Meeting of Men's Club of Trinity Church, Tiffin—Circulating Library Used to Give Church Instruction

THE MEN'S CLUB of Trinity Church, Tiffin, Ohio (the Rev. James H. Young, rector), recently had the pleasure of listening to an address by Mr. John Loomis on the work of the Panama Canal, which he had recently visited. The president of the Club, Mr. George Dougherty, presided.

A CIRCULATING library of books and pamphlets on the Church has been arranged in the parish of Trinity Church, Tiffin, Ohio. The rector, the Rev. J. H. Young, calls attention weekly to articles of importance in the current Church papers, and gives brief reviews of the books available for circulation.

### OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

More Communion Made Than Communicants Reported—New Churches Planned at Everett and Seattle—Lenten Services in Seattle

ALL SAINTS' CHURCH, Seattle, is a mission with 95 communicants. The Bishop of the diocese confirmed a class of thirty-five, chiefly adults, the Second Sunday in Lent. The

church has seating for 120 and there were present by actual count 192. There were 98 communions, being three more than the number reported at the last diocesan convention. This thriving work is under the Rev. Sidney James.

TWO CONGREGATIONS in the diocese, Trinity Church, Everett, and St. Luke's Church, Seattle, have procured plans for new churches. It is expected that the erection of both will be immediately begun.

LENTEN services are held in Seattle Friday noons at the city theatre with addresses by the city clergy.

### QUINCY

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

Special Lenten Preachers at Christ Church, Moline—Lectures on the "Church's Missionary Work"—Observes Anniversary of Rectorship

CHRIST CHURCH, Moline (the Rev. Arthur Grant Musson, rector), is having special Lenten preachers on Friday evenings. Among the visiting clergy are the following: the Rev. J. M. D. Davidson, general missionary of the diocese; the Rev. George Long, headmaster and chaplain of the school at Jubilee; the Rev. G. H. Sherwood, rector of Trinity Church, Rock Island; the Rev. Chapman Lewis, Canon of the Cathedral of St. John,

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Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.

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Quincy; the Rev. H. Atwood Percival, D.D., rector of St. Paul's Church, Peoria; and the Rev. Wilbur S. Leete, priest of Grace Church, North Clinton, Iowa.

THE REV. WILLIAM OSWALD CONE, priest of the Church of the Good Shepherd, is making missionary instruction a feature of his Lenten services. On the Sunday evenings of Lent he is giving lectures on "The Church's Missionary Work," illustrated with lantern slides. He has also a daily evensong, with address, throughout Lent.

THE REV. ARTHUR SEARING PECK, on March 12th (the Second Sunday in Lent), observed the first anniversary of his rectorship of Grace Church, Galesburg. The parish department of the church guild gave the rector a beautiful "shower" of canned goods at his home.

TENNESSEE

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

Lenten Noon-day Services at Knoxville Prove a Success

ATTENDANCE at the noon-day theatre services in Knoxville, Tenn., has been the largest on record. Bishop Woodcock of Kentucky made the addresses throughout the first week of Lent, speaking to more than four hundred business men and women each of the last three days. The succeeding speakers, Dean Capers of Lexington and the Rev. Lytleton Hubbard of Johnson City, had large congregations. The local clergy, the Rev. Dwight Cameron and the Rev. Dr. Whitaker, were later speakers. The concluding speaker will be the Rev. Edward Duckworth of St. Louis.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Lectures Under Auspices of the Churchman's League—Meeting of the Washington Clericus—Notes

THE LECTURE delivered last Tuesday, March 19th, at Epiphany Church, under the auspices of the Churchman's League, was by the Rev. J. J. Wilkins, D.D., and was on the subject of the aged and infirm clergy fund. The Rev. Hugh L. Burleson delivered the last lecture. It was on "Foreign Missions."

A MEETING of the Washington Clericus was held on Tuesday March 19th, at 11 o'clock, when there was a quiet hour for the clergy. The meeting was at the Bishop's residence.

THE SPEAKERS at the midday Lenten addresses at the Church of the Epiphany were as follows: the Rev. F. B. Howden, rector of Georgetown parish; the Rev. H. Scott Smith, D.D., rector of St. Margaret's parish; the Rev. J. J. Wilkins, D.D., secretary of the Clergy Relief Fund; the Rev. R. W. Hogue, rector of Ascension Church, Baltimore, Md.

TWO SERMONS were preached in our churches on the great missionary hero, St. Patrick, on March 17th, one being preached at St. Mark's Church, Capitol Hill, by the Bishop of Marquette, the other at St. Thomas' Church, near Dupont circle, by the rector, Dr. C. Ernest Smith.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Annual Meeting of the Olean District of the Woman's Auxiliary

THE ANNUAL meeting of the Olean District of the Woman's Auxiliary was held in St. Stephen's Church, March 14th. The session opened with Holy Communion, the Rev. Dr. J. W. Ashton being celebrant and the Rev. Mr. Burge of Westfield preaching the sermon. The afternoon session was devoted to the business of the Auxiliary and was in charge of Mrs. Berry of Geneva, general sec-

retary of Olean District. Dr. Ashton, in a brief address, welcomed the delegates, and responses were received from the Rev. Mr. Mills of Wellsville and the Rev. Mr. Idle of Cuba.

CANADA

News from the Various Dioceses

Diocese of Huron.

THE DEATH took place Sunday, March 10th, of the Rev. George H. Elliott, rector of St. Peter's Church, Tyrconnell, and rural dean of Elgin. It was the result of an accident which occurred three days before when the horse he was driving ran away. Mr. and Mrs. Elliott were on their way at the time to attend a Sunday school convention. When the animal was caught Mr. Elliott went to examine it to see if it had hurt itself. He received a kick in the stomach from the horse, which caused terrible internal injuries, resulting fatally three days later.—THE NEWLY appointed rector of St. Stephen's

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Church, Woodstock, is at present in charge of a parish in England, the Rev. F. H. Brewin, of Christ Church, Brighton. He is a graduate of Oxford.

*Diocese of Ontario.*

THERE WAS a large attendance at the mission service held in St. James' Church, Kingston, March 3rd, for all the city Sunday schools. An address was given by the General Missionary Secretary, the Rev. Canon Gould. Dean Bidwell pronounced the benediction.

*Diocese of Moosonce.*

IN A RECENT letter from the lady missionary stationed at Moose Fort, James' Bay, Miss Johnson, she speaks of a piece of good news. On the day three weeks later, that she returned to her post after her holiday, a branch of the Woman's Auxiliary with seventeen members was formed. The vice-president and treasurer are Indian women. The members meet weekly and help with the sewing for the Indian school. They are most enthusiastic and will not miss a meeting if it can possibly be helped.

*Diocese of Toronto.*

ONE OF the oldest churches in the city of Toronto, Trinity East, caught fire on March 9th and only just escaped total destruction, the blaze being discovered at an early stage.—GREAT interest was shown in the visit of Bishop Brent, of the Philippines, to Toronto, the second week in March. He spoke to a very large audience in St. James' Cathedral, on Sunday evening, March 10th, and in the morning at St. Simon's Church gave a most forceful sermon on "Church Union."—THE TABLETS placed in St. George's Church, Toronto, in memory of the late rector, Canon Cayley, and his wife, were unveiled March 11th. Canon Cayley was rector of St. George's for thirty-five years.

*Diocese of Algoma.*

THE RETREAT for the clergy, in connection with the February meeting of the rural deanery of Manitoulin, was conducted by Rural Dean Burt. At the afternoon session there was an interesting debate on "The Proper rendering of the various offices of the Prayer Book."

*Diocese of Montreal.*

AT MORNING service in St. George's Church, on March 10th, Bishop Farthing made an appeal for the diocesan mission fund. Speaking of the growth of Church work, especially in the Island of Montreal, the Bishop mentioned that since extension work was begun by Bishop Carmichael four years ago, eight new churches and three mission rooms had been built, four churches had been enlarged and five had either been built or were in process of building to replace smaller ones. Within the last eighteen months three churches formerly helped by the mission fund had become self-supporting. The Bishop urged that an effort should be made to increase the stipends of clergy in priest's orders to a minimum of \$1,000. Whereas three years ago there were nine vacant parishes at present there are only three.

*Diocese of Quebec.*

A NEW plan for the purpose of arousing interest in missions was tried in Quebec in the beginning of March. It was called a "Course in Missions," and beginning March 10th, continued till the evening of the 13th. It was conducted by the Rev. Canon Gould, general secretary. The course consisted of services, sermons, addresses, conferences, meditations, and study classes. The week-day services were all held in the Cathedral and in the Church Hall. A celebration of Holy Communion was held each morning at 7:30 A. M. and a conference for men only each evening. There were study classes and lantern talks each afternoon.—THE OFFERINGS of all the churches in the diocese on Good Friday will be devoted as usual to the mission to the Jews at Jerusalem.

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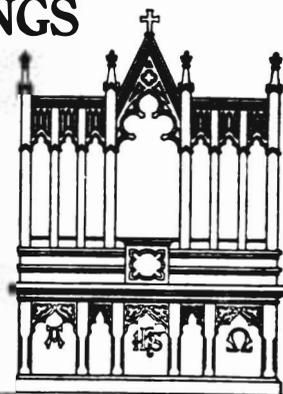
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