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# The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—FEBRUARY 22, 1913

NO. 17

NEW YORK 416 LAFAYETTE ST.



Entered as Second Class Mail Matter at the  
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*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,  
Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

**OFFICES.**  
Milwaukee: 484 Milwaukee Street (Editorial headquarters and publica-  
tion office).  
Chicago: 19 S. La Salle Street (Advertising headquarters).  
New York: Sunday School Commission, 416 Lafayette Street.  
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.  
[The two latter houses are agents for all the publications of The  
Young Churchman Co., including books and periodicals, in New York  
and London respectively.]

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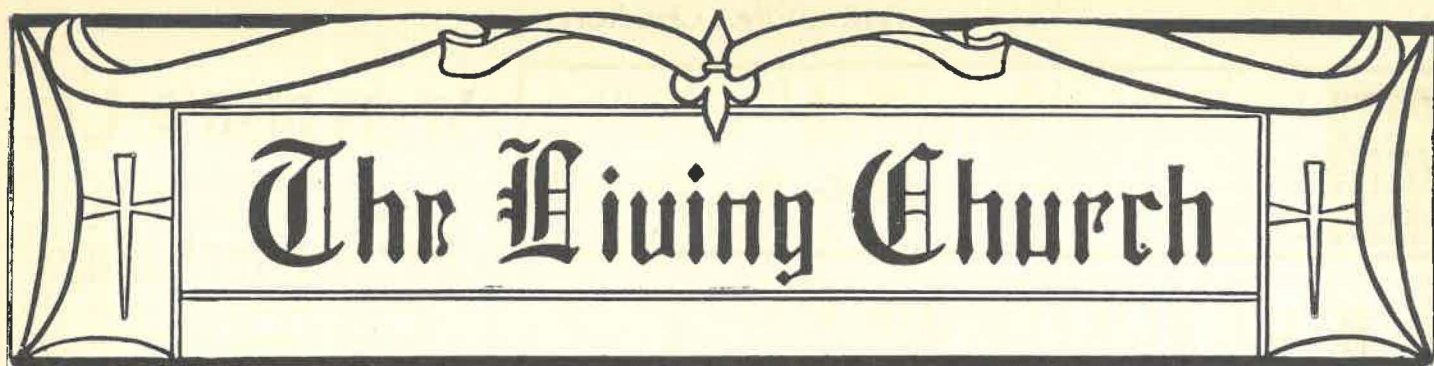
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## EDITORIALS AND COMMENTS

### Legal Aspects of the Name Controversy

**A**N argument against the Change of Name "from the constitutional and legal point of view" is made by Mr. Joseph Packard of Baltimore, Md., in *Prayer Book Papers No. 9*. Mr. Packard is not only one of the senior and most valued lay deputies to General Convention; he is also a practising attorney of distinction. In both these capacities his view is justly entitled to great weight.

But a lawyer, and particularly one practising at the bar, may write in either of two distinct capacities. From his knowledge of the law, he may assume a distinctly judicial attitude; or he may write as an advocate, with the intention of promoting one side to an issue. To say that the tendency in the legal profession is to adopt the latter course is no reflection upon its members; that is a lawyer's duty whenever he takes a case for a client. The contrast between the point of view of the attorney at the bar and the judge on the bench is a marked one; but it does not imply that either is an improper attitude in its place. Yet when a lawyer writes on a serious matter not connected with a particular litigation, he is bound to choose which shall be his point of view; he must write either as an impartial judge or as a particular advocate; he cannot be both at the same time.

When, therefore, we express regret that Mr. Packard, in writing the tractate now under consideration, should have chosen to write as advocate rather than as judge, we do not maintain that he has done that which is reprehensible. He has presented as good a legal case for his side of a controversy as could be presented. Writing as advocate, precisely as he would have argued in court for his client, he has not deemed it his duty to do more than this. That there are legal answers to each of the points which he raises, such as would naturally be raised by an advocate on the other side, Mr. Packard would, no doubt, be the first to admit. That any necessity for weighing arguments or legal citations *pro* and *con* should have rested upon him, he fails to observe. Perhaps there was no such obligation. Yet the Church would so willingly have accorded Mr. Packard, from his long service and ripe experience, the right to sum up a controversy judicially, that it is disappointing to find him willing to treat the matter purely as an advocate. If we, on our part, review what he has written, it will be in the hope that we may be able to do it with a judicial mind and not as another advocate.

MR. PACKARD begins with the proposition that "The Constitution of the Protestant Episcopal Church in the United States of America contains no limitation upon the right to alter that instrument which is therein reserved, yet it cannot be doubted that such limitation exists." We agree to his main contention. There are some things which, by amendment of the Constitution, General Convention could not lawfully do. No such reservation is explicitly stated in that instrument, but it clearly appears in other instruments of the Church. Thus, in the Preface to the Book of Common Prayer:

"It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in His worship different forms and usages may without offence be allowed, *provided the substance of the Faith be kept entire.*"

So also the thirty-fourth Article of Religion defines and limits the authority of a "particular or national Church." But why? There can be but one answer: because the Protestant Episcopal Church, while autonomous, is not absolutely independent. It "believes" in "the holy Catholic Church," of which it is an integral part. It is bound by the Faith of that Church. It receives as authoritative the canonical Scriptures of that Church. It celebrates the sacraments of that Church. It maintains the ministry of that Church. It claims no authority to modify any of these. All this is implied in the very organization of the Protestant Episcopal Church. There is a Constitution back of the written Constitution, which General Convention may not disobey. Whatever pertains to the whole Church, in all ages, cannot be modified or amended by the national Church.

But to hold, as Mr. Packard appears to do, that the name of this national Church is one of those things that may not be lawfully touched, is to play the part of an advocate only. The answer is easy: the name was given by action of General Convention and it can be changed by the same authority. It does not pertain to the whole Catholic Church. It is not within the limitation, "provided the substance of the Faith be kept entire." The name Protestant Episcopal is not essential to a branch of the holy Catholic Church. It has not always, everywhere, and by all been used to designate national Churches. Indeed it is nowhere used as an official title outside of our own Church; not even in the missionary Churches that we have planted. Mr. Packard, as jurist, would certainly agree with us here. His initial proposition in this tractate, therefore, though true, has no connection with his contention. And with that proposition the "constitutional" side of his argument appears to conclude.

The dioceses that framed the Constitution originally may not, however, claim particular prerogatives, as Mr. Packard seems to intimate, any more than the thirteen original states can claim in the nation. It is interesting to observe that the new sixteenth amendment to the United States Constitution relating to an income tax has been enacted with the consent of only five of the thirteen original states. Nobody arises, however, to maintain that the newer states ought not to be permitted to be the determining factor in such important legislation, or that the states that have voted in favor of the amendment ought to reverse their action because it has not been unanimously accepted by all the states and particularly by the original thirteen. Neither will such a plea be recognized in the Church. The newer dioceses will not be held back by any reactionary sentiment among the older ones. If the latter desire to be leaders in the Church, they must lead. The penalty for not leading in advance movements is the forfeiture of the right to lead. Failing thus to lead, they must acquiesce in their loss of the opportunity to lead. This applies in Church and in State.

WE COME THEN to Mr. Packard's legal point of view, and to the "difficulties" which he observes in the way of correction of the title. With all respect for the advocate for the defense,



they really are not very serious. A court would overrule them all, if seriously offered, in about thirty seconds.

Mr. Packard appears to hold that having secured a change of name for the national Church (which is not incorporated) it will be necessary for the words Protestant Episcopal to be dropped from the name of every corporation that holds property. He names, for instance, the "Corporation for the Relief of the Widows and Children of the Clergy of the Protestant Episcopal Church in Maryland." But who is agitating for a change in the name of that corporation? It may remain as it stands to the end of time, for all we care. It is perfectly obvious that the name of a corporation cannot be changed without its own consent. But will there be difficulty in identifying the "widows and children of the clergy of the Protestant Episcopal Church" after a change of name of the national Church? By no means; we have an exact precedent in the charter requirement that the President of Columbia College shall be a member of the "Church of England." The fact of *identity* is not shaken by the change of name of the Church to Protestant Episcopal, and it would not be shaken if the name were to be changed again.

And Mr. Packard believes that—

"a Legislature composed, for instance, of Methodists, Baptists, Presbyterians, or Roman Catholics, with other persons of no religious belief, might object to any single Church assuming the title of The Church, The American Church, The American Catholic Church, or something similar."

But the permission of no Legislature is needed for the change of an unincorporated title; and the titles of incorporated institutions have nothing whatever to do with the case. Even if they had, it would not be very serious; we seem to remember that "The American Church Missionary Society" passed safely through the peril of incorporation, and its funds appeared at last report to be intact. We have heard of no suit looking to their diversion. Several years ago the "General Clergy Relief Fund," created by canon of General Convention and incorporated according to the laws of the state of New York, dropped all reference to the Protestant Episcopal Church out of its legal title, yet the funds are still administered for the benefit of the clergy of that Church, and Mr. Packard, as a lawyer, would hardly maintain that the funds have been endangered. Really, to suppose that the two words "Protestant Episcopal" must be retained in an unincorporated title on the ground that somebody might object to dropping them from the title of some local corporation, is hardly worthy even of an advocate.

And then Mr. Packard introduces the possibility of a seceding minority, in a diocese or in a parish. We regret that he has suggested this consideration. By those who do not know Mr. Packard's own thorough loyalty to the Church it will be deemed a veiled threat. We, for our part, impute no such meaning to him, though we could have wished he had introduced no such unhappy suggestion. "What," he asks, "would be the position of the seceding minority, in regard to the property of the diocese held by corporations or trustees for Church purposes, even if the Legislature could be induced to change the names of the corporations to correspond with the desired change of name?" Well, as nobody has suggested inducements to the Legislature to change the name of any corporation whatsoever, and as Legislatures only change names of private corporations on their own petition, it is rather difficult for us to share in Mr. Packard's rather lugubrious fears. Every piece of Church property in the land is owned by some particular corporation; none of it by the "Protestant Episcopal Church in the United States of America." Since therefore the said Protestant Episcopal Church owns no property, what property could be endangered by changing its name? It is curious that Mr. Packard should show this confusion between the name of the Church and the names of a countless number of private corporations, organized under the laws of the several states and holding property by virtue of such laws. And as for the relation of the name of the national Church to the several dioceses, it is already the case that there is the greatest variation. So far back as in 1899 there was printed in the *Living Church Annual* (p. 295) a table showing the constitutional name of the Church in the several dioceses. Out of 51 dioceses tabulated, the Church was shown to be officially designated as Protestant Episcopal in only 22, and in many of those that name appeared only on the title page of the Constitution and not in the instrument itself. Surely an

advocate of diocesan rights can hardly hold that it is wrong or dangerous to adapt the title of the national Church to the titles already used in a majority of its dioceses; and if, after the correction of the title of the national Church, some of the dioceses desired to continue to use the former title, they would be entirely within their rights in doing so; precisely as other dioceses are within their rights in using other titles to-day. The more strongly one insists on a doctrine of "State Rights" in the Church, the stronger is the case for the correction of the name of the national Church to accord with the titles in a majority of dioceses.

When, further, Mr. Packard cites the Scottish case of the "Wee Frees," who recovered property of the United Presbyterian Church on the ground that they, though a minority, alone held the tenets of the original body, he fails to remember the difference between the conditions under which titles to property are held in the two countries. We believe that we have sufficiently shown that the difficulty which Mr. Packard fears, could not arise by virtue of changing the name of the national Church. But if there were any way in which a minority felt that, after such change of name, they could go into court and sue to recover Church property, by whomsoever held, on the ground that the majority had abandoned the Protestant Episcopal Church—a plea that a court would probably hold to be frivolous—they would find the decisions of the United States supreme court all ready to meet them. That court has expressly held that every Church, organized nationally, is its own final judge as to its ecclesiastical position, and that the courts cannot review its conclusions. In the case of *Watson vs. Jones* (13 Wallace U. S. Reports 679), the supreme court held, according to the official syllabus, that—

"In the class of cases in which property has been acquired in the same way by a society which constitutes a subordinate part of a general religious organization with established tribunals for ecclesiastical government, these tribunals must decide all questions of faith, discipline, rule, custom, or ecclesiastical government.

"In such cases where the right of property is dependent on the question of doctrine, discipline, ecclesiastical law, rule, or custom, or Church government, and that has been decided by the highest tribunal within the organization to which it has been carried, the civil court will accept that decision as conclusive, and be governed by it in its application to the case before it.

"The principles which induced a different rule in the English courts, examined and rejected as inapplicable to the relations of Church and state in this country, and an examination of the American cases found to sustain the principle above stated." [Cited in Bayles, *Civil Church Law Cases*, p. xvi.]

The concluding paragraph in the official syllabus of the case quoted above expressly recognizes the distinction between British and American law on the subject, so that the Scottish decision cited by Mr. Packard could not be made a precedent by an American court; and as though to clinch the matter, though this was a Presbyterian case that was determined by the court, the decision expressly mentioned the Protestant Episcopal Church as falling within its scope, saying:

"Nor do we see that justice would be likely to be promoted by submitting those decisions [of Church tribunals] to review in the ordinary judicial tribunals. Each of these large and influential bodies (to mention no others, let reference be had to the *Protestant Episcopal*, the *Methodist Episcopal*, and the *Presbyterian churches*), has a body of constitutional and ecclesiastical law of its own, to be found in their written organic laws, their books of discipline, in their collections of precedents, in their usage and customs, which, as to each, constitute a system of ecclesiastical law and religious faith, that tasks the ablest minds to become familiar with. It is not to be supposed that the judges of the civil courts can be as competent in the ecclesiastical law and religious faith of all these bodies as the ablest men in each are in reference to their own. It would therefore be an appeal from the more learned tribunal in the law which should decide the case, to one which is less so.

"We have said that these views are supported by the preponderant weight of authority in this country, and for the reasons which we have given, we do not think the doctrines of the English Chancery Court on this subject should have with us the influence which we would cheerfully accord to it on others."

We venture to submit therefore that Mr. Packard has lost his case before the tribunal of American Churchmen. He has not even established a remote danger to property, in the event of the change of the title of the national Church. He has created a bogey; a ghost; a scarecrow. There is absolutely no legal or technical reason why the name of the Church should not be corrected, when General Convention deems it wise to enact



the necessary legislation. Moreover the ablest constitutional lawyers in this country have repeatedly said so.

We might, of course, add that if the name Protestant Episcopal should be retained in some form, as we have suggested, Mr. Packard's whole argument would fall on other grounds. Like all the other advocates on his side, he has carefully refrained from considering that possibility at all.

**R**EFERRING to the editorial leader printed last week on The Administration of the Chalice, a correspondent asks whether the permission of the Bishop would not be necessary before it would be lawful to administer Holy Communion after the manner indicated therein. In reply we would say that the Bishop should certainly be consulted and his guidance followed in such an emergency as that which exists in Colorado Springs. The Bishop has, technically, no more authority to set aside the rubrics of the Book of Common Prayer than has a priest; but where such an emergency exists as to make it impracticable to follow the letter of the law, it hardly seems necessary to say that the authority to deviate from the rubrical practice should be that of the Bishop and not that of a single priest.

### ANSWERS TO CORRESPONDENTS

**B. A. A.**—(1) The Adventist movement began with the prediction of one Miller that the end of the world would come to pass at a fixed date in 1844. When that expectation was not realized the Adventists gradually formed a separate "Church," which should look for the imminent catastrophe. They are now divided into seven different bodies, differing among themselves.—(2) The sacrament of the altar is connected with daily life in *The Altar and the Life*, by the Rev. Jesse Brett (Longmans, \$1.10); and in a much simpler way in Bishop Wilkinson's *First Steps to Holy Communion* (The Young Churchman Co., 25 cents).

**W. H. G. T.**—The Latin Prayer Book of 1560 was set forth by Royal Letters Patent of Queen Elizabeth, giving permission for its use in chapels of colleges of the Universities, in accordance with a provision of the First Act of Uniformity, and the clergy were also exhorted to use this Latin form privately when they did not say public prayers in English. This permission never having been repealed, the statement that the Book is still one of the authorized standards of the Church of England appears to be warranted.

**X. Y. Z.**—(1) (2) Under the circumstances you would be justified in both practices, unless you had made a direct Lenten resolution to the contrary.—(3) There is no uniformity in our churches as to whether the priest should invariably begin the *Gloria Patri* after each psalm in the Psalter. Follow the usage of the church in which you are worshipping.

**H. P.**—There is no Old Testament commentary on the lines of Sadler. The O. T. volumes of the *New Century Bible*, 20 in number, are perhaps the best for popular use. [Oxford Press, 75 cents per volume.]

### THE EUCHARIST

O Thou, upon Thy Table laid,  
So fair, so fond, so heavenly sweet,  
Thy sacred spices waiting nigh,  
And candles at Thy head and feet,  
How great Thy mercy unto me,  
That on this day we twain should meet!

And though in heaven Thou reignest King,  
Thou at this moment art my own!  
I can reach out my hand and touch  
The hem upon Thy garment sewn—  
That precious Robe, like angels' wings  
About my soul so warmly thrown!

Lay Thou Thy fingers on my brow  
In silent blessing, ere I go  
Again into the outer world  
Where sceptics sneer—sneer, even though  
Thou liest on Thy Table, Lord,  
To feed with life Thy lambs below!

LILLA B. N. WESTON.

THE CHILDREN of God are hungry for the bread of life; nothing else can ever satisfy them. There are no riches of scholarship, no reaches of administrative ability, no social, no political skill, which can take the place of this indefinable thing men call the gospel, and which they crave as starving men crave food. And experience proves that Professor Phelps is right in his conclusion that "the main difficulty with the Church to-day is that the people in the pews do not have the gospel preached to them. The hungry sheep look up and are not fed."—*Universalist Leader*.

THE WEAKEST living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—*Carlyle*.

### EMPTY OR FILLED?

FOR THE THIRD SUNDAY IN LENT

**T**HE parable of the empty soul is echoed in many a familiar proverb. "Satan finds some mischief still for idle hands to do," is one; and St. Paul expresses the thought in his "neither give place to the devil." The danger against which the Gospel for the day warns us is *emptiness*.

The evil spirit leaves us all, at times, and we have all experienced periods of quiescence, if only when we were ill and physically dormant. But the evil one always returns when he leaves of his own will. There is all the difference in the world between the devil's *leaving* us and his being *cast out*. Satan can return only to the house that is swept and garnished—empty. Nothing, perhaps, will illustrate this fact to us more clearly than our efforts to shake off some bad habit; as, for instance, drinking to excess. It is of little use to resolve against it when we are satiated; for that is a period of quiescence, as we have named it; and the craving is, for the time being, gone. When the thirst is crying out for gratification is the time to conquer it; and the remedy is to cast it out and to substitute new and better desires.

There may be natures so cold that the temptations and sins mentioned in the epistle do not touch them; but to be passionless is to be in a state of sleep; and it is not the ideal of Christian living. Of our Lord it was said: "The zeal of Thine house hath eaten me up"; and every prophet and saint knew the zealous heat of a right passion. It is well for us to realize that virtue is not simply innocence, but righteousness; not ignorance of evil, but the knowing good and evil and the choosing of good. Virtue is wakefulness and activity; and so St. Paul repeats the admonition: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Ignorance of sin, and that kind of innocence that belongs peculiarly to children, cannot possibly be maintained; nor are they any safeguard against sinning. The garden of Eden had its serpent, and this world soon opens our eyes to the possibilities of, and the opportunities for, sin. Recent issues of the newspapers tell of a fond mother's efforts to keep her children in a state of babyhood, and to prevent their ever leaving her arms and heart as children sometimes do in other homes. She did not teach them to walk or to talk; and they were discovered, by neighbors, well grown children with stunted minds and capacities. As a matter of course, she defeated her own purpose; for she never had her children in any real sense at all. Children are not preserved to the home and to their parents in that way. It is the possibility of disloyalty that makes loyalty so beautiful; and true sons are trained to virtue instead of being kept in darkness.

Evil and sin are in a large measure negative; for, positive and real as they are in a practical sense, they are more than anything else the absence of good and virtue. The Lord Jesus was sent into this world to do the Father's will. Sin for Him would have been to fail in that mission—not to do the Father's will. He was sinless, some say because He is God and could not sin, while others say that He could sin. One thing we do know; that He accomplished all that was given Him to do; and that He could say from the cross, "It is finished." Of Him it is said that He grew and waxed strong in spirit, filled with wisdom. For Him temptations must have died at their birth; and we think of Him, not as avoiding evil, but as doing good out of the fulness that was His.

Our normal yearnings are right and good. Who of us has not the desire to be fashioned in the image of the second Man? "We beseech thee, Almighty God, look upon the hearty desires of Thy humble servants," and grant that we may "know the love of Christ, which passeth knowledge" and be "filled with the fulness of God." Amen.

R. DE O.

### READ THIS SLOWLY, AND THINK

Does my life please God?  
Am I enjoying my Christian life?  
Is there anyone I can forgive?  
How much time do I spend in prayer?  
Am I trying to bring my friends to Christ?  
Is there anything I cannot give up for Christ?  
Just where am I making my greatest mistake?  
How does my life look to those who are not Christians?  
Is the world being made better or worse by my living in it?  
Have I ever tried giving one-tenth of my income to the Lord?  
Am I doing anything I would condemn in others?—*Canadian Churchman*.



## Blue Monday Musings

**L**ENT is fairly begun; and our churches all over the land are echoing to courses of sermons, addresses, instructions, and lectures. They are all well-meant, thoughtful, and edifying, no doubt; and it is wholesome to teach the people at a time when their minds are specially open to receive instruction. But are we not overdoing it? The old paradox of a "Quiet Day" with seven sermons is more than equalled: we are bidden meditate and cannot, for the clamor of our own voices in their much speaking. Reading, not talking, maketh a full man: and I believe the clergy talk too much in Lent—I do, at least, though it's not wholly my fault!

It is true, however, that the average congregation thinks itself cheated without some sort of sermon to follow the service. What parish is there where, on an ordinary Sunday, ten per cent. of the communicants will be at an early celebration? We need to train our people and ourselves in the spirit of worship; to show the blessing that is received when we "come to appear before the Presence of God."

Who that has ever felt it, can forget the peace that comes over a tired, over-wrought spirit in the hush of a dim sanctuary, where no sound at all is heard, and the only illumination is from the lamp that shows where the Tabernacle is? Any voice, even the sweetest, would have been discord. And the over-tense nerves relax, the wrinkles are smoothed away, the dull ache at heart and brain is assuaged, in plain fulfilment of the Divine Promise: "In this place will I give peace, saith the Lord of Hosts." Not in ancient Cathedrals only, venerable with the devotion of centuries, nor in churches whose foundations were laid, perhaps, by the first apostles of the land; but in little board chapels, still smelling of paint; in churches which have nothing of the dignity of age to soften their outlines, however otherwise beautiful they may be; yes, and in upper rooms, poorly arrayed but hallowed by the assembly of the saints for the Breaking of the Bread, one has felt the same sweet benison.

Oh, for a Lent that should be less strenuous and more soothing, with a realization of what Browning meant when he wrote:

"And I hush, and bless myself with silence!"

Who will lead the way? The parish priests hesitate. Perhaps the Bishops will counsel us, next year.

THE ENGLISH LANGUAGE, because it is alive, is growing constantly; and purists who hope to stereotype it in some rigid academic mould are sure to be disappointed. We need not grieve over this, however much we love the wells of English undefiled, so long as it is real growth. But when we find abominable and meaningless vulgarities established as permanent excrescences upon the mother tongue, there is time for weeping, and for surgery! Newspapers are largely responsible for such. I do not refer now to the highly technical phraseology of the baseball reporter; that is justified quite as one would defend the equally abstruse vocabulary of the "higher critic." But much writing at break-neck speed, with perhaps little training at the start, is ruinous to one's sense of accuracy or fitness. Take the word "simple": how misused it is! Chesterton, I believe, has set forth the journalese thesaurus under that head, and shown why the multi-millionaire is always, when interviewed, "dressed simply," speaks "a few simple words," gives his daughter away "in a simple manner," and is buried "with a service of the utmost simplicity." What rubbish! In that cloyingly sweet mystery-play, "Eager-Heart," the heroine apparently has no other adjective to describe herself, her house, her fare, and everything else: which is absurd.

The word "score" is used by writers of headlines to express every degree of censure or criticism by a public speaker. "Roosevelt Scores Party"; "Preacher Scores Saloons"; "Jesuit Scores Episcopalians"; how tiresomely familiar it is! And yet the word has absolutely no sense in that connection. It is a monosyllable, and as such is convenient in a headline! So, every child injured, kidnapped, arrested, assaulted, or mentioned in any way, is a "tot"; and every woman undergoing a similar experience is pronounced "beautiful," however much the half-tones may give the lie to the adjective. Children fed on comic supplements acquire their language from sources that are more than suspect. I hear them calling to one another, "Look it!" uncorrected; and "fierce" is still a favorite term of disapproval. Oh, for more English of the right seventeenth century

flavor, the language of the King James Version, with necessary enrichments, but still clear, exquisite, euphonious!

I HEARD a pleasant reproach the other day: "You never tell us anything about your foreign child-friends nowadays: why not?" Not for lack of matter, be sure, or of inclination, but only lest I should thrum the same string too often. So, by way of answer, here is a Christmas letter from Bianca, a twelve-year-old golden-haired god-daughter of mine, who dwells on the Corte dell 'Albero, in Venice:

"*Very Reverend and Dearest God-father:*

"Only a few days yet, and then the Christmas feast will bring joy and benediction to Christian homes. So I send to you, my best benefactor, the sincere wish of a good Christmas and a glad New Year. Every day I pray for you, and ask my little brothers to do so.

"This Christmas will be for us Italians a double festivity, because, while it reminds us of the triumph of the Word Incarnate nineteen centuries ago, it also is a time of rejoicing over the new victories won by the valor of the sons of Italy, who in Libya have broken down the barbarous Mohammedan power. My dear father has returned from the war healthy and uninjured, thanks to God. He sends his reverent greetings and best wishes for health and prosperity.

"Here the weather is fine but cold. How is it over-seas? I suppose your winters are mild, as I know how torrid your summers are. I should like to be a swallow, that I might fly over mountains and cross seas and perch outside the windows of my far-away friend, and repeat in a thousand songs all my devoted attachment and my gratitude!

"Iolanda and Gino are in the second grade. Ilda in the third, and I in the first technical class. Our dear parents sacrifice much that we may become educated. May God bless them and keep them to enjoy their children's affection for many years. Will you not remember them and us at the altar?

"We are praying that we may see you again this summer; and I am sure that you will be pleased with your little friends in Venice, whom you, who know so many children, have been pleased to choose. Devoted salutations from Ilda and Iolanda to you and your honored father. Kissing your hand, and begging your blessing, I am always your devoted and loving little god-daughter,  
BIANCA."

AND HERE, to match it, is a little note from Digna, the eleven-year-old daughter of the carpenter in Veere:

"*Reverend Friend:*

"What a beautiful St. Nicholas present you have sent me! I thank you heartily for it. I have been sick and cannot go to school nor play yet; but I am getting better and am very happy. You must have many little Canadian friends now: do you like them as well as us in Veere? This summer we had many painters and others foreigners here. That was a great compliment you paid me to speak of me in your fine new book. Is my picture in it?

"Many hearty greetings from your little friend,

"DIGNA VERTON."

Letters like these are breezes of refreshment from Arcadia; and I file them carefully in their own peculiar cabinet of my memory.

A DISPATCH of recent date tells how, in the Broadway Tabernacle, New York, a Congregational preacher, the Rev. Dr. Charles B. Brown, ordained Andrew Leitch, a student at the Yale Divinity School, a minister-at-large, being assisted by a Disciples minister, Dr. Peter Ainslie. He is thus equipped to be a minister in any denomination he may choose! And the sapient editors tell us that "this is the first ordination to the ministry *on general lines* since the Church unity agitation was started." One good result of such a claim will be that our Protestant friends will have to consider what they mean by "ordination" and "the ministry." The old idea of a "presbyterial succession" cannot, of course, be maintained in the presence of the free reception of congregationally ordained preachers by Methodists and Presbyterians. But the one point of most importance, as it relates to Churchmen, is that our friends must recognize at last the distinction between the priesthood and a preaching ministry. We have both: they have not the first, and do not want it. Why obscure the issue (as some of our "Broad" friends do) by talking about "us ministers," disregarding that distinction? We are not ashamed of our priesthood, and we cannot pretend that it is the same thing as something essentially different. Such loose talk hinders reunion.  
PRESBYTER IGNOTUS.



## FRENCH THOUGHT BECOMING MORE RELIGIOUS

Lecture of the Abbe de Grandmaison at Paris Catholic  
Institute

### REQUIREMENTS OF AN ANGLICAN CONTINENTAL CHAPLAIN

PARIS, February 4, 1913.

**A** LECTURE given recently by the Abbé de Grandmaison, at the Paris Catholic Institute has interesting reflections upon the tone of thought throughout France among men of note and value but who are not practising Catholics.

"Thirty years ago," said the lecturer, "men of thought who dissociated themselves from the Church had come more or less under the influence of the philosophy of Renan, Guyan, Nietzsche. They were enquiring into and trying to discover the reason of life; life seemed to them a mere fugitive moment, the phosphorescence of a passing wave rippling the surface of the great sea of the future. Their answers to the question, 'What is life worth?' were vague, pessimistic, or ironic. In other directions the scientism of Hoeckel and Berthelot dominated men's minds: science, it was declared, solved all the riddles of the universe. In the political world, in the world of medicine and of sociology, positivism held sway, represented by Paul Bert, Jules Ferry, and others, open enemies of the Church. Against these currents men like l'Abbé de Broglie and Mgr. d'Hulst struggled in vain; they were too few, and little heeded, while Tolstoi, preaching unconditional pacifism, revolutionary mysticism, evangelical anarchism, had all ears."

"To-day," continued the lecturer, "men's minds have entirely changed. The thinkers of the present time, such as Bergson, Boutroux, Balfour, Eucken . . . those lately deceased, such as William James, Edward Caird, Henri Poincaré, G. Tarde, are open partisans of what may be termed an enlightened spiritualism. Some of these men see in Christianity a friend and an ally. All repudiate as out of date the rigid doctrines of materialism, absolute evolution, stern monism. In the literary world many of the most notable of our modern men of letters have remained or become practising Catholics: Paul Bourget, René Bazin, Henry Bordeaux, among older writers; Dumesnil, Paul Clandel, Charles Pégny, leaders of the younger ones. In social and political circles Christianity and Catholicism is studied in an attitude of respect and sympathy by men who do not practise, men like Charles Maurras, Maurice Barrès, and in a lesser degree George Sorel. . . ." Going on to speak of the two distinct schools of modern thought, that known as "The New Philosophy," and Pragmatism, the Abbé says:

"The New Philosophy has attacked Monism and Renanism, overthrown Materialism. . . . In attempting reconstruction some have tried to bring about a concordat between philosophy and Catholicism—a concordat in which dogma was varnished and made too elastic. The Church felt herself bound to step in here and maintain the immutable character and significance of dogma. . . . Catholic doctrine occupies an intermediate place between the rigidity of Monism and the fluidity or flexibility of the doctrine of Bergson. Amid the nobility of certain things the Church sees signs which are the reflex of the eternal, which are unchanging and upon which all else depends. That is why the truths which this fixity expresses cannot be given up in favor of the *fieri*, why dogmas which express essential truths must enclose in their formulas a meaning entirely inviolable. Recognizing with joy the good work done by the New Philosophy in overthrowing systems of error, in opening out new horizons, we stand expectant, but refrain from casting our dogmas into the overheated melting pot in which it aspires to work out *truth*."

Monsieur de Grandmaison ended by urging his hearers to be faithful to the teaching of Thomas Aquinas who upheld the value of the human intelligence. "Lowered by the fall and original sin," concluded the Abbé, "A man is nevertheless a man still"; (a man's a man for a' that!) "he is not the half-mad, false-reasoning puppet of the devil as depicted by Luther. . . ."

While most people, living or traveling far from home, render justice to the earnest, energetic work done by Continental chaplains, are grateful for the help and counsel always at hand, happy to find their own churches and services in all the great towns they visit, some ill-advised persons strike from time to time a discordant note. Have those who so unjustly criticise considered for a moment what the work of a Continental chaplain in a great foreign city really is? To begin with, his "parish" has no circumscribing boundaries. It comprises the whole city and out beyond into the surrounding suburbs. It is a small matter for worshippers at one or other of the two or three American or English churches of a city like Paris to take a taxi or use tram or train to reach their church; many are well-

to-do and leisured visitors; for others, people employed in business, in education, etc., the journey to church affords a pleasant change from the confinement of office, school, or shop. For the clergy the case is very different. How are they to carry on the ordinary duties connected with Church services, prepare sermons, be at hand to visit the sick, answer sudden calls, while rushing about to make acquaintance with the scattered members of their congregation? Chaplains must regularly call upon the faithful, otherwise there is a grumble; he ought, it is said, to visit the unfaithful, those who may be in danger of straying wide when exposed to the dangerous influences of foreign life. He must go regularly to see girls and boys at school, prepare them for Confirmation, etc. In most cases children are sent to school abroad on the condition that they come under the influence of their own chaplain. And what can be more important than the spiritual care of the young, of girls and boys at the impressionable age at which they are sent to school or to study in private families in Paris, Berlin, etc? He must on no account neglect the hospitals, the various homes and charitable institutions scattered, like individuals, over immense areas. The earnest priest has at heart the holding of daily services, special services, the celebration of daily Communion; he will have his Sunday school, his young men's classes, his social gatherings, etc. . . . Some go beyond immediate Church work connected with the chaplaincy, and take active part in matters concerning the material as well as the moral and spiritual well-being of "colonists" from their own land, working far from home amid unfamiliar and sometimes evil surroundings and conditions.

And then in regard to the question of preaching, the Continental chaplain does not as at home in a limited parish, know all about the majority of those who may be listening to him, their needs, their temperament. Strangers from all the world over, the highest intellects of the age, may be among the congregation of the Colonial church of any great foreign city, and though the highest intellects are undoubtedly the widest and most comprehensive in their judgment, the most sympathetic in face of the trials and difficulties of brother men and women, men and women of all degrees like to hear "something worth listening to," as the expression is. The chaplain knows to his regret that for some of his hearers the sermon is the chief reason of their church going; if it does not please them or help them, they will not go again. Sunday after Sunday, no relax, no skipping a week, amid overwork, weariness, temporary ailments and weaknesses, there is no "scamping" the sermon. Only those who have experience in writing, in brain production, can know what this means; they alone know how delicate a thing the human brain is, how it refuses to yield its best at command, how imperiously it demands as the price of its labor due rest and refreshment. Besides, sermons nowadays must not be merely written and read. The priest must speak his message, have his discourse at his tongue's end, deliver it without hesitation or faltering.

And then there is the question of remuneration. It is not only that "the laborer is worthy of his hire," he simply cannot live and carry on his work without it. But in most chaplaincies there is no fixed salary or a nominal one at best. The vast expenses of the upkeep of the Church, to be found and accounted for, salaries of curate, organist, etc., paid, what remains over only, and the Easter offerings, to fall to the chaplain's share. It *may* be a satisfactory share, it may be a very poor one; it is always an uncertain quantity.

Thus it comes about in certain instances that the first requirement in candidates for a Continental chaplaincy is not that he be a man of marked spiritual qualities, but that he be a man possessing worldly means. The man of means does not always see things in that light, does not always respond. He may prefer to work on in his own land. The cosmopolitan nature of a chaplain's parishioners and surroundings, the open house he is forced to hold, may not answer to his ideal of a priestly life. An important chaplaincy in a large foreign town is a sort of ecclesiastical embassy.

Happily there do exist in large numbers persons of piety and means, both American and English, who fully grasp the difficulties with which our chaplains are confronted and show themselves sympathetic, active, generous. As for the others, a French expression very commonly applied to people who judge in a narrow-minded, biased spirit, who are incapable of looking at a subject in all its bearings, may be applied: "*ils ne sont pas très intelligents*"—they are lacking in intelligence.

I. S. WOLFF.

#### A Continental Chaplain's Work



## ENGLISH CHURCH INTERCESSION FOR HOME MISSIONS

Special Day Designated by the Southern Primate

DIVINITY DEGREES AT OXFORD REGULATED  
BY CONGREGATION

The Living Church News Bureau }  
London, February 4, 1913 }

THE Archbishop of Canterbury has issued to his own diocese a letter calling the attention of the clergy and laity to the decision arrived at last May by the convocations, namely:

"That, following the precedent of the Day of Intercession and Thanksgiving for Foreign Missions, it is desirable that a day should be appointed by the same authority for special invocation of the Divine Blessing upon the Church's work of carrying and commending the Gospel to all sorts and conditions of men at home, to be called a Day of Intercession and Thanksgiving for Home Missions or for the progress of God's Kingdom at home."

The day appointed this year is the Wednesday in the Lenten Ember Week, February 12th, or any day within the following eight days. So widely expressed has been the wish for such a day of special prayer that the Archbishop cannot doubt the cordiality of the welcome which will be given to their endeavor. The special forms of prayer, which are various in character, seem to him to have been wisely prepared, and he entirely approves of their use:

"Such use will of course be supplementary to and not in substitution for the prescribed Services of the Church, but the Lessons and Psalms which have been suggested may, where this is desired, take the place of those prescribed in the Calendar." With reference to the decision of the Bishops of the four Welsh dioceses that throughout Wales advantage should be taken of the specially appointed day in order to invoke Divine guidance at the present juncture of the Church's life in those dioceses, the Archbishop says: "It is on every ground desirable that in the English as distinguished from the Welsh dioceses we should unite with our brethren in such intercession at an important crisis in our history, and I gladly authorize the addition of all or any of these special prayers to the intercessions which we are offering on behalf of the Home Mission work throughout our Church."

At a congregation of the University of Oxford held last week there was brought forward an amendment to the proposed statute respecting the Divinity Degrees with the object of undoing in a measure the mischief involved by passing the statute in its original form. In the statute passed by congregation on December 3rd, it was provided that any person who had been admitted to the degree of Master of Arts might supplicate for the degree of Bachelor of Divinity, provided, among other things, that he had written, on a subject previously approved by the Board of the Faculty of Theology, a dissertation which, in the opinion of the Board, was of a high standard of merit and sufficient to entitle him to the degree of Bachelor of Divinity. Mr. Jenkinson, Fellow of Brasenore College, proposed to insert before the words "a dissertation," the following words: "Which subject shall bear a definite relation to some department of Christian theology." The object of the mover and of those who agreed with him was to preserve the traditional conception of "divinity" as inseparably bound up with Christian Theology. They wished to exclude Buddhism, Hinduism, and Mohamedanism from the scope of the statute. They considered that the introduction of those subjects as qualifying men for the divinity degrees was totally contrary to the traditional interpretation of the word "divinity." After all, Oxford was a Christian University, and they thought that "divinity" must mean in itself a close and intimate relation with Christian theology. The warden of Keble was among those who opposed the amendment. On a division the amendment was carried by 67 votes to 36.

The Oxford Divinity Professors' scheme to merge 'Sacred Theology at the university into the study of comparative religion is being uncompromisingly opposed by a strong fighting body of Oxford Churchmen, including the Rev. Leighton Pullan of St. John's College. This protagonist writes to Canon Scott Holland, the Regius Professor of Divinity, who is in the forefront of the movement to un-Church and de-Christianize the ancient and venerable university whose motto has been *Dominus Illuminatio Mea* through all the centuries of its existence until the present day.

The Rev. Mr. Pullan observes that Dr. Holland has not told us

what his attitude is towards the opening of the University pulpit at St. Mary the Virgin's to sectarian preachers: "He cannot deny that this question is in Oxford considered to be in logical connection with his proposal (respecting the Divinity degrees). It is therefore quite reasonable that we should ask for some assurance on this point. Further, he has in no way denied that his scheme would allow a Unitarian or an Agnostic to examine undergraduates in theology." And the Regius Professor of Divinity is also asked by his St. John's opponent to answer quite clearly the two following questions:

"1. Is it true, or not true, that a few months ago the Divinity professors acquiesced in the inclusion in the official list of theological lectures of a course of lectures on Miracles by a gentleman who notoriously and openly denies that our Lord's miracles ever happened?"

"2. Is it true, or not true, that shortly before the professors' scheme was brought forward in Congregation, one of their members delivered an attack on the Virgin Birth of our Lord, and has since then tried to substract all the miraculous element from our Lord's miracle of feeding the multitude?"

Mr. Pullan says, in conclusion, that he humbly trusts that Churchmen will show that they cannot acquiesce in either the propagation or the protection of the "Folklore" view of Christianity, which now appears to be not uncommon at Oxford, and will ask for some decisive proof that the professors "intend to safeguard the Faith of the Church whose funds they enjoy."

It appears that many parishes which at one time were able to provide adequate stipends for their clergy from income derived from pew rents are now suffering

**Abolish Pew Rents:** severely owing to the diminution in this  
**Raise Benefices** source of revenue. The Ecclesiastical

Commissioners have therefore promoted a scheme under which benefices in public patronage, with a population of at least 6,000, where the incomes are chiefly derived from pew rents and continue to fall steadily and independently of the incumbents, may be raised to the value of £300 a year, provided pew rents are wholly abolished. The commissioners must be satisfied that the case is one in which not merely in the interests of the incumbent, but in the interests of the work of the Church in the parish, pew rents ought to be abolished, and in which it cannot be expected that the parishioners will make substitute provision for the incumbent by any method of voluntary contributions or the raising of benefices.

The *Times* states that much comment was caused at Hereford by the issue of a circular announcing that all interested

**Protest Service** on behalf of woman suffrage were invited  
**for Suffragists** to attend a short service in the Cathedral on Saturday last. A petition was im-

mediately prepared emphatically protesting against the profanation of the Cathedral by the proposed service, and calling the Dean's attention "to the pain you are inflicting upon the large number of people whose sacred memories are bound up in the Cathedral by holding therein what practically amounts to a political meeting." The hope was also expressed that the Dean had taken proper precautions against wilful damage by suffragists to the fabric and monuments of the Cathedral. The Dean, however, had already decided, in view of the changed circumstances by the withdrawal of the Franchise Bill, that the service should not take place.

The Bishop of London has recently refused to sanction the performance of *The Mystery of the Epiphany* in the Church

**Refuses Sanction** of St. Silas the Martyr, situated in the  
**to Mystery Play** slum part of Kentish Town, N. W. The

vicar (the Rev. G. N. Whittingham) has now received a further communication from the Bishop's domestic chaplain, in which he states that "the Bishop is taking steps to bring the matter of the performance of *Mystery Plays* in church before the Bishops' meeting at an early date."

The *Church Times*' correspondent at Sheffield writes concerning the recent outrage by a Protestant fanatic at St. Matthew's Church in that Midland town:

"A Wycliffe preacher entered the building in the early afternoon, and broke with a hammer a statue of the Virgin and Child. As the former exploit was followed by a cheque for £200 from a wealthy supporter of undenominationalism, one may surmise the reason of this second attempt. There is, however, widespread indignation in the city, and, as was the case before, the vicar has been the recipient of marks of sympathy from all creeds and classes. This time it has been decided that prosecution is to follow, chiefly for the sake of other churches in Yorkshire which are threatened by a visit from this fanatic."

This Kensitite Protestant has since been summoned before the Stipendiary, and been committed for trial at the Assizes.

J. G. HALL.



## LENTEN SERMONS IN NEW YORK

### Bishop Greer Preaches a Sequence of Three at Trinity Church

#### MISSIONARY ADVANCE IS OUTLINED FOR THE DIOCESE

Branch Office of The Living Church }  
416 Lafayette St.  
New York, February 18, 1913 }

**B**ISHOP GREER preached a short course of sermons in Trinity church on Ash Wednesday and the two following days. As will be seen there was a sequence, and the business people, fortunate enough to attend all three services on the opening days of Lent, had a rare privilege.

The first discourse was upon the "Conflict in the Wilderness" as described in the Book of Numbers; the application being made to the Christian's journey through the hardships, perils, and temptations of this present world to the heavenly Canaan. On the second day the Bishop took for his text: "Then was Jesus led up of the spirit into the wilderness." The subject was "Fellowship in the Wilderness," and the strength which comes from a realization of fellowship with Jesus in the day of trial was the lesson. The concluding sermon was based on Isaiah's prophecy, "The wilderness and the solitary place shall be glad." In commenting on "the vision in the wilderness," the preacher declared that Christians—in spite of the seeming triumphs of the forces of evil—should ever be optimistic; ultimately the vision will come to pass in the enduring victory of the good over evil.

The January current issue of the diocesan paper, *The Great Commission*, is a remarkably interesting number. It is called the "Church Extension Number," and is illustrated by photographs of fifteen churches, chapels, and mission buildings in the several archdeaconries. Besides, there is a map of The Bronx, showing the relative sites of all the churches in that new and rapidly growing section. There is a valuable report of the Church Extension committee of the Board of Managers of the Diocesan and Church Extension Society in the diocese. Detailed information is given of the numerical and financial strength of churches and missions in the archdeaconries to show the needs for help from the Church Extension Fund. The amount needed for present relief is \$274,200. This sum would buy sites for new churches, before land values became prohibitive; would help in procuring rectories, parish houses, and new chapels; and would liquidate old debts resting on some mission properties, thereby relieving some of the more feeble congregations of the annual interest on mortgages and other indebtedness.

An important part of the committee's report is found in the concluding paragraphs recommending these plans for raising the money:

"1. *Bishop's Call*. A system by which persons, Sunday schools, guilds, and other organizations pledge themselves to send a certain amount to the Bishop each time he issues a call. The call not to be issued more than four times a year.

"2. *Removal of Churches*. There are a number of churches in downtown New York which are no longer useful in their present situation. Their congregations are dwindling and such people as they have come from far. They have sufficient property to purchase new sites and erect new church buildings in these rapidly growing sections, where their former success may be duplicated.

"3. We recommend a *forceful publicity campaign*. The circulation of literature, addresses in churches and public meetings in various parts of the diocese, organized for this particular purpose."

Other articles, reports of meetings and social gatherings, and the Bishops' list of appointments are published in this number. Also, a communication from the Rev. Dr. F. M. Clendenin on the "Change of Name," in which the writer "asks leave to take exception to the spirit and statements" of a speech made in the recent diocesan convention, and published in *The Great Commission*. It is well worth reading and pondering.

The Sunday school at the chapel of the Intercession, Trinity parish, has outgrown the capacity of the church and parish house.

**Work of S. S. of the Intercession** The boys now meet in a hall on 158th street. At present there are fifty boys outnumbering the girls enrolled in the Sunday school. The Church Periodical Club has an active branch at this chapel. Last year Intercession branch was number one in the whole diocese. This year already twelve barrels of magazines and books have been sent to North Brother Island, where the city's tuberculosis patients, mostly incurable, are treated. This branch of the C. P. C. has taken the responsibility of supplying all the reading matter needed at this hospital.

There was a special service for the Church Mission of Help and

sermon by Dean Sumner of Chicago on Sunday afternoon, February 9th, in old Trinity church. An appropriate service was said before the sermon, which was on the work of the society. The Dean was also the noon-day preacher through the week. Large congregations attended. Dean Sumner also spoke on social service matters elsewhere in the city.

Indications point to a very large gathering of men and boys—St. Andrew's Brotherhood members and their friends—at the Cathedral of St. John the Divine on Washington's Birthday. The hours are 8:00 and 10:00 A.M., and 2:30 P.M. Speakers of national fame are to be heard at the morning conference and at the afternoon mass meeting. No cards are required and all will be made welcome.

On the same day there is to be a quiet day in St. Luke's chapel, Trinity parish, for working women. The Holy Eucharist will be celebrated at 9:30, and instructions and devotions will continue until 4 o'clock. Luncheon will be served at mid-day in the parish house.

By the will of Mrs. Annie Kellogg Dale, St. Thomas' Church receives \$10,000 in trust for its Fresh Air Fund. St. Matthew's Church, Bedford, N. Y., receives \$5,000.

## A REMINISCENCE OF OLD NEW YORK

BY THE REV. WILLIAM WELLES HOLLEY, D.D.

**T**HE lamented death of the late Bishop Jaggar removes the last one of a number who were amongst the "mighty men" of their day. It brings to my memory certain events of thirty-odd years ago which were very embarrassing at the time to their subjects, and yet had a humorous aspect to those who were not victims.

There was a young man who appeared about that time from England (I have forgotten his name), and for a year or so he posed as a very ardent Churchman here in the East. He had a mania which seemed to be the making of trouble for other people, with no particular object except that, and certainly with no advantage to himself, as he, very naturally, remained "*incog.*" As illustrative: he would send out a hundred or more postal cards, addressed to as many different plumbers in New York, asking them to call on a certain day, at a given hour, at the residence of the Rev. Dr. Morgan Dix, rector of Trinity Church. Another time it would be an army of bakers, and so on. On one occasion he sent invitations to a dozen of the clergy to dine with Dr. Dix on a given date. Imagine the good Doctor's consternation when his unexpected guests arrived!

The special thing as regards Bishop Jaggar was as follows: Dr. Cornelius B. Swope was the vicar of Trinity Chapel in Twenty-fifth street at the time, and Dr. Horatio Potter the Bishop of New York. Dr. Dix had become so exasperated as hardly to know what to do, and one day he went to consult Dr. Swope and to ask his advice as to what could be done, taking with him one of the cards that he had received. On looking at it Dr. Swope said:

"I recognize that handwriting because I received a card sometime ago in the same hand, which I have kept as a curiosity."

This was the card:

"CINCINNATI, Ohio, \_\_\_\_\_"

DEAR CORNEIL:

"It is rumoured out here that you would like to be a Bishop. If this is true please let me know at once. I have great influence with Morg. Dix and will see old Potter about it; so

If you would like to be a Bishop,  
And with the Bishops stand,  
A mitre on your forehead,  
And a crozier in your hand,

Please write me immediately.

Faithfully yours,

THOMAS A. JAGGAR,  
Bishop of Southern Ohio."

New York became rather too "hot" for our friend shortly after that, as the police got on his track, and he disappeared. He turned up later at his old tricks in Pittsburgh I think, where he was exposed, and I don't remember what became of him.

IF THE CUP that I fain would lift to my lips has poison in it, or if its sweetness is making me lose my relish for the pure and tasteless water that flows from the throne of God, there can be no truer friend than that calamity, as men call it, which strikes the cup from my hands, and shivers the glass before I have raised it to my lips. Everything is my friend that helps me towards God.—*Alexander MacLaren, D.D.*



## MISSIONARY LEGISLATION AND PROGRESS

Work Accomplished by the Executive Committee of the Board of Missions Last Week

## DECREASE IN OFFERINGS TO FEBRUARY 1st

Permission was given the Rev. J. Hubbard Lloyd to appeal for \$1,500 for building a parish house in Fukui, Japan.

Requests from many quarters for additional appropriations were reluctantly postponed until the schedule for the new year is considered, it being felt that larger appropriations for the regular work at this time were impossible.

A proposal to inaugurate a law department at St. John's University, Shanghai, was considered, but in the judgment of the committee the establishment of it was thought premature.

Among the legacies reported by the treasurer is a very large one coming from the estate of Miss Mary Rhinelander King, which results in the sale of the King homestead on Long Island, and will add nearly \$200,000 to the reserve deposits of the Board.

A proposal having been made by a New York real estate firm looking toward the exchange of the present Church Missions House for another building to be erected elsewhere, the committee which has had the matter in hand reported adversely upon it, which report is adopted.

A resolution was adopted looking toward securing gifts from individuals through the Church for missionary purposes, and directing correspondence with diocesan authorities to carry the same into effect.

Appeal from the Bishop of the Philippine Islands for support in establishing a hospital at Zamboanga, for work among the Moros, was sympathetically received by the Board, but it was deemed unwise under present conditions to open a new work of this character, and the Bishop was so informed.

Property readjustments in the district of Kyoto were considered, and the necessary amount voted to reimburse Bishop Partridge for all personal expenditure made by him as Bishop of that district, and to secure the possession of property needed for mission purposes in Kyoto and Nara.

The committee on Apportionment presented its report, recommending that the total appropriation be the same amount as last year, the details of the distribution of the same to be referred, with power, to the Executive committee. In connection with this report the Board took up the question of the change of date of the fiscal year, and decided to adopt the plan suggested by the Men's Auxiliary of the diocese of Massachusetts, making the fiscal year to close November 30th instead of August 31st. The details of carrying this out were referred to the Executive committee, who are to consider whether this should be done by making a short term of three months with proportionate appropriation, or three terms of thirteen months each, which in 1916 would bring the fiscal year to date desired, December 1st.

A committee was directed to draft a canon authorizing the Board to form a Bureau of Immigration, and the president of the Board was requested to introduce the same at the next meeting of the General Convention, and to urge its adoption.

THE foregoing in brief paragraphs indicates the work accomplished by the executive committee of the Board of Missions at their February sessions, on the 11th and 12th. The attendance was most gratifying, only the Eighth Department being unrepresented.

The treasurer's report showed a condition not so favorable as had been hoped. Up to this time the monthly reports have shown an advance over the gifts of last year, but the receipts to February 1st indicated a decrease from all sources of \$11,627.41. This fact is not necessarily significant or serious at this time in the year, though of course it is regretted that we should be behind our record at any time. Comparing the receipts of to-day, however, with those of three years ago, it is encouraging to note that the gifts are \$106,000 more than they were then, and the majority of this increase has come from parochial giving. This is a demonstration that the Church is making a real advance.

A committee from the Fourth Missionary Department, consisting of the Bishops of Atlanta and Asheville, and the Rev. Mr. Phillips of La Grange, Ga., presented a memorial from the Missionary Council asking the Board to "accept in large degree the cost of carrying the knowledge of Christ to the southern mountaineers as a special department." The Board listened with great interest to the presentation of this case, and referred the general subject to the Committee on Organization and Ad-

[Continued on Page 588.]

## NOONDAY SERVICES IN PHILADELPHIA WELL ATTENDED

And Fair Attendance at Lectures of Father Seyzinger

## SUNDAY SCHOOL ASSOCIATION HOLDS INSTRUCTIVE MEETING

The Living Church News Bureau  
Philadelphia, February 18, 1913

THE attendance during the first week of noon services has been remarkably large, especially at the Garrick Theatre, where it has been difficult for the Brotherhood ushers to handle the crowd; and where Father Hughson's direct sermons on social sins have made a deep impression. There was good attendance also at the Quiet Day conducted by Bishop Rhinelander on Tuesday, the 11th, for the Associates of the Girls' Friendly Society and other women at St. Clement's and at the diocesan Day of Intercession at St. Mark's on the day following, when the addresses were given by the Rev. E. Edmund Seyzinger, C.R. On Thursday afternoon, the 13th, Fr. Seyzinger began his course of lectures on the "Continuity, Doctrine, and Present-Day Power of the Anglican Church," in the Garrick Theatre, before an audience which was reported by the newspapers to number a thousand persons, but which seemed much smaller than that—hardly as large, indeed, as the importance of the subject and the standing of the lecturer would have led one to expect. Doubtless the numbers will grow as the course progresses. Mr. Edward H. Bonsall introduced the lecturer, who spoke of "The Claims of the Anglican Church." He dealt in the clearest possible manner with the matter of the historic continuity of the Anglican Communion from the days of the Apostles down to the time of the Norman Conquest, leaving the vexed topic of the Reformation and its effect upon Anglican Orders to be treated in next week's lecture. Fr. Seyzinger is a guest at St. Mark's clergy house during his stay in the city. The visit of his distinguished colleague in the Community of the Resurrection, the Rev. Dr. J. Neville Figgis, is looked forward to with much interest. Dr. Figgis is to be here between February 24th and March 9th, and during his stay will speak twice at the Saturday conferences on social service which are held at the Bishop's House, and is also expected to preach at St. Mark's and St. Mary's churches, and possibly also at the University of Pennsylvania.

The Rev. William E. Gardner, general secretary of the Board of Religious Education, was the guest on Tuesday evening, the 11th, of the Sunday School Association of the diocese. About seventy-five of the Sunday school superintendents and clergy met at the Church House at half-past six and took supper together, while the problems of the Sunday school were talked over in an informal way, and after supper a good many others came in and listened with deep interest, while Mr. Gardner told of the plans of the General Board, dwelling especially upon the correspondence course for teacher-training. The Rev. W. Herbert Burk followed with a suggestive talk on the Sunday school situation in the diocese, and then a discussion was held of the problem of increasing Sunday school attendance. The Rev. William T. Capers, D.D., the rector of the Church of the Holy Apostles, opened the subject with a carefully prepared paper in which he argued for a strict adherence to normal and Churchly methods of gaining children. Cheap schemes, which would bring children in crowds were, he thought, of doubtful permanent value. Unless "God giveth the increase," not much is accomplished. Dr. Frank W. Lange, general secretary of the Philadelphia County Sunday School Association, brought to his treatment of the subject a wide experience with denominational Sunday schools, and gave figures to show the urgency of the problem. The last speaker, Mr. Paul S. Atkins, of St. George's, Richmond, described in an inspiring fashion the conspicuous success which has been attained there, under the leadership of the Rev. A. J. Arkin, in building up the Sunday school, and attributed that success largely to systematic visiting in the homes of the children.

It is always interesting to be able to note parochial activities a little out of the ordinary routine; efforts that are in the nature

## Special Lenten Activities

experiments toward making the services of the Church more widely useful. Two of these are in progress here this Lent. The Rev. Chas. Henry Arndt, rector of Christ Church, Germantown, has appointed a children's service before Evening Prayer on Sundays, when he gives lantern talks in the parish house, on biblical subjects. The Life of Christ is the subject of the views for the first and second evenings, followed by the stories of David and Daniel, and finally the *Pilgrim's Progress*. At the Sunday evening services a course of special sermons is being given. The Rev. H. McKnight Moore was the preacher on February 9th and the Rev. William T. Capers on the 16th. The Rev. Mr. Capers is trying, in his parish of the Holy Apostles, at the other end of the city, a series of Sunday



evening mission services in the large drill hall of the Cooper Battalion Armory. Well-known hymns are sung under the leadership of a volunteer choir of fifty voices, the service is short and informal, and the sermons by the rector are straightforward, evangelistic talks to unchurched people, whom it is hoped this sort of meeting will attract. The attendance has been encouragingly large. Evening Prayer, with sermon, is said in the church at four in the afternoon, and these meetings are additional to the ordinary schedule of services.

Mrs. Thomas C. Wetmore addressed a meeting in the interest of Christ School, Arden, N. C., at the parish house of the Church of the Saviour, on Saturday morning, the 15th.

The Rev. Frederic Gardiner, headmaster of the Yeates School for Boys at Lancaster, Pa., has been in the city recently, presenting to interested Church people here a plan for making the school more largely useful to boys of moderate means, by the endowment of scholarships, of which several have been already promised. This well-equipped and efficient school is already a real missionary agency, in the training which it gives, under Church auspices and in a wholesome, religious atmosphere, to boys from all parts of Pennsylvania, and has its distinct field, wherein the generous support of the Church might make it much more widely a power for good.

### DEATH OF REV. DR. ASPINWALL

THE Rev. John A. Aspinwall, D.D., formerly rector of St. Thomas' Church, Washington, D. C., died at his residence in that city on February 13th. Funeral services were conducted by the Bishop of the diocese on the 15th, at St. Thomas' church, the rector, the Rev. Dr. C. Ernest Smith, the Rev. Dr. Angus Crawford, Dean of the Theological Seminary of Virginia, and the Ven. Archdeacon R. P. Williams, assisting the Bishop. The full choir of the church was present. Dr. Aspinwall's death was not unexpected. He had indeed been ill since his return to Washington from his summer home early last fall and since then had been gradually passing away.

Dr. Aspinwall was born in New York City, and entered the ministry after a course in theology at Kenyon College, Gambier, Ohio. He was ordained deacon by Bishop Bedell in 1864, and priest by Bishop H. Potter in 1865. His first charge was Christ Church, Bay Ridge, where he remained twenty-one years, from 1864 to 1885. He resigned this charge and went to Washington to live, taking up his residence at 17 Dupont Circle, a section of the city then without any Episcopal church. A few years after his coming, the movement to form St. Thomas' parish was begun, in which as a resident of the neighborhood, he took a keen interest. At the meeting of the first vestry, held June 11, 1891, he was chosen rector, a position he held until his resignation eleven years later. Dr. Aspinwall's work at St. Thomas' was a marked success. Starting with no land, no building, and with but a few families, he built up one of the most important churches in the diocese. In June, 1912, Virginia Theological Seminary conferred the D.D. degree upon him.

### OUR FUTURE

A CHILD cannot understand the thoughts, feelings, interests, of maturity. It would be useless to tell him. He could not comprehend the words. What the future of humanity is to be, even one hundred years hence, we who are children toward the coming age cannot conjecture. It is a long way back, humanly speaking, to the days of Abraham. To his contemporaries our present civilization could in no intelligible way be prophesied. We are in like condition concerning the day a thousand years ahead. Yet it is a fascinating subject. We may perceive the drift toward better things than we now have. Human life is being relieved of drudgery. Disease is being fought. Life is lengthening. Science is felling the forests of ignorance and superstition. War, pestilence and famine will gradually cease. Heavy labor will give place to congenial, satisfying activities. Physical necessities will not long absorb all the strength and time of men. The objects of endeavor will be in the realm of mind, heart, and spirit. Mysteries will be made clear. Problems will be solved.

And yet there will ever be vast realms to be explored, and fitting tasks for joyful adventure. Truly it hath not entered into the heart of man to conceive the good things that God hath prepared for those who love Him. These are indeed glad tidings of great joy, which shall be for all people. What better aim in life than to hasten the good time that is fought?—Rev. William S. Sayres, D.D.

MANY Churches devote so much time to fighting obstacles that they have none left wherein to serve the world. Many Churches are spending so much of their energy on keeping alive that they have no life left to give the world. But Churches do not find life by seeking it. Perhaps there are many Churches to-day which might become real successes if they constituted themselves little bands of people to serve the world and to give it life, and forget their own prosperity.—Selected.

### CITY WELFARE EXHIBIT IN CHICAGO

Social Service Commission Has Held Such at Trinity Parish House

NOONDAY SERVICES MAKE GOOD START

The Living Church News Bureau }  
Chicago, February 18, 1913 }

THE diocesan Social Service Commission was able to secure, through the courtesy of Mrs. W. F. Dummer, an exceptionally comprehensive and instructive City Welfare Exhibit, which was placed in Trinity parish house for four days from February 11th to 14th inclusive. There were some sixty large screens, from one to nine apiece being devoted to such subjects as the City Hall, including the Departments of Education, Police, Fire, the Mayor and the Council, the Health Department in Detail, Foods and Markets, Clean Air for Chicago, Housing Conditions in Chicago, Wider Use of the Schools, Underfed School Children, Birth Registration, Parks and Playgrounds, Photographic Contest of Civic Pictures, and eighteen additional screens on European Civics, showing what the Old World has to teach to the New. This rare exhibit has been shown to many hundreds of Chicago people, in different parts of the city, and the diocesan Social Service Commission was fortunate to secure it. Chicago is so vast a city that it is increasingly difficult for even its most intelligent citizenship to secure an adequate impression of its most important civic affairs. Such exhibits as these are of the greatest assistance in presenting a great deal of information in the most condensed and graphic manner.

The members of the Social Service Committees in the thirty or more parishes in which these new groupings of Church workers have been formed, are to hold their first group-meeting, under the leadership of the diocesan Social Service Commission, in the Church Club rooms, on the evening of Tuesday, February 5th, the meeting to begin at 7 P.M. On account of the Lenten season, this meeting will not be preceded by a dinner. The members are asked to dine where they prefer, singly or in small groups, down-town so far as this may be desired, and are then asked to gather at 7 P.M. in the Church Club rooms for the meeting. Bishop Anderson will be present, and will make an address, as will some of the members of the diocesan commission, and others as well. Each parochial committee consists of at least five members, usually two being women. Considerable local work of various kinds has already been undertaken by these parochial committees, though the whole organized movement is so recent that its details have yet to be worked out for the most part. This proposed meeting will be of great advantage in suggesting methods of work.

The Publicity Committee of the noon-day services held in the Chicago Opera House issued to all the clergy the full set of topics for the week commencing Monday, February 10th, this being the week taken by the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, Ohio. The theme was "Spiritual Efficiency," the sub-topics being as follows: 1, Spiritual Man-Power in Civilization; 2, Spiritual Efficiency of Man's Mind; and 3, of Man's Heart; 4, The Origin of Spiritual Power; 5, The Channels of Spiritual Power; 6, The Application of Spiritual Power. The attendance was good. This is the first time for several years that any priest has taken an entire week of noon-day preaching in Chicago's Lenten schedule. The Rev. Dr. W. O. Waters has also arranged, as in former years, a series of noon-day services lasting twenty minutes, in the Hibbard Memorial Chapel of Grace Church on Wabash Avenue. There is a different speaker each day.

In addition to the daily services of Lent, several parishes in Chicago annually arrange a Quiet Day for their own people, some time during the Forty Days. Thus February 19th will be observed at Christ church, Woodlawn. It will be conducted by the Rev. F. G. Budlong, rector of Christ Church, Winnetka. The services and meditations will commence at 10 A.M. Notice has already been given of the Quiet Day for all women in the diocese who can come, which will be given at the Church of the Epiphany by the Very Rev. Paul Matthews of Cincinnati, Ohio, on Saturday, March 1st. This day will be arranged under the auspices of the diocesan and the Epiphany branches of the Daughters of the King. At St. Martin's church, Austin, there will be a Day of Silent Prayer, as there was last Lent, the parishioners being asked to take half-hours from 8 A.M. to 8 P.M. in the church, and the topics for intercession being suggested on a card will be left in the pews. A similar day is being arranged for Thursday, March 6th, at the Church of the Redeemer.

The Chicago Local Assembly of the Brotherhood of St. Andrew held an informal reception and assembly meeting at the Church Club rooms, on the evening of Tuesday, February 18th, the reception being to Mr. G. Frank Shelby, the Western Field Secretary. Mr. Shelby spoke on "The Efficient Way in Brotherhood Work." This was the first Local Assembly meeting held in Chicago during 1913.



The "Clerica," our society for the wives of the clergy, met on February 11th at St. Mary's Home for Children, on Jackson Boulevard, and accomplished considerable sewing for the Home during the day. During Lent the Clerica meetings are thus devoted to work, though their other meetings during the year are mainly of a social character.

#### Meeting of the Clerica

The necessary money for putting a new roof on St. Bartholomew's church, Chicago (\$1,500), has been raised, and soon this large building will thus be improved and repaired.

#### Improvements at St. Bartholomew's

The work at St. Bartholomew's is steadily growing under the able leadership of the Rev. H. G. Schneiwind and his curate, the Rev. E. T. Pancoast. The Sunday evening congregations frequently number over 300 persons, and the organist gives a brief recital at the close of these services. The rector has invited special preachers on Sunday and Wednesday evenings during Lent.

Soon after the annual missionary dinner given at the Grand Pacific Hotel recently by the Laymen's Diocesan Missionary Committee, a luncheon was given down-town for Mr. John W. Wood of New York, who was passing through Chicago, and many of the clergy and laity attended. The luncheon was announced at the Grand Pacific Hotel dinner. Addresses were made by Mr. W. R. Stirling, the Rev. F. G. Budlong, Mr. John W. Wood, and others, on the general missionary outlook.

#### Activities of the L. M. M.

The Chicago Laymen's Missionary Movement Committee is to observe the third anniversary of the great National Convention of the L. M. M. held in Chicago at the Auditorium in the spring of 1910, by a mass meeting at the Auditorium to be held on March 11th. The "Pastors' Committee" of the L. M. M., on which the Church is represented, held a meeting on February 13th, to plan for the programme of this forthcoming anniversary.

Bishop Rowe found time early in January to write a long letter to the Chicago Homes for Boys, thanking the boys for sending him \$25 for work among the Indian boys in Alaska. During recent weeks the boys of the Homes have been invited to enjoy the hospitality of the parish houses at St. Peter's, Chicago, and at Kenilworth also. The tank and the moving pictures at the Butler Memorial Parish House, and the gymnasium at Kenilworth, gave these otherwise homeless boys the keenest enjoyment. The infant class of St. Paul's Sunday school, Kenwood, recently gave to the Homes a beautiful gift of a library well filled with books for boys. It is called "The Swigert Memorial Library," in memory of little Edward Briot Swigert, a seven-year-old member of St. Paul's Sunday school, who entered into Paradise on March 20, 1912. The library is much appreciated by all the boys at the Homes.

#### Chicago Homes for Boys

Miss Grace Abbott, Secretary of the Immigrants' Protective League, addressed the Federation of the Women of the Church of the Redeemer, at their February meeting on the 12th, her theme being "The Safety and Uplift of Immigrant Women." This league was formed only five years ago. Miss Abbott addressed the clergy of the Chicago Deanery on this same topic, a few months ago, and her message made a deep impression on all who heard her. Some 15,000 immigrants, mostly women and girls, passed through her office last year.

#### "Safety and Uplift of Immigrant Women"

Two faithful communicants of the Church will leave the diocese about the last of this month to begin missionary work in north-western Canada. They are Mr. and Mrs. Charles F. Johnson of St. Ann's mission, Chicago (the Rev. F. E. Bernard, priest in charge). Some years ago Mrs. Johnson was a teacher in one of the Church missionary schools for Indians at Hay River, in the Yukon diocese. For the last few years they have been living in Chicago; they now go to take charge of the Chooutla Indian School at Carcross, in the Yukon Territory. This is a large school under the direction of Bishop Stringer of the Canadian Church. A third communicant of St. Ann's is considering work, along similar lines, either in Alaska or among the Mountain Whites of the Southland.

#### Go to Canadian Missions

Dean Sumner's next lecture at the Western Theological Seminary on Social Service will take place on Thursday evening, February 27th, and will be on the topic, "The Social Settlement Movement." Correcting the notice of the Rev. W. J. Petrie, printed in this letter last week, it should be stated that Mr. Petrie entered upon the rectorship of the Church of Our Saviour, Chicago, early in the year 1871, and not in 1875 as stated.

TERTIUS.

#### NOW IS THE ACCEPTED TIME

To EVERY young person there comes in the bright days the opportunity of living a beautiful life, but it comes only once, and it stays only for a little while. The vision will not wait. "Me ye have not always," it says. There are some things we can do any time, but this is not true of following Christ. We think it is—that we can accept Him and take the blessings of His love when we will, but it is not true. Delay dulls and hardens our hearts. Delay uses up the moments of His waiting and we say, "I will take Him now"; we turn and He is gone.—J. R. Miller.

## CALIFORNIA MEMORIAL TO GENERAL CONVENTION

### Asks for Change of Name and Enactment of "Round Table" Measures

#### DIOCESAN CONVENTION AND HOUSE OF CHURCHWOMEN

THROUGH the miscarriage of a report in the mail immediately after the conclusion of the diocesan convention, held at Grace Pro-Cathedral, San Francisco, January 28th to 30th we are without report of the proceedings of the council proper, having received through the mail only the report of the House of Churchwomen and the Woman's Auxiliary. A special dispatch by telegraph, however, gives the information that the convention unanimously memorialized General Convention to enact the full measure of what were known as the Round Table propositions submitted at Cincinnati. These include the dropping of the word Protestant from the Title Page of the Prayer Book, and the remodelling of the language of that page as stated in the resolution following; such action to be followed by the appointment of a commission to bring the standards of the Church into harmony with the change in the Title Page, and to report a form for the permanent embodiment in the organic law of the Church of some statement relating to the principles of the Church. This memorial was adopted on motion of the Rev. E. L. Parsons after full discussion, with no division and with unanimous vote. It is of particular importance in view of the fact that the Rev. Mr. Parsons, who introduced the memorial, was himself a signer of the unfavorable report of the committee on Prayer Book on whose recommendation the proposed changes were not adopted by the General Convention at Cincinnati; and because the lay vote of the diocese of California was "divided" at Cincinnati. Had California given the support to the measure at Cincinnati that it now gives by its unanimous vote in the diocesan convention, the measure would then have been adopted and would have been sent to the dioceses as a proposed amendment to the Prayer Book for consideration during the three years that have now nearly expired.

The following is the text of the California Memorial:

"Resolved, That the diocese of California hereby memorializes General Convention, praying that the Title Page of the Prayer Book may be amended so that it shall read as follows:

THE BOOK OF COMMON PRAYER  
And Administration of the Sacraments  
and other Rites and Ceremonies  
of the

HOLY CATHOLIC CHURCH  
According to the use of that Branch thereof known as  
THE EPISCOPAL CHURCH  
in the United States of America

"And that there be appointed a commission to bring the standards of the Church into harmony with the above changes; also to report a form for the permanent embodiment in the organic law of the Church of such statement as shall set forth the continuity of this Church, through the ancient Church of England, from the historic Church founded by Christ Himself; its loyalty to the principles established by and through the Reformation of the Church of England as enshrined in the Book of Common Prayer; and its Catholic and comprehensive character."

The House of Churchwomen held its sessions in the Norman Hall of the Fairmont Hotel on California street, and the reports showed a marked increase of activity during the past year. These reports pertained to the Rest-Room for Business Women, St. Barnabas' Guild for Nurses, Noon-day Lenten Service for Business Women, the Girls' Friendly Society, the Children's Aid Commission, the Church Periodical Club, the Prayer Book Cross Service, and the Deaconess Home and Training School.

A "Martha's Exchange" has been established during the past year, whereby country parishes may help each other with exchange of ideas and methods for the carrying on of guild work, and has proved most helpful.

The need of a rest room for business women other than that carried on so successfully by the Daughters of the King was discussed with the strong probability that the House of Churchwomen will establish one near the Ferry Building where so many women workers now congregate to eat their lunch.

A most helpful address on Religious Education was given the house by Prof. C. E. Rugh of the University of California.

An interesting feature of one session was the presence of Deaconess Drant with a group of Chinese children, who gave a little Christmas play in their native tongue. The deaconess earnestly  
(Continued on page 592.)



## Protestants and the Sacraments

By the REV. J. H. McILVAINE, D.D.

ONE purpose of the World's Conference on Faith and Order is to give the various Christian communions an opportunity to hear and know something of the faith and doctrine of other Christians as presented by their ablest scholars and teachers. A great cause of our unhappy divisions is ignorance. We know each other as the Englishman, who reads only his own novels and newspapers, knows Americans. We see each other, not face to face, but in mirrors ingeniously designed to make ourselves look big and all others look little. A striking instance of this is a letter in *THE LIVING CHURCH* of February 1st. The writer, a presbyter of the Church, makes several statements about Protestants that are absolutely incorrect. He says "The Protestant position destroys the nature of a sacrament by not recognizing the inward and spiritual part of a sacrament." They "not only do not claim that there is any spiritual grace in the sacrament but deny that such is the case. . . . The Catholic belief is that this sacrament consists of the outward and visible (bread and wine) and the inward and spiritual (the Body and Blood of Christ), and that it is through these media, that is the Body and Blood of Christ, that grace is given and received. This is all repudiated by Protestants."

A single glance at the standards of the various Protestant bodies shows that these statements are directly the opposite of the facts; that with remarkable unanimity they distinctly affirm what is here said they all repudiate; that they all claim what is said they all deny; and they deny what is said they all admit.

The *Augsburg Confession*, Lutheran (1550), Art. X.: "Of the Supper of the Lord we teach that the true body and blood of Christ are truly present, under the form of bread and wine, and are communicated to those that eat in the Lord's Supper, and received. And we disapprove of those who teach otherwise; wherefore also the opposite doctrine is rejected." The *Lutheran Catechism* (1529): "What is the Sacrament of the Altar? It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and drink as it was instituted by Christ Himself." The *Formula of Concord*: (a part of the Book of Concord accepted by 86 states of Germany, 1576): "We believe and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and that they are truly distributed and taken together with the bread and wine."

The *Second Helvetic Confession* of the Swiss Churches, approved by nearly all the Reformed Churches on the Continent and in England and Scotland (1566): "Sacraments are mystical symbols or holy rites consisting of outward signs and of things signified. In Baptism the outward sign is the element of water: the thing signified is regeneration and the cleansing from sins. In the Lord's Supper the outward sign is bread and wine: the thing signified is the body of Christ, which was given, and His blood, which was shed for us, or the Communion of the body and blood of the Lord. . . . The Lord's body and blood remaining in their own essence and property are communicated to us not after a corporeal but after a spiritual manner." The *Gallie Confession* (prepared by Calvin, approved by the Synod at Paris, 1559, adopted by the Synod of La Rochelle, 1561): "Baptism is given us as a pledge of our adoption, for by it we are grafted into the body of Christ, so as to be washed and cleansed by His blood, and then renewed in purity of life by His Holy Spirit. . . . The Lord's Supper is a witness of the union which we have with Christ, and in which He also feeds and nourishes us truly with His flesh and blood. And thus all who bring pure faith, like a vessel, to the sacred Table of Christ, receive truly that of which it is a sign; for the body and blood of Christ give food and drink to the soul no less than bread and wine nourish the body." The *Belgic Confession* of the Churches in the Netherlands and Flanders (1561): "The Sacraments are visible signs and seals of an inward and spiritual thing, by means whereof God worketh in us by the power of the Holy Ghost. In the Lord's Supper, as we receive with our hands and eat and drink with our mouths the bread and wine, by which our life is afterwards nourished, we do also as certainly receive by faith (which is the hand and mouth of the soul) the true body and blood of Christ for the support of our spiritual life. . . . And we err not when we say that which is eaten and drunk by us is the proper and natural body and the proper blood of Christ, nourishing, strengthening, comforting our poor comfortless souls by the eating of His flesh, and quickening and refreshing them by the drinking of His blood."

The *Scotch Confession*, 1560, "Believed and professed by the Protestants of Scotland": "So that we confess and undoubtedly believe that the faithful in the right use of the Lord's Table do so

eat the body and drink the blood of the Lord Jesus that He remains in them and they in Him, yea, they are so made flesh of His flesh and bone of His bones. And therefore whosoever slanders us as that we affirm or believe the Sacraments to be the naked and bare signs does injury unto us, and speaks against the manifest truth." The *Westminster Confession* of the Scotch and American Presbyterian Churches (1647): "Sacraments are Holy signs and seals of the covenant of grace, immediately instituted by God to represent Christ and His benefits, and to confirm our interest in Him. There is in every Sacrament a spiritual or sacramental union between the sign and the thing signified. Baptism is a sacrament of the New Testament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto Him a sign and seal of his ingrafting into Christ, of regeneration, of remission of his sins, and of his giving up unto God through Jesus Christ to walk in newness of life. . . . Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood called the Lord's Supper, to be observed in His Church to the end of the world: for the perpetual remembrance of the sacrifice of Himself in death, the sealing all the benefits thereof unto true believers, their further engagement in and to all the duties which they owe unto Him, and to be the bond and pledge of their communion with Him and with each other as members of His mystical body. . . . Worthy receivers outwardly partaking of the visible elements in this sacrament do then also inwardly by faith, really and indeed but spiritually receive and feed upon Christ crucified, and all the benefits of His death. The body and blood of Christ being then not corporally and carnally in, with, or under the bread and wine: yet as really but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses."

The *Methodist Articles of Religion* (1789), are word for word the same as our own Articles on the sacraments. The *Heidelberg Catechism*, 1563; the *Westminster Shorter Catechism*, 1647; the *Confession of the Waldenses*, 1635; the *Savoy Confession*, 1658, Congregational; the *Baptist Confession*, 1688, are in line with those already quoted. (See Schaff's *Creeeds of Christendom*). The doctrine of the sacraments in the Standards of nearly all the Reformed Churches is the same as in our Catechism, Prayer Book, and Articles. They are almost one in the distinct affirmation that a sacrament consists of an outward and visible sign of an inward and spiritual grace; that this grace is actually communicated and received in the sacrament; and that the Body and Blood of Christ are really and indeed present in the sacrament, and received by the faithful. In the Presbyterian Church, and I speak from the experience of many years, the doctrine of the sacraments as signs and means of grace is as much taught in the standards, preached by the ministry, believed and cherished by the people, as in our own Church.

Many of our writers seem to identify Protestantism with Zwinglianism, when in fact every one of the great Protestant Confessions contains a denial of the doctrine that the Lord's Supper is merely a memorial, and it has no great acceptance in the Reformed Churches to-day. They hold that it is a memorial indeed, in which by commemorating the death and sacrifice of Christ, and partaking of His broken body and shed blood, their faith is strengthened, their love quickened, their zeal renewed, their souls refreshed and nourished. Dr. Hodge, formerly President of Princeton Theological Seminary, in his *Outlines of Theology*, says: "What two things are included in every Sacrament? 1st. An outward and visible sign used according to Christ's appointment. 2nd. An inward and spiritual grace thereby signified. The Reformed Churches are one in teaching that the sacraments do really seal the grace signified and convey it to the recipient, i.e. that the recipient does receive the grace with the sign. They all agree as to the presence of the flesh and blood of Christ."

Why then such misrepresentation, which is too common among us and too widely believed? It hurts rather than helps us. To men who know the facts it seems to reflect on the intelligence or honesty of the Church. Surely we ought to be glad that in the blessed doctrine of the Real Presence we do not stand alone, but together with nearly all Christendom, and in the fundamental doctrine of the sacraments we are already near to unity. The difference on this subject between the Protestant Churches and ourselves is not as great as that which exists in our own Church, varying all the way from a memorial to a priestly sacrifice. Our own historic



position is so strong that we have nothing to fear from the fairest presentation of the claims of other Churches. Our advantages are so many and great that we can rejoice in all the good that others have, knowing that we have much that is better. Surely this day of small things is passing and that of larger and more generous ones is at hand, when Christians will speak well, not ill, of other Churches, and there may be unity of heart if not of organization. The Canons of the Synod of Dort close with these solemn words: "Wherefore this Synod of Dort conjures as many as piously call upon the name of our Saviour Jesus Christ to judge of the faith of the Reformed Churches, not from the calumnies, which on every side are heaped upon it, but from the Confessions of the Churches themselves."

### THE OPEN ROAD

A MEDITATION

By THE REV. LOUIS TUCKER

THE great highway, the open road, the beaten path, lies sunlit and dusty in the hard prosaic light of common day. Of all the sixteen hundred million souls who travel it, none can remember when their feet did not press the dusty pathway, and where it goes and comes from none are sure. There is a rumor that it started in a garden: and word has been passed back from those ahead that it goes down through a shadowed valley to a ford across a river; but from beyond the river no certain word has ever come.

Somewhere on its length, on this side of the river, there is a turn where the road swings to the left: and set back in the angle of the turn, so that men can see it both pressing forward and looking back—so that, from a distance, looking through the dust, it seems central in the pathway—there is a little mound like the round top of a skull. On the mound-top there is a central socket, and upright in that socket a beam, and transverse on the beam a cross-piece, and nailed to beam and cross-piece by hands and feet, a Man. Because of His great sorrow few fail to see Him; for He is alive. There are footpaths up the mound, and many of the multitude turn aside from the great highway to stand and look at this Man awhile; and at His feet begin the roads to the Celestial City.

The people who pass along the highway are so careless that no lesser signpost could catch the attention of them all. It is for that reason that the Man has given Himself to hang there; for He is there of His own will. He could come down at any minute if He chose to. As it is, all look at Him. The little children, I think, are more struck by the look on His face than by His suffering. At least they all ask, sooner or later, why so good a Man should suffer. As for the rest, the man with the red mist of anger before his eyes sees one treated as he would treat his enemy—for there is a red wound in the Man's side. Those of sardonic humor are struck because the Man is crowned like a king—with thorns. The very weary see here one wearier than they: for He has hung there long and is, in truth, exceeding weary. Those bowed down with sorrow find here a sorrow that exceeds their own: for the Man can turn His head, and they watch His face as He looks on those that turn their backs and go on down the broad road. Those who rejoice see here a joy deeper than theirs: for they watch His face as He looks at those who follow the paths to the Celestial City. In like manner, all those who tread the highway find here something which either exceeds or corrects the passion which dominates, the sorrow which suffocates, or the lust which leads them. Even those ruled by no lust or passion or sorrow, the very wise and the very stupid, find here something which grips their hearts: for the very wise see in the eyes of this man a deeper wisdom, and even the very stupid see the rent flesh and knotted muscle and quivering sinew and can understand pain. And many turn aside from the broad road and come and stand at the foot of the cross and look: and when they have looked long enough, the Man speaks to them.

What He says to each is a secret. It is not forbidden to tell. Many who have spoken with Him have tried to tell; but they have failed: only, He calls each by his own true name; the name which each recognizes but, when he tries to tell, cannot remember; and what He says to each thereafter differs. Some hearers, even then, turn away and go down along the broad road, though one who watches told me that they often look back: but most, when He has spoken, lay at His feet whatever burden they may have, where it vanishes after a little,

and go down the other side of the mound on a road to the Celestial City.

For there is more than one road. The city has twelve gates and is four-square, three gates to a side: and gates are meaningless without roads to lead to them. One who watches has told me that there is more than one road to each gate, and that the roads differ greatly in length. There is, for instance, one road which is so short, so short, that but a few minutes, or at most a few hours, are needed to pass along it. I have myself stood and watched people take that road: mostly they were little children with the sign—we mark the sign on those who obey the Man—still wet on their foreheads. I have seen very wicked men whose hearts were broken take that road, too, and also some women who were sinners. They pass over the crest of the ridge; the little children are mostly asleep when they pass and are carried in the arms of certain who have that duty. And I have myself climbed to the crest of the ridge on that road and seen that it crosses a narrow, shallow valley of golden shadow with a little river in it. I could not see more, because of the great light beyond; but one who knows has told me that just beyond the little river, in the light, is a gate of the City.

Most of the roads are longer. I have been told that one or two of them even lead out to and across the highway again, so that from other parts of the broad road there may be access to the mound of the cross. I do not know. Men quite often lose the road, no matter which they take, and then they tell me that they can never find it again without coming back to the foot of the cross. It is easy to find one's way back, for the land lies so that the roads mount upward, and so one has but to follow the valleys down hill again to come to the cross-foot. One of the roads I know to be very long; the years it takes are more than twice two-score. Most are much shorter. Men who come back to start again talk of a star which guides; but it can only be seen at night, so that when one is in a prosperous blaze of daylight the guidance is lost. Others come back with stories of dark forests full of wild beasts, or of sterile mountain heights, or of dark morasses which must be struggled through.

The Man on the Cross has been all the way to the city and returned. He will go back again after a while. It was He who told us of the twelve gates, though we might have guessed it from the many roads. There are trees there, too. I am glad that there are trees and a river, for I have heard that the highway started from a place where there were broad rivers and all manner of great trees. The trees in the city are fruit-trees, bearing twelve kinds of fruits, and the water in the river does not drown. After a while there will be no more people coming down the broad road, and then the Man on the Cross will go to live in the city. I do not know; my business is to stand and help mark the sign on those who obey, and give them food for the journey. There are many others with that duty and many with other duties, such as helping on the roads and carrying children. Once, as I said before, I was sent up to the crest of the ridge on the shortest road of all; and once I was given time, and climbed up to one of those high mountain-peaks, gold and royal-purple against the blue, which look so beautiful from below. When you are there, there is no gold nor purple, but only white snow, and it is very cold, and there is no further road. But far on the horizon there was a gleam of the city. I must have gone away from it in the climb, for it was nearer the ridge-top on the short road. Still, both times—on the ridge and on the mountain—I remembered my real name: the name you hear from the cross and cannot remember: and I remember why I remembered. There is Some One at the City. The Man on the Cross is homesick for Him, and that is His real suffering; much worse than the suffering of the Cross. I have never seen Him or known Him as has the Man on the Cross, yet I, too, am heartbroken with homesickness for Him. I think we all are. He knows our names. So, some day, we shall leave our work and by some road, long or short, shall go to Him.

THE TRUE MEASURE of generosity is the measure of one's self that goes with a gift. What one gives may be so used as to do great good to the recipient, but the enrichment of soul for the giver, the blessing that comes from sharing our possessions, the mutual blessing from the gift of love may fail of fruition. Many a man has piled up his millions by cruel and dishonest methods and when he had more than he could ever use for himself he has given away some of the surplus, with only the effort of signing a check.—*Selected.*

INDULGE NOT in vain regrets for the past, in vainer resolves for the future—act, act, in the present.—*F. W. Robertson.*



## The Religious Position and Movement in America, Especially Among Students

BY THE REV. HERBERT KELLY,  
Priest of the Society of the Sacred Mission, England

### VII.—CHURCH STUDENTS AND INTERDENOMINATIONAL ACTIVITIES.—Continued

**W**HAT has come of these efforts to meet men in conferences? I feel inclined to say, with the missionary, "I will tell you at the Day of Judgment." However I will answer to the best of my judgment, though it will be a complex answer.

I am told that our English conditions are quite different because of the greater strength of our Church. Certainly at our conferences five years ago the Church was not strong. Nobody understood her, and she did not understand herself. We could see something of the vagueness and unsatisfactoriness of what was going on, but it was very difficult to find what help the Church had to give. Of course we could have walked about telling people they were heretics and schismatics, and that, if they would sit down and listen, we would put them all straight. But that would not have been helpful, partly because it would not have been true. There are heaps of heresies, but few heretics. Men are not mostly "choosing" opinions or making theories, but trying to find some solid ground to live by. You cannot give them "two mules' burden of earth," but you can help them to see where the solid ground can be found, provided you will be contented with that, and leave them to go and find it—presently. You may never hear whether they do or not.

This however I can say. The prestige, and so forth, enjoyed by the Church in England, produces only an intense feeling of bitterness and aloofness on the part of Protestantism. In the course of four or five years that has been broken through to an extent quite incredible. Nonconformists have learnt a profound respect, not for the power of the Church, nor merely for Churchmen personally, but for Church principles; they have begun to see that there was a real meaning in them. I have no means of knowing nor desire to learn how many "conversions" we effected. I do know that we are whole worlds nearer to one another.

In our first three or four years we never ventured to bring definitely sacramental questions into open discussion. That was done for the first time last year. This year there was a full programme of discussions which was quite the central part of all the conferences. Church doctrine was put forward by Churchmen with the utmost plainness; the necessity of Unity, the doctrine of the Real Presence, Sacramental Confession. Everybody spoke with open frankness, but there was no breath of resentment at the inclusion of unwelcome topics.

The big meetings are still, as I have said, a point of weakness. Even the invited Church speakers, with one or two noted exceptions, seemed to think it necessary to talk safe pietisms down to the ordinary level. This is a great mistake. I doubt if it would be desirable to put forward definite "Church" teaching from the platform. That is not the place to bring it forward effectively; but certainly the conferences are hungering for something, a little more positive Christian theology. But it is only fair, it is also significant that the executives themselves realized the need. I hope next year will see an improvement in this direction also.

"What are the effects on our own students?" I think this is the most remarkable part of the whole. For many years past, long before my time, it was recognized that Church people had their own position, and a daily Celebration was provided for them throughout the conference, as the Student Y. M. C. A. is prepared to do for Church students in the American Conferences. That has been to us all our continual object lesson. There never has been among Church people the smallest quarrel. The Celebrations were of the simplest type, and we "ritualists" acquiesced in their being so. But the facts remained. Protestants wanted to know what the position was, and they wanted to know it whole, not watered down. Churchmen have in general, I will say positively, learnt more of the meaning of Churchmanship by seeing non-Churchmanship than they ever learnt from all the High Church books ever published. A dear friend once asked me in sarcasm whether I went to the Protestants to learn the Catholic faith. I do not think I did go in order to learn it, but for multitudes of us, that was the

result all the same. That of course is a universal rule. If you would learn the value of Christianity, Churchmanship, railways, a penny post—go to some place where they do not exist.

When men have learnt at conferences to understand one another's aims and convictions, there will be no difficulty over the university work. It will be possible to coöperate in some things and not in others, without any risk of principles being compromised.

This is a simple record of what has actually been done. Why should it not be done in America? "Because Churchmen are so few?" On theological grounds, I would very earnestly ask my friends, is not this to believe in numbers, rather than in the Church, in the truth of our faith, in God's Spirit? On experience I would say, numbers have very little to do with the matter. Clearness of conviction has a great deal.

"But American Churchmen are not clear." I can hardly imagine that American Churchmen can be in a worse fog than we were. So far as I have seen in America, I should think the conditions in this respect were very similar.

However this is a difficulty which very much wants facing. So long as Church students merely drift up to conferences—as they are doing—so long that fog will continue. If we want the Church effectively represented, and by effective representation I mean an effective presentation, we must find leaders, capable and thoughtful men. Speaking of my own experiences after going to conferences for several years, I do not find that the ordinary Protestant student is much inclined to talk himself out to a priest who comes in a professional capacity. I have talked a great deal very freely to the leading students, but the ordinary student more generally prefers to go to students. With the Church students it is quite different. It is most important, even essential, that they should have someone within reach to whom they can go for advice, who can set a pace, keep a direction, explain to them the points to make for.

If it is presently known that any one has ideas which are interesting, there is pretty sure to be some group of men who will ask him to give them a talk "on any subject he likes." The group may be a Church group, but a simple notice will often bring half the camp around to listen, and as they are quite voluntary, one may use a larger liberty than in the big tent. I have never myself attempted on such occasions to touch ecclesiastical questions; I have treated of "the sphere of authority and opinion," "the Atonement," "the ideals of morals and religion," "God and religious experience."

The coöperation of theological students at conference is most desirable. They have learnt to know what is at stake; they have learnt to criticise pietisms which the secular students are too apt to accept without seeing to what they are leading. The theologians have a real responsibility to their secular brothers, and, I would add, they have a great deal to learn from them.

"But in America this Church pressure would be resented." I might reply that there was no such "pressure"; all the pressing came from those who wished to know what we thought. I have not been at the American conferences so that I cannot say what would happen. From all that I have been told I think it is probable that there might be more difficulties. But, the authorities of the Student Y. M. C. A., being perfectly well aware of what we are doing in England in this direction; are exceedingly anxious that it should be done in America also; they invite and urge us to come and say what we have to say. The formal principles of the system distinctly imply it. Are we going to refuse the invitation?

If I may use my experience of America, I would say two things. (1) So far as I can see, America is less generally conscious of a Church position, consequently there might be more resentment. (2) On the other hand, the American mind is far less conservative, far more open to new ideas. If, therefore, we go in merely with the idea of "delivering our souls" out of hand, that would do more harm even than in England.



If we keep humility, are ready to learn, patient to make sure we understand before we pronounce, the Church will make its way. But we must be clear of this; we do not go to win victories, but that the Church should win them.

CONCLUDING NOTE.—As regards any definite affiliation of Church student societies to the Student Y. M. C. A., I can only say that we in England have found it the greatest help. We have our full representation on the executive. We have always been considerably treated there, and we have been able to do a great deal in maintaining a theological standpoint, and in checking the drift into undenominationalism. It is not of course on the executive that the main battle can be fought out, but it is very necessary indeed that there should be men on the executive who will see to it that a fair field is kept open, and that all these vital questions are not left out because no one has a chance of knowing that they have ever been raised.

There is, however, another question of great practical importance. There are already a certain number of Church student associations at the universities. If they are to exercise their full power, they ought to be brought together with some form of central organization. Certainly in England that is just what we find it most difficult to provide, and I believe I shall be justified in saying that the difficulties will not be less in America. In practice the independence of the "Anglican" diocese makes any sort of united action very slow. It ought not to be so, but somehow or other, Church people seem peculiarly unable to look outside their own local needs. I have the very best reason to know that the Student Y. M. C. A. greatly desires to have the Church adequately represented on its executive, for the very reason I have given in the first paragraph of this note. Such representation would provide that central organization for Church student associations which is so greatly to be desired. I have every reason to believe, though I have no direct authority for saying so, that the Student Y. M. C. A. would be glad to be thus used, and would willingly forward effective work of that kind.

(To be continued.)

## PUBLIC WORSHIP AND THE CHRISTIAN LIFE

By THE REV. FRANK W. CROWDER, Ph.D.

**P**UBLIC worship is an essential part of the Christian religion.

It is so because Christianity does not concern the individual only; it is inextricably bound up with the community. Christ came to redeem the soul of each of us, but He came also to save the home, the village, the city, the nation, the world. In these days of scientific thought, more than in previous times, we are coming to realize the corporate aspect of human life. Instead of society being likened to a field in which grow millions of blades of grass, separate and distinct, it is more like a great tree, on which individuals are as leaves and twigs. We spring out of a life back of us, underneath us, and all around us; we are colored and shaped by that life; and while we can react upon it, we are as much a part of it as if we were physically united like the branches of a tree. We cannot do business alone; we cannot get the means of subsistence unaided; in our moral and spiritual development we are dependent on others; in every feature of human existence we must live and work in conjunction with our fellow-men.

When it comes to the matter of religion, we find ourselves instinctively driven to public worship, if we worship at all. Just as men in a particular line of business group together in a particular section of a city, just so naturally do men who wish to worship God come together. Inasmuch as religion is corporate, social as well as individualistic, a life lived in relations, social or public worship is a necessary form of that life's expression.

There are two points of view from which to regard public worship. One is to look upon it as an effect, and the other as a cause. Both aspects are necessary to a clear conception of its utmost importance. As an effect public worship is the natural and spontaneous expression of the heart's deepest feelings about life, God and the eternal future. When crises come upon communities and nations, when anything of great joy or sorrow befalls them, almost invariably they come together for mutual consolation, counsel, or united action. So in religious matters. When some unusual event sends your thoughts beyond the blue, or you come face to face with death, then your impulse is to worship God with His people. It is really difficult to keep men and women away from the church service when their religious natures are deeply stirred, quite as hard as it is to

get many of them to church when their religious feelings are dull and dormant. I distinctly remember that one of the largest congregations I ever saw in my last parish assembled on the Sunday following the sinking of a ferry boat from which 800 people were almost miraculously rescued, among them scores of my parishioners, who were then suddenly forced to face the question, however they may have evaded it before:

"What of the instant when  
The soul fares forth the clay?  
What mighty moment then  
Of rapture or dismay?"

"What have the Gods in store?  
What vast auspicious scheme  
Behind death's darkest door,  
Beyond our wildest dream?"

The other point of view from which to regard public worship is more deliberate and calculating, that from which it is looked upon as a cause, rather than an effect; as a source of inspiration and help in daily living; as a means whereby we come closer to God; as the medium of a spiritual message to raise our sinking ideals and spur our lagging energies; and as a means of spiritual education for ourselves and our children. Prof. Peabody, in one of his addresses to Harvard students, describes the becalmed sailing yacht, and how the drooping pennant at the masthead is watched by the captain. When the pennant stirs and then flutters, the topsail is raised, in order to catch the upper currents of air that have begun to move. So most people come to the church service in order to catch the upper currents of life, and to be wafted by the breath of God, with however little coöperation on their own part, into better living.

These two conceptions point the way to the place of public worship in the Christian life. I say "public worship," but not to set it over against private worship. They are of a piece, and are simply halves of a whole, one seen of men, the other invisible save to God. Except in the rarest cases there is little genuine public worship, however regular the church attendance, without private worship; and, conversely, the man who does not worship in the church rarely worships in private.

## MISSIONARY LEGISLATION AND PROGRESS

(Continued from page 582.)

ministration with a view to discovering whether the work suggested might not be taken up by the Church in her corporate capacity, and a special appeal for the Training School at La Grange, was referred to the Executive Committee.

There was also careful consideration of a report from the committee on Immigration, presented by the Bishop of Washington, which set forth most urgently the need of the immigrants and the great opportunity which they present for Christian service and evangelization. This led to the determination that new legislation of General Convention is needed as above stated.

The final and the most important work of the Board was the consideration of the report of the Committee on Organization and Administration. For this purpose the Board resolved itself into a committee of the whole, and discussed the important features presented. After two hours of serious consideration and discussion the committee arose and referred the matter back to the special committee with direction to proceed to the further elaboration of a report which might be acted upon at the May meeting and presented in due course to the General Convention. Inasmuch as no formal action was taken by the Board, nothing can yet be given out for publication, but they contemplate requesting the General Convention to make certain important changes in the methods and the canons governing the missionary work of the Church, and the methods in which it is carried forward.

Memorials were made of the late Rev. Joshua Kimber, the late Rev. Arthur R. Morris, and the wife of the Bishop of Minnesota. There was a pleasant respite in the middle of one of the days when a luncheon in the rectory of Calvary Church, next door to the Missions House, was tendered by the rector, the Rev. Theodore Sedgwick, and Mrs. Sedgwick, to the members of the Board.

GREAT and sacred is obedience: he who is not able, in the highest majesty of manhood, to obey, with clear and open brow, a law higher than himself, is barren of all faith and love; and tightens his chains in struggling to be free.—James Martineau.



# SOCIAL SERVICE

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

## STATE LIFE INSURANCE

PEOPLE in Wisconsin may now buy life insurance from the state, through a law passed in 1911 establishing a "Life fund to be administered by the state without liability on the part of the state beyond the amount of the fund, for the purpose of granting life insurance and annuities to persons who at the time of the granting of such insurance and annuities are within the state or residents thereof." The Commissioner of Insurance was given two years in which to prepare forms, tables, and other data necessary to carry out the act. Such data have been prepared, and the first application was formally received October 24, 1912.

According to Benjamin S. Beecher, in the *Review of Reviews*, insurance may be granted to persons between the ages of twenty and fifty in amounts of \$500 or multiples thereof. Until 1,000 policies have been issued, no more than \$1,000 shall be granted on any one life and not more than \$3,000 at any time. At present five plans of insurance are offered: (1) Ordinary Life; (2) Twenty-Payment Life; (3) Endowment at Age Sixty-five; (4) Ten-Year Endowment; (5) Term to Age Sixty-five. Other plans, including annuities, will be issued later.

These policies represent, Mr. Beecher points out, standard forms issued by legal reserve companies. In fact the state life insurance is nothing more than the taking over of the best insurance practice of the day, reduced to its simplest terms and offering it to the people at cost, with a large part of the cost eliminated through the fact that no agents are employed and that there is no "overhead" charge to maintain offices and highly salaried officials.

## AN EIGHT-HOUR BILL FOR WOMEN

employed in the District of Columbia has been introduced by Mr. La Follette in the Senate and by Mr. Andrew Peters in the House. The District of Columbia, the seat of the capital of the nation, may reasonably be expected to lead all the states in enacting measures for promoting the public health and welfare. In fact, however, many states are, at this time, far in advance of it in this field of women's working hours. The National Consumers' League has embodied in this bill the provisions for the eight-hour day found in the statutes of California and Washington. No single provision of this bill is new, but some of the sections combine provisions from the statutes of other states.

The scope and purpose of Senator La Follette's measure is indicated by the first section, as follows:

"No female shall be employed or permitted to work in any mill, factory, manufacturing or mechanical establishment or workshop, including, among others, any laundry, bakery, printing, clothing, dressmaking, or millinery establishment, store, hotel, restaurant, office, or where any goods are sold or distributed, or by any express or transportation company, or in the transmission or distribution of telegraph or telephone messages or merchandise, more than eight hours in any one day or more than six days or more than forty-eight hours in any one week."

## SCIENCE AND THE SHORTER WORK-DAY

Scientific investigations of fatigue in its varied aspects throw a flood of light upon the intricate injuries of speed, overtime, piece-work, and the like industrial requirements. If fatigue be due to demonstrated chemical action, removable only by proper intervals of rest; if over-fatigue or exhaustion results from the accumulation of chemical fatigue products and the destruction of energy-yielding material in nerve and muscle tissue; if strain or labor carried on after fatigue has set in is proved to be more exhausting than simple work; and if muscular training outruns nervous strength, then the need for the shorter day rests upon a scientific basis. In the opinion of the secretary of the Consumer's League, science makes out its case for the short day in industry.

THE COMMISSION on Social Service of the Interchurch Federation of Philadelphia recommends to the churches within its jurisdiction, as worthy of their strong support and special emphasis, the measures on housing, women in industry, and child labor, to be presented to the legislature of Pennsylvania just convened. These are the subjects to which the particular attention of the Commission will be given, although it commends the measures on workmen's compensation for injuries and mortality, and municipal courts, and it gives full approval to the principles involved in the proposition for an eight-hour work-day and one day's rest in seven (preferably Sunday).

THE PRESIDENT'S APPOINTMENTS to the Federal Commission on Industrial Relations do not seem to be meeting with very general approval, at least on the part of the general public. The manufacturers seem to be satisfied, because the men they recommended were chosen. The same is true of the American Federation of Labor; but those who are mainly responsible for the creation of the Commission have filed a protest with the Senate on the ground that the Commission contains no woman in its membership, although over six million of the wage earners of the country are now women, and because there is no economist or publicist of repute included.

ACCORDING to Dr. Ira B. Cross, author of the *Essentials of Socialism*: "For the most part one finds the Socialist officeholder to be clean, uncorruptible, eager to 'make good' and eager to administer the affairs of the city in the very best manner possible. One finds them farmers in outlying districts, workingmen, sometimes ministers, storekeepers, and professional men in the cities. Frequently they are not the most capable and efficient administrators, but this criticism applies likewise to all parties. In no place do we need efficient officials more than in our cities and in no place do we get them less frequently."

THE NATIONAL ECONOMIC LEAGUE recently took a vote of its members on the issue of paramount importance for consideration in the current year. Six hundred and thirty-five votes were cast. On first choice 38 per cent. were cast for efficiency in the administration of justice, and 17 per cent. for the tariff. Other questions receiving a vote were: government control of industrial corporations, the monetary system, and the increased cost of living. As between the first and second subjects, 65 per cent. of the voters favored the first question and 35 per cent. the second.

SIR THOMAS OLIVER, the foremost English authority on hazardous trades, said, in a *Survey* article, that despite the larger number of labor saving devices in use in America and in England, there are in both countries still some industries—for example, the iron and steel—in which the work is too hard and the hours are too long. Sir Thomas is strongly of the opinion that working a twelve-hour shift week after week and month after month is frequently beyond the limits of human strength.

THE RECENTLY ENACTED initiative and referendum provisions of the Ohio constitution are to be speedily utilized. The Ohio Anti-Saloon League has filed with the Secretary of State a petition asking for a law to prevent the shipment of liquor into dry territory.

"A MAN has just as much right to kill another man in the street with an ax as he has to kill him with a house. Rent can be and often is, blood-money." So wrote Edwin A. Rumball in his "Survey of the Fourth Ward of Rochester."

TWENTY-SEVEN parish papers in the diocese of New York are using the social service copy prepared by the Diocesan Commission.



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.

LENTEN OPPORTUNITY OF THE CHURCH

To the Editor of The Living Church:

WILL you of your courtesy allow me space in your column to put a question I have often wished to ask, considering how small the Episcopal body is, compared with other religious denominations:

How is it that such a splendid opportunity as Lent is allowed to pass, without making more effort to increase our numbers?

Surely Lent is a time when special effort should be made to gather in the indifferent and reclaim the lapsed. I am well aware there is little room for complaint with regards to individual parishes. Our clergy cannot be charged with indifference as far as their own parishioners are concerned. The majority of them provide us with services in abundance, special preachers, and every encouragement to make the best use we can of this Holy Season. But with it all, is there not too much parochialism?—the “Canker of Parochialism” I have heard it called. Are we not, both clergy and laity, too much engrossed with the care of individual parishes and our own souls, and so lose sight of what is for the good of the Church at large, and the crying need of humanity?

May I ask why our Church services are not more advertised? How many churches put notices of special Lenten services outside the church? True, there are generally plenty of Lenten service lists inside the church; but how many of the hurrying, unheeding throng that pass our churches every day, stop to go in and get one? And if they did, how many of them would really understand? What is our daily Eucharist to them?

May I suggest a large placard put outside the church, with notice of services that would attract outsiders, and at times when they could attend; say Sunday evening, and one evening during the week, both conducted by the parish priest himself. No doubt some would come to scoff, some to pass an idle hour away, and some from idle curiosity, but surely from the appeals of an earnest priest all would not go empty away.

“And if the world sin on, yet here and there  
Some proud soul cowers, some scorner learns to pray.”

And then with regard to our complete list of Lenten services; why do we not advertise them more? Surely just once a year we can bear the brunt of public opinion, and in place, and out of place, advertise our services. At the elevated railway stations and street car waiting rooms one sees advertisements of all kinds; but, where is the Church?

There are so many places where we could, if we would. What of our large railway stations, our public libraries, and why not the waiting rooms of some of our large department stores—not only customers’ waiting rooms, but also rest rooms for employees?

And what of our empty pews; there are churches, well attended at the fashionable hour of eleven, but with a very scanty attendance at Evensong. The empty pews must must be very discouraging to the rector and his supporters; but why should they be empty? There are, there must be, people to fill them, if they did but know of the services. Sir, I am quite convinced that one weak spot in the Episcopal Church is that they do not make known their services enough.

“We pray Thee, too, for wanderers from Thy Fold.  
O bring them back, Good Shepherd of the sheep;  
Back to the Faith which Saints believed of old,  
Back to the Church which still that Faith doth keep.”

Chicago, February 12, 1913. J. A. ELLIS.

OFFER OF BOOKS FREE

To the Editor of The Living Church:

WILL you let us say in your columns that we are prepared to supply *An Officer of the Line*, by the Rev. Hugh L. Burleson of the Domestic and Foreign Board of Missions; and Miss Sarah Lowrie’s *Followers of the Trail*, to Sunday schools and Junior Auxiliaries, without cost, except for the carriage?

*An Officer of the Line* is a thrilling story of the life of the late Rev. S. S. Burleson, missionary to the Oneidas, written by his sons.

Miss Lowrie’s book describes in vivid way the pioneer work of the Church in America. Both are well illustrated and should be in the hands of every boy and girl in the Church. We have 1,500 of each to give away. The postage is three cents for each book. Orders will be filled as received until the free supply is exhausted. Address

(Miss) MARY E. BEACH, *Secretary*,  
Church Missions Pub. Co.,  
211 State Street, Hartford, Conn.

February 10, 1913.

A FAMILY BUDGET

To the Editor of The Living Church:

B LUE Monday Musings” often contain some startling suggestions: e.g., as in the issue of February 8th, with “Pacific Coast Rector’s” compilation of a society woman’s expenditure of \$100 per week “allowance” with its twenty-five cents a week for the Church. I fell to thinking of my flock of working people in this ex-Roman Catholic parish. Then I compiled a “table” I know to be fairly accurate of our average family. It follows:

Man, wife and four children. Average wage of head of family (deducting loss of time by illness, holidays, annual inventory, lay-offs for funerals, etc.):

Head of family.....	\$9.50
Oldest boy .....	4.00
Oldest girl .....	4.75
Other income (errands, etc.).....	1.25

Total.....\$19.50

Now the weekly average expenditures:

Weekly rent .....	\$2.50
Fuel .....	1.20
Light .....	.60
Clothing for man (high, because of wear and tear) .....	1.10
Clothing for wife.....	.92
Clothing for children.....	.98
School supplies .....	.20
Insurance and lodge.....	.80
Newspapers .....	.15
“Movies” .....	.25
Tobacco .....	.20
Miscellaneous .....	.45
Church (average) .....	.20

Total.....\$9.55

This leaves \$9.95 to supply food for twenty-one meals a week for six people. No mention is made of fitting out a home, or of maintaining it, in way of furniture, crockery, stoves, beds, bedding, pictures, rugs, or carpets, etc. I recently made ten calls in one evening and did not see a carpet in any one of the homes I called at. I have compiled the above with care. I think it shows that the average support of the Church by the poor whom we can get to affiliate with the Church, is above the average of even the most devout and faithful of the “well-to-do.” A. L. BYRON-CURTISS.

St. Joseph’s Rectory, Rome, N. Y., February 10, 1913.

A CORRECTION

To the Editor of The Living Church:

YOU have done me the honor of inserting a letter from me in your issue of January 25th, but the printer has represented me as writing, “Churchmen *dimly* confess their faith in the Holy Catholic Church”—a statement which must have puzzled your readers. What I wrote was: “Churchmen *daily* confess,” etc.

Probably by the time this correction reaches you my first letter will have been forgotten; but, nevertheless, I shall be grateful to you if you will kindly find room for this letter also.

Yours faithfully,  
E. S. FIELD.

The Vicarage, Buckland Newton, Dorchester, England.

THE CHOICE OF MISSIONARY BISHOPS

To the Editor of The Living Church:

I INTENDED to introduce, at the recent Missionary Council of the Seventh Department at Austin, Texas, resolutions in substance as follows:

First. Expressing the desirability that the opportunity and the power to nominate a Bishop for any missionary district be given to the Missionary Council of that Missionary Department in which a vacant missionary district is situated.

Second. That whenever any such nomination is ratified by the various Bishops and Standing Committees, as in the election of diocesan Bishops, then the said nomination to be considered an election, and the Presiding Bishop to be empowered to take order for the consecration as Bishop, of the person so nominated.

Other subjects so occupied the time of the council at Austin, that these resolutions were not introduced.

Much has been said in the past few years concerning the advisability of giving the Missionary Councils the power to elect a



Missionary Bishop. The plan suggested in these resolutions would give a Missionary Council power only to *nominate*, not to elect. The Bishops, acting individually, would have power to approve, or to reject, the nomination. Long delays have sometimes occurred in filling vacancies in missionary districts. This plan would expedite matters, besides saving the expense of a special meeting of the House of Bishops.

Let this proposed plan be considered in the next General Convention. D. A. SANFORD.

Big Spring, Tex., February, 1913.

#### DROP A SECTARIAN NAME

To the Editor of The Living Church:

ONE reason for abandoning the present name of our national Church has not received the emphasis which it deserves. "Protestant Episcopal" as a title is only 124 years old this year. It is absurd therefore, and scarcely honest, to claim for it the sacredness of antiquity. Plainly it is those who uphold the present name who are innovators. It cannot be too strongly insisted on that for 1,700 years, that is, until 1789, the Church of our American forefathers was known only by its scriptural name as the "Church of the British," or the "English Church," or the "Church of Ireland," just as in primitive days it was known elsewhere only as the "Church of Galatia," or the "Church in Philippi," or "in Corinth," or "in Rome." When the old thirteen states were mere provinces of England, it was still correctly known as the "Church of England." What we ask therefore is not an innovation but a restoration. The charge of innovation and unscriptural use lies unmistakably against those who persist in retaining a name which is beyond all question both novel and sectarian.

The attempt is made again and again to represent the dropping of "Protestant" as in the interests of Romanism. The very opposite of this is the case. The most truly anti-Roman course that the Church could adopt is the substitution of the word "American," and the dropping of "Episcopal" as unnecessary. "Americanism," and every other form of nationalism, is the one thing that Rome abhors. On the other hand, nothing is more pleasing to Rome to-day than our continued use of a sectarian name, which on the face of it classifies us with all the "other" 200 denominations, and puts in the background, or completely ignores, our historic claim as the Church for and of Americans.

Let me add, Mr. Editor, one other reason from my own personal experience. For the first twenty-one years of my life I was a member of the most thorough-going anti-Roman Church in Christendom, the Church of Ireland. At the disestablishment in 1870 a vigorous effort was made to foist upon her the novel and unscriptural name which 124 years ago was unhappily foisted upon hierarchy. But the attempt was indignantly repulsed and rejected. Would that our American ancestors in 1789 had possessed similar wisdom and courage. Here was the Church's answer in the "Preamble and Declaration" as printed in her Prayer Book: "We, the Archbishops and Bishops of this the *Ancient Catholic and Apostolic Church of Ireland*, together with the Representatives of the Clergy and Laity of the same, in General Convention assembled," etc.

Or again, no one doubts the thorough-going Protestantism of the late Bishop Coxe, yet even he also was of the mind of Hamlet's mother when she said, "The lady doth protest too much, me thinks." Here is the Bishop's clear and reasoned declaration: "A much more humiliating token of our position at that day [1789] was the consent of even the Catholic Seabury to permit our truly Apostolic Church to be known, even in its external conditions, as 'the Protestant Episcopal Church in the United States of America.' I hold this [the Bishop adds] to be a jumble of words which nothing but familiarity can render tolerable to an enlightened mind. . . . Nor can any tribute be paid to the Papacy more entirely acceptable, than the surrender to its followers of the Catholic name, its prestige, and its logical force."

Allow me to add that my own preference "for the present distress" would be the following: "The American Church, commonly called the Episcopal Church," etc. The "jumble," as Bishop Coxe called it, would slough off in time, while our Catholicity would be sufficiently guarded by the constant recitation of our creed.

WALKER GWYNNE.

Calvary Rectory, Summit, N. J., February 10, 1913.

#### OBJECTS TO ALL THE NAMES

To the Editor of The Living Church:

I CONFESS I was more than surprised on reading Bishop Van Buren's letter in this week's LIVING CHURCH. It is a clear case of "Saul also among the prophets." In a large measure I am in sympathy with him. I have never liked the appellation American Catholic as the title of the Church in the United States. I have voted in General Convention for any and every proposed change of name, not because I liked the change but because I deemed it better than our present name. I voted for the dropping of Protestant in the title, at the last General Convention, even though to me the adjective Episcopal is quite as objectionable as the adjective Protestant. They are each controversial in purpose and meaning. Prot-

testant means anti-Roman; Episcopal, anti-Presbyterian. Combined, they mean the Anti-Roman, Anti-Presbyterian Church in the United States of America. I voted to get rid of the Anti-Roman appellation. But I was not in love with the compromise term, Anti-Presbyterian.

I confess to an almost equal dislike of American Catholic, not altogether for Bishop Van Buren's reasons, but for his chiefest reason. I dislike intensely to assume a name that will surely imply that Roman Catholics are by us denied to be American Catholics also, because they confess themselves subject to the spiritual jurisdiction of the Roman pontiff. If we are determined to deny to them the Catholic name, well and good! If we refuse to acknowledge them to be Americans, whether by birth, or by their voluntary oath of allegiance, well and good! But then, who are we that we should assert this more than Papal assertion of power in heaven and earth? Rome at least does not deny our American name.

The same objection runs against our assumption of the proud title, when we take into consideration the present large emigration of Eastern Orthodox Christians. They are surely as Catholic as we are, and they and their children will be Americans. That is to say, they will be both American and Catholic; American Catholics. In law, we could, doubtless, be the American Catholic by virtue of our legal assumption of the title The American Catholic Church, but in spiritual fact we would be no more American Catholics than the members of those other historical parts of the historic Catholic Church. The mere fact that they confess spiritual allegiance to Rome, or to Constantinople, no more deprives them of their right to the title of Catholic in the spiritual sphere, or to the title of American in the civil sphere, than we ourselves would be deprived of either character if we should acknowledge the Archbishop of Canterbury as our canonical head in the spiritual sphere.

If civil allegiance could be affected by allegiance to a spiritual head residing in another state, or if Catholic character could be, then Catholicity and civil allegiance were hopelessly lost from the breaking up of the Roman Empire to the break between England and Rome in the sixteenth century.

Now, sir, I have given my reasons for disliking the title American Catholic. It is contentious as our present title is contentious. If we adopt it, it will not be final. I shall vote for the change, if I should be a deputy in the next General Convention, should the resolution for the change come up. But I prefer a much more modest title which would not deny any other man's right.

JOHN WILLIAMS.

#### FREEING THE HUMAN MIND FROM "ECCLESIASTICAL INFALLIBILITIES"

To the Editor of The Living Church:

WERE it not for a letter recently appearing in your columns over the esteemed name of Dr. Grosvenor, one would scarcely think so many vital principles of the Reformation depend on and are preserved to us and to posterity by the title page of the American Prayer Book.

Dr. Grosvenor asks, "Are we ready to-day to abandon these principles?" To an humble and obscure layman like myself it would appear that the Anglican Church preserved the benefits and privileges of the Reformation rather well up to the comparatively recent production of the title of the American Church.

The Reverend gentleman appears to disapprove the title "Catholic" because (it is charged) a party in the Church has as its private and particular definition of the word, "pure medievalism." Would it not be more consistent to accept the name "Catholic" publicly, as he must call himself in the privacy of our own communion, with his own definition of the word mentally understood, allowing that other party to mean "pure medievalism" or otherwise as they may wish, in accordance with that "freedom of the human mind" he and we all so esteem, rather than retain "Protestant" which he "and many others" have grown to regard as a "sign and symbol" of only a certain few of the many results of the Reformation? A limitation repudiated most emphatically by Protestants themselves.

May I suggest that the Church still has many mind-binding chains of the medieval Church, as yet unloosed. The Nicene and Athanasian creeds are quite as medieval, in that they were held by the medieval Church. It would be interesting to know if "freedom of the human mind from ecclesiastical infallibilities" includes the latitude that has become apparent in the beliefs of the sects about us. If it does, "Protestant" must be understood to mean any belief, so long as it is opposed to the creeds of the medieval Church. In other words, any disbelief, even atheism, is "Protestant." This is most assuredly the meaning attached to the word by the world which we would attract to Catholic Christianity. I think Dr. Grosvenor's definition is less inclusive.

Again, if this word signifies a protest against the *abuses* of the medieval Church, why do we go on protesting in our title, conditions in the Church that were righted in this Church hundreds of years ago? Protesting those conditions, as existent in other communions, by embalming that protest in our title, is an unwarrantable assumption of responsibility. It is conceivable that those abuses might be suddenly rectified and we would be still protesting against—nothing. The English Church, at the very time when those abuses were



fresh in minds of all, took no such word. The newly organized national Churches of our Communion are not taking it, even in the little used sense of affirming a belief.

Emancipation of the mind is a great thing. Surely the able champions of freedom of the Church from medieval abuses should be foremost in emancipating the mind of the Church as expressed in the Book of Common Prayer, from its modern abuse, its captivity to a misleading, sectarian title, impossible to Catholics, disbelieved to be Protestant by Protestants, as from a post-Reformation "ecclesiastical infallibility," out of accord with a universal Church of the present and future and therefore untrue.

CHARLES HERSEY BOURNE.

Boston, Mass., February 13, 1913.

#### AS TO "PROTESTANT EPISCOPAL"

To the Editor of *The Living Church*:

**W**HILE the subject is before the house, allow me to suggest several objections which may justly be applied to "Protestant Episcopal" as the name of any portion of the holy Catholic Church. The name is negative, modern, sectarian, controversial, misleading, untruthful, inadequate, unsatisfactory, obstructive, divisive, unhistoric, inconsistent, unfit, superficial, tautological, discordant: "half a spot and half a wrinkle."

I forbear to add some other terms that might seem offensive.

C. W. LEFFINGWELL.

#### AMERICAN AND CATHOLIC

To the Editor of *The Living Church*:

**U**PON reading so many arguments opposed to the title, "American Catholic Church," it has occurred to me that the title, "American, Catholic Church" might better bring out the fact that the Church is both American and Catholic.

Gambier, Ohio, February 14, 1913.

G. W. FREEMAN.

#### "THE AMERICAN COMMUNION OF SAINTS"

To the Editor of *The Living Church*:

**B**ISHOP VAN BUREN objects to "American Catholic Church" as claiming that we are the sole "American Communion of Saints." What the style objected to would really mean would be that our Church is the sole "American Communion of Saints" coming down with continuous regular organization from the times when "Catholic" was inserted in the Creeds. The various Protestant "Communities of Saints" are modern "Communities"—ours the original Catholic "Communion of Saints." Does not Bishop Van Buren believe that? Ought not our title to show that? And where will you find a title to do it so well as "The American Catholic Church"? Baltimore, February 15, 1913.

CUSTIS P. JONES.

#### CALIFORNIA MEMORIAL TO GENERAL CONVENTION

(Continued from page 584.)

urged more interest, and more means to carry on the work among the Chinese so dear to her heart.

The beloved Bishop of Alaska gave us the privilege of knowing more of his arduous work in his far northern jurisdiction.

The Rev. Thomas P. Boyd, Dean of the Emmanuel Institute of Health located in Berkeley, in his address to the women gave them many valuable suggestions which cannot fail to bring forth good fruit in their daily lives.

The House of Churchwomen has been weighed in the balance and not found wanting, but has proved itself an important factor in the Church life of the diocese. The fact that every parish and mission has an equal representation has led to the unification of thought and interest and action, and a broader outlook hitherto unknown. Weaker parishes and missions are strengthened and encouraged by contact with stronger ones and all are given opportunity to do their share in any chosen work.

After seven years of faithful service as president of the House of Churchwomen, Mrs. George H. Kellogg declined reelection, and Mrs. Kate E. Bulkley was elected to fill the vacant chair.

The semi-annual service of the California branch of the Woman's Auxiliary was held in Grace Pro-Cathedral on the Friday of convention week, January 31st, beginning with

**Meeting of  
Woman's Auxiliary** Holy Communion and sermon by the Rev. Eugene H. Benson. A conference of the officers of the parish branches and of the Junior Auxiliary was held in the afternoon. This conference was followed by a remarkably large gathering of Auxiliary women for their semi-annual meeting. The speakers were the Bishop of the diocese and Bishop Rowe of Alaska.

WHILE sin takes from a man his healthy taste for what is good and his power to loathe evil, it deludes him with the fancy that he still enjoys them. Temptation, when we yield, is succeeded by self-delusion.—George Adam Smith.

## LITERARY

### NEW DEVOTIONAL LITERATURE

The early approach of Lent this year made it inevitable that some of the new English devotional literature that would naturally be welcomed for the season is at hand too late to be noticed until now, when the season is half over. Of these new books, *The Wondrous Passion*, by the Rev. F. W. Drake, comes introduced by the Bishop of London, who writes of it as "a series of beautiful meditations upon that most moving of all subjects—the Wondrous Passion of our Lord." Each event of the Passion is the subject of a thoughtful meditation, leading up, generally, to a special prayer or to an act of recollection. It is an excellent companion for the holy season. [Longmans, 90 cents; by mail 96 cents.]

A new volume from the pen of the Rev. Jesse Brett is entitled *Helps from the Sanctuary: Devotional Papers on the Blessed Sacrament*. It is a work for persons rather advanced in the spiritual life and deals with those deeper studies into the mystery of divine love that are possible only to such as actively seek to know their Master, especially as He is revealed to them in the sacrament of the altar. There is a handsome frontispiece design in colors, from a drawing by one of the Sisters of the Holy Name. [Longmans, \$1.25; by mail \$1.35.]

A volume of sermons by Forbes Robinson will be especially welcomed. It will be remembered that this young priest passed to his rest some nine years ago, after which a volume of *Letters to his Friends* attracted wide attention by reason of its clear appreciation of spiritual difficulties and its helpful guidance in them. The present volume is entitled *The Sympathy of God*. Like the earlier works by the same author it is edited by his brother, the Rev. Charles H. Robinson. The volume consists of twenty-two sermons, most of which were delivered in English country churches, and some of them before University undergraduates. Many of them could easily be recommended for the use of lay readers, especially since they have the art of appealing to men. [Longmans, 90 cents; by mail \$1.00.]

With the increased number of Eucharists resulting from stronger sacramental teaching, and the consequent frequency of communion on the part of regular attendants at the services, it may be seriously questioned whether actually there are as many "good communions" made as in days when the less frequent celebrations were attended by those few who came with more serious devotion. The revival of Catholic worship corresponded with a period of productiveness in devotional literature. The young communicant of those days was almost always provided with some manual for preparation. How many books of devotion are given to Confirmation candidates now? Or, if given, how many are used? The Rev. L. H. M. Soulsby, in *Thoughts Before Holy Communion*, has given a series of excellent short chapters on various aspects of the Holy Eucharist, marked by a manly and healthy devotion. There is possibly too much emphasis laid upon the sacred First Sunday in the month (in an effort, doubtless, to meet a condition and not a theory); but the book is distinctly worth while; the fact that it is "issued with the sanction of the Bishop of London" is sufficient proof of its sanity and value. A feature of the little volume is a plan for a week's preparation, which includes the fixing on some special virtue, daily thought about it, the review of the time since the last communion, plans and resolutions, and after reception thanksgiving and meditation. [Longmans, Green & Co., 60 cents.]

*Pivots of Penitence, Opportunity, and Power*, by the Rev. S. J. Sykes, is an attempt to treat in simple, elementary fashion, matters of moral theology. The little volume contains a warm commendatory by the Bishop of Hull, who stresses its exhibition of the Christian faith as both Catholic and Evangelical; its care in carefully connecting the Incarnation and the Atonement, so that the gospel of the cross is at the same time the gospel of the sacraments, and its practical insistence on the relation between divine grace and human faith. The chapters are rather fragmentary, and in some cases the arrangement is a little conventional. The meditations lack warmth and fervor. But there is a healthy and vigorous element about them which is perhaps the result of this emotional restraint. The addresses could be made most useful as a basis for Lenten instructions. [Longmans, Green & Co., \$1.00.]

A quaint devotional book, *The Pilgrimage of the Cross*, comes from the S. P. C. K. through E. S. Gorham, their New York publisher. Mrs. Hallie Eustace Miles, the author, adapts the story from an old French allegory; using the quaint pictures of the old book for chapter divisions. The little book traces a young girl's journey through life, carrying her cross, with the divine Master at her side telling her why her progress is so chequered and so slow. A running commentary on the pictures tells the simple story, and



there are free translations of the conversations between the maiden and her Guide, which have quite the flavor of the older books of devotion. [60 cents.]

*The Master of the Feast.* By Wilson R. Stearly, Rector of the Church of the Holy Apostles, Philadelphia. Philadelphia: George W. Jacobs & Co.

This attractive little volume is a study of our Saviour's miracle of the Feeding of the Five Thousand. There are five chapters: His Feeling of Responsibility, His Resourcefulness, His Opportunities, His Long View of Life, His Reward. In each the idea is presented in a striking manner, and illustrated most interestingly. He writes out of a full heart and his book should appeal to young people especially. The book is well written, and the printer has done his part well.

*Wind and Cloud.* Being Selections from the Writings of Father Pollock and his brother. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$1.00; by mail \$1.08.

These two well-known mission priests, for many years workers at St. Alban's, Birmingham, left behind them many gems of homiletic and devotional diction from which the editor has made a most happy selection. The book will offer many points to the practical preacher and make excellent reading for the laity.

*The Present and Future Christ.* Modern Studies in the Self-revelation of Jesus. By the Rev. F. R. Montgomery Hitchcock. London: S. P. C. K. New York: E. S. Gorham. Price, \$1.00.

This is at once theological and devotional and a most suggestive and helpful little volume. It resolves itself, practically, into a series of discussions of the "I am's" of our Lord: that is, His meaning when He said I am the Bread of Life, I am the Light of the world, I am the True Vine, etc., and very tellingly does the author bring out the bearing of these sayings upon the character of our Lord, both as to His unseen Presence among us, i.e., grace and comfort now, and His relation to us hereafter, i.e., our hope and our final cause. Among its many possible uses the book will make excellent Lenten reading because of both its form and its matter.

#### OTHER RELIGIOUS LITERATURE

*The Decorative Arts in the Service of the Church.* By Francis Sydney Unwin, with forty-six illustrations, including two drawings by the Author. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, 60 cents; by mail 65 cents.

This is the twelfth volume of the series of little handbooks on the Arts of the Church, edited by the Rev. Percy Dearmer, D.D., intended to provide information in an interesting and accurate form about the various arts which have clustered round the public worship of God in the Christian Church. It is divided into two parts, the first of which gives a sketch of the historical development of the Decorative Arts from the Early Christian Period, through the Mediæval (Byzantine, Romanesque, Gothic), and the Renaissance to Post-Renaissance or Modern Period in England; the second part treats of the several portions of the fabric of the Church that have lent themselves to decoration (Painting, Mosaic, Frescoes, Sculpture, Roofs, Pavements, Glass, the Sanctuary and Baptistry, Screens, Altar-rails, Pulpits, Lecterns, Organ-cases, Memorials, etc.). The information is brief, pointed, and interesting. The book is well printed and attractively illustrated.

*Encyclopedia of Religion and Ethics.* Edited by James Hastings, M.A., D.D. With the Assistance of John A. Selbie, M.A., D.D., and other Scholars. Volume V., Dravidians—Fichte. New York: Charles Scribner's Sons, 1912. Price, \$7.00 net.

The steady progress of this great undertaking is a matter of rejoicing. No other Encyclopedia can take its place in the wealth and variety of the material which it affords for the assistance of theological students. Its standpoint is indeed different from ours, and its contributors belong to many schools, but no scholar can afford to pass it by, if he wishes to know what is being done and ascertained in the multitudinous spheres of investigation which it covers.

Among the articles which will have especial interest for our own students are "Eastern Church," by Archbishop Porphyrius; "Education (Moral)," by Gustav Spiller; "Episcopacy," by Darwell Stone (a notable instance of desire by the Editor to have each subject treated by one who occupied a sympathetic standpoint); "Ethics" (several articles); "Eucharist" (two articles), by J. H. Scrawley and Hugh Watt (not wholly satisfactory in standpoint and bibliography, but very informing as to the history of the doctrine); "Evangelicalism," by James Stalker; "Evolution (Biological)," by R. C. Punnett; "Evolution (Ethical)," by Edward Clodd (an argument for the evolutionary origin of moral sense); "Expiation and Atonement" (a valuable series of articles); "Fall" (also a series); "Festivals and Fasts" (a series).

*Present-Day Preaching.* By Charles Lewis Slaterry. New York: Longmans, Green & Co. Price, \$1.00.

These lectures by Dr. Slaterry before the students of the Berkeley Divinity School, Middletown, Conn., in 1908-9, have quickly passed

on to a second edition, proving thereby their intrinsic worth. Not only are the clergy reading them but the "sympathetic layman" also whom the author acknowledges he set out to reach. They are not technical but popular in form, but at the same time they call attention to some of the most vital considerations in preaching as indicated by the titles—The Form of the Sermon, Acquiring Materials, Subjects of Sermons, The Preacher's Attitude Toward His Congregation. Each topic is treated in a fresh and helpful way. Especially does the author commend the written sermon as on the whole the most effective, friendship with books as giving atmosphere and richness to preaching, the careful mould into which the sermon should be cast, and the sympathetic attitude which the preacher should always maintain toward his congregation, while he condemns the use of slipshod English (of which he gives examples), of "celebration" as a term for the Holy Communion, and the indiscriminate use of the Invocation before the sermon.

Methods are considered, but more emphasis is laid upon the spirit in which a man should do his work. The book will help the preacher to preach a better sermon, and it will show the hearer what he has a right to expect from the occupant of the pulpit, as well as, "what we who preach are trying to do." We can only wish for it a still wider reading. As a frontispiece is a picture of the open-air pulpit of Grace church, New York City, where on Wednesdays and Fridays, at noon, a sermon preached "to bring the news of Christ, through preaching, to the people who throng one of the great thoroughfares of the world."

C. H. B.

*The Church Triumphant.* By the Rev. Lucien Adelbert Davison, B.P., A.M. Milwaukee: The Young Churchman Co. Price, \$1.00; by mail \$1.07.

The author of this work, animated by the conviction that the course of history is clear to him and that nothing in Holy Scripture is accidental, has worked out most carefully a series of correspondences between what he considers the epochs of history and certain portions of the Bible. These correspondences that he has discovered will appeal to most readers as distinctly novel. Particularly original is his treatment of the Letters to the Seven Churches, where even the etymology of the names of the Asian cities is pressed into service; a resolution such as that of "Pergamos" into "much married" is most striking. A warm tone of devotion and of sturdy faith permeates the whole.

B. S. E.

THE CHURCH AND NONCONFORMITY, by the Ven. J. H. Grieg, is an excellent work of great timeliness and appropriateness. At a time when reunion is in the very air and men are seeking avenues of approach to each other there is one great, outstanding difficulty constantly encountered among Churchmen. That is ignorance of the position of the other side. We have all made up our minds long since that we know all about sectarians and their point of view. We do know enough of the practical bearing of their position upon actual religious comity to answer the purposes of our work among them and our life next door to them. But our technical knowledge of them, our knowledge of their theory, the inwards of their reasoning and philosophy, upon which things a final judgment of their position must be based, is meagre enough and of the precise sort which particularly irritates ourselves when displayed by others regarding the Church.

This crying need Archdeacon Grieg has set himself to supply and has admirably succeeded. He has exhaustively examined and analyzed Protestant formularies from Reformation times to the present, and offers abundant quotations from contemporary Protestant writers to show how formularies are interpreted. Of immense value is his showing of points of similarity between sectarian theories and Catholic, which are as incontrovertible as they are astonishing. The work is well done and temperately written and cannot but accomplish great helpfulness in the hands of all reunion enthusiasts. [Longmans, Green & Co., \$1.00.]

A NEW EDITION has been issued of the valuable pamphlet of the Joint Commission on Social Service entitled *Social Service for Diocesan Commissions*. It is an excellent presentation of what is being done by diocesan commissions and, even more, of the possibilities that lie ahead of them. The opportunity of issuing this second edition has been seized to bring it up to date in several ways, and the diocesan and departmental map, in which are indicated the dioceses that have official Social Service Commissions, shows how general has this manner of performing the Church's duty in applied Christianity become. Copies of the pamphlet may be obtained by addressing the Field Secretary, Rev. F. M. Crouch, 281 Fourth Avenue, New York.

THERE is no indecision in nature, though there is some illusion. The very star that rises, pale and serene, above the darkening thicket, is in reality a globe wreathed in fiery vapor, the centre of a throng of whirling planets. What we have to do is to see as deep as we can into the truth of things, not to invent paradises of thought, sheltered gardens, from which grief and suffering shall tear us, naked and protesting; to gaze into the heart of God, and then to follow as faithfully as we can the imperative voice that speaks within the soul.—A. C. Benson.



# Woman's Work in the Church

\* Sarah S. Pratt, Editor \*

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

IT is not long since this department paid a heartfelt tribute to the "Minister's Wife"; her needs, in her official capacity, have been summed up in a dainty booklet, handled by The Young Churchman Company, Milwaukee. Opening this exquisite volume,\* the serious, monitive, fine face of the Rt. Rev. Edward King, sometime Bishop of London, almost tells the story of the book; for it is plainly in evidence that the thought of the book is still upon his lineaments. He has been talking at a retreat for the wives of the clergy, upon the absorbing subject of "Home Life." This has been carefully arranged by divisions, that the most salient points of a good woman's sinfulness may be touched upon. Such direct, child-like talks are seldom heard on this side the Atlantic and one of our American women would quietly smile, even while she listened with real appreciation. The good Bishop was unmarried and consequently his tone of admonition was not a sophisticated one, but more as if he were speaking gently and somewhat fearfully to an unknown genus.

Very sweet and appealing are these talks about the Ideal Home, about Self-Discipline, Pride and Vanity, Envy and Sloth, Trustfulness and Tranquility. In the chapter on Self-Discipline, after quoting Solomon's description of the good wife, the speaker dwells on the great bond between mother and child; here is a bit that sounds odd to American ears but is sincere and naive:

"Another word to you mothers with growing-up sons; those hours in the afternoon, beginning at 5 o'clock tea-time. Be ready for your sons; don't let the cottage visiting, the mother's meeting, or any other good work, keep you out then. Be in your drawing-room and be ready for your boys. When they come in after their day's hunting or shooting, the question often is, 'Shall we go out or shall we go in?' If they are sure that mother will be there, often and often will that decide them to come in. Do you remember in *Waverley*, where Colonel Talbot tells Waverley that if she should want Lady Emily, 'Whenever you feel inclined for music, reading or conversation, go into the drawing-room and you will find her there'? Be there and at any cost to your own convenience, *be ready to devote yourselves to your sons.*"

This gentle monition certainly fits just as well into our own social life where the absentee mother and the neglected sons are getting to be taken as a matter of course. This little book's value lies in just such touches as this quoted and it would be a fine Lenten hour's reading or a beautiful Easter gift.

ON ASH WEDNESDAY the editor of this department had the pleasure and profit of meeting the Auxiliary of St. Paul's Church, Cleveland, Ohio. It was a day of much parish activity. The convenient parish house was well filled nearly all day with members of various societies. In the morning St. Hilda's Guild, composed of young women, under the leadership of Mrs. Murfey, attended the service in a body. The service was a beautiful opening for the Lenten season, with an admonition from the rector, the Rev. Dr. Breed, toward a temperate, introspective keeping of the season. He would have his people find it a time for thought and quietude—a time to be alone a part of each day. "Solitude," he said, "is the audience-chamber of God."

After service the societies, St. Hilda's, the Frederick Brooks society, and the Woman's Auxiliary mingled in the parish house. The "Brooks" society, as it is called, is a diligent body of women, doing much sewing and general parish work. It commemorates a valued member of the parish and has been existent for many years. After a simple luncheon, the Auxiliary held its regular meeting. The book on Japan is being used and Miss Margaret Thomas gave a very interesting paper and talk on the Introduction of Christianity. Mrs. Pratt was

then introduced by the President, Miss Wright, with a pleasant reference to her coming from Indianapolis, whence Bishop Francis and other good things had come.

Mrs. Pratt had been asked to narrate some details of Auxiliary work in her own diocese, which she followed by telling of some things she hoped might be done in the future, among which was the fitting up of an Auxiliary room with all the necessities of Auxiliary study; also she hoped the time might be when there should be a weekly meeting ten months out of the year, led by consecrated women for the benefit of any who might wish to attend; the lessons to be on Church History, the Prayer Book, current Church events, and other studies pertaining to Church work. The speaker made a fervent plea for the upholding of the banner of the Church by Churchwomen; she felt that at this time the Churchwoman was filling a conspicuous place in social life, in literature, in all good things, but she would have her, first of all, be the Churchwoman, giving of her best and richest to the Church. "Do we send our daughters to college to fit them with intellectual graces, that they may return to us only to serve the world, forgetful of the demands and needs of the Church?" The speaker urged that Woman's Auxiliary women be alert for younger or older women who might serve as missionaries: it was no greater sacrifice for a mother than to lose her daughter by marriage or to have her a modern "globe trotter."

The Auxiliary of St. Paul's is a fine society, doing much and varied work. It was interesting to hear from Mrs. Leslie, a sister of the Bishop of Lexington, something of the founding of the Woman's Auxiliary in the diocese of Ohio. Mrs. Bedell, wife of the late Bishop, was very desirous of introducing the newly-formed society into the diocese and it was arranged that she should furnish the means and Mrs. Leslie the ability and the time to do this arduous task. Mrs. Leslie journeyed about, interesting parishes and missions in this organized plan; in many places she would induce a local guild to assume Auxiliary duties at intervals. She was asked by the writer if she met with discouragement from the clergy. She did not recall a case where she had lacked their coöperation and to that fact may be attributed the success of the Auxiliary in that diocese. It was far enough east to feel the influence of the strength of the eastern Church. The planting of the Woman's Auxiliary in some of the middle states was full of difficulties, because they were really missions themselves, and the ordinary mind could not rise to the missionary idea.

This branch is now beginning to plan for the last year of the United Offering, and is hoping for a great increase over its last generous offering. From the last year-book is noted the gift of \$125 to the Church Periodical Club, a somewhat unusual feature of Auxiliary work.

FROM NEW JERSEY comes this note: The lower division of the diocesan branch of the Auxiliary held its regular meeting in Christ church, Bordentown (the Rev. Morgan Ashley, rector), late in January. A Quiet Hour marked the opening of the day. This was conducted by Archdeacon Shepherd, who, from the words, "Lord, what wilt Thou have me to do?" spoke of the necessity of communion with God, in order to know Him, to know ourselves, and to know our work. Bishop Wells was present and told of his work in the missionary district of Sopkane. Mrs. Arthur S. Phelps, president of this branch, presided. The attendance was good, comprising about one hundred members.

ONE OF THE clergy writes, in fine fettle, that he blew out the candles on the Twelfth-night cake, at his parish Epiphany meeting, in two blows, thereby insuring his parish freedom from debt in two years, according to current tradition—if there is such a thing. This parish, St. Paul's, Jeffersonville, Ind., has for the second time held an all-day Epiphany meeting, and of them the rector writes: "I think these two meet-

\* *Home Life*. Being Addresses given at a Retreat for the Wives of Clergy. By Edward King, D.D., sometime Bishop of Lincoln. Edited by B. W. Randolph, D.D., Canon of Ely. Price, 40 cents; by mail 45 cents.



ings have done us a lot of good in making us known to the people. You know they rather suspect the Church and do not understand her. We are to have three study classes during Lent—Senior, Auxiliary Daughters, and Juniors, all meeting weekly. I have no men's study class yet. One man at the recent Sunday school convention in Toledo said that so far as organization goes, all we need now is a Pre-natal Auxiliary and a Postmortem Auxiliary and we would have reached all parts of the Church."

IMPORTANT messages from Miss Emery and Miss Lindley just received from Church Missions House. Please keep for reference:

"Please see that all gifts sent through the W. A. to be applied on appropriations, be transmitted monthly to the treasury at the Church Missions House.

"Delegates to the Triennial shall be active members of the W. A. in their own diocese or missionary district. They shall not exceed five in number from any one place. They shall be appointed by their Bishops or elected by their branches. Their names, with those of their alternates, shall reach the General Secretary, Miss Emery, at least one month before the Triennial, otherwise they will not be recognized as delegates. In an emergency, the final adjustment of delegates shall be left to the Bishop in conference with the diocesan president. One delegate shall or may be a member of the Junior branch."

## BLAMING THE CHURCHES

### I.

BY GENERAL GASBONDS

The Church is weakly bowing  
Before a vulgar storm.  
Our pastors mix in politics  
And boldly preach reform  
They talk of social burdens,  
They tell why people fall.  
Is that, I ask, the Church's task?  
I answer, Not at all.

The Church should preach the Gospel  
And spread salvation free.  
It has no right to join the fight  
For earthly liberty.  
Though toil goes ill-rewarded  
And workers live like moles,  
The Church should fill its mission still  
Of saving sinful souls.

### II.

BY PHIL. ANTHROPE

The Church is getting useless.  
The Church has lost its chance.  
Upon the strife of daily life  
It seldom rests a glance.  
Forever turning skyward  
Its holy gaze is found,  
While hundreds cry for bread and die  
Unheeded on the ground.

What good is soul salvation  
To hungry men and cold?  
To babes that feed the mills of greed,  
And women bent and old?  
If Churches lift the toiler  
And house him warm and dry,  
He won't feel strange at last to change  
To mansions in the sky.

### III.

BY A MAN IN THE AIR

The Churches, oh! the Churches,  
They catch it left and right.  
"Too warm they are." "Too cold, by far,"  
"Too liberal." "Too tight."  
"They're turning socialistic."  
"They cater all to wealth."  
"They've lost the pace." "They run the race  
Too swiftly for their health."

Come, ye who love your money,  
And ye who love the poor!  
We're in the throes of social woes,  
But now we find a cure.  
Heave brickbats at the Churches  
For all our public ills,  
And, like the lout who has the gout,  
Let's blame the doctor's pills!  
—*Newark Evening News.*

## BENEVOLENT INSTITUTIONS IN THE UNITED STATES

A SPECIAL report on Benevolent Institutions in Continental United States is in course of preparation by the Bureau of the Census, in connection with the thirteenth census, and preliminary figures showing the number of institutions reported, together with certain data relating to inmates of these institutions have just been issued by order of Director E. Dana Durand. These figures are subject to revision, but are substantially correct.

The total number of institutions reported is 5,397, classified as follows: Institutions for the care of children, 1,152; societies for the protection and care of children, 212; institutions for the care of adults or adults and children, 1,442; institutions for the education and care of the blind and deaf, 119; hospitals, classed as benevolent, 1,896; and dispensaries, classed as benevolent, 576.

In these institutions, or under their care, there were at the close of the year 380,337 persons, apportioned as follows: Institutions for children, 107,401; societies for the protection and care of children, 35,279; institutions for adults or adults and children, 121,876; institutions for the blind and deaf, 651; hospitals, 28,869. The movement of inmates during the year is indicated by the fact that 82,011 children were received into institutions, while 37,825 were placed in families or institutions, mostly in families, and chiefly by societies for their care; 788,691 persons were received into institutions for adults or adults and children, and 2,554 into institutions for the blind and deaf; 1,975,838 patients were treated in hospitals, and 2,439,059 in dispensaries.

As compared with the previous report, that for 1904, the number of institutions reported shows an increase of 1,346 (day nurseries, of which 166 were reported in 1904, were not included in 1910); inmates of institutions at close of year, an increase of 95,975; children received into institutions during the year, an increase of 11,186; patients treated in hospitals, an increase of 911,326; and in dispensaries, of 827,408. There was a decrease of 109,319 in the number of persons received into institutions for adults or adults and children, and of 4,471 in the number received into institutions for the blind and deaf.

Whether the increase indicates greater need, or greater care and more complete provision is a question which must await a more careful study of the situation; as also the question as to the decrease. Two items are of special interest: the collection for the first time of data in regard to the placing-out of children in families, and the notably increased interest in the treatment of tuberculosis, which accounts to a very considerable degree for the increase in the number of dispensaries and to some degree of hospitals and sanitariums. Thus the net number of dispensaries added to the list is 420, and of these nearly 200 are county dispensaries established in the state of Pennsylvania by the Department of Health for the treatment of Tuberculosis. The decrease of 109,319 in the number of persons received into institutions for the care of adults or adults and children is chiefly confined to institutions for the temporary care of men who are destitute.

Noting the distribution of institutions in the states, it appears that New York leads with 797, an increase of 200 over the figures in 1904; Pennsylvania has 692, an increase of 301; Massachusetts, 359, an increase of 104; Illinois, 324, an increase of 39; Ohio, 311, an increase of 52; and New Jersey, 207, an increase of 58. Almost all the states show an increase (generally in about the same proportion), which would indicate that the interest in the problem of caring for those who may be called "wards of the state," is by no means limited to the centres of population, but extends throughout the entire country.

## ICE AND SNOW

Ice-laden the branches of fir trees bend low,  
And the meadow is lying beneath pall of snow;  
The river by ice stern and sullen is sealed,  
And the hoar frost is sheathing each twig in the field.

But a gleam of the sun in the heavens, and lo,  
The snow-drifts and icicles wondrously glow—  
Illumined, transfigured, with joyful accord,  
Proclaiming, "Oh ice and snow, bless ye the Lord!"

HARRIET APPLETON SPRAGUE.

GREAT HEARTS alone can understand how much glory there is in being good. To be and keep so is not the gift of a happy nature alone, but it is strength and heroism.—*Jules Michelet.*



## THE THIRD SUNDAY IN LENT

As children dear upon their fathers wait  
 With eager, earnest, all-admiring eyes,  
 And constantly, oft in unconscious wise,  
 Perceive, minutely mark, and imitate  
 Each trivial trick of gesture, accent, gait;  
 And in this mimicry such power lies,  
 Such mighty moulding forces thence arise,  
 As fashion face and form, determine fate:

So imitate your Father God, and walk  
 In love, e'en as the dear Christ walked, who gave  
 Himself a sacrifice for you; in talk  
 And act be pure; let lust nor greed enslave;  
 "Thou li'st," 'tis writ, "in slumbrous lethargy;  
 Awake, arise, and Christ shall shine on thee."  
 JOHN POWER.

## Church Kalendar



Feb. 1—Saturday.  
 " 2—Quinquagesima Sunday. Purification  
     B. V. M.  
 " 5—Ash Wednesday.  
 " 9—First Sunday in Lent.  
 " 12, 14, 15—Ember Days.  
 " 16—Second Sunday in Lent.  
 " 23—Third Sunday in Lent.  
 " 24—Monday. St. Matthias.

## 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.]

## BRAZIL

The Rev. John G. Meem.

## JAPAN

## TOKYO:

The Rev. J. C. Ambler of Tokyo.

## PORTO RICO

The Rev. F. A. Warden of San Juan.

## SPOKANE

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

## WORK AMONG THE NEGROES

Mrs. A. B. Hunter of St. Augustine's School, Raleigh, N. C.

## Personal Mention

At a recent meeting of the Standing Committee of the diocese of Pittsburgh, the Rev. W. L. H. BENTON of Crafton, Pa., was elected secretary *pro tempore* of the Convention, to fill the vacancy caused by the death of the late secretary, the Rev. T. J. Danner of Pittsburgh.

THE Rev. THOMAS B. BERRY, warden of the Delancey Divinity School, is supplying at St. John's church, Buffalo, N. Y., during the absence of the rector, the Rev. Walter Russell Lord, who is recuperating from a severe attack of the grip, at Asheville, N. C.

THE Rev. S. C. BLACKISTON, rector emeritus, will conduct services in St. John's church, Butte, Mont., until the vestry of the parish calls a rector to succeed the late Rev. Allen K. Smith.

THE Rev. J. B. BLANCHET, D.D., rector of the Church of the Beloved Disciple, Philadelphia, Pa., has been granted a leave of absence till July 1, 1913, and will go at once to southern Florida, where he will remain the rest of the winter.

THE Rev. ARTHUR CHASE, rector of Trinity Church, Ware, Mass., has been elected recording secretary of the Sunday School Commission of the diocese of New England.

THE Rev. FRANK GRAEME DAVIS has taken charge of the work at St. Alban's church, Marshfield, Wis. (diocese of Fond du Lac).

THE Rev. GEORGE D. HARRIS, who has been supplying at All Saints' Church, Belmont, Mass., since last fall, has accepted a call to the rectorship of St. James' Church, Fall River, Mass.

THE Rev. O. E. NEWTON, rector of St. John's Church, Phelps, N. Y. (diocese of Western New York), has accepted a call to the rectorship of St. John's Church, Mount Pleasant, Mich. (diocese of Western Michigan), where he will begin his work on March 1st.

THE Rev. ARTHUR S. PAYZANT, formerly in charge of Trinity Memorial Church, Erie, Pa., became rector of St. Paul's Church, East Cleve-

land, Ohio, on February 1st. His address in that city is 15 Charles Road.

THE Rev. VERNON D. RUGGLES, rector of the Church of St. John the Baptist, Brooklyn, N. Y., who recently went to Bermuda to recuperate from a nervous breakdown, thinking it unadvisable to return to such arduous work, has resigned charge of the parish. Mr. Ruggles will, for the present, engage in temporary work of a lighter nature.

THE Rev. HENRY C. SALMOND has entered upon his duties as priest in charge of the Church of the Good Shepherd, Lexington, Ky.

THE Rev. JAMES K. SATTERWHITE, formerly in charge of St. Stephen's (colored) Church, Winston, and the Church of the Redeemer, Greensboro, N. C., has accepted an appointment by Bishop Burton to the charge of St. Andrew's Church, Lexington, Ky.

THE Rev. EDWARD S. TRAVERS, lately chaplain of the Military Academy, West Point, N. Y., has accepted a call to the rectorship of Trinity Church, Pittsburgh, Pa., where he enters upon his duties on Easter Day.

THE Rev. ARTHUR WATSON of Brooklyn, N. Y., is temporarily in charge of Trinity Church, Milford, Mass. (diocese of Western Massachusetts), recently made vacant by the resignation of the Rev. Howard M. Dumbell.

THE address of the Rev. B. E. WHIPPLE is changed from Altmar, N. Y., to 32 Port street, Pulaski, N. Y.

## ORDINATIONS

## DEACONS AND PRIESTS

FOND DU LAC.—On Sunday, February 16th, at St. Paul's Cathedral, Fond du Lac, Wis., JOHN LLOYD, formerly a well-known minister in the Methodist Church, was ordained to the diaconate by Bishop Weller. He was presented by Archdeacon Rogers, who also preached the sermon. At the same service the Rev. LLOYD D. RHODES, vicar of St. John's Church, New London, Wis., and the Rev. EDMUND T. JILLSON, curate at Christ church, Dayton, Ohio, were advanced to the priesthood, the candidates being presented by Archdeacon Rogers. Both priests will continue in their present fields of labor.

## DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rt. Rev. GEORGE BILLER, Jr., Bishop of South Dakota.

## DIED

ALLYN.—At Delavan, Wis., on Tuesday, February 4, 1913, entered into rest, ALEXANDER HAMILTON ALLYN, senior warden of Christ Church, Delavan, aged seventy-seven.

BERTRAND.—In Johnston, N. Y., on January 1, 1913, Miss SUZANNE CAMILE BERTRAND, born in Milan (Aveyron), France, July 14, 1829.

DOWNS.—Entered into rest at Riverhead, L. I., on January 2, 1913, THEODORE DOWNS, aged seventy-two years.

Entered into rest at Riverhead, L. I., on January 6, 1913, HARRIET LOUISA, wife of Theodore DOWNS, aged sixty-eight years and ten months.

"In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope."

HAMBLET.—Entered into rest on Sunday, February 9, 1913, M. LOUIE L. HAMBLET, widow of James Hamblet, and mother of Mrs. Frederick H. Handsfield, of 186 Prospect Park, West, Brooklyn, N. Y.

HARRIS.—Entered into rest at Starke, Fla., on Ash Wednesday, February 5th, LUCILLE MARGUERITE, only daughter of the Rev. and Mrs. H. K. HARRIS.

"He shall gather the lambs in His arms, and carry them in His bosom."

SEYMOUR.—At her home, 2914 Broadway, New York City, on February 10, 1913, Mrs. E. H. SEYMOUR, wife of the late Erastus B. Seymour of Buffalo. Funeral from the above address on February 12th at 4 P. M.

## MEMORIALS

## REV. J. McA. HARDING

In loving memory of the Rev. J. McA. HARDING. Entered into rest, February 21, 1912. "The souls of the righteous are in the hand of God. They are in peace."

## CAROLINE BROTHER SCHUYLER MANN

On Monday, January 27th, at Watkins, N. Y., there passed from this world an aged lady, whose long life of more than eighty-four years had been almost entirely spent in Western New York, and who for nearly fifty years had lived in the village of Watkins as the wife and the widow of its first rector, the Rev. Duncan Cameron Mann. Left a widow with seven children, only two of whom were grown up at the time, with scanty means at her disposal, Mrs. Mann faced the

difficulties and the anxieties of life with a faith and a cheerfulness which were the wonder and the admiration of all who knew her. Devoted to the services of the Church, interested in all that pertained to the welfare of the village, full of helpful sympathy for all poor and needy people, she lived her quiet life, beloved and venerated by the entire community. Her memory there is a lasting benediction. "Her children arise up, and call her blessed." A. M.

## JAMES LAIDLAW

It having pleased the Father to call to rest the soul of JAMES LAIDLAW;

Now, therefore, be it resolved by the Oregon Local Assembly, of which James Laidlaw was a member from its organization in 1907 until his death, that

We mourn the loss of a true and loyal friend, whose work as the Director of Trinity Chapter for nearly twenty years was always consistently obedient to the vows of the Brotherhood, and whose efforts for the spread of Christ's Kingdom among men were ungrudgingly given to the Local Assembly on every occasion when a demand was made upon his time, means, and judgment;

We cherish and revere the memory of a brave and faithful Christian, to whose standards and ideals we should endeavor to attain, and whose spirit of unselfishness, devotion, and earnestness we should strive to emulate; and we pray that the influence of his example may inspire us to greater appreciation of our responsibilities and duties.

We hereby extend to his family our deepest sympathy, and lovingly commend them for comfort and consolation to Him "Who careth for the fatherless and the widow."

And be it further Resolved that these resolutions be inscribed upon the minutes of the Oregon Local Assembly and that copies hereof be sent to the family of our departed brother, to St. Andrew's Cross, THE LIVING CHURCH, THE American Churchman, and The Oregon Churchman.

A. C. NEWELL,  
 HAMILTON JOHNSTON.

## MRS. MIRIAM P. ROBERTS

At her home, Pencoyd Farm, in Bala, Pa., on January 17, 1913, after a long illness, MIRIAM P. ROBERTS, wife of the late George B. Roberts entered into rest.

The diocese of Pennsylvania, and in particular the Church of St. Asaph, Bala, have lost one of their devoted members, for Mrs. Roberts, in every relation in life, was a woman of refinement and culture, of modesty and unswerving faith.

There is no good work for God or the Church anywhere, that is not the sufferer by this loss. And the neighborhood of which she was such a great part, has had removed from it one whose wise counsel as a mother speaking to young mothers can never be forgotten. One whose high ideals and splendid principles never wavered through all her life. Her standard was ever the same in the lighter side of life as in the serious.

A soul has passed into the presence of God, who has left behind a memory that will not only be a wonderful example but truly an inspiration to all those who knew her.

"Blessed are the pure in heart, for they shall see God."

## RETREATS

## ST. PAUL'S CHURCH, BROOKLYN, N. Y.

At St. Paul's church, Carroll and Clinton streets, Brooklyn, N. Y., a retreat for the women of Long Island diocese, to which other women will be admitted, will be given under the auspices of the Sisters of the Holy Name, on Friday, March 14th, beginning with Mass at 10 A. M. The Rev. Father Arnold Pinchard of Birmingham, England, will be the conductor. Applications should be made to the REVEREND MOTHER SUPERIOR, Holy Name Convent, 419 Clinton street, Brooklyn. Father Pinchard will also conduct a parochial mission at St. Paul's, beginning March 14th, and continuing until Easter. The church may be reached by Court street trolley from either end of Brooklyn Bridge, or from "Borough Hall" Subway station. This trolley stops at Carroll street, one block east from St. Paul's.

## HOLY CROSS MISSION, NEW YORK CITY

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 15th. The subject of the meditations will be "The Religious Life." Conductor, the Rev. Father Mayo, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East 17th street, New York City.

## MISSION HOUSE OF THE CHURCH OF ST. MARY THE VIRGIN, NEW YORK CITY

At the Mission House of the Church of St. Mary the Virgin, 133 West Forty-sixth street, New York City, a Lenten retreat will be given on Thursday, February 27th, for the Associates of the Sisters of the Holy Nativity and other women. Conductor, the Rev. J. G. H. Barry, D.D. Apply to the SISTER IN CHARGE.



## WANTED

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Pusey House Occasional Papers No. 7. Divorce and Re-Marriage. An Address on the Majority and Minority Reports of the Royal Commission on Divorce and Matrimonial Causes. With an Appendix of Authorities by Darwell Stone, D.D., Principal of Pusey House. Price 40 cents.

## CATALOGUE

Seabury Divinity School, Faribault, Minnesota. Founded 1858. Catalogue 1912-1913.



# THE CHURCH AT WORK

## BIBLE IN RICHMOND PUBLIC SCHOOLS

DAILY READINGS from the Bible in the public schools have been recommended by the School Board of Richmond, Va., in the following preambles and resolution, which were adopted on January 27th:

"WHEREAS, It is a fact well established that the children in our public schools are at the most impressionable ages for receiving and retaining good or evil, and

"WHEREAS, The lessons and truths contained within the Holy Bible are acknowledged by right-thinking people as being of paramount value in creating and maintaining a better moral atmosphere in every community, and also in the individual life; therefore be it

"Resolved, That the principals and teachers be requested to open the daily sessions of the public schools of the city of Richmond with reading of selections taken from the Bible, said selections to be from either the Old or the New Testament."

## BERKELEY DIVINITY SCHOOL NOTES

THE TRUSTEES of the Berkeley Divinity School, Middletown, Conn., held their annual meeting on February 12th, and received the reports of the dean, the treasurer, and the librarian. Those present were Bishop Brewster (in the chair); Bishop Lines of Newark; the Rev. Dr. S. O. Seymour, the Rev. E. C. Acheson, the Rev. Samuel Hart, Charles E. Jackson, and Robert N. Jackson. The treasurer's report showed a balance of receipts over expenditures for the past year. The report on the library showed an increase of 376 volumes, besides unbound journals and catalogues. It was voted to confer the degree of Doctor of Divinity on the Rt. Rev. George Biller, Jr., of the class of 1898, Bishop of South Dakota. The executive committee was authorized to secure plans for a new building, to include both a dormitory and a refectory.

THE REV. DR. WILLIAM H. VIBBERT, of the class of 1862, for several years professor of Hebrew here and now *vicar emeritus* of Trinity chapel in New York City, began on January 27th the fifth course of divinity lectures on the Page foundation in the chapel of the school. His general subject was "Authority in Religion," and authority in the Bible, the Church, and the Creed were considered.

A QUIET DAY was held in the chapel on the Wednesday in Ember Week, February 12th, the addresses being given by Dean Rousmaniere of the Cathedral of St. Paul, Boston.

## LONG RECTORSHIPS IN MARYLAND

THE DIOCESE of Maryland still holds an enviable record with respect to the length of service her clergy spend in their parishes. Nearly twenty of the clergy of the diocese have now been in their present cure for twenty or more years. Of these the Rev. Peregrine Wroth, rector of the Church of the Messiah, and Archdeacon of Baltimore, has just celebrated the thirty-seventh anniversary of his rectorate, the Rev. L. J. Sothoron, rector of Christ Church, Rock Spring, Harford county, his twentieth anniversary, the Rev. A. T. Pindell, rector of Sherwood parish, Baltimore county, his thirty-seventh anniversary, and the Rev. R. Andrew Poole, rector of St. Peter's Church, Ellicott City, Howard county, his thirty-eighth anniversary. The Rev. Mr. Poole, one of the oldest and best known clergymen of the diocese is now seri-

ously ill at the rectory with acute Bright's disease, and under the care of two physicians and a trained nurse.

## HANDSOME CARVING IN BOSTON CHURCH

THE ACCOMPANYING illustration depicts a notable carving, in the purest style of mediæval Gothic; the Coronation of the Blessed Virgin, wrought in wood by Mr. J. Kirchmayer, under the direction of Dr. Ralph Adams Cram, as the central panel in a



CARVING IN ALL SAINTS' CHURCH, ASHMONT, MASS.

triptych for the new Lady Chapel of All Saints' Church, Ashmont, Boston. Our Lady is shown standing on the crescent moon, which rests upon a lily. She holds her Divine Son in her arms, while two angels support a crown above her head, and two others kneel, adoring the Word made flesh. The draperies are treated like tracery; and the rich mantle is adorned with apparels showing angels. Mr. Kirchmayer, who was born in Ober-Ammergau and received his training in the Munich Art schools, considers this his finest single piece.

## RECENT PAROCHIAL MISSIONS

ON SUNDAY EVENING, February 9th, a mission was begun in St. Mark's church, Charleston, S. C. (the Rev. Frederick A. Garrett, rector). On Sunday there were two celebrations of the Holy Eucharist, the second being a solemn Eucharist, at which the Rev. A. C. V. Cartier was celebrant. Both morning and evening the large and beautiful church was literally crowded to the doors, and in

the evening a large number of persons were on the outside. Many distinguished persons were present, including a Methodist Bishop. This is the only mission ever known to have been conducted by two colored priests. The mission closed on Sunday evening, February 16th, with solemn vespers. On Monday following there was a solemn Requiem Eucharist for the deceased members of the parish. St. Mark's is one of the largest and most flourishing colored congregations in the South.

BISHOP BREWER held a mission for nine days in the church of the Holy Spirit, Missoula, Mont., beginning on Ash Wednesday. Services were held every evening at which large congregations assembled to hear their Bishop preach "the things concerning the kingdom of God." Addresses were delivered on the following subjects: "Lent, Its Purpose and Observance"; "Repentance"; "Gospel of the Kingdom"; "Conversion"; "Baptism"; "Confirmation"; "Holy Communion"; "Creeds"; "Forms of Prayer and the Threefold Ministry." The Bishop also delivered an address on the "Callings of Life" to a large meeting of women at the rooms of the Young Women's Christian Association on the afternoon of the First Sunday in Lent.

A SUCCESSFUL eight-days' mission was held in Christ church, Mobile, Ala. (the Rev. Matthew Brewster, D.D., rector), from February 16th to 23rd. The missionary was the Rev. Frank J. Mallett, Ph.D., director of the Society of Mission Clergy.

## A WEEK OF PAROCHIAL MISSIONS AT LOUISVILLE, KY.

QUINQUAGESIMA SUNDAY marked the close of a general mission which has been conducted in seven of the larger parishes in Louisville, Ky., for the previous eight days. In most cases the attendance was excellent and the evident earnestness of those attending gives rise to the hope that this effort to advance the Kingdom of God on earth will be productive of much fruit. Father Harvey Officer and Father Jesse Harrison, both members of the Order of the Holy Cross, conducted the services at the Cathedral and at Grace church respectively. These two priests united in a special service of catechizing and instruction for children, held daily at the Cathedral, which was well attended by adults also, and it was wonderful what progress was made by the children in that short space of time. A feature of the mission at Calvary church, which was conducted by the Bishop of Tennessee, was the frequent use of the question box and the character of the questions, dealing as they did with Confession and Absolution, the Intermediate State, Prayers for the Dead, and similar subjects, which is thought to be especially significant in this rather conservative parish. Frequent and eloquent addresses marked the mission at St. Paul's church, conducted by the Rev. Floyd W. Tomkins, D.D., of Philadelphia. One of the most able missionaries in the Canadian Church was secured for the Church of the Advent in the person of the Rev. Derwyn Trevor Owen, rector of Holy Trinity Church, Toronto; his mission sermons and morning instructions were marked by great simplicity, clearness, and forcefulness, and were most faithfully attended by large numbers. A notable feature of the mission held in this parish was the abundant use made of the opportunity for intercessory prayer; at the closing service more than 100 such requests had been made, including a number of thanksgiv-



ings for the blessings of the mission. St. Stephen's Church had as missionary the Rev. James M. Maxon, president of Margaret College, Versailles; and St. Mark's Church enjoyed the ministrations of the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, Cincinnati, and the Rev. Irving P. Johnson of Minneapolis. In both of these parishes faithful preparation had been made and many good results are hoped for. It has been twenty-one years since a general mission of this character has been held in Louisville, and it is felt to have been successful in the best sense of the word.

#### MEMORIALS AND OTHER GIFTS

THE NEW WINDOW in the Goulden chapel of Grace church, Port Huron, Mich., is a beautiful example of stained glass. It is given by Mrs. James Goulden in memory of Mrs. Matilda Goulden Van Arsdale and Mrs. Blanche Goulden Bradley Gilchrist. The north light represents the human nature of Christ, the scene depicted being His blessing little children. The south light tells of His divine nature, and so shows Him calling back Lazarus from the grave. In the lancets above the stone centre, with its inscription, "To the glory of God," are representations of the four Evangelists, while the side lancets contain texts; to the north, "Of such is the Kingdom of Heaven," and to the south "O grave, where is thy victory?" The inscriptions on the windows themselves are: on Mrs. Van Arsdale's, "They shall see His Face"; on Mrs. Gilchrist's, "I am the Resurrection and the Life." The coloring is exquisite, and the whole treatment something beautifully artistic and reverential.

TWO NEW stained-glass windows have recently been placed in Grace church, Canton, N. Y. (the Rev. C. Thacher Pfeiffer, rector), in memory of former wardens of the parish, the late Sheldon Brewer and Cleland Austin. They will form when completed a series of the twelve Apostles, these last two being St. James the Greater, and St. Simon. Another has been ordered which is to be placed about Pentecost; this will be the sixth of the series. They are of Cathedral glass, very handsome in design and colors, and were made by Maron & Co. of Munich, Germany.

BISHOP NELSON visited Trinity Church, Athens, N. Y. (diocese of Albany), on Sunday morning, January 26th, and at the Introit dedicated a number of beautiful memorial gifts with which the sanctuary has recently been enriched, including a lectern in brass, a pulpit in brass and oak, alms receiving basin, and three-branch candelabra for evensong lights. The lectern, pulpit, and alms basin are memorials to Mrs. Elizabeth Warner and Mr. Henry Coegmans Van Loan.

THERE have been recently added to the many memorials in St. Anne's church, Annapolis, Md. (the Rev. Joseph P. McComas, rector), a pair of seven-branched candlesticks. These vesper lights were purchased with money from a bequest made by Miss Fanny Stockett for this purpose. They are a memorial to her father and mother, Francis Henry Stockett and Mary Priscilla Hall, and to her grandmother and sister, Margaret Harewood Hall and Margaret Harewood Stockett.

A HANDSOME almsbox of black walnut and brass has been presented to Christ Church, Little Rock (the Rev. Henry N. Hyde, rector), in memory of two former devout communicants and active workers in the parish, Mrs. Emily A. Lawson and Mr. James Lawson. This memorial gift is made by their children, Mrs. Nonnee L. Wager, Mrs. Queen Lawson Waugh and Messrs. James and Charles S. Lawson.

THROUGH the liberality of the vestry of St. Paul's Church, Rochester, N. Y., the Rev. G. H. Ottoway was enabled to present Grace Church, Lyons, N. Y., of which parish he has

just become rector, with two handsome chairs for use in the chancel. These chairs are a valuable addition to the furnishings of the church.

#### DEAN SUMNER IN BALTIMORE

A MASS MEETING under the auspices of nine of the most influential women's organizations of Maryland, to protest against vice conditions in Baltimore and Maryland, was held in Albaugh's theatre, Baltimore, on Tuesday night, February 11th. An audience which packed the theatre to the doors listened to addresses from four well-known workers who have made a special study of the vice question. Foremost among these was the Very Rev. Walter T. Sumner, D.D., Dean of the Cathedral of SS. Peter and Paul, Chicago, and chairman of the Anti-Vice Commission of Chicago, who was warmly greeted by the audience and delivered an impressive and inspiring address on the vice problem and the work accomplished by the Anti-Vice Commission. During his stay in Baltimore, Dean Sumner was the guest of the Social Service Commission of the diocese.

#### MEETINGS OF THE BROTHERHOOD OF ST. ANDREW

THE BI-MONTHLY MEETING of the Maryland Junior Assembly of the Brotherhood of St. Andrew was held in the chapel of the Church of the Ascension, Baltimore (the Rev. R. W. Hogue, rector), on Saturday evening, February 8th. The speaker of the evening was Winfield Scott Hall, M.D., Ph.D., of the Northwestern Medical University, Chicago, who delivered a most helpful address on "Social Hygiene."

THE MARYLAND Senior Assembly of the Brotherhood of St. Andrew met in the parish house of St. Andrew's Church, Baltimore (the Rev. E. Ashley Gerhard, vicar), on Tuesday evening, February 11th. Bishop Murray was the principal speaker and made a forcible and inspiring address on "The Need of the Hour."

#### CHAPEL OF TRINITY CHURCH, BUFFALO, TO BE BEAUTIFIED

OWING to the generosity of a parishioner, who wishes his name withheld, and whose gift is to take the form of a memorial, the chapel of Trinity Church, Buffalo (the Rev. Cameron J. Davis, rector), is about to undergo very extensive alterations and improvements. The work, which is to be commenced immediately after Easter and finished by August 1st, is in the hands of the architects, Cram, Goodhue & Ferguson of New York, who also designed the plans for Trinity parish house. Mr. Goodhue has arranged to give his personal supervision to the work on Trinity chapel. He has planned to make such structural changes as will make the chapel seem longer and higher and do away with the unsatisfactory effect of the present chancel. These changes include carrying forward the chancel arch to the edge of the platform which now forms the choir, and building along each side aisle an arcade of four pillars and arches. This work is to be of Indiana limestone. It leaves untouched the walls, floor, ceiling and windows of the nave. The present chancel window is to be raised and the tracery altered to conform to a new chancel ceiling which will be pitched at a more obtuse angle. In the setting thus perfected will be placed some exceptionally beautiful furniture of which the chief piece is a reredos, of triptych form, made of oak and carved somewhat after the pattern of the sounding board in the church, the pinnacles extending nearly to the top of the window. On the three panels above the altar will be paintings illustrating the Visit of the Child

Jesus to the Temple, executed by Mr. Faber Sears of New York. The doors of the triptych will have an ecclesiastical design in color and gold; and in the niches of the reredos will be thirteen small figures carved in wood. On each side of the altar will be ridelle posts in color and gold surmounted by figures of angels. Besides the reredos the furniture includes a very beautiful organ-case of carved oak; choir stalls, on the ends of which are figures of four patrons of music, St. Wilfred, St. Gregory, St. Ambrose, and St. Augustine of Canterbury; clergy-stalls; pulpit; and parapet; all of carved oak. These designs are noteworthy both in their beauty and as examples of the best in ecclesiastical art.

#### BENEDICTION OF ST. PAUL'S CHURCH, KITTANNING, PA.

THE HANDSOME new stone edifice of St. Paul's parish, Kittanning, was opened with a service of benediction on Saturday evening and Sunday, February 8th and 9th, by Bishop Whitehead. On Saturday evening there was the blessing of gifts and memorials by the Bishop, with addresses and a solemn *Te Deum*. On Sunday morning there was an early Communion, Bishop Whitehead being celebrant; Morning Prayer at 10 in the chapel; and Choral Eucharist at 11 o'clock, with sermon by the Rev. Laurence T. Cole, Ph.D., D.D., of New York City. The Holy Eucharist was celebrated by the rector, the Rev. W. E. H. Neiler. Holy Baptism was administered by the rector at 4 p.m., and at 8 p.m. Evensong was rendered by the Rev. H. A. Grantham of New Kensington and the Rev. C. J. De Coux, diocesan vicar, and the sermon was by Bishop Whitehead.

The Church is a handsome stone structure, with deep chancel, and along one side of the chancel is a small chapel for early Communion and week-day services. The chancel is paved in black and red tile, and the same material is used in the vestibule of the church. The fine organ was built by the Teller-Sommerhof Co., of Erie, and the organ casing was designed by the architects of the church. The memorial gifts are as follows: East window, presented by Mr. George S. Rohrer, in memory of the Rohrer family; altar and reredos, presented by Mrs. H. Colwell and Mrs. R. Hudson, in memory of their father and mother, James and Rebecca Mosgrove; altar cross, presented by Mrs. C. Martin, in memory of her sister, Mary Frances Buffington; altar lights, presented by Mrs. C. Jones, in memory of her father, James Curren; altar linen, presented by Mrs. H. Lee Golden's Sunday school class; altar desk, presented by Mrs. C. Martin, in memory of the Rev. Dr. R. W. Micou; sanctuary lamps, presented by the Misses McElheny; credence table, in memory of the Rev. W. W. Wilson, L.H.D.; choir stalls, presented by Mr. George S. Rohrer; pulpit and adjoining parapet, presented by the Misses McElheny, in memory of their uncle and aunt, Joseph and Catherine Buffington; lecturn and parapet, presented by Mr. and Mrs. William Affelder, in memory of Edward S. Golden; sanctuary rail, presented by Mrs. Oliver S. Gilpin, in memory of her father and mother. Alms basins, presented by Mr. Harry Simpson and Mr. Roland Simpson, in memory of their mother, Margaret J. Simpson.

#### METHODIST MINISTER SEEKS HOLY ORDERS

THE REV. WILLIAM ELLIOTT, who has been a minister in the Methodist Church, was received by the Bishop of Montana as a candidate for Holy Orders on February 3rd. Mr. Elliott has been appointed to assist the Rev. G. G. Bennett in Bozeman, Mont., and the adjacent missions, and will pursue his studies under his direction.



### GUILD OF THE HOLY GHOST THE COMFORTER

FOLLOWING the resignation of Mr. J. Marvin Luke of Norfolk, Va., as Secretary-General and Treasurer of the Guild of the Holy Ghost the Comforter, Mr. Fraser Brown of Denver, Colo., has been appointed, and to him all enquiries and subscriptions should be sent.

### CONFERENCE FOR CHURCHMEN IN NEW ENGLAND COLLEGES

THE Conference for Churchmen in New England Colleges is being held this year at Brown University, Providence, R. I. This conference has now become an important annual event in the college life of our New England States. At the opening session on last Friday the speakers were Professor Everett, acting President of Brown University, Bishop Perry of Rhode Island, and Robert H. Gardiner. On Saturday morning an interesting conference was held on the subject, "The Spread of Christ's Kingdom," and an undergraduate of each college gave a five-minute address on the efforts being made in his college. Following this, exercises were held in commemoration of George Washington. At luncheon a talk was given by E. D. Brandegee, and at dinner Professor Macdonald spoke on "Spiritual Exercises for Laymen." A service in preparation for Corporate Communion was held in the evening by the Bishop of Rhode Island. The programme for Sunday included a Corporate Communion, at which Bishop Perry was celebrant; a service at Grace church, with sermon by the rector, the Rev. Frank Warfield Crowder, Ph.D.; a talk at dinner by Dr. MacCune of Yale on "Loyalty to the Church," and a public meeting in the afternoon, with an address on "The Opportunity for Christian Service," by the Rev. George W. Davenport, secretary of the First Department.

### PROGRESS ON HOWLAND MEMORIAL, INGLEWOOD, CAL.

WORK was begun recently in Inglewood, Cal., on the Howland Memorial church, one of the most modern and beautiful church buildings in southern California. The plot of ground, the handsome structure in course of construction, and the interior furnishings, which will include a pipe organ, are all the gift of Mr. and Mrs. Charles H. Howland to the Church of the Holy Faith, and is being erected as a memorial of their mothers. The exterior of this church, while purely Gothic, is well adapted to the climate and surroundings of southern California by its cement walls and red-tiled roofs. It is an interesting and perfectly harmonious combination of the refinement of the best English fourteenth century Gothic and the southern feeling of the "mission" style. Owing to the beauty of its proportions, the refinement of its details, and its fine, stained-glass windows, the interior will be very impressive.

The walls will be of brick and reinforced concrete, finished outside and inside with cement plaster. All moulded work, such as mullions and tracery of windows, arches, string courses, copings, etc., will be of cement stone, cast in blocks, and set as cut stone. The floors will be of plain and reinforced concrete, with cement and tile finish. The nave and transept roofs will be of heavy open timber construction, supported by arched trusses anchored into the walls and resting on cement stone shafts. The chancel ceiling will be of panelled barrel vaulting. The roofing material will be red clay "mission" tile. With the exception of doors and door frames, which will be of oak, the interior finish will be of cement stone. The windows will be of English antique stained glass. As permanence of construction has been aimed at, the stained glass will not be set in wooden frames as is

usually done here, but the method which has been used since the Middle Ages of setting the leaded glass in grooves in the stone mullions and tracery, will be followed. The building will be heated and ventilated by a fan system, using an oil-burning furnace. Fresh air will be drawn in from outside and after being heated will be forced under pressure from registers located under each pew.

The dimensions of the interior are as follows: Length of nave and chancel, 90 feet, 6 inches; width of nave, 22 feet, 4 inches; height of nave, 38 feet; width across transepts, 54 feet, 4 inches. Exterior, extreme length, 110 feet; extreme width, 74 feet. The maximum height will be 53 feet. The plan is cruciform, with a long and narrow nave, deep chancel, and small transepts. The baptistry is in the north transept with a small chapel opening out to the east. The choir will be located in the south transept with the organ on the south side of the chancel. The choir room and priest's sacristy are adjoining the south transept, and ambulatory on the south side of the chancel under the organ loft. The building will seat 200 and will cost about \$40,000.

### MEETING OF THE KENTUCKY WOMAN'S AUXILIARY

THE REGULAR quarterly meeting of the executive board of the Woman's Auxiliary was held on Thursday morning, February 13th, at the Cathedral House, Louisville, Ky. An effort will be made to raise a fund sufficient to defray the expenses of one or more delegates to the Silver Bay Conferences. In line with the suggestion sent out by the Missions House of having a special diocesan leader to try to interest and train the older girls and younger married women with the intention of graduating them into the regular senior branch after a three year course, it was decided to amend the constitution at the next annual meeting in order to create this new diocesan office. Representation and delegates to the Triennial next October was also discussed, but it was decided to postpone the election of five delegates and alternates until after the diocesan council next May when a better knowledge could be gained of those likely to attend. It was also decided to make an effort to secure individual subscriptions sufficient to guarantee an annual diocesan scholarship for Fairbanks, Alaska.

### SERIOUS ILLNESS OF REV. DR. CHARLES MOCKRIDGE

ONE of the oldest clergymen in the diocese of Kentucky, the Rev. Charles Mockridge, D.D., in charge of St. George's Mission, Parkland, Ky., is seriously ill at his home in Louisville. Owing to the infirmities of age, Dr. Mockridge had resigned his charge to take effect in May and had intended retiring from active service in the ministry in which he has labored for some forty years. For several weeks he has been ill with heart trouble and other complications and though he has shown remarkable vitality, it is not expected that he will recover. All of his family, including his sons, the Rev. John Mockridge, vicar of Trinity Chapel, New York City, and the Rev. Hamilton Mockridge, curate at St. Catherine's, Canada, have been summoned and are at his bedside.

### THE ALBANY CATHEDRAL SUMMER SCHOOL

THROUGH the courtesy of the Bishop of Albany and the kindness of the authorities of St. Agnes School, the eighth annual session of the Albany Cathedral Summer School will be held in the building of that institution during the week beginning Monday, June 23, 1913. It is expected that the following

courses will be offered: The Rev. Prof. Drown of Cambridge, four lectures on "Christian Ethics"; the Rev. Prof. Foley of Philadelphia, two lectures on "Homiletics" and two on "Pastoralia"; the Rev. Prof. Jenks of the General Seminary, four lectures on a topic connected with Ecclesiastical History to be announced later; four lectures on some topic of Sociology, exact topic and lecturer to be announced later; the Rev. Mr. Gardner of the General Education Board, a conference on Religious Education; Robert H. Gardiner of Gardiner, Me., a conference on "The World Conference on Faith and Order"; a conference on "Public Sanitation and What the Clergy can do to Help," by an official of the New York State Health Department to be announced later; a conference on "Missions," by a speaker from the Church Missions to be announced later. The usual fees of \$5 for matriculation, which admits to any and all lectures, and \$5 for board and lodging while the school is in session, will be charged. Rooms will be assigned in the order that applications are received, which application may be made at any time up to June 15th. Naturally those applications which are accompanied by the matriculation fee will receive the preference. Applications for accommodation should be made at the earliest possible moment to the secretary, the Rev. G. H. Purdy, Warrensburgh, N. Y., and checks and money orders should be made payable to G. H. Purdy, treasurer.

### SUNDAY SCHOOL EXHIBIT AT KENOSHA, WIS.

ANNOUNCEMENT is made of the second annual exhibit of St. Matthew's Sunday school, Kenosha, Wis., to be held on the afternoon and evening of Friday, March 7th, in the parish guild hall. An invitation is extended to all Church people who are interested in Sunday school work. Entertainment will be provided by the parish to those who come from a distance and who notify the rector, the Rev. Fred Ingley.

### DEATH OF GEORGE COPLAND

THE DIOCESE of Lexington has lost a faithful and painstaking officer in the death of Mr. George Copland, Sr., who for many years has been its registrar. His death occurred on February 11th, after a week's illness of bronchial pneumonia. Mr. Copland was a native of Aberdeenshire, Scotland, and came to Kentucky in 1890. For several years prior to his death he was vice-president, treasurer, and auditor of the Lexington and Eastern Railroad. Mr. Copland was a well-read man, possessing an especially wide and accurate knowledge of the history and literature of his native land. His charities both private and public were liberal. The funeral was on February 12th, the services being conducted by Bishop Burton and Dean Massie of Christ Church Cathedral, Lexington.

### INSTITUTED AS DEAN OF LEXINGTON CATHEDRAL

THE VERY REV. ROBERT K. MASSIE, D.D., was instituted into the deanship of Christ Church Cathedral, Lexington, Ky., on Quinquagesima Sunday, by Bishop Burton. The keys of the Cathedral were presented by the Hon. John T. Shelby, senior warden of the Cathedral and chancellor of the diocese. Following the office of institution Dean Massie preached a forceful and appropriate sermon on the words, "What doth the Lord require of thee?" Dean and Mrs. Massie are being warmly welcomed in Lexington. On their arrival they were met at the station by the Bishop and representatives of the parish, and were entertained at breakfast by the women of the Cathedral. Later in the week they



were the guests of honor at a parish reception, and on the night before Ash Wednesday Bishop and Mrs. Burton entertained in their honor at the Episcopal residence, the guests being the vestry and the members of the parish organizations.

#### DEATH OF MRS. ELIZABETH NIX GRIFFITH

ONE of the oldest communicants of the Church in the diocese of Arkansas was called to rest on February 10th, when the soul of Mrs. Elizabeth Nix Griffith of Christ Church parish, Little Rock, departed from the body. As the daughter of General John Q. Nix of the United States Army, Mrs. Griffith was a "real Daughter" of the War of 1812. Her father was stationed after that war at Fort Smith and other southwestern points of contact with the Indian tribes, and Mrs. Griffith became widely identified with the social and military religious life of Arkansas and the Indian Territory. Her home since the close of the Civil War has been in Little Rock, where her death occurred at the age of eighty-seven years. By her will she bequeaths a legacy of \$500 to Christ Church, Little Rock, and makes large bequests to the family servants, distributing the bulk of her estate among relatives. Mrs. Griffith was a woman of great strength of character and firm convictions, with a well-stored and active mind and high intellectual gifts. Her death marks the passage of a link with older and sterner days which nevertheless were strangely filled with sweeter and more gracious ways. Prayers for the repose of her soul were offered in Christ church on the day of her death, and interment was made on the following day in the old Mt. Holly Cemetery, Little Rock.

#### ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Progress of the Work at St. Philip's Church, Little Rock

THE NEGRO CONGREGATION of St. Philip's Church, Little Rock, is observing Lent with frequent and well-attended services of worship, chief among which is a Friday night penitential service with sermons by visiting clergy. The property of this mission church has recently been greatly improved by the erection upon it of two attractive modern cottages, one to serve as rectory, and by the paving with asphalt of the street which the church and new rectory face. The people of St. Philip's are well instructed and devout and are at present uniting in a Lenten effort of self-denial in order to offer on Easter Day the whole amount of their apportionment for missions. The Holy Communion is celebrated monthly for the colored people by the Rev. Henry N. Hyde, rector of Christ Church, the other services and work being in the hands of two colored catechists, D. E. Johnson and C. E. Dubisson, both of whom are candidates for Holy Orders.

#### BETHLEHEM

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

Special Preachers at Trinity Church, Bethlehem—  
St. George's Church, Olyphant, Reduces Debt

AT TRINITY CHURCH, Bethlehem (the Rev. Robert Johnston, rector), the visiting preachers during Lent are treating the general subject, "The Church and Modern Life." The Rev. C. K. Gilbert of New York speaks on "The Church and Social Service"; the Rev. Johann Gottfried Hammenhold, Swedish missionary of New York, on "The Church and Immigration"; the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk, on "The Church and Modern Science" and the Rev. Clifford G. Twombly, rector of St. James'

Church, Lancaster, Pa., on "The Church and Good Government."

ST. GEORGE'S CHURCH, Olyphant (the Rev. Richard Whitehouse, missionary), has recently reduced its debt by \$600.

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Special Lenten Services in Denver—Junior Auxiliary Meeting at Park Hill—Notes

ST. MARK'S CHURCH, Denver (the Rev. J. H. Houghton, rector), has two weekly conferences during Lent, the one on Wednesday evenings for men, and the other on Thursday afternoons for women. The former is conducted by Dr. William C. Sturgis of Colorado College, Colorado Springs, and began on Ash Wednesday with the subject, "The New Kingdom—Its King—Its Citizens." A similar series of men's lectures (or classes) is held by the vicar of Ascension Church, Denver (the Rev. H. S. Foster), whose first meeting brought out eighty-seven interested and earnest listeners.

ST. THOMAS' CHURCH, Park Hill, was the scene of the gathering of the Junior Auxiliary for their diocesan service on the Sunday before Lent (Quinquagesima) in the afternoon. The rector, the Rev. J. W. Ohl, was unfortunately absent, but the children were addressed by the Bishop of the diocese, by the Rev. H. R. A. O'Malley, rector of St. Stephen's, Denver, and by the Rev. John Grainger, rector of the neighboring suburb of Montclair.

MISS KERR, lately principal of Wolfe Hall, the diocesan school for girls, has begun a campaign to raise money for this school, which already owes so much to her ability and devotedness. She intends keeping at work until the mortgage of \$38,000 is wholly paid, and already gifts and pledges are coming in in encouraging amounts, so that the outlook is brighter than for some years past.

A QUIET DAY for women was held by the Bishop on behalf of the Woman's Auxiliary in Trinity Memorial church, Denver, on Thursday, February 13th. The meeting was well attended and the Bishop gave four eloquent addresses.

#### GEORGIA

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

Lenten Services at Christ Church, Savannah—  
Diocesan Convention to be Held in Augusta

IN SAVANNAH at Christ church there is a daily noon-day service for business men. The preachers at this service, beside the city clergy, are, at various dates, the Bishops of Georgia, Atlanta, and South Carolina, the Rev. Messrs. C. B. Wilmer, D.D., of Atlanta, G. S. Whitney of Augusta, J. S. Bunting of Macon, and R. W. Patton, secretary of the Sewanee Missionary Department. At St. John's church, there is a daily short service and address at 7:45 A.M., and evensong. This church has always given special attention to music, rendering the classical composers with studied skill and ability. This year on Tuesday afternoons Maunders cantata, "Penitence, Pardon, and Peace," is given, to be followed the latter part of Lent by Gounod's "Gallia" and on the last three Sundays in Lent, Stainer's "Crucifixion" at evensong.

THE COMPLETION of the new St. Mark's church at Brunswick has been delayed, and owing to this the Bishop announces that the next convention of the diocese, which was to have been held in the new St. Mark's, will meet in Augusta, at the Church of the Good Shepherd. The date remains as fixed, viz., May 14th.

#### KENTUCKY

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

The United Lenten Services in Louisville and Meetings of the Woman's Auxiliary—Special Music at Christ Church Cathedral—Notes

THE FIRST of the special united Lenten services was held on Friday afternoon at the Church of the Advent, Louisville. These services have been conducted regularly each year on the Fridays during Lent at six of the larger parishes in rotation. After Evening Prayer, read by two of the visiting rectors, an address on the proper observance of the Lenten season was delivered by Bishop Woodcock. Preceding this service was held the first of the special united meetings of the Woman's Auxiliary, in Advent parish house. After the necessary business had been transacted relative to the sending of the united boxes, the first of a series of missionary talks was given by the diocesan educational secretary, Miss L. L. Robinson, entitled "Missions—In This Thy Day," dealing especially with the foreign field, which is the general subject for the united study this Lent. This introductory talk is to be followed on subsequent Friday afternoons by talks on the various foreign fields by different women speakers.

THE SECOND of the special Friday afternoon united Lenten services was held in Christ Church Cathedral on the afternoon of February 14th. The Rev. Francis R. Godolphin delivered the address. Preceding this service was held the regular united meeting of the Woman's Auxiliary in Dudley Hall of the Cathedral House. After the business part of the meeting had been accomplished, the president, Mrs. Thomas Underwood Dudley, gave a brief talk on the apportionment and the importance of raising it in full at the beginning of the Auxiliary year, and this was followed by a most interesting and instructive lecture on the Church's mission in China, admirably delivered by Miss Mildred





Buchanan, which was illustrated by stereopticon slides.

IN ACCORDANCE with an annual custom of some years' standing, a special service was held in Christ Church Cathedral, Louisville, on the afternoon of Quinquagesima Sunday, at which Gounod's "Gallia" was sung by the combined choirs of the Cathedral, numbering in the neighborhood of 100 voices. The service was fully choral, and after Evensong, sung by Dean Craik, a brief address was delivered by the Rev. Harvey Officer, O.H.C., who has been conducting a mission at the Cathedral.

DURING the week of the First Sunday in Lent, the noon-day Lenten services have been conducted daily by the Rev. Francis R. Godolphin, rector of Grace Church, Grand Rapids, Mich., with the exception of Monday, when the Rev. James Marshall Owens, rector of St. Andrew's Church, Louisville, was the preacher. The departure from the old custom of having men only at these services has been amply justified in the large attendance of women, especially of shop girls and business women.

THE DAY following Ash Wednesday, the noon-day services for men, held under the auspices of the Laymen's League in Louisville, were begun, Bishop Woodcock conducting them the first week. A better and more central location for the services has been secured this year, and, departing from the usual custom, these services are thrown open to the general public, women as well as men being invited.

#### LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Daily Lenten Services in New Orleans Theatre Under Auspices of Church Club

DAILY SERVICES in a down-town theatre in New Orleans are being held this Lent by the Church Club of the diocese. The Bishop, with the New Orleans clergy, are officiating at most of the services. Bishop Reese of Georgia spoke and conducted services on February 20th. Bishop Reese is also to deliver one of the evening lectures arranged by the Church Club for Lent.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Meeting of Men's Club of the Ascension, Baltimore—Mission Study Classes at Hagerstown—Curate of the Advent, Baltimore, Recovers from Illness

AT THE recent annual meeting of the Men's Club of the Church of the Ascension, Baltimore (the Rev. R. W. Hogue, rector), the following officers were elected to serve for the ensuing year: President, Mr. C. J. B. Swindell; First Vice-President, Mr. William S. Dubel; Second Vice-President, Mr. Clarence A. C. Browning; Recording Secretary, Mr. James J. Rivers; Corresponding Secretary, Mr. Charles R. Haslup; Treasurer, Mr. William O. Smith, Jr.; Executive Committee, Messrs. John S. Stricker, John W. Beckley, and Samuel T. Wheatley. After the business meeting a large photograph of a former rector, the Rev. Robert S. Coupland, now rector of Trinity Church, New Orleans, was unveiled, and addresses were delivered by the rector and president of the club.

IN ST. JOHN'S CHURCH, Hagerstown, Washington county (the Rev. J. Poyntz Tyler, rector), two mission study classes on "Japan Advancing, Whither?" are being conducted by Miss Ethel Spencer, the new parish worker. On Monday, February 3rd, a Japanese entertainment was given in aid of the Sunday school missionary fund. "A Peep Into the Missionary and Social Life of Japan" was portrayed, partly from Miss Elizabeth New-

bold's charming book, *The Honorable Little Miss Love*, partly from Miss Spencer's personal experiences as a missionary in Japan.

THE REV. H. P. MANNING, curate of the Chapel of the Advent, Baltimore, has just recovered from a very severe attack of la grippe. One afternoon, at his residence, he was surprised by the presence of his entire Men's Bible Class, who presented him with a handsome silk umbrella, as a mark of their affection and esteem.

#### MASSACHUSETTS

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

Special Preachers at the Boston Cathedral—Meeting of Executive Committee of the Episcopal City Mission—Notes

THE VERY REV. W. T. SUMNER, Dean of the Cathedral of SS. Peter and Paul, Chicago, who was taken ill with appendicitis when on his previous visit to Boston, returned to town on Sunday, February 16th, and preached twice in St. Paul's Cathedral. In the morning he spoke to a large congregation on "The Church and Social Service" and in the evening his topic was "The Church and Civic Responsibility." At this same evening service the Rev. Frederick B. Allen also spoke, telling the congregation of conditions prevailing in Boston which demand the interest of Christian people. Mr. Allen, as secretary of the Episcopal City Mission, and as an officer in the Watch and Ward Society, has

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THE EXECUTIVE COMMITTEE of the Episcopal City Mission, at a special meeting, have asked the Rev. Frederick B. Allen, superintendent of the Mission to postpone his resignation for about a year as the work would be greatly handicapped through his withdrawal. In the meantime the work will be put in such shape that a successor can take hold of it without suffering in any way. Mr. Allen therefore, probably will not resign until October 1914.

TWO LARGE congregations were at the noon services at St. Paul's Cathedral on Thursday and Friday of last week to hear the Rev. Francis Rolt-Wheeler of New York. He gave two strong discourses on "Definite Practical Religion."

THERE WAS a good attendance at the monthly meeting of the Woman's Auxiliary at the Cathedral rooms last Thursday afternoon when the speaker was the Rev. W. S. Claiborne of Sewanee, Tenn., who spoke of his work among the mountain whites of the South.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Noon-day Services Begun in Detroit—"Picture Talks" for Boys Given at St. Peter's, Detroit—Meeting of the Church Club

LAST YEAR during Lent a noon-day service was held in the Detroit Opera House, called a "union service." A clergyman from the various Churches would address the meeting in turn, each denomination furnishing a week. It was found however that the Methodists were greatly in the majority during the Methodist week, the Baptists during the Baptist week, etc. This year the scheme has been abandoned. But a great cry was made for the old time service, and arrangements have accordingly been made, the Miles Theatre engaged, and Bishop Williams was the first speaker.

AT ST. PETER'S CHURCH, Detroit, a series of six "Picture Talks" for boys is being given under the auspices of the Cotter Club, which was named for William Cotter Maybury, for many years senior warden of the church and an active worker among young men and boys. The talks, mostly on subjects of travel, and of interest to boys, are illustrated by means of a stereopticon.

A MOST INTERESTING and enthusiastic meeting of the Church Club was held at Christ Church parish house, Detroit, on Tuesday evening, February 11th. About eighty members were present and listened to a strong and impressive address given by Bishop Thomas, who gave a graphic account of his work in Wyoming.

#### MONTANA

L. R. BREWER, D.D., Bishop

First Service Held in Government Chapel, Yellowstone Park—Conference of Clergy at Livingston

AN INTERESTING SERVICE was held in the new government chapel at Fort Yellowstone, Yellowstone Park, on Sexagesima Sunday, by the Ven. S. D. Hooker, Archdeacon of Montana, assisted by the Rev. J. F. Pritchard, the missionary in the upper Yellowstone valley. The Archdeacon preached the sermon and Mr. Pritchard gave an account of the incidents leading up to the erection of the chapel. This was the first service held in the chapel since the contractor delivered it over into the hands of the commanding officer of the Fort. The chapel is fitted with a chancel in which are altar, Bishop's chair, and clergy stalls. The other furniture consists of a lec-

tern and pulpit. The chapel was built by the United States government.

A CONFERENCE of the clergy in the Yellowstone valley was held in Livingston immediately before Lent. The Ven. S. D. Hooker, Archdeacon, spoke on "Our Ordination Vows"; the Rev. G. G. Bennett spoke on the "Minister in His Study."

#### NEWARK

EDWIN S. LINES, D.D., Bishop

Will Go to Pacific Coast after Twenty-five Years of Service in the Diocese

THE REV. DR. WILLIAM R. JENVEY has resigned the rectorship of St. Paul's Church, Hoboken, N. J., and has planned to remove to the Pacific Coast about May 1st. For more than twenty-five years he has held prominent positions in the diocese; as Archdeacon of Jersey City; secretary, now president of the Standing Committee of the diocese of Newark; president of the Council of Christ Hospital, Jersey City, and a member of other bodies, religious and civic. In recognition of the Archdeacon's long and distinguished service a testimonial dinner will be given in his honor by the clergy of the diocese in Trinity House, Newark, on April 28th. The following named clergymen are a preliminary committee of arrangements: Messrs. Albert L. Longley (chairman), Philip C. Pearson, Edwin A. White, William T. Lipton, Philemon F. Sturges, George H. Young and John Keller (secretary).

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Sunday Schools of Worcester Unite in Missionary Service—Clergy of Worcester Give Unique Series of Addresses—Notes

THE ANNUAL Quinquagesima missionary service of the united Sunday schools of Worcester was held at 3 P. M. in All Saints' church, February 2nd. A thousand children from the following schools were present: All Saints', St. Matthew's, St. John's, St. Mark's, St. Luke's, St. George's, Stoneville, and St. Thomas', Cherry Valley. The address on missions was given by Bishop Davies and was an interesting and helpful talk to the children. The following clergy were present with their Sunday schools: the Rev. L. G. Morris, the Rev. Henry Hague, the Rev. Walton S. Danker, the Rev. Kinsley Blodgett, the Rev.

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DURING LENT a course of addresses will be given by five of the clergy in Worcester and vicinity on "Modern Fighters for Right." The course is as follows: "Booker Washington for the Negro," by the Rev. Robert F. Cheney, vicar of St. Mark's, Southborough; "Bishop Brent Against the Opium Traffic," by the Rev. Henry Hague, rector of St. Matthew's, Worcester; "Anthony Comstock for Personal Purity," the Rev. Kinsley Blodgett, rector of St. Mark's, Worcester; "Doctor Pasteur Against Disease," the Rev. Daniel Sprague, rector of the Church of the Good Shepherd, Clinton; and "Bishop Hannington and Uganda," the Rev. Walton S. Danker, rector of St. John's Church, Worcester.

THE CHAPEL of the Good Shepherd, West Fitchburg (the Rev. George H. Thomas of Christ Church, rector, the Rev. Samuel Hodgkiss, vicar), reports a most successful year. In place of a budget of \$350, the average receipts of the chapel before a resident clergyman was placed in charge, the chapel congregations and societies have \$1,000, to which Christ Church, Fitchburg, has added \$300. The result obtained is due to the every-member canvass and the adoption of the duplex envelope system.

A COURSE of noon-day services has been arranged for Wednesday noons at All Saints', Worcester, under the auspices of the Brotherhood of St. Andrew. The speakers are the Rev. Henry Hague, the Rev. W. S. Danker, the Rev. Kinsley Blodgett, the Rev. Lewis G. Morris, all of Worcester, and the Rev. Preston Barr of Wilkesville, and the Rev. C. S. Champlin of Southbridge.

IN TRINITY CHURCH, Ware, a new polished oak floor has been laid in the chancel of the church. An endowment fund of \$1,000 started a year ago has lately been increased to \$2,000. The rector, the Rev. Arthur Chase, has been elected recording secretary of the Sunday School Commission of the Department of New England.

MR. CHARLES ALEXANDER WOODWARD, clerk of St. Peter's parish, Springfield, has resigned to enter the monastery of the Order of the Holy Cross at West Park, N. Y. He looks forward to being a choir brother of the order.

DURING LENT a special choir of women has been formed in St. John's church, Worcester, under the direction of the Rev. Theodore D. Martin as organist, a resident of the parish.

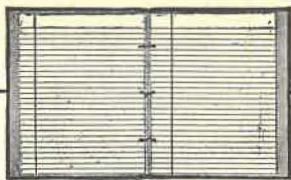
#### WESTERN NEW YORK

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

Large Class Admitted into G. F. S. at Geneseo—  
New Rector of Grace Church, Lyons, Given  
Reception by Parishioners

AN INTERESTING SERVICE took place at St. Michael's church, Geneseo, N. Y., on Sunday evening when fifty-eight young women were admitted to membership in the newly organized branch of the Girls' Friendly Society. The service was conducted by the Rev. J. W. Denness Cooper, rector, assisted by the Rev. E. P. Hart of St. Mark's church, Rochester. The candidates were presented by Mrs. Julian G. Buckley, who is head of the organization. Mr. Hart preached an essentially practical sermon setting before the society a high ideal of Christian sisterhood.

THE REV. G. H. OTTOWAY, the new rector of Grace Church, Lyons, was tendered a reception by the parishioners at the parish house on the evening of Shrove Tuesday. The evening was made pleasant with vocal and instrumental music, and refreshments were served. The reception committee included the members of the vestry and ladies of the parish.



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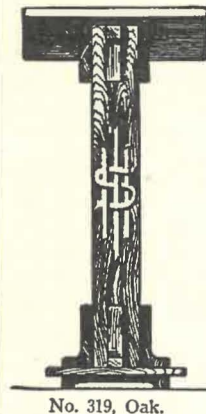
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WYOMING

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Room in Hostel at Jackson Fitted up for Chapel

THE LARGE ROOM in the hostel which the Bishop has had erected at Jackson, after months and months of weary waiting because of the difficulty of getting building material hauled in, is now finished, and the simple matter of arranging a temporary pulpit and sanctuary will give some approach to a place in which to hold a dignified service of the Church. So far, the Rev. S. C. Hawley has been using the old school building, with all its unattractiveness, and the change will be most acceptable. The usefulness of the hostel is already proved by the formation of a "Children's Saturday Club," which Mr. Hawley intends shall be carried on under the direction of a board of managers composed of the mothers of the children. One afternoon recently, thirty-five children spent the time until dark playing games under the supervision of Mr. Hawley. The wild weather outside would have meant that they must be little "shut-ins" had it not been for the hostel.

CANADA

Various Diocesan News from Across the Border

Diocese of Huron

THE NOON-DAY Lenten services in London are held in the Cronyn Memorial Hall. There is a special Friday evening service held in St. Paul's Cathedral, during Lent, at which the rectors of the various city parishes are expected to preach.—THE INDUCTION of the new rector of the Church at Aidsa Craig, which took place on January 30th, was conducted by Archdeacon Richardson. The new rector, the Rev. J. B. Meyer, came from the diocese of Montreal.—THERE was a very large meeting of the diocesan branches of the Young People's Association in the parish of New St. Paul's, Woodstock, the first week in February. One of the speakers was the Rev. R. W. Norwood, rector of the Memorial Church, London.

Diocese of Montreal

A LARGE ATTENDANCE is expected at the annual meeting of all the diocesan branches of the Woman's Auxiliary in Montreal the last week in February.—BISHOP FARTHING will be the preacher at the special service in Christ Church Cathedral on the morning of the 26th.—ARCHDEACON KER, rector of Grace Church, Point St. Charles, Montreal, has decided to retire from active work some time this year, on account of his health. He has been twenty-four years in his present parish. He was made a Canon of Christ Church Cathedral in 1900, and Archdeacon of St. Andrew's the following year.—THE VICAR of the Cathedral, the Rev. Dr. Symonds, has been invited to take part in the Church Congress to be held at Charleston, South Carolina, in April. He is to speak on "Foreign Missions in Relation to the Peace Movement."—THE NEW RECTOR of St. Mary's Church, Hochelaga, the Rev. R. Y. Overing, has begun his work in the parish.—NO DECISION will be come to as to the new site for St. George's Church, Montreal, until next autumn. The present site of the church will not be given up for two years.

Diocese of Toronto

THERE WAS carried out in the parish of St. James' Cathedral, Toronto, the second week in Lent, an every-member missionary canvass.—THE LENTEN noon-day meetings for business men and women are held in St. James' Cathedral.—THERE was a discussion at a meeting of the Lay Readers' association in the Chapter House of St. Alban's Cathedral, Toronto, the first week in February, as to the form of badge which should be worn by the members. It was decided that the Bishop should be asked to approve of a

ribbon and appendage.—THE SPECIAL COURSE of lectures in aid of the funds of St. Hilda's College, which are being held in the Convocation Hall of Trinity College during the winter, began with a lecture by the Rev. J. G. Carter Troop, Professor of English Literature in the University of Chicago.—BISHOP SWEENEY held an ordination in St. Alban's Cathedral, Toronto, on February 16th. The preacher was the Rev. Canon O'Meara. The Rev. Canon Plummer was also installed as Precentor.—ONE of the largest missionary banquets ever held in any of the city parishes took place in All Saints' in the parish room on February 3rd, managed by the parochial Girls' Auxiliary. There were about 250 women present. One of the speakers was Mrs. Banir, at home on vacation from Kuling, China.

Diocese of Ontario

A DEDICATION service was held on February 9th in the church of St. John's. It was closed some time ago and has been moved to Point Anne, Thurlow. The dedication service was conducted by Archdeacon Carey of Kingston.—THERE was a large attendance at the banquet in Kingston, for the friends of Trinity College. Referring to the graduates of Trinity now filling places of distinction, six Bishops were mentioned, Bishop Anderson of Chicago; Bishop Brent of the Philippines; Bishop Worrell of Nova Scotia; Bishop Rowe of Alaska; Bishop de Pencier of New Westminster; and Bishop Roper of Columbia.

Diocese of Qu'Appelle

IN HIS CHARGE to the diocesan synod, Bishop Harding mentioned that during the past year and a half forty-three churches have been built in the diocese. The Rev. W. A. Fyles of the diocese of Rupert's Land, who has been lent to the diocese of Qu'Appelle for two months in order to institute a kind of mission of help on behalf of Sunday school work, addressed the synod on the subject. A vote of warm appreciation of the work of the Railway Mission, was passed by the synod.

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Diocese of Columbia

AFTER EASTER Bishop Roper is to visit England to obtain funds for extending Church work all over Vancouver Island. He hopes to put the work in such a condition that in the future it may be self-supporting. There is much to be done in the city of Victoria itself. The Woman's Auxiliary branch of Christ Church Cathedral, Victoria, has made up a large donation of clothing and money to the Columbia Coast Mission. This work is undertaken jointly by the diocese of Columbia and New Westminster. The Rev. C. G. Hepburn, who was under obligations to serve in the diocese of Quebec, at the joint request of the Bishops of New Westminster and Columbia, was released by Bishop Dunn of Quebec from his obligations, in order that he might take up work in the Columbian Coast Mission. Mr. Hepburn will begin his new work early in the spring. He is a graduate of Bishop's College, Lennoxville, and a B.A. of Columbia University, having taken a course at the General Theological Seminary of New York. Mr. Hepburn was ordered deacon at Quebec in 1911.

Diocese of Saskatchewan

SOME handsome gifts have been received by the new church of St. James', Saskatoon, although the building is not yet finished. Two brass bookrests for the Communion table were given by the students of Emmanuel College.—WORK on St. John's church, Saskatoon, has been postponed till the spring.

Diocese of Calgary

IT WAS DECIDED at the annual meeting of the members of the Church of Holy Trinity, Edmonton, that the completion of the church should proceed. The cost will be about \$25,000, and it is hoped that the new church will be ready in the early summer. A large number of the parishioners were present at the annual meeting on January 27th. The reports of all the Church activities show a very successful year.

## The Magazines

A LEARNED ARTICLE on "Marriage, Divorce, and the Divorce Commission" in the *Edinburgh Review* thus speaks of the recently issued report of the Royal Commission: "No praise could be too high for the honesty and thoroughness of the investigation that has been conducted by Lord Gorell and the representative commission over which he presided. That commission included Lord Guthrie and other distinguished lawyers, a great ecclesiastic who is also a lawyer, an eminent authority upon surgery and medicine, various experienced specialists on social problems, and a leading journalist; while the peculiar interests of women were fully represented and adequately safeguarded. No less than 246 witnesses appeared before the commission to present every possible point of view. These witnesses, as the bulky volumes of evidence show, were tested and riddled by the cross-examinations of some of the keenest of modern minds. The cross-examinations conducted by the Archbishop of York were among the most notable features of these sittings. No living lawyer could have surpassed the force, the fairness, and effectiveness of his analysis. . . . The various Churches presented the infinite variety of their views in elaborate detail, and the evidence and cross-examination of their spokesmen constitutes an almost unique body of theological learning. Medical and lunacy experts, prison authorities, associations representing every form of effort for the betterment of mankind, placed their painful experience at the disposal of the commission; while journalists of note formulated at length their views on the difficult question of the publication of divorce proceedings. A great volume of appendices supplies docu-

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From an article in the *Nineteenth Century* on "Bulgaria and Servia in War" we take the following account of a service in the Cathedral at Sophia which the writer, Mr. J. H. Whitehouse, M.P., attended: "No seats are provided in the Cathedral and the crowded congregation stood motionless for two hours. There were not many young men to be counted: they were elsewhere. There were a great number of women, some old, some young, many in the simple and distinctive peasant dress of the country, and there were many children. There were some soldiers freshly discharged from the hospitals, and about to return to the front; there were a number of old men. . . . It was borne in upon one that the note of personal grief was merged in the greater note of common service and sacrifice. The service itself was a tribute to the simplicity of the nation. Though it was marked in parts by stately ritual, and was assisted by music of exquisite beauty, the note of homeliness was never lost. The priests, indeed, were clothed in gorgeous vestments, but their acolytes were little boys clothed in their simple dress of the working world. Later these lads collected the offertory, and, with curious dignity and grace, threaded their way through the crowded ranks of the congregation. The note of homeliness was again struck at the end of the service, when not only the men and the women, but also the little children, pressed forward to receive the wine and the bread which had been blessed during the service, or to have the holy oil placed upon their lips. You were at a family gathering, sharing a common task and a common faith. . . . The simplicity, the earnestness, the piety, the heroism of the service were the simplicity, the earnestness, the piety, the heroism of the battle field."

#### SUPPOSE

SUPPOSE that the Christian life, in its daily manifestations, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of increasing their wants and desires; instead of loading themselves down on life's journey with so many boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they can not succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and to set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear of misgiving, because they come from God, and because Christ has sanctioned them all by His presence and touch.—*Henry van Dyke, D.D.*

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