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The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—FEBRUARY 8, 1913.

NO. 15

NEW YORK 416 LAFAYETTE ST.



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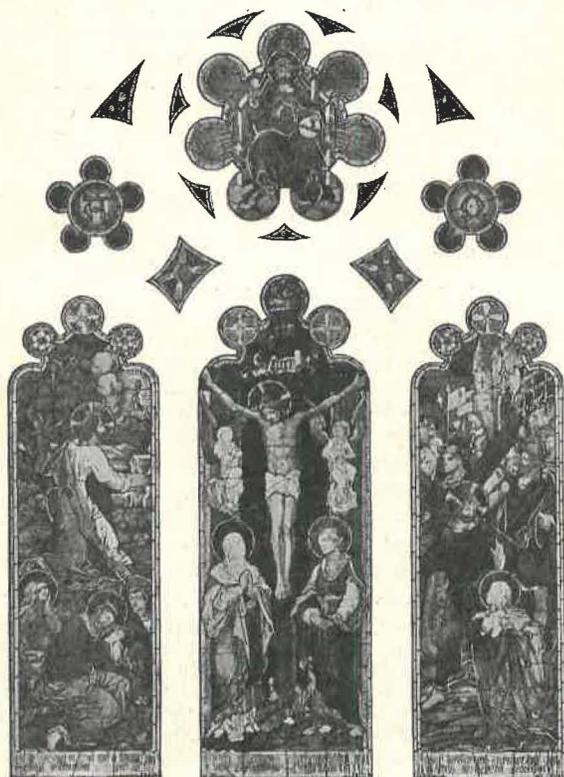
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THE LIVING CHURCH

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 publication 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.
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The Living Church

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NO. 15

EDITORIALS AND COMMENTS

An Attempt at Unity in Japan

AN interesting pamphlet by the Rev. Charles F. Sweet, one of our missionaries in Japan and a professor at Trinity Divinity School, Tokyo, is entitled *An Attempt at Unity in Japan*, and narrates certain efforts made in the spring of 1909 to bring the Anglican and Russian Churches in that country into full communion with each other.

Mr. Sweet was secretary of the Anglican and Eastern Orthodox Churches Union in that land, and the late Archbishop Nicolai, of the Russian Mission, a missionary whose work in Japan is renowned throughout the world, was a vice-president and patron of the union. Two or three meetings at private houses gave promise of happy results. Finally a paper was written by Mr. Sweet on the subject of "Eastern and Western Forms of the Catholic Religion," and it was given to the Russians for careful consideration and reply. Mr. Sweet's paper, which is contained in this pamphlet, is an able attempt at reconciliation between the two positions, especially in the matter of the *Filioque*. He discusses also the varying modes of Baptism and of celebrating Holy Communion; takes up the question of what is the particular form of consecration in the Eucharist as between the recitation of Our Lord's words of consecration and the invocation of the Holy Spirit, and then discusses lesser but important variations between the uses of the two Churches. With respect to the sacraments Mr. Sweet observes that though "we find but two 'necessary for salvation,' nevertheless it is to be noted that in saying this *we by no means say that there are only two sacraments.*" He maintains that the lesser sacramental rites are to be distinguished in their nature from Baptism and the Lord's Supper, so that while they "may be sacraments," they are "no such sacraments as those two." The sacramental teaching of the West, and particularly of the Church of England, is considered at considerable length.

We have then a rejoinder on the part of the Russian Mission which, though somewhat disappointing in that its conclusion is adverse to organic unity, yet appears to clear the way to some extent. Two points especially, in the judgment of the Russian Mission, require particular consideration. These are holy order and the sacraments in general. With respect to the former, it is admitted by the Russians that "the English and American *Sei Ko Kwai** are different from the various Protestant sects. And, with regard to the three fold rank in holy orders, namely Bishops, priests, and deacons, the English and American *Sei Ko Kwai** are at one with the Eastern *Seikyo Kwai** and the Western Church of Rome." This subject is discussed at great length, especially in connection with the papal pronouncement against Anglican orders, and the conclusion is entirely favorable to the validity of such orders. "We do not find," says the report, "that according to this discussion upon the general subject there is any reason to disapprove the holy orders of the *Sei Ko Kwai* from the point of the external aspect of *anshurei*, or as regards the outward

ceremony, which is the first part of the fundamental or necessary property of ordination. Rather, we assert that it has these genuine and undoubted qualifications."

Next comes a discussion of the doctrines of the Anglican Churches, and on this point the Russian authorities are less favorable. Some of the Thirty-nine Articles are seriously criticised, and especially those relating to the sacraments. The failure of the Anglican Churches distinctly to avow their acceptance of the seven sacraments produces a very unfavorable impression upon the Russians, and especially they do not see why holy order is not directly declared a sacrament if it is so understood among Anglicans. Recalling that Mr. W. J. Birbeck, after traveling through Russia in the interest of reunion, said on his return, "We must for ourselves recognize that the Bishops and theologians of Russia are anxious to *know* how far the Bishops of the *Sei Ko Kwai* themselves believe in the genuineness of their holy orders, so that they may come to a final decision upon the genuineness of the holy orders of the English Church," and also, "the coming Lambeth Conference must go a step further (about this matter)," the rejoinder continues: "Alas! the Lambeth Council, which was held in July, 1908, did not go on further, so as to satisfy the members of the *Seikyo Kwai* upon this point—at least we have received no such good news yet."

Thus this heretical position of the Anglican Churches, as it appears to the Russians to be, is treated as an effectual bar to the unity between the Churches. In condensing a portion of the Russian rejoinder, Mr. Sweet says it "argues strongly that in certain test matters, such as saint-worship, image-worship, transubstantiation, and eucharistic sacrifice, the Anglican Church has so widely varied from the true tradition as to indicate a settled purpose to deny the Catholic faith and to be simply 'Protestant,' and therefore cannot really believe in the ministry as a thing founded by Christ, and continued to the present time by the episcopate." Mr. Sweet feels, however, that on these points the Russian rejoinder has been written not from direct examination of Anglican standards but from the writings of the Russian controversialist, Sokoloff. On this point he feels it to have been unfortunate that the Russians should rather have examined the view which Sokoloff had gathered of the Anglican formularies than those formularies themselves.

HERE IS AN OPPORTUNITY to see ourselves as others see us. If Anglicans would be recognized as among the organic branches of the Catholic Church, their own standards ought to be more definitely Catholic. We who understand the necessities of English conditions in past centuries and the import of English history, find it not difficult to reconcile the sacramental teaching of the Thirty-nine Articles with that of the Book of Common Prayer and thus to recognize true Catholic teaching in both. If we find certain ambiguities, we realize that they are purposely such, in order that the Articles may be as inclusive as possible. Sixteenth century necessities are present in our mind. In reading those Articles that treat of

* The *Sei Ko Kwai* designates the Anglican Church in Japan—"the Holy Catholic Church of Japan"; the *Seikyo Kwai* designates the Russian mission in that country.

such subjects as original sin, justification, good works, etc., we realize that the Church, while not directly condemning her own puritan or ultra-Protestant members, was yet careful to show that the Church's doctrine was not that which many puritans commonly affirmed. When, then, we come to those Articles that treat of sacramental issues, we bear in mind that they must be interpreted by the Book of Common Prayer. The few condemnations or even criticisms which we observe, we find to be very carefully stated. Thus, in repudiating Transubstantiation, Art. XXVIII. is very careful to define precisely that the doctrine repudiated is that of "the change of the substance of Bread and Wine." Transubstantiation as used historically by scholars does not necessarily imply that scholastic dogma, founded on a philosophical hypothesis that is now exploded. Orientals, accustomed to the term, borrowed from the Latin but interpreted by Eastern thought, do not easily do justice to the fact that we condemn only the doctrine as explicitly defined in the Article. When the same Article states that "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped," we who know our English history easily perceive that no condemnation of these practices is implied by the phrase, but rather that it is intended to show that these are not the purposes for which the sacrament was ordained, and must therefore not supplant that purpose; the Lord's Supper is ordained as a memorial and a spiritual food, and no subordinate or incidental use of it can be claimed as "by Christ's ordinance." The phrase quoted is but the particularization of the general rule stated in Art. XXV.: "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." It was upon that primary purpose—the use of the sacraments—that the English Church rightly made her insistence. Whether such subordinate uses of the sacrament, which were common during the middle ages, are to be deemed permissible in the Church of England, the Article carefully abstains from declaring; how carefully one perceives by comparing the language thus used with the language of Art. XXX., wherein it is declared that "The Cup of the Lord is not to be denied to the Lay-people." It is not enough merely to say that such denial is not "by Christ's ordinance"; it is not "by Christ's ordinance" that the people advance to the altar rail to receive the Sacrament, nor that they cross their hands in receiving, nor that the priest "carries" the sacrament "about" to administer it to them one by one, nor that they utter silent prayer in receiving, nor that they kneel after returning to their pews; yet it does not follow that these are forbidden—as, obviously, they are not. Neither, therefore, are the practices mentioned in Art. XXVIII. forbidden. But when Art. XXX. declares that "The Cup of the Lord is not to be denied to the Lay-People," it lays down the law. Denial of the Cup to the laity is absolutely forbidden.

So also as to the number and nature of the sacraments. Historically the Church had declared seven particular rites to be sacraments. This particular classification had been very slow in determination. The rites themselves were "Catholic"; the classification of them as sacraments, though finally accepted throughout the Church, had not come from Christian antiquity. Roman authorities themselves fully recognize how late was this classification, the twelfth century being the earliest period to which it can be traced. Says the *Catholic Encyclopedia*, art. Sacraments:

"The Council of Trent solemnly defined that there are seven sacraments of the New Law, truly and properly so called, viz., Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Orders, and Matrimony. The same enumeration had been made in the Decree for the Armenians by the Council of Florence (1439), in the Profession of Faith of Michael Palæologus, offered to Gregory X. in the Council of Lyons (1274), and in the council held at London, in 1237, under Otto, legate of the Holy See. According to some writers Otto of Bamberg (1139), the apostle of Pomerania, was the first who clearly adopted the number seven (see Tanqueray, *De sacr.*). Most probably this honor belongs to Peter Lombard (d. 1164), who in his fourth Book of Sentences (d. i, n. 2) defines a sacrament as a sacred sign which not only signifies but also causes grace, and then (d. ii, n. 1) enumerates the seven sacraments."

Now the English Church was not interested in contesting this classification of twelfth century theologians and of the councils above mentioned. As a matter of fact the best thought among Anglican theologians quite coincides with that classification. But in the appeal to antiquity it was proper that the English Church should be consistent. She may have been—we believe she was—over-cautious on the subject, and certainly

the characterization of five lesser sacraments as "being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures" (Art. XXV.) is inaccurate from any point of view. Neither Confirmation nor Orders, at least, is a "state of life," and yet the English Church cannot possibly have intended to condemn them as "of the corrupt following of the Apostles," since at all times in her history has she carefully administered both of these. The article is ambiguous and unhappily expressed, and to that ambiguity and unhappy expression we owe, apparently, the failure of the attempt at reconciliation with Easterns which started with so much promise in Japan. Possibly the Russian controversialists were justified in pinning us to the narrow and impossible construction of the least defensible phrase between the covers of the Book of Common Prayer; but yet they might have seen that that construction involves the absurdity of assuming that the Anglican Churches officially condemn the very rites that they officially administer. Literalism such as this may be inevitable in translating our formularies into other languages, but it misrepresents the spirit of the Anglican position notwithstanding. According to our standards three of the five rites "commonly called sacraments" are administered by forms contained in the Book of Common Prayer, a fourth is recommended by the same Book, and only the fifth—extreme unction—can possibly be cited as an example of "the corrupt following of the apostles."

Whatever cause may have impelled the English theologians who compiled the Articles to use such cautious and even indefensible language concerning the sacraments, we see no reason why the true sacramental character of Confirmation, Penance, Orders, Matrimony, and Unction (not left for administration *in extremis*) should not now be plainly affirmed. Such affirmation would not be inconsistent with the appeal to antiquity, for antiquity used the term *sacrament* more liberally rather than less than do theologians to-day. Indeed the denial that these are sacraments is directly in antagonism to the early use of the term in the Church, which seemed to recognize a sacramental character in many acts that are not so described in the more technical use of the term now current. The sacramental character of these rites may easily be shown from Anglican standards and from Catholic antiquity; we see no reason why the term should not be applied to them officially, as unofficially is so largely done. If the primitive Church did not classify the sacraments as seven, neither did she as two; the one classification in any exclusive sense, is as modern as the other; though we need hardly add that two were always treated as on a higher plane than the others, as alone being "generally necessary to salvation." It would seem to us reasonable and proper to recognize the sacramental character of these seven rites that are so accepted officially by every other portion of the Catholic Church. Surely those who believe in unity at all can hardly refuse to correct this misunderstanding which the Easterns have obtained as to our position.

Especially is this the case when, as is now evident, the doubt as to whether the Anglican Churches teach the sacramental character of Holy Order in particular, and of the other rites in general, stands in the way of unity with the Eastern Churches. Our western, pragmatic minds may not see that the question is of vital significance, so long as the rites are properly and validly administered among us, which Easterns do not deny; but since a like pragmatism does not characterize the Oriental mind, and since the overwhelming preponderance of teaching among Anglican theologians is in favor of the sacramental aspect of the rites, why should not that character be explicitly affirmed? Mr. Birkbeck looked to the Lambeth Conference of 1908 to affirm it, and was disappointed; unity with Easterns was distinctly set back by that disappointment. But the Bishops at the Lambeth Conference are bound by the official standards of their respective Churches. Our own American episcopate could with much better grace define the seven sacraments as such, than could the Bishops at Lambeth; and if any deemed that such classification were inconsistent with the appeal to antiquity, it could easily be made consistent by framing the declaration in such wise as not to affirm that there are *only* seven sacraments, but rather that these rites are, in fact, of a sacramental nature. The English Archbishops emphatically affirmed that the English Church teaches the doctrine of the Eucharistic Sacrifice, when the Pope denied it; our own Bishops may well follow their example with respect to the seven sacraments, when Russians express the belief that we are heretical—as we are not—on the subject.

This is a step toward unity that our Bishops can, with perfect propriety, take. The question reduces itself to whether they will give assurances which Russians ask as to our orthodoxy. Is not the end sufficiently important to impel them to do so?

THE Bishop of St. Davids, in Wales, a convert from Nonconformity to the British Church, is proving himself a gallant champion of his holy Mother, assailed so venomously by the English legislative alliance of Dissenters and Roman Catholics, and slanderously misrepresented by those who covet her goods. At a recent meeting in Bryn Mawr, the local Roman Catholic minister challenged the Bishop to answer these questions. We reprint questions and answers below, confident that many will find them significant and profitable:

**In Defense of
the Welsh Church**

Question No. 1.—“Why and how, being born from a Nonconformist father and mother in Nonconformist Wales, and having been brought up in Nonconformity, you have left Nonconformity for the Church of England?”

Reply:—“The question is a question of motive. I have said at the beginning of my speech that the question of motive with regard to opposition to this bill, as well as all else, was a question between the man himself and the Judge of all, and no one else. I will answer, however, that I became a Churchman in the exercise of liberty of thought, a precious principle common to the Church and all Nonconformist denominations. The questioner knows best the view of his own Church about this principle.”

Question No. 2.—“Whether the Church of England in Wales has anything to do with, and is a continuation and successor of, the Celtic Church of St. David and St. Asaph?”

Reply:—Mr. James Bryce, the retiring Ambassador from Washington, who is an eminent Liberal as well as an eminent historian, of whose book on the Holy Roman Empire the rev. gentleman may have heard, said that the Church in Wales is the legitimate historical successor to the Church of St. David. My answer to his question is that I agree with Mr. Bryce.”

Question No. 3.—“Does not history, does not the Statute Book, prove conclusively that the Church of England in Wales and in England was started a new Church in 1545-49, 1552, 1662, King-made, Parliament-made?”

Reply:—“The question states not very courteously the rev. gentleman's view. My answer is that the Catholic Church in this country, of which I am a Bishop, is the same Church after its Reformation as before it. All finite life, including human life, personal and corporate, is subject to the law of development and of change, but neither in corporate nor in personal life does development break the continuity of life. What the changes that took place at the Reformation prove is not that the Church of England is a new Church, but that it is a living Church, a better Church for its Reformation.”

WE trust the movement to turn the national forest domains over to the several states will come to nothing. It is easy to see what lies behind the proposition. Under federal control, these forests are safe; under state control some would continue to be safe while others would almost certainly be lost. Hence the enemies of forest conservation have everything to gain and nothing to lose by turning the forests over to the states, and it is not strange that they should be making strenuous efforts to secure that end.

**Protection of
American Forests**

Everybody knows now, or ought to know, that forest conservation alone will prevent ultimate sterility of soil in the most fertile places on the continent. The land is ours—in trust. If we violate our trust and vitiate the inheritance that may be both ours and our children's if it be properly conserved, we shall be worse than traitors; we shall not only have torn down the possibility of maintaining a free democracy, but we shall have stolen the vitality from the very land itself.

Let Congress understand that the national forest reserves must be let alone.

ANSWERS TO CORRESPONDENTS

T. H. C.—The discussion by St. Thomas Aquinas of the theory of the Immaculate Conception, and his rejection of it, will be found in his *Summa*, Part III., Question xxvii, Art. II.

WE ARE too ready to listen to the word of the Lord without seeking to prepare His way. We are satisfied with the personal comfort of our God; we are contented to be forgiven and left alone. But the word of God will not leave us alone, and not for comfort only is it spoken. On the back of the voice which sets our heart right with God, comes the voice to set the world right, and no man is godly who has not heard both.—*George Adam Smith.*

PREPARATION

FOR THE FIRST SUNDAY IN LENT

NOTHING, perhaps, is so common an event in human experience as preparation for manhood and womanhood and the work that falls to the lot of maturity. Some ordeal or test of capacity is necessary to the sure confidence that is expected of the full-grown man and woman. As far as the records can be traced there has always been initiation—the probationary trial of character before youth is admitted into the duties and responsibilities of the adult.

The Indians of our own country, savages though they were, employed ceremonies of initiation almost as elaborate as those of the ancient mysteries, by which the Greek and Roman youth entered into manhood. An essential part of all these trials was fasting; and when the candidate was well nigh famished, girls of the tribe would smuggle food into his tent and urge him to eat, promising not to tell. Alas for the young man who yielded to the temptation! Henceforth he became as the women of the tribe, a creature of scorn, and one to bear degrading burdens. The ordeal made the youth face *himself*; and it revealed his hidden strength or weakness.

Temptation is always with us, but the conflict is always *within* us. The battle-ground is the lonely solitude of our own hearts; and every war of the spirit against the flesh is lost or won, long before the issue is shown in open act. Thus there is seldom, if ever, a sudden yielding to sin; for the fall must take place in the *heart*, beforehand, no matter how unpremeditated the act appears.

We know, all of us, that there are some things which we could not do; and we fear, most of us, there are other things which we should almost certainly do, were we given the unrestricted opportunity. For some men it would be practically an impossibility to steal under any circumstances; and other men could not lie, or take a human life. This is because action depends upon thought; and there are some sins so repugnant to our mode of thinking that we dismiss the suggestion at once; just as there are other sins that linger in the mind as attractive, and seem to wait only upon occasion. Even the most righteous are not always proof against pride in their righteousness.

Thus when our Blessed Lord was tempted He was led of the Spirit into the wilderness—into solitude; and only after the temptation did He enter into the world to do His work. The victory was won, however, in that wilderness. Our salvation was assured before the first gracious message from His lips; for the ultimate result was gained with His “Get thee behind Me, Satan.”

And so with us; all life's victories are achieved before the visible triumph. The soldier learns the use of his weapons, to obey orders, and to set love of country before life itself, long before the victorious battle is fought. The scholar learns wisdom in weariness and toil long before the day of his recognition. The worker has fitted himself for the task long before his skill is admired; and victory everywhere, and always, means *previous preparation*.

That is why, for one reason, the Church bids us keep Lent; that we may face and know ourselves and become sure in the labor that God has given us all to perform.

R. DE O.

LENTEN THOUGHTS

LENT'S PROFIT to each of us very much depends upon the spiritual and mental attitude with which we enter its solemn and penitential season. Our thought of Lent should be reverent and our spiritual mood humble. We should accustom ourselves to realize that these disciplinary seasons of the Church's year are intended to be salutary and strengthening to body and soul alike. The strong wind that sways the stoutest tree as it were a reed stirs the soil about its deepest roots and imparts to it new vigor and nourishment. The tempest stirs with the pulsings of a new life the sluggish ocean, and the storm-driven rain moistens and refreshes the parched earth upon which it beats so furiously. The sun glow of summer and the mellow ripeness of autumn are good and timely in their place. So, also, is the snow and frost of winter and the raw, fierce wind and gusty showers of early spring. Those who have not tempered their minds and hearts to seek and find good in the trying times of life lose some of the best lessons that life is intended to convey to them. “All that I know of Christianity,” said the great artist, Sir Edward Burne-Jones, “is in that sentence, ‘In the world ye shall have tribulation; but be of good cheer: I have overcome the world.’”—*Canadian Churchman.*

Blue Monday Musings

HERE is a straw to show which way the wind blows—a paragraph about liturgical services, from the *Christian Reigster*, the organ of Unitarianism. All true; and yet there are deeper truths waiting for the devout writer, whoever he may be:

"The responsive readings in church services have a value beyond their devotional effect. They familiarize noble passages and add wealth to the stores of the mind which are of unspeakable comfort at other times. The long hours of agony bring out the meaning of sayings which before were taken as a matter of course, or even deemed trite and commonplace. What poetry one has learned, what hymns one has sung, what psalms one has repeated until they come by rote, become one's best friends in time of greatest need. There is no pretence that they can conquer pain; but they undoubtedly help us bear it, and they lift the mind where suffering remains outside like a storm when the door of the house has been reached. They become like the shadow of a great rock in a weary land."

THERE ARE many ways of propagating one's religious convictions. Some unknown "New Church" friend is circulating post-cards which bear this message eloquent in its brevity and positive conviction. I wonder if it will convince!

"EMANUEL SWEDENBORG

THE WHITE HORSE

On Whom Rode the Word of God.

John XVI. 12, 13, 14, 15.

The Stone, the Builders Rejected."

WHAT SORT of Reunion is Bishop Brent up to? In the *International Who's Who* of 1912, he is described as "Bishop in the Presbyterian Episcopal Church"! Quite as good a name as the other P. E., surely.

SPEAKING of newspaper slips, it is startling to read in the *Pittsburgh Chronicle* that "Dean Grosvenor of the New York Cathedral, was formerly rector of the Church of the Incantation." Choral services there, surely!

A PACIFIC COAST rector publishes this as a *bona fide* account of a week's expenditure by a wealthy woman of his congregation. It is eloquent, surely:

| | |
|--|----------|
| Received on income account..... | \$ 40.00 |
| Received allowance for week from Jack..... | 60.00 |
| Total..... | \$100.00 |
| Deposited for house expenses..... | \$ 45.00 |
| Paid dressmaker on account..... | 10.00 |
| Paid Hat Shop on account..... | 10.00 |
| Lace for green dress..... | 3.75 |
| Pair party slippers..... | 6.00 |
| Silk stockings..... | 7.00 |
| Taxicab and return..... | 1.85 |
| Tip to chauffeur..... | .25 |
| Luncheon at Emerson, with Mrs. D..... | 2.75 |
| Theatre..... | 3.00 |
| Two boxes chocolates..... | 1.60 |
| Manicure and supplies..... | 1.20 |
| Picture shows..... | .30 |
| Carfare..... | .60 |
| One box face powder..... | .75 |
| Sundries..... | 2.35 |
| Weekly envelope for Church..... | .25 |
| Woman's Auxiliary..... | .10 |
| Total..... | \$ 96.75 |
| Unaccounted for..... | 2.40 |
| Cash in purse..... | .85 |

AN ENTERPRISING firm of Lynn, Mass., sends a circular to the clergy with a new proposition:

"We are in the market for the purchase of old false teeth. After making several bold and unsuccessful attempts at advertising we at last turned our attention toward the churches, or rather the societies connected with the churches, missionary societies, ladies' aid, etc.

"Since our debut into the above named societies (in a commercial sense) our relations have been marked with pleasure as well as profit, as we hope yours will be.

"To be more explicit: We will pay for each set of OLD FALSE TEETH consisting of 14 teeth to the set, fifty cents.

"Nearly every household has one or more laying about the house, and as it has no commercial value to the owner, they should be only too glad to be of some support to the society.

"We would suggest through our past experience that you get

the young folks interested, making it more of a contest by offering first, second, third, and fourth prizes for the best returns, thus arousing their enthusiasm.

"One little girl in Skippers, Va., by making a canvass among her neighbors, friends, etc., collected 104 sets, for which she was awarded a handsome Testament for her creditable effort."

BUT EVEN this way of raising money for God's cause is better than a church lawn fête like this one, reported from the Southwest:

"Booths were presided over by men dressed in ladies' apparel of modern design: big hats, oceans of hair, hobble skirts, etc. A few hours before the thing opened, Rev. _____, with silk hat (an unusual covering for this section), bestrode a horse and paraded about the street, announcing the show *a la* Ringling."

HOW FAR we have traveled in thirteen years! After Bishop Weller's consecration a great deal was said in criticism because the congregation did not communicate with the new Bishop at that service; and since then the Presiding Bishop, at consecrations, has seemed to force the congregation to receive when they were evidently unwilling. Yet at a great service, the other day, in a church and diocese long identified with traditions far from "High Church," I found this slip in the printed programme:

"In view of the exigencies of the occasion it is expected that only the clergy present and wardens and vestrymen of the parish will receive at the Holy Communion."

Eminently reasonable; but what a furore it would have made ten years ago!

PEOPLE ASK ME sometimes, "Do you believe in advertising Church services and sermon themes?" Certainly; it is necessary to inform the public of public affairs; and a church is not an "exclusive" club whose members have no desire to have strangers or outsiders among them. But it is possible to vulgarize such advertisements until they do infinitely more harm than good. Such shrieking imbecility as this, from the *Commercial Tribune* (published I know not where), is seldom found among our people, but we must be on our guard:

"Dr. G. R. Robbins of the Lincoln Park Institutional Baptist church announces the following topics for his January discourses:

"Sunday, January 5.—Morning: 'The Lord's Supper,' and reception of new members. Evening: 'Don't Lie About that Fish, the Scales Will Show Your Sin.'

"Sunday, January 12.—Morning: 'Why, Man, You Should Marry a Woman Who is Like a Piano.' Evening: 'Silver Threads Among the Gold.' Mrs. Kiser will sing, 'Darling, I Am Growing Old.'

"Sunday, January 19.—Morning: 'Why I Believe in the Devil and You Also Should Believe in His Satanic Majesty.' Evening: 'Why I Believe in Hell Like All Sensible People.'

"Sunday, January 28.—Morning: 'Mildewed, Dried Up, Ossified, Petrified, Mummified, Professing Christians—Will They Burn in Hell or Put Out the Fire?' Evening: 'Why Is the Head of the Sinner Like Saturday and Sunday?'"

HERE is a good colored brother's Church notice in Oxford, Ohio. The world do move, when a D.D. orates on such themes:

"BETHEL A. M. E. CHURCH

"Preaching at 10:30

"Subject: If Prejudice the Monster of Hades must be allowed to prevail and segregation reign as a monarch, then what will be the consequent in ultimate.

"Preaching at 7:00

"Subject: If God is Supreme and Christianity must have supremacy; then the Monster of Hades must give place and the Imps' Sheol must vacate and Christianity must reign as the monarch of nations."

A METHODIST PREACHER in Minnesota recently sent out 500 letters asking for subjects for sermons, addressing them to men of every religion and no religion. This answer, signed "One of the Congregation," came, among others:

"I should not presume to suggest to a minister of the Gospel what he should preach upon. However, if you are so hard pressed for subjects, I would suggest that you buy an Episcopal Prayer Book, in which you will find texts for every Sunday in the year. If this should not be enough, I would advise you to buy a Bible, in which may be found thousands of good subjects."

PRESBYTER IGNOTUS.

BRITISH GOVERNMENT WILL TAKE UP EDUCATIONAL QUESTION AGAIN

Archbishop of Canterbury Makes Address on the Subject PECUNIARY AID IS OFFERED TO STUDENTS FOR MISSIONS

Islington Conference Holds Sessions

MANY ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, January 21, 1913 }

THE Archbishop of Canterbury, presiding at the annual meeting of the Canterbury Diocesan Education Society, at Folkstone last week, devoted the greater part of his address to Lord Haldane's recent speech at Manchester, in which he announced the Government's intention to deal on a large scale with the whole education question, and foreshadowed the proposed educational legislation.

The Primate welcomed the announcement wholeheartedly, which I venture to think the great mass of Churchmen are not able to do, considering the hostile attitude of the government and the main body of its supporters toward the Church and the Radical policy in the past on this contentious subject.

The Primate said that an utterance on educational questions coming from the present Lord Chancellor had of necessity a peculiar weight. They were dealing with the utterance of a man who, being now in the very forefront of political life, had shown himself able to take an independent view of a large and difficult question. What was suggested was something for the good of the English people as a whole, and he could hardly imagine that anyone could challenge the principle laid down in Lord Haldane's speech, although he might have his doubts as to how far the speaker would be able to give effect to the principles he enunciated, or as to whether in giving effect to them he would soon find himself upon controversial ground. This he wanted to say, and it was the first opportunity he had had of saying it, that he welcomed the announcement wholeheartedly, that he believed it to be what the country needed at this time, and that he would coöperate to the utmost of his power in giving wise, reasonable, and effective shape to the sketch which had been outlined by the Lord Chancellor. But he must add, speaking for himself and for anyone who would work with him, that such endorsement and approval must be subject to the condition that the line of procedure corresponded with their fundamental ideas of what educational progress meant. But he went a little further by way of warning. "There must," he said, "be no attempt to rush it." Proceeding, the Primate expressed his suspicion of German analogies. There was such a thing as a system which gave comparatively little opportunity for development and experiments. They were Englishmen, and they valued their past as well as their present. If this proposed scheme went forward they would have to take the utmost pains to see that they did not prevent or restrain individual experiments of all sorts in educational matters. They must treat the present system reverently. They must care about what even seemed to be its irregularities and anomalies.

Lord Northbourne, who also spoke, and with less optimism than the Primate about the intentions of the government, said that it was a very different matter to read the language of a speech and to see it translated into the bad language of an Act of Parliament. The Lord Chancellor had "some rather doubtful companions in the stable," but he believed that the Archbishop's address at that meeting would be regarded as a plea for educational peace.

The committee of the Archbishop of Canterbury's Oxford and Cambridge Missionary Exhibitions Fund has sent a circular letter to the headmaster of the public schools and grammar schools of England and Wales. Therein they offer exhibitions at any college in Oxford and Cambridge Universities, not exceeding £50 per annum each, tenable for two years, but renewable under certain conditions for two years more, to be given to boys who are anxious to offer themselves as missionaries (or medical missionaries) for the service of the Church abroad, but are unable without some assistance to take a degree at either of our ancient universities. The Archbishop has sent the following message to the fund:

"It is an invigorating thought that our public schools and colleges are now contributing so many of their best men to personal service in the mission field. These years present the noblest opportunity, in some respects, which has ever been offered to the Church of Christ. God make us wise to know the time, and resolute to redeem it."

Particulars of past exhibitioners show that some are now working in India, China, Japan, Palestine, and Canada; others are doing preparatory work in England.

The King has been pleased to approve of the appointment

of Professor Burrows, professor of Greek in the University of Manchester, to be principal of King's College, London, in succession to the Rev. Dr. Headlam. The new principal of King's College is a layman, and a brother of the Bishop Suffragan of Lewes. He obtained "firsts" in the classical schools at Oxford, has had a notable professorial career at Cardiff and Manchester, and is a Greek classical scholar and writer of repute.

Appointed to King's College

The eighty-fifth annual Islington Evangelical clerical meeting has just been held under the presidency of the Rev. C. J. Procter, vicar and Rural Dean of Islington. The chief subject for discussion was Religion in Relation to (1) the State, (2) the individual, (3) social problems.

Islington Clerical Meeting

The chairman, in his address, said that in various ways which came within the purview of civil government the State could strongly coöperate with the Church in a united effort to strengthen those elements which go to build up a healthy, virile people. The Church should be one of the most potent forces for social amelioration, as well as for religious enlightenment and regeneration. CANON PEARCE contended that the theory of the frigid impartiality and sublime unconcern of the State in religious matters fell to pieces on close examination. The State could not refuse to fulfil its obligation for a full education of every child within its borders, and along the path of religious influence. The Rev. and Hon. W. TALBOT RICE, vicar of Swansea, said that as the State gained strength and dignity from the honor which religion prescribed and enforced as its due, so it was the duty no less than the interest of the State as a moral entity to excite and influence the sentiments of morality and the emotions and affections of religion. They in England could not remain unconcerned when a proposal was made to dismember the Church by its disestablishment in Wales. The BISHOP OF LIVERPOOL contended for definite religious education in elementary schools. Modern Acts of Parliament were only temporary methods, and must give way to methods more in accordance with scientific research and more equitable to parents and children. All denominations had a right to participate in the benefits of the taxation to which they contributed. The position of the State was illogical, contradictory, and anomalous. As parents contributed to the rates they had a right to have their children brought up in their own religion.

The Home Office is about to take action to safeguard St. Paul's, and the inquiry, which will be private, will include questions connected with road traffic past the Cathedral, and particularly in relation to motor omnibuses and other mechanically propelled vehicles. The vibration from them is very noticeable in the Cathedral, and a crack which recently appeared in a part where repairs had lately been completed is attributed to the omnibuses. The southwest tower is six inches out of the perpendicular, and about £1,000 has just been spent on pinning back the west end of the Cathedral, the iron girders employed in the process showing under the portico. For work imperatively needed a large sum is required, and the Dean and Chapter of St. Paul's have just issued an appeal to the City Corporation and the livery companies for assistance in the work of strengthening the fabric of the Cathedral on the lines suggested by Sir Francis Fox in his recent report.

Safeguard St. Paul's

A timely protest against the Oxford and Cambridge boat-race being again rowed on the Wednesday in Holy Week appeared in the *Times* newspaper. The **Protest Against Boat Races in Holy Week** Rev. F. W. Isaacs, vicar of Chiswick and Rural Dean of Hammersmith, recalls that three years ago the race was rowed in Holy Week, and it then called forth a united and unanimous protest from all the clergy having the cure of souls in parishes on both sides of the whole length of the course on the Thames.

"Our objection then was," he says, "not so much to the race in itself as it was to the way in which our parishes are disturbed and unsettled by all the excitement and by all the less desirable features that the race is not so much the cause as the excuse for introducing into these riverside parishes. Here, for instance, Boat Race day is about the only day in the whole year on which it is absolutely necessary to keep our church locked up."

I have to record the decease of the Dean of Rochester, which took place suddenly on Thursday last at the Deanery House. The Very Rev. Ernald Lane, who was born in 1836, was ordained in 1862, and was successively rector of Alburg, the vicar of St. Michael's, Handsworth, and rector of Leigh, in Staffordshire, where he remained until 1904, when he succeeded Dr. Hole in the Deanery of Rochester. Dr. Lane as rector of Leigh is said to have exercised a wide influence on the Church

Death of the Dean of Rochester

life of the district. He was twice elected Proctor in Convocation, and became Archdeacon of Stoke-on-Trent, a Prebendary in Lichfield Cathedral, and an examining Chaplain in the present Bishop of Lichfield. He showed his interest in secondary education on definite Church lines by holding for sixteen years the office of Vice-Provost of Denstone College, one of the Woodard Schools for boys in the Midlands. During his tenure of the Deanery of Rochester he carried on the work of his predecessor, Dr. Hole, in preserving and repairing the fabric of the Cathedral. And, with the coöperation of the chapter, the late Dean also did the great work of restoring the Blessed Eucharist to its proper place as the principal Sunday service in Rochester Cathedral. May he rest in peace!

The Home Secretary, in reply to a question, states that the Commissioner of Police reports that the new Criminal

Punishments Under White Slave Act

Law Amendment Act, to suppress the White Slave trade, has had a very satisfactory effect on the classes of persons against whom it was directed. A great many of them cannot be found in their usual haunts and are believed to have left the country. In the Metropolitan Police district eighteen persons have been convicted during the first month of living on immoral earnings, and several cases are still pending. There have been fifteen convictions for keeping disorderly houses. Two cases of procuration are being dealt with, one of which is awaiting trial at the Central Criminal Court. He could not, of course, say how many of the prosecutions would or would not have been successful under the old law; but the sentences passed show that the courts are availing themselves of the provisions of the new Act.

At the Central Criminal Court on Saturday a man, described as a journalist, was found guilty of procuring a woman for immoral purposes, having been married to her three weeks before committing the offence. He was sentenced to eighteen months' imprisonment with hard labor and to thirty strokes with the instrument known as the "Cat." Mr. Justice Darling, in passing sentence, referred to this class of offences "as the meanest of trades," and said that it had become so common, and the public had become so convinced of its meanness, that an Act of Parliament received the Royal Assent on the 13th of last month which enabled him to punish the prisoner as the public desired that men like him should be punished and as he thought they ought to be punished. The case, however, is to go to the Court of Criminal Appeal on a point of law. Another prisoner, described as a musician, was sentenced by Mr. Justice Darling to twelve months' hard labor and to twenty-four strokes with the "Cat" for living on the immoral earnings of a woman; and at another court yesterday the recorder passed a sentence of twelve months' hard labor and eighteen lashes with the "Cat" upon a coster in connection with a White Slave case.

J. G. HALL.

THE CRUCIFIXION

THE DAY, the Cross, the Crucified. Time, suffering, death, and to what end? One day, in each of the passing years of time, recalls the happening of that fateful tragedy. This day is termed "Good." Good, indeed, it is, to every soul of man for whom that dreadful sacrifice, which it commemorates, avails! Good, because it visibly demonstrates the unbounded and infinite goodness of God to His frail and wayward children. And good beyond all power of thought or speech, to those blessed ones, of whom it is written: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Time was His, suffering was His, and death was His. For those who believe in Him, He has made time more precious than gold, suffering the discipline of saints, and death the vaulted gateway to eternal life. The deep emurpled shadows of Good Friday serve but as a foil to the golden glory of the Easter Sun.—*Canadian Churchman.*

SUMMER CONFERENCE WILL BE HELD IN NEW YORK

Arrangements Made by Committee of Department Missionary Council

DR. LUBECK CELEBRATES SILVER ANNIVERSARY

Statement Concerning Garment Workers' Strike

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, February 4, 1913 }

IN accordance with the action taken at the annual council of the Second Department, held in Buffalo last October, a committee representing the seven dioceses of the department, met at the Church Missions House on January 29th, to perfect arrangements for a Summer Conference. It is planned to hold this conference some time early in July, at Synod Hall on the Cathedral grounds, New York City. Abundant accommodations can readily be provided for those who attend in the boarding places of the Columbia students, which are near by.

Lectures will be given by well-known leaders upon those branches of Church work included under the heads of "Missions," "Religious Education," and "Social Service."

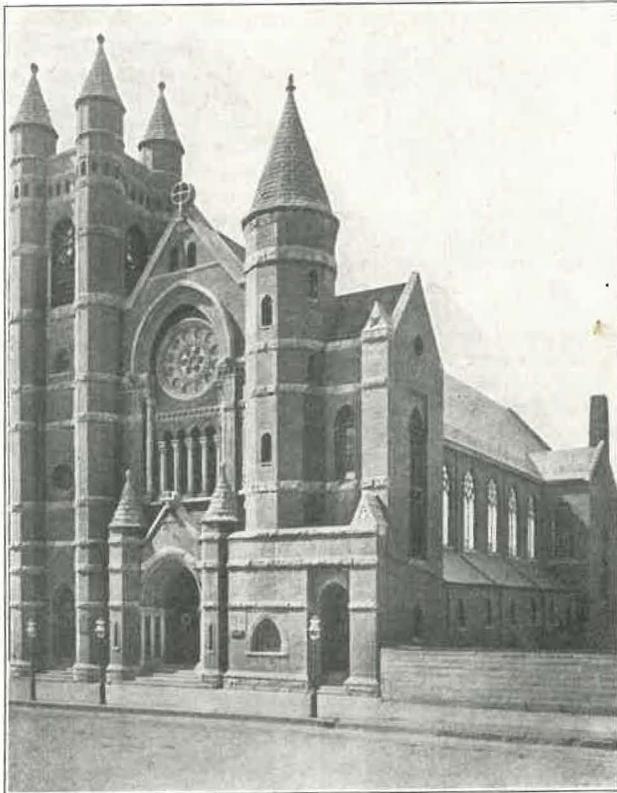
The original committee, in accordance with the authority granted to it, has added to its number one clergyman from each of the seven dioceses to represent the Boards of Religious Education; and one clergyman to represent each of the diocesan Commissions on Social Service. The committee thus constituted is a strong and representative one, and it is confidently expected that their efforts will result in making the Summer Conference popular and stimulating. If the undertaking proves successful, it will doubtless be made a permanent feature of the department's work. The Rev. John R. Harding, secretary of the Second Department, was made president of the general committee; and the Rev. C. K. Gilbert, of the New York Social Service Commission, secretary and treasurer. Strong sub-committees were appointed on programme, finance, and publicity. A local committee on arrangements will be named soon.

A local committee on arrangements will be named soon.

Dr. Lubeck, rector of the Church of Zion and St. Timothy, celebrated the silver jubilee of his rectorship last Sunday, the feast of the Purification, which is also his natal day, when Bishop Greer was the morning preacher. In the evening a special musical service was held when Maunder's Song of Thanksgiving was rendered by the choir. On the evening preceding, a dinner was given in Dr. Lubeck's honor at Sherry's. The Bishop paid a glowing tribute to the rector and to his work in the diocese.

The Rev. Henry Lubeck was born in Sydney, the capital of New South Wales, Australia, on February 2, 1856. He was educated at St. James' School in his native city, at All Saints' College, Bathurst, Trinity College, Melbourne, and Melbourne University. Coming to the United States in 1883 he entered the Albany Law School, graduating LL.B. the following year. In 1887 he took the degree of M.A. by examination at Hobart College, which also conferred on him the honorary degree of LL.D. in 1893. In 1896 he was admitted B.C.L. *ad eundem* in Trinity University, Toronto, and proceeded immediately to D.C.L. by examination. He also holds the *ad eundem* degrees of M.A. and D.C.L. in Bishop's College, Lenoxville, Canada. He is a member of the Phi Beta Kappa.

In 1881 he was ordained deacon, and priest in 1882, by the Bishop of Grafton and Armisdale, Australia. He held two incumbencies in his native land, and since coming to America has been successively missionary at Fonda in the diocese of Albany; rector of Grace Church, Lyons, diocese of Western New York, 1885 to 1888; rector of St. Timothy's Church, New York, 1888 to 1890. When



CHURCH OF ZION AND ST. TIMOTHY, NEW YORK

Zion and St. Timothy's parishes were amalgamated in 1890 he was unanimously chosen rector and has held that position until now.

Surrounded and assisted ably by a large force of efficient, earnest, and faithful workers, women and men, Dr. Lubeck has remained with his parish, refusing all inducements to go elsewhere. His work in the city of New York has been an important one, building up, during the twenty-five years of his rectorate, one of the largest parishes in the diocese. Dr. Lubeck planned and built the magnificent structure that now stands in Fifty-seventh street bearing the combined names of the two parishes which he has so successfully welded together.

Dr. Lubeck was married soon after coming to the United States to Miss Emma Rose of Albany, a woman of rare charm and education.

The Garment Workers' Strike

A statement was printed in a New York paper last week, signed by a number of citizens with the name of Canon George William Douglas at their head, in regard to the strike of garment workers. The present strike is the third in that trade within a few years and is the largest of any of them. The following statement is made by Dr. Douglas and his associates:



REV. HENRY LUBECK,
LL.D., D.C.L.

"As soon as the strike was announced, the arbitration committee of the Chamber of Commerce of New York, tendered its friendly offices to bring the parties together. This step did not produce the desired result. The New York Clothing Trade Association, through its representatives, refused to enter into any dealings with the union, refused to arbitrate, and insisted upon an immediate truce as a preliminary to further negotiations.

"Since that time, the United Manufacturers and Merchants Association, one of the organizations of clothing manufacturers, has sought by conference and arbitration to adjust the differences and to settle the strike, with a basis for permanent peace arbitration. The union has neither refused nor accepted this proposition. It is still under consideration.

"In view of the widespread distress, on behalf of the public, the undersigned endeavored to bring about an understanding between the parties, so that the facts might be ascertained and published, and a remedy devised.

"Mr. Eugene S. Benjamin and his colleagues were invited to meet us and discuss plans for conference. This was declined. The gentlemen of the New York Clothing Trade Association refused to sit down and discuss the grievances of the workers with the chosen representatives of the workers.

"This refusal passes our comprehension. We can see no just reason why any group of employers should fail to recognize the right of work-people to organize in order to present their case to their employers and to the public through their chosen representatives. Least of all should any employers ignore the fair and reasonable demand of the public for conciliation, meditation, and arbitration."

The report was signed by George William Douglas (Canon of the Cathedral of St. John the Divine), R. Fulton Cutting, Cleveland H. Dodge, William Church Osborn, Charles L. Bernheimer (chairman Arbitration Committee, Chamber of Commerce), Stephen S. Wise, Jeremiah W. Jenks, William Jay Schieffelin (president of the Citizens' Union), Felix Adler (Ethical Culture Society), Henry Moskowitz.

A huge crucifix, thirty feet in height, is to be erected in Trinity churchyard as a memorial to the late Mrs. William Astor, who died October 30, 1908. It is the gift of her daughter, Mrs. Marshall Orme Wilson, who is a sister of the late Colonel John Jacob Astor.

Large Crucifix for Trinity Churchyard

The crucifix will show not the suffering Christ but the Christ reigning from the Cross. The whole structure will represent the idea of the genealogy of the Cross, which will be indicated by the figures in the niches on the shaft. On the base of the shaft there will be a simple inscription and the text: "The first man Adam was made a living soul; the last man Adam was made a quickening spirit." The design was prepared by Mr. Thomas Nash, who is the architect of the chapel of All Saints, now in course of erection in memory of Dr. Dix. The structure will cost from \$30,000 to \$40,000, and is of the general character of roadway crosses such as one finds in Europe, though of necessity it must be erected in the churchyard rather than in the street itself.

The Astor family has been connected with Trinity Church for generations. John Jacob Astor, the grandfather of Mrs. Wilson, gave the magnificent marble reredos back of the altar. Waldorf Astor presented the great bronze doors carved in high relief. For several generations the head of the Astor family was a vestryman of Trinity.

There was a meeting of the clergy and representative laymen of Staten Island last week in Christ church, New Brighton, when an effort was made to revive a local deanery organization to be auxiliary to the general archidiaconal system recently adopted in the diocese, and as at present tentatively in operation. At the afternoon session a remarkably interesting address was made by the Rev. Charles P. Tinker, superintendent of the City Mission Society. His subject was: "The Church's Immigration Problem." Following this address there was a conference on local missionary operations, and supper served by ladies of the parish. Bishop Greer presided at the evening session, and made an address on the problems of Church work on Staten Island. Archdeacon Hulse spoke on the same topic, and the Rev. Dr. Anthony, vicar of St. Augustine's chapel of Trinity parish, New York, spoke on "Church Work Among Italians." The address was of particular local value because there are such large colonies of Italians in this section of the diocese. The attendance at the sessions was excellent, and much good will come from the conferences.

The fourth annual service for the Guild of St. Vincent, Church of St. Mary the Virgin, New York, was held on Wednesday evening, January 29th. Evensong was followed by a sermon, solemn procession, and solemn *Te Deum*. The Rev. Dr. J. G. H. Barry, rector, was the officiant, several clergy of the parish assisting. The attendance of visiting clergy and acolytes was very gratifying, completely filling the pews in the middle section. Supper was served visitors from out of town and men coming directly from business.

The sermon was preached by the Rev. Dr. Charles Fiske of Baltimore, from the text of the prayer of Moses: "I beseech thee, shew me Thy glory." It was pointed out that God answered the petition by showing His goodness; that this manifestation showed the awfulness of the Divine Presence. A warning was given to those who minister in the sanctuary of the peculiar temptations they have to fall into sins of irreverence.

The annual competitions for the McVickar prizes between members of the Senior Class of the General Theological Seminary were held on Friday and Saturday before Quinquagesima. The examiners in Greek, appointed by the executive committee of the Associate Alumni, were the Rev. Dr. Charles A. Jessup, the Rev. James F. Olmsted, the Rev. William H. Meldrum; in Ecclesiastical History, the Rev. Claudius M. Roome, the Rev. Horace R. Fell, the Rev. Herbert Shipman.

The Rev. John Neville Figgis, Litt.D., Honorary Fellow of St. Catherine's College, Cambridge, and a member of the Community of the Resurrection, Mirfield, England, will deliver the Paddock Lectures at the General Theological Seminary, beginning Monday evening, February 10th, at 6 o'clock, in the chapel. His general subject is "The Fellowship of the Mystery." The dates for the course are: February 10th, 12th, 14th, 17th, 19th, and 21st. These lectures are free, and open to the public.

Under the auspices of the Catholic Clerical Union of the City of New York, a retreat for the clergy was held in St. Luke's chapel of Trinity parish, Hudson street, on Friday, January 31st. After a celebration of the Holy Communion at 9 o'clock, the Rev. Father Anderson, O.H.C., gave two meditations. After luncheon, the third and last meditation on the Life of Jonah was given by the conductor.

A special service for the members and friends of The Church Mission of Help—an organization for rescue work among women and girls—will be held in old Trinity church, Broadway at Wall street, New York, on the afternoon of the First Sunday in Lent, February 9th, at 4 o'clock. The preacher will be the Very Rev. Dr. Walter T. Sumner, Dean of the Cathedral of SS. Peter and Paul, Chicago.

The conferences for men to be held on Washington's Birthday at the Cathedral of St. John the Divine will begin with Holy Communion at 8 o'clock in one of the chapels of the Cathedral. There will be a devotional service at 10 o'clock, and a meeting in Synod Hall at 10:20, when Mr. A. E. Barlow, member of the National Council of the Brotherhood from the diocese of Newark, will preside at a conference on "The Brotherhood Chapters in the Parish," treated as follows:

- (a) "The Chapter's Place." Rev. Wilson R. Stearly, rector of St. Luke's Church, Montclair, N. J.
- (b) "The Boy's Part." Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn.
- (c) "The Man's Part." Rev. Robert B. Kimber, rector of St. Andrew's Church, Staten Island.

Luncheon will be served in Columbia University Commons, and there will be a separate luncheon for representatives of chapters of the metropolitan district at which Bishop Lloyd will speak on "The 1913 Brotherhood Convention in October." The general mass meet-

ing will be held in the Cathedral at 2:30, Bishop Greer presiding, and the subject treated will be "The Latent Power of the Church," divided as follows:

- (a) "The Individual." Edward H. Bonsall, President of the Brotherhood of St. Andrew.
 (b) "The Whole Power of the Church." Bishop Nelson, Coadjutor of Albany.

Aside from his addresses at the Little Theatre on Monday afternoons and Tuesday mornings during Lent, the Rev. E. Edmund Seyzinger, of the Community of the Resurrection, Mirfield, England, will preach sermons in New York during his stay in the city as follows: St. James' Church, February 9th and 16th, at 11 o'clock; Grace Church, February 23rd at 8 o'clock; General Theological Seminary, Tuesday, February 25th, Evensong; Cathedral St. John the Divine, March 2nd, 4 o'clock; St. Paul's Church, Brooklyn, March 9th, 11 o'clock; Trinity Church, March 16th, 11 o'clock; Trinity Church, Noon-day addresses, Holy Week; Trinity Church, the Three Hours, Good Friday. Great interest has been manifested in the lectures themselves, which, as heretofore stated, are delivered under the auspices of a general committee of Churchwomen, and will take up the general subject of Continuity, Doctrine, and Present Day Power of the Anglican Church.

As in former years, at "Old Trinity," Broadway, New York City, there will be noon-day services during Lent (12 to 12:30). The list of preachers, as announced, is as follows: February 5th to 7th, inclusive, the Right Rev. David H. Greer, D.D., Bishop of New York; February 10th to 14th, the Very Rev. Walter T. Sumner, D.D., Dean of the Cathedral of SS. Peter and Paul, Chicago; February 17th to 21st, the Rev. Samuel S. Drury, of St. Paul's School, Concord, N. H.; February 24th to 28th, the Right Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac; March 3rd to 7th, the Right Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky; March 10th to 14th, the Rev. J. Neville Figgis, of the Community of the Resurrection, Mirfield, England; Holy Week, March 17th to 20th, inclusive, and the Three Hour service on Good Friday, 12 to 3 p. m., the Rev. R. Edmund Seyzinger, of the Community of the Resurrection, Mirfield, England. It is estimated that 50,000 people attend these noon-day services each Lent.

Several hundred parishioners of Trinity Church and its nine chapels, attended the second annual reception and parish tea on the afternoon and evening of January 29th at Trinity mission house, Fulton street. They were welcomed by the rector, the Rev. Dr. William T. Manning, and Mrs. Manning; the vicars and their wives, and the trustees of Trinity Association. Under the auspices of the Sisters of St. Mary there was an exhibition of practical work in housekeeping; articles made during the year by the guilds of Trinity Church proper, were exhibited.

Two notable engagements of the Bishop of New York, not scheduled on the published list of appointments, have been: Saturday evening, January 25th, dinner of officials and agents of the Metropolitan Life Insurance Co., where Bishop Greer made an appropriate address. On the following Monday evening a reunion and dinner was held at the Waldorf-Astoria by the recently formed Legion of Honor of the New York police. These men have received the medal of honor for bravery in saving human lives and for other meritorious services. They have felt keenly the stigma attaching to the title of "policeman" in the average mind because of the recent disgusting and horrifying exposures. On this occasion the Bishop made a sympathetic address to the heroes and faithful men of other days.

At St. Faith's House, 419 West 110th street, a large number of invited guests gathered on Saturday evening, February 1st, to hear an illustrated lecture by the Rev. William N. Guthrie, on Sewanee. The title of the lecture was "The Romance of a Church University."

AND what is Christianity, as yet, but a dream, a hope, a prophecy, and a promise? Does it not ever move before us unrealized, unreachd, like the pillar of fire the Israelites saw guiding them in the night? It is the church of the future we believe in. The church of the present too often seems abortive, inoperative, and dead. Our spiritual hopes form an important part of our religion. What is, is a crumbling edifice; what is to be, is a city of God to which all nations and races shall flock to live the true and perfect life. Our joy, our success, our satisfactions, move on before us. We see them on the hill, then in the valley, taking always the advance of performance, beckoning, inspiring, but never attained. And we learn at last that the dream is the reflection, the dim image of the great reality, the perfection that lives in God, given us that we may not despair of the ultimate complete triumph of right, justice, and love. A thousand abortive efforts, a million failures, will not quench the possibility of the dream coming true. Our times are in God's hand, eons and cycles, countless ages; what matters delay and waiting while the whole heaven grows rosy with the promise of the future of man!—*Christian Register.*

PHILADELPHIA CHURCH CLUB DISCUSSES LIVE TOPICS

Missions and Social Service the Theme of an Evening

REMARKABLE ACCOMPLISHMENTS OF GALILEE MISSION

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

MISSIONS and Social Service were the two timely notes that were sounded at the annual dinner of the Church Club on Thursday evening, the 30th. At the very beginning of the dinner, which was held this year at the Hotel Walton, the four hundred and fifty diners found at their places the report of the new superintendent of the Boys' Club, Mr. F. John Romanes, a report full of encouragement, but pleading that the men of the Church Club try to know more by personal observation, and if possible through personal service, of this institution which their money supports, in the northern industrial section of Kensington. President John J. Collier, who acted as toastmaster, added a vigorous plea for the close contact between the two, and announced the latest figures of membership in the Boys' Club as 798, a considerable increase over the last statement. General regret was expressed that Bishop Rhinelander, who is resting after his recent illness at Atlantic City, felt that it was better, in view of the approaching strain of Lent, that he should not return for the dinner. The Bishop was to have been the first speaker, and was to have been followed by Bishop Williams of Marquette, but he also was unable to be present, and his place was filled by the Bishop of South Dakota.

Bishop Biller glanced at his two episcopal neighbors at the speakers' table, the Bishops of Pittsburgh and Wyoming, and said he was glad to be supported by "two western Bishops." He spoke briefly and with telling effect of his own field, gracefully acknowledging the debt of South Dakota to Pennsylvania, first in giving Bishop Hare to the work, and then in contributing generously and faithfully to the support of his plans. He contrasted this dinner with another he had recently attended when as large a number of Indian communicants had gathered to break bread together and consult about the work at the Church.

The Rev. Dr. William H. van Allen, rector of the Church of the Advent, Boston, was announced to speak upon "The Church and Progress," and began by saying that while we all might agree as to what the Church is (though perhaps not all were at one as to her legal title) the other term "Progress" was a very vague one, and needed to be defined. Progress, he thought, was an advance toward a goal clearly seen; if this be true, the Church holds the key to progress in her doctrine of the goal, the comprehensive vision of the Kingdom of God. Neither individualism nor socialism as such could command the Church's support, for her purpose was their true harmony and synthesis. The precedent for the Church's dealing with social need was to be found in the work of the Hebrew prophets, who spoke of the problems of their day, but viewed them in the light of eternal truth. Dr. van Allen rose to commanding eloquence as he spoke of the open door before the Church to work for justice, mercy, and truth, and a storm of applause testified that he had carried his hearers with him. The same line of thought was pursued by Mr. William Jay Schieffelin of New York, who described in a most interesting way his relations with the striking garment makers in New York, and showed the possibilities of good that lay within reach of courageous and conscientious Churchmen, in the adjustment of such disputes and the improvement of conditions for the wage-earner.

Bishop Garland, the last speaker, spoke of the missionary enthusiasm that the men of the Church ought to have and must have, if the Church's work is to be adequately done.

Sixteen years of steadfast work in the rescue of the downmost victims of the city's slums, during the last of which two hundred thousand men used the different departments of the building, and 1,500 were turned from evil living to faith in Christ and the will to serve Him, surely deserve some commemoration; and it was very fitting that the Galilee Mission should mark its sixteenth anniversary by special services. Three evenings were set aside for them, Saturday, Sunday, and Monday, February 1st, 2nd, and 3rd. On Saturday the choir of the Church of the Saviour furnished music, and addresses were made by the Bishop Suffragan, the Rev. L. N. Caley, president of the Board of Directors; Mr. J. Clifton Buck, the vice-president; and the Rev. William T. Capers. Sunday, the Rev. Dr. Louis C. Washburn brought his choir from old Christ Church, and made the first address of the evening. The other speakers were the Rev. Norman V. P. Levis, rector of the Church of the Incarnation, and Mr. Edmund B. McCarthy, secretary of the Board. Monday the Bishop of Wyoming made an address and the Rev.

(Continued on page 512.)

GROWTH AND WORK OF MEN'S CLUBS IN CHICAGO

Plan Adopted at the Church of the Epiphany

NOONDAY LENTEN SERVICES AT CHICAGO OPERA HOUSE

The Living Church News Bureau
Chicago, February 4, 1913

HERE are twenty-two parishes and nine missions in the diocese of Chicago which have organized Men's Clubs, the total enrollment being over 2,750 members. The largest is the club of St. Martin's parish, Austin, which reported 400 members at the last diocesan convention. St. Peter's, Chicago, comes next in size with 300 members; while Grace Church, Oak Park, with 240; St. Mark's, Evanston, with 200; St. Luke's, Evanston, with 186; Grace Hinsdale, with 175; and Christ Church, Harvard, with 110, complete the list of those with 100 or more members. Eleven others range from 50 to nearly 100 members apiece. Most of these clubs meet monthly, during the fall and winter months, usually with an invited speaker, refreshments, a smoker, some entertainment numbers on the programme such as stories, music, etc. The growth of the club at Austin has been remarkable within the past five years. The Austin parish enrolls 487 communicants, from which it is clear that this great club is a neighborhood affair, taking in many men who have no other connection with the organized life of the Church. This is true in some other parishes, to a certain degree. A list of the topics presented to these well-organized clubs during the season would cover a wide area, and the increase of fellowship which such organizations provide is of large value in the sum total of the Church's activities in this growing diocese.

At the Church of the Redeemer, Chicago, there has been inaugurated a new departure in the Men's Club work during the current winter. Taking the Brotherhood of St. Andrew's idea of a men's weekly conference, instead of a monthly meeting of a men's club (as was brought out in some of the sectional conferences during the recent annual Convention of the Brotherhood, held in Chicago last September), the men of this parish gathered a group numbering 96 members, and started in October last a weekly "Men's Social Service Conference," meeting from 8 to 9 p. m. every Wednesday night, in the parish house. There have been no dues, no refreshments, no entertainment features in these conferences, but the members have met weekly to discuss such current social problems as The Distribution of Incomes, The Housing Problem, The Increase of Crime, The Disappearing Home, Marriage and Divorce, The Immigration Problem, Industrial Accidents (three evenings); The Anti-Tuberculosis Crusade, The Need of a Constitutional Convention for Illinois, The Boy Problem in Chicago, Social Hygiene, etc. The conference elected its leader, for the season, and the hour of meeting was equally divided, each week, between his introduction of the topic under discussion, and the volunteer remarks from the other members. Occasionally some invited speaker from outside the parish would assist the leader in introducing a topic. The result has been that at a recent meeting the members voted to continue this plan for another season, instead of reverting to the former style of monthly meetings of a men's club, such as have been in vogue in this parish as in most of the others, for some years past. During Lent, these meetings will become Bible Conferences for men, and a Book of the New Testament will be studied throughout the whole of Lent. The conference started out with a definite number of meetings in prospect, which will terminate with the close of Lent. Extra meetings may be held, occasionally, between Easter and the coming of the warm weather. It is proposed to systematize still further the general method of conducting these conferences before the opening of another term of weekly meetings. They have greatly interested a number of able men who have never taken hold of any parish enterprise before.

A long step forward was taken lately by the vestry of the Church of the Advent (the Rev. A. T. Young, rector), in sending a letter to all the parishioners, announcing their official action as a vestry in abolishing entertainments as a means of raising the revenues for carrying on the parish work. Figures were submitted which showed that in the past three years the parishioners had paid out in cash the sum of \$3,606.56, "for the privilege of making a net profit of \$890.54." The plan proposed is to raise all current pledges by at least fifty per cent, and to secure as many additional pledges as possible for parochial and missionary purposes. Mr. Thomas R. Hunt of the Chicago *Evening Post* is one of the vestrymen and is actively helping to push this enterprise to a successful issue.

The men of Grace Church, Freeport, lately held a largely-attended dinner at the Freeport Club, and organized a "Grace Church Men's Forward Movement," with the following officers: Chairman, Mr. Attila Norman; Vice-Chairman, Mr. R. J. Carnahan; Secretary, Mr. Alfred Wagner; Treasurer, Mr. Herbert Marvin. The Rev. F. J.

Bate, rector, introduced Mr. W. L. Calkins as toastmaster of the evening, and the addresses which followed included a valuable description of the "Men and Religion Movement," given by Mr. Attila Norman. The dinner marks the beginning of increased activity on the part of the men of this well-organized parish.

The noon-day Lenten services at the Chicago Opera House will be addressed this Lent mainly by speakers from outside the diocese.

Noon-day Lenten Services

This will be the first time for some years that these services will have been taken by visiting clergy. Bishop Anderson will take the Ash Wednesday service, and he and Bishop Toll will share the remainder of the half-week with which Lent commences. The first out-of-town speaker will be the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, Ohio. He will commence with the noon-day service on Monday, February 10th. The committee on music has arranged this year that the pianist, who will be Mr. Frank W. Smith, organist and choirmaster of the Cathedral, and the precentor, who will be Mr. Franklin E. Collins, will be on hand at noon each day, to lead the congregation in ten minutes of hymn-singing before the services commence, as they will begin at the usual hour of 12:10 p. m. It is hoped that this new departure will bring many to the Opera House at noon, and will increase the value of the whole enterprise just that much.

The winter meeting of the Northern Deanery of the diocese was held at Trinity Church, Belvidere, on the 20th and 21st of January, with a large attendance of the clergy. The meeting was notable especially for the presence of Bishop Anderson, who made an address on "Christian Unity," at the evensong of the 20th, the service being attended by a crowded congregation, including many visitors.

Meeting of the Northern Deanery

The Holy Eucharist was celebrated on the following morning, early, by the Rev. Dr. B. F. Fleetwood, Dean of the Convocation, assisted by the Rev. Gerald Moore, who had been advanced to the priesthood by Bishop Anderson on the morning of the previous Sunday, and who has been in charge of the work at Belvidere since his ordination to the diaconate, last spring. Matins, said at 9:30, was followed by three able addresses on missionary themes by the Rev. N. B. Clinch of Rockford, the Rev. Richard S. Hannah of Harvard, and the Rev. W. J. Bedford-Jones of Elgin. The ordination service of Septuagesima Sunday was the first ever held at Trinity Church, Belvidere, and the church was thronged to its utmost capacity. An unusually large class of forty-three candidates was confirmed by Bishop Anderson that same evening, the first fruits of the ministry of the Rev. Gerald Moore, who is the son of Canon H. G. Moore of Batavia, Illinois, and of the Chicago Cathedral.

The annual meeting of the Corporation of the Church Home for Aged Persons was held at the Church Club rooms on Tuesday, January 28th, with a good attendance. The affairs of the Home were shown to be in excellent condition, and the project of raising money for the erection of new buildings will loom up largely in the plans for the new fiscal year. This is one of the most beneficent of the diocesan institutions, and a large number of our people in all parts of the diocese are deeply interested in its maintenance and in its increased support.

The Church Home for Aged Persons

Bishop Anderson, the Rev. Dr. W. O. Waters, Judge Holdom, and other Churchmen are members of a commission which is studying the divorce problem in Chicago, and which has held frequent meetings for some time past. Plans have recently been discussed for holding a mass meeting down-town in some central place, under the auspices of this commission, for further discussion of this increasingly menacing situation in Chicago.

The Illinois Chapter of the American Guild of Organists lately gave two public services and organ recitals at which Dr. Francis Hemington, organist of the Church of the Epiphany, was one of the principal soloists.

The Rev. Francis J. Hall has accepted his call to the Chair of Theology at the General Theological Seminary, New York, and will take his departure from Chicago accordingly some time during the coming summer. It will seem strange not to have Dr. Hall in Chicago where he has done so much to lend scholarship to the many gatherings of the clergy, whether at Round Table meetings at Deanery Convocations, or at more informal weekly gatherings of groups of clergy at the Monday "clericus" in the Church Club rooms. Every Chicago priest has taken an honest pride in the widespread recognition of Dr. Hall's great learning, and large numbers of the local clergy are subscribers to his ten-volume work on theology, of which the first five volumes have already been published. Dr. Hall has served on Sundays at a number of Chicago churches as temporary supply, and has occasionally accepted a position as regular assistant on Sundays for years together, during his long residence in this diocese. Everywhere he has made friends among the laity, in addition to those which his kindly spirit and deep learning have won for him among the clergy. His departure will leave a large vacancy, but hosts of our people will follow him to his new home with frequent prayers and with best wishes. New York is to be decidedly congratulated on winning him, and the General Theological Seminary has done itself a good deed in calling so remarkable a theologian to its faculty.

TERTIUS.

CONSECRATION OF THE BISHOP COADJUTOR OF VERMONT

THE consecration of the Rev. W. F. Weeks, rector of Trinity Church, Shelburne, as Bishop Coadjutor of Vermont, took place on Wednesday, January 29th, at St. Paul's church, Burlington. In weather the day was a pleasing contrast to that which has prevailed this winter in Vermont, being an ideal winter's day. The day commenced with a celebration of the Holy Communion at 7:30, at which the Rev. Dr. Bliss, rector of the parish was celebrant, with the Rev. E. S. Stone of Swanton as server. Morning Prayer was said at 9 A. M.

The consecration service commenced at 11. The clergy and Bishops vested in the parish house and proceeded to the church under an awning erected over the walk from the parish house to the church. There were six Bishops and thirty-eight priests in the procession, of whom eight were from outside the diocese. Of these the majority had formerly worked in Vermont.

There were three processions, each headed by a crucifer. The Bishops present were the Rt. Rev. Dr. Hall, the diocesan, acting as Presiding Bishop; the Rt. Rev. Dr. Nelson, Bishop Coadjutor of Albany; the Rt. Rev. Dr. Perry, Bishop of Rhode Island; the Rt. Rev. Dr. Parker, Bishop Coadjutor of New Hampshire; the Rt. Rev. Dr. Davies, Bishop of Western Massachusetts; the Rt. Rev. Dr. Burch, Bishop Suffragan of New York. The attending presbyters were the Rev. Dr. Bliss of Burlington and the Rev. T. W. Nickersin of the diocese of Western Massachusetts.

The processional hymn was No. 487. The Epistle was read by the Bishop of Rhode Island and the Gospel by the Bishop Coadjutor of Albany. The sermon was preached by the Bishop Coadjutor of New Hampshire, and was based on St. Mark 1:38. The subject was "The Essential Missionary Character of the Episcopate."

After the presentation of the Bishop-elect by the Bishop of Western Massachusetts and the Coadjutor of New Hampshire, the required certificates and testimonial were read and the promise of conformity was made. The secretary of the diocese, the Rev. W. C. Bernard, of Chester, read the certificate of election by the convention of the diocese. The certificate of consent by a majority (fifty-one in all) of the Standing Committees of the various dioceses was read by ex-Governor Ormsbee, and that of a majority (seventy-six in all) of the Bishops by the Bishop of Western Massachusetts. The Litany was recited by the Suffragan of New York, the special petition for the Bishop-elect being said by the Presiding Bishop. During the retirement of the Bishop-elect to assume the "rest of the episcopal habit," the choir sang Mendelssohn's anthem, "How lovely are the messengers." At the imposition of hands, the consecrating Bishops (the Presiding Bishop and the Bishop of Rhode Island and the Coadjutor of Albany) repeated in unison the words of consecration. After the delivery of the Bible, the Presiding Bishop placed upon the finger of the newly-consecrated prelate the ring (which was the gift of the clergy of the diocese) and hung around his neck the pectoral cross. During the collection of alms, which were devoted to the missionary work of the diocese, the choir sang Gounod's anthem, "Send out Thy light." Only two of the laity communicated with the Bishops. The recessional hymn was No. 490. The Lesser Kyrie was sung to Tallis' setting, the *Credo* and the *Sanctus* were taken from Cruickshank's Service in E flat, and the *Gloria in Excelsis* was sung to the "Old Chant." The *Veni Creator* was sung to the plainsong setting. The Communion hymn was No. 227. The Rev. F. B. Leach was master of ceremonies and the Rev. C. C. Wilson was the attending chaplain of the Presiding Bishop.

After the service, the Bishops, clergy, and visitors from outside Burlington were entertained in the parish house at a luncheon provided by the members of Bishop Weeks' old parish and served by the women of St. Paul's, Burlington. At the conclusion of the luncheon Bishop Hall, in his happiest manner, called upon the visiting Bishops for short remarks. Each responded in suitable terms, all voicing the love and respect of the American Church for the Bishop presiding. The newly-consecrated prelate also spoke briefly, expressing his affection for his diocesan and asking especially for the help of all, clergy, laymen, and laywomen alike, in his work, expressing an especial wish that the clergy should "remain put." Later in the day a reception was tendered the new Coadjutor in the parish house,

thus affording the people of Burlington an opportunity to greet the Coadjutor.

Bishop Weeks will remain at Shelburne until Easter, after which it is expected that he will make his permanent residence at Montpelier.

PHILADELPHIA CHURCH CLUB DISCUSSES LIVE TOPICS

(Continued from page 510.)

Charles C. Pierce, D.D., the Rev. Robert Johnston, the Rev. Edwin S. Carson, and Mr. Edward H. Bonsall, treasurer of the mission, also spoke. St. Matthew's choir led the singing. The Rev. J. J. D. Hall has been the efficient superintendent of the mission for about four years. Ten men who were converted in its services are now preparing for the ministry.

The annual meeting of the Church Historical Society at Christ Church Neighborhood House last Friday evening, resulted in the reflection of the present officers: Henry Budd, president; Major Moses Veale, vice-president; William I. Rutter, Jr., secretary; John Thomson, treasurer. The Rev. Dr. L. C. Washburn, rector of Christ Church, gave a talk on "Local Origins" which brought out many interesting and little-known details of the beginnings of the Church in Pennsylvania. The lecture was illustrated by a number of the almost priceless historical relics of the ancient mother parish.

Announcement is made that the Rev. E. Edmund Seyzinger, of the Community of the Resurrection, will give the course of lectures on Church History, which is also to be given in New York and Washington, on Thursday afternoons in Lent at the Garrick Theatre, Philadelphia. Dr. Seyzinger is also to give the meditations at the annual diocesan day of intercession for the Church, which is to be held in St. Mark's church on Wednesday, February 12th.

The clergy of the diocese met in the Church House on Monday morning, February 3rd, for their annual pre-Lenten service. The Bishop said the Litany and Penitential Office, and made an address.

Notes of Interest

THE CHURCH'S LOYALTY TO TRUTH

WHEN we say in the Creed that we believe One Catholic and Apostolic Church we mean that we stand for that body of teaching which the Church of Christ originally received. It means that we "contend earnestly for the faith *once for all* delivered unto the saints." Though the Church be divided, the Creed remains the same. Its integrity is unimpaired. Its terms have not been superseded. Its force has not been explained away. It means that we believe in the continuity of the Church through the inviolability of the Creed and the perpetuation of her apostolic order and ministry. It means that we have kept sacred the original commission given by our Lord to His Church. If other bodies of Christians have departed, more or less, from these principles, we leave the ultimate issue in the hands of the great Head of the Church. Visible Christian Unity may be desirable, but not by the sacrifice of those principles which are of more value than a mere negative unity. Perhaps the endeavor for visible Christian Unity is being overdone. When the time is ripe for it the Great Centre of Christian Unity will accomplish it. But not till then. Not until we prove ourselves not merely historical Christians or doctrinal Christians, but consistent Christians shall we be worthy of the restored jewel of visible Christian Unity. It was the spirit of domination and hate which lost it. It will be restored when the spirit of love and service dominates the Christian Churches. Rome and Constantinople and Canterbury and Geneva must give place to the Jerusalem which is from above. Whatever be the glory of each of these it must be merged in the greater glory of "the city of our God."

The seeker after Christian truth in its fulness and completeness, desiring to attach himself to a body of Christian believers which possesses at once Catholic antiquity, apostolic doctrine, and an unbroken line of ministerial continuity from the apostles themselves; which values the sacraments and administers them in the terms of their original institutions; and which offers to God a public worship full of reverence, devotion, and spiritual fervor, will find in the Anglican Church, known in this country popularly as "the Episcopal Church," those things for which he seeks. At first he may find it difficult to adjust himself to its environment and its atmosphere. But when he becomes accustomed to her ways, receives Holy Baptism and Confirmation, becomes a devout and regular communicant, and assimilates her splendid spirit, he will understand the reason for the loyalty and love of those who repeat with him the words in the Creed: "I believe One Catholic and Apostolic Church."—From *The Old Faith in a New Setting*, by the Rev. B. W. R. TAYLER, D.D.

THERE is no true prayer without some response. Invisible wires from heaven to earth are ever vibrating with Divine blessings, and when prayer touches them, the electric stream of love enters the soul.—*Newman Hall*.

The Religious Position and Movement in America, Especially Among Students

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

V.—CHURCH STUDENTS AND STUDENT ACTIVITIES

IN considering, first, our relation to the official religion of the universities, we were thinking of the provision we or others are making or ought to make for our children. My second question is concerned with the religious activities of the undergraduates themselves. The first question belongs to a matter where the Church is at her strongest; the second, to a matter where the Church is at her weakest. The university may try to provide for undergraduates, but only the Church really understands what should be *given* to men. I believe, however, that all we Churchmen are conscious that it comes too easily to us to think of what we can do for our people; when it comes to what *they* should do, the Protestants are ahead of us, and we have much to learn from them. It is for this reason that I suggested that our Church organizations at the university should have two sides: A Church House Committee with the chaplain and Church members of the faculty, and Undergraduates' Committee, and that while these two help one another, they must not overlies one another.

It would naturally be the Church House Committee which would deal with the university. It would be the Undergraduates' Committee which would deal with the Y. M. C. A. and other religious associations among men. Here we have to meet the same question again. Ought there to be any such dealings? But it is now a much more momentous question. We are sending our boys into this great intellectual whirlpool out of which is to come the America of the future. I trust we all feel how momentous it is.

What, then, as religious leaders, do we want to do? Do we want to safeguard our boys? All I can say most earnestly is—Woe is us if we do! Is not this perhaps the real secret of the failure of our policies? The Church is a Gospel. And you cannot safeguard a gospel. The only thing you can do with it is to preach it. If you safeguard it, it has ceased to be a gospel. The Church is a faith. Then you cannot be anxious about it and try to defend it, or it has ceased to be a faith.

The whole thought therefore in my mind is not, "How can we maintain the Church position at the universities?" but, "how can we win America to the Church?" and I am writing so earnestly about students, because I believe that there is no place where we can begin half so effectively as at the universities. I want therefore to consider three points: (1) What is the force of the Church Gospel we want our boys to show forth? (2) What are the opportunities and conditions under which they have to show it? (3) We may consider the practical questions last.

(1) I tried in a preceding paper to discuss the dangers of the modern religious situation, not only in America, but as it exists everywhere. I need only sum up the conclusions as they bear on our duty. Catholicity has held fast to the fundamentals of the Gospel. The creeds have kept before us the fundamentals of the faith, but it is the witness of the sacramental practice which has given them power by maintaining for us a profound sense of the reality of God. Just because in the sacrament there is a Presence real first to worship, we can recognize the indwelling Presence also as a true *gift*, not as the product of some state of our own. Thus we learn by worship to look to God who came to us, not only to God as we find Him in ourselves.

When we turn from the witness of the WORD made flesh, to consider the gifts of the Spirit, I think we Catholics would generally admit that in the free outgrowth of the Christian life, in organizing power and effective energy, in spontaneous enthusiasm, in expansiveness, we have a great deal to learn from Protestants. But, however ready we may be to admit this, it remains that Protestantism—because it has lost the sacramental witness of what is given—has found itself thrown back upon purely personal "experience." To what is still much the larger number, brought up in "Bible faith," Christ is as real as ever, but to the younger generation, in intellectual circles, the Incarnation and Sacrifice of Christ become little more than a very inspiring story or legend. The old evangelical faith in what

Christ did, the old-fashioned faith in God, are dying out on every side, for the "experiences" stand quite well by themselves.

It seems to me that we Catholics do not adequately realize what is going on around, and what God is calling us to do. Many Churchmen are mainly conscious of the difference over Church order and Episcopal authority; others amongst us think mainly of sacramental belief. And the Protestants cannot be got to see the importance of what seem to them merely matters of organization and perhaps ritual. It ends in a wrangle about "Catholic authority." Surely the vital question for all America is quite simple. Do we believe in God and Christ, or in ourselves, our own feelings, and our own doings? We are not then contending for forms of organization, but for faith in God. We cannot say that nobody but a sacramentalist can be a Christian; the facts would be against us. We can, however, say that without the sacramental faith and forms, evangelicism cannot permanently maintain itself, for here all the facts are with us; for, however ardently evangelic the mass of Protestantism still is in England and America, all the modern tendencies and force-movements are leading it in a very different direction. The doctrine of "Orders," that is, of an Apostolic Succession of the power to consecrate the Eucharist, will come in at its true place. It is the guarantee of an action which is not of human power or effectiveness.

Our point of view needs something of a change, that it may be adapted to the change of conditions. Quite a short time ago, the Church theory was confronted with a number of other theories—Presbyterian, Baptist, Congregationalist, and so on. But all these denominational theories are now rapidly disappearing. The new Federal Union, which is almost in sight, has hardly any theory at all. The denominations are asking, and our own people are asking, why our theory should not go the way of the rest. Formerly, we had only to stand to what we held; but now we can only answer this new question by saying, "Because you cannot have a faith without a theory, that is, without a belief." When all other beliefs have broken down, we can only defend our own by saying that it is the faith America needs. I apply this to the universities. We cannot *defend* our boys against undenominationalism; all the facts known and confessed prove that we are fighting a losing game. The American Church has the chance of a victory more glorious than the world has yet seen, if she will set her boys to go in everywhere as the missionaries of a faith and gospel.

(2) Of old when we had to maintain a Church belief as against a Presbyterian or Baptist theory, that was a somewhat controversial business. We have now to show the necessity of Church belief to a Protestant Christianity, which has in this respect no opposed belief, which is only sceptical of the need of any such belief at all. That is not to the same extent a matter of controversy, but rather of explaining.

I called this common Protestant Christianity undenominational, which is a term, I believe, of British origin. As an Englishman, I am not at all proud of it. We have in the religious world to-day a new word, interdenominational, which is, I believe, of American origin. Are these words the same, or different?

In principle and in theory, they are exceedingly different. Undenominationalism is a purely negative word, denoting the state in which you are left when every denominational peculiarity has been taken away. It is a very unlovely and very dangerous state, reached by the road of unbelief, the road of giving up convictions, or of laying them by. Interdenominationalism is not a negative thing. It says, "Let us come together, for any purpose we can usefully, and let us all bring all our convictions with us." We may be rather sceptical about the usefulness of this proposal, but plainly it is not the same as the other.

That is all very well in theory; but are the things different in practice? The answer to that is very complex indeed. In the first place, it makes a great deal of difference what we apply our method to. If we want to know what other peoples' convictions are, what we have to learn, certainly Inter-denominational-

alism is the only sensible system for a conference. Possibly we might use the system for some moral purpose, like temperance. If, however, we are going to engage in any common religious work, interdenominationalism will be a very difficult system to work on. We have to preach something, and if we are not agreed what that something is, either there is a good deal of opposition teaching, or else the points of difference are dropped, which is undenominationalism.

In the second place, it makes a great deal of difference who we are. An interdenominational conference of grown-up people is rarely very satisfactory or helpful, because we are all afraid. First, we are afraid of ourselves. When, like the present writer, one gets on the homeward side of fifty, one does not like going to school again. One is very probably conscious that one has said a good many smart things about "those others"; it is not very pleasant to admit that perhaps after all one has never understood what they really meant, and that they have a good deal to say for themselves. Then, we are afraid of one another. We do not want to start quarrelling openly, and all our tempers are, for the above reason, hung on a hair trigger. Lastly, we are afraid of the public. We are all, more or less, important people. There are reporters waiting to take us down, and congregations at home eager to know what we said. In result, we are all very cautious. As far as we can, we stick to commonplaces and platitudes. When we get home, we heave a sigh of relief, hoping we have not made any breaks.

With the young it is all as different as possible. Of course there are many young folk who take after their elders, but they have no business to be young. What is the good of being young and having no responsibilities, if one is not ready to look at anything, and to learn anything?

There is a third complexity. Just now, interdenominationalism is up, and everybody likes to use the term; nevertheless when one gets to the point, one finds that people do object strongly to one's bringing in one's own convictions. They call it interdenominational, but they really mean undenominational. This is a very real difficulty. It looks to us very like piracy—a sailing under false colors; but we ought not to be in a hurry to accuse other people of trickery. As a matter of fact, there is a simple explanation. The old Protestant bodies have still denominational form, ecclesiastical forms, and forms of belief. But they no longer attach any great importance to them. To them interdenominational and undenominational are much the same.

When, therefore, those who ask us to come in on an interdenominational basis, show themselves very much annoyed because we talk of our denominational principles, what looks to us bad faith, it is only in truth ignorance. They do not understand that our denominational differences, our Church beliefs, are any different to their own. They had no idea we meant so much by them. There is no need for us to lose our tempers; we have been given just that opportunity we desired to make ourselves understood.

Interdenominationalism is a God-sent word. Men have at last learnt to say, "Let us bring together every bit of positive belief we have. If our beliefs are inconsistent, we can learn what is truest and strongest; if they supplement one another, we can bring them together in one." Do we believe that the Church faith is the truest, the most helpful, needed for the perfecting of all others? If so, what can we ask better than that it should have a chance to show its innate power? If men do not mean, or do not understand, what they have been saying, if they want to withdraw what they said, then it is plain to all that it is they who shrank from the comparison. But in the name of God, and of His Christ, and of His Church, do not let it be *us* who are afraid. "We are so few." Athanasius said to the whole world, "If you will but look and think, you will see nothing but the faith of Nicæa can explain itself." After fifty-six years men came to see it. Athanasius won because he had the faith that it must be seen, and the patience to wait. "But our own people do not know their own faith." That is a much more serious matter, but if we are afraid to let them go near the water, they will never learn to swim.

It is the habit of making sacrifices in small things that fits us for making them in great, when it is asked of us. Temper, love of preëminence, bodily indulgence, the quick retort, the sharp irony—in checking these let us find our cross and carry it. Or, when the moment comes for some really great service, the heart will be petrified for it, and the blinded eyes will not see the occasion for it, and the blinded eyes will not see the occasion of love.—*Anthony W. Thorold.*

WHAT IS THAT IN THINE HAND?

BY RALPH ERSKINE GENTLE

WHAT is that in thine hand, Abel?" "Nothing but a wee lamb, O God, taken from the flock. I purpose offering it to Thee, a willing sacrifice." And so he did; and the sweet smell of that burnt offering has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?" "Nothing but a staff, O God, with which I tend my flock." "Take it, and use it for Me." And he did; and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is that thou hast in thine hand?" "Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint. Thine Holy One called Jesus." And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is that thou hast in thine hand?" "Only two mites, Lord. It is very little; but then it is all I have, and I would put it into Thy treasury." And so she did; and the story of her generous giving has ever since wrought like a charm in prompting others to give to the Lord.

"What is that thou hast in thine hand, Dorcas?" "Only a needle, Lord." "Take it, and use it for Me." And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, Christian sewing women continue their benign mission to the poor throughout the world.

THE BURIAL OF A TRAMP

A TRAMP, about thirty years old, was found dying near a Missouri haystack. He died without speaking and could not be identified. A subscription was taken for his burial and new clothes and a coffin were bought. The man was buried in the village cemetery without the services of a minister, without flowers or mourners, but with becoming reverence.

The following touching words were those which a local newspaper used in describing the incident:

"From whence he came we do not know. Where he has gone we can only hope. Before departing he suffered and paid the price of whatever wrong he may have done here. We did for him the best we could for the sake of some mother, sister or brother in a land we know not where. He was found in rags, breathing his last. He is now, we trust, in the bosom of the great universal Father clothed in garments of brightness. Whatever was given for him to do he has done, ill or well, we do not know.

"It may be some wife and child are waiting for him beyond the great stretch of plain and mountain. If they see this they will know that at the last their loved one fell into Christian hands and was laid in the sepulchre with due reverence and solemnity. By this they will know that had we found him sooner every effort would have been put forth to fan the ebbing spark of life into vigor. His body has received the careful consideration of a Christian gentleman in a Christian land. To us he is not a tramp but a member of the great brotherhood of man, our kinsman by blood. We have treated him as we would be treated should the turmoil of life's great battle cast us out on the edges of the field where the land is strange, the faces of the people unfamiliar. It may be you, it may be I, to whom this shall some day come. We pray to the good God that it may not be so, but we cannot tell.

"Life is strange. There is no time between the raising of the tiny hands above the soft covering to the tottering of aching limbs at the edge of the tomb, where we can tell surely what the next hour will bring. No one is rich enough and great enough to say that such a fate as befell this poor wanderer will never be mine.

"The lesson? Here it is: 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.'"

WE HEAR a good deal about the evils of the vestry system and the tyranny of vestries. We do not discuss the justice of such strictures. What we would point out is the fact that vestries and their powers are precisely limited by law. We would also draw our readers' attention to this institution, as calculated to teach the laity their responsibility. We are sure that many congregations have been educated into a full sense of this responsibility, and have exercised, and do exercise, it with wisdom and consideration. There are hundreds of our churches which have flourished under a reign of munificence and coöperation between priest and people, which would scarcely have been so spontaneous, so complete, and so persistent under any other system, say that of transmitted endowments. In short, the vestry system is that best calculated to further what we will call, for lack of a better phrase, Church enterprise.—*Selected.*

CHRISTIAN MINISTRY

FROM THE LENTEN PASTORAL LETTER OF THE

RT. REV. A. C. A. HALL, D.D.,

Bishop of Vermont

I SHOULD like to direct your thoughts to some simple considerations concerning the ministry of the Christian Church—altogether apart from controversial questions.

I. The very word Ministry means *service*. This is the fundamental idea of the institution, the dedication of life and all its powers to the service of our fellows in their highest interests. Pray that this conception may never be lost sight of, that it may rule in the hearts and minds of all our clergy—Bishops, priests, and deacons, and in all who are looking forward to Holy Orders. Office in the Church is to be valued as an opportunity for service. May the service be devoted, humble, unsparring!

But remember there must be a response to a desire to serve, an acceptance of ministrations, if service is to be effectual. The clergy are appointed to be ministers of God's Word and of His holy sacraments. Are the people collectively and individually welcoming their help toward the understanding of God's mind and will, and in an earnest use of the means of grace ordained by our Lord?

II. The ministry stands for *leadership*. The clergyman ought to be a pattern-Christian, giving an example in his life and conduct of the virtues and character which he is to teach the people in the name of our Lord Jesus Christ, as a part (the chief part surely) of the Christian religion, built on its faith and made possible by its grace. But then in every department of life a leader, however skilful or brave, needs followers. Others must rally round him. Too often in affairs of religion or of the Church the clergyman is left very much alone, as if these were solely his business, instead of being the concern of all, guided and led by their representative. Where, as with us, the minister, whether chief pastor or rector, is chosen by the people, as well as ordained and commissioned by higher authority, this representative character of the ministry should surely help to a loyal support of the chosen leader in diocese or parish.

Do not let the clergyman be alone (or nearly so) in the worship of God in church, or in plans for the welfare and work of the parish, or in bearing witness for all that is good and true and against all that is false and evil in the community.

III. The Christian ministry is *not exclusive*. All the members of the Body have their privileges and duties likewise. It is a practical acquiescence in the worst kind of sacerdotalism for lay people to leave to the clergy the study of Scripture, theology, prayer, or care for others' spiritual welfare and for the extension of Christ's kingdom, instead of claiming their own share in all these concerns. The clergy should be experts in these different lines, but they must not be allowed a monopoly.

IV. Ministers should be leaders in an *aggressive warfare* against evil. "Militarism" as a system of arbitrary authority we may suspect; as a movement in the nation toward the increase of armaments and the exertion of influence by force, we may oppose it; but let us remember that the Christian Church represents the army of the Lord, to wage war against His enemies, all that oppose His righteous rule. In this army we individually were enlisted at our Baptism, to fight under Christ's banner against sin, the world, and the devil. We constantly speak of the Church as "Militant" here on earth, a fighting body. How far is this description true of the Church in our country, our state, our several communities?

Two points about this I wish to emphasize.

(1) It is an *aggressive warfare* in which the Lord's host is charged to engage. Not merely to defend the faith or the Church's claims and rights; but to *make war on evil*—sensuality and drunkenness, cruelty and selfishness, dishonesty (in business or in politics as well as in private life) and profanity. Put in another way it is the Church's mission to call all men, at home and abroad, to obedience to Christ, to win them to the acceptance of His wise and loving rule, which alone (we believe) can ensure real happiness and prosperity for individuals, communities, and nations. We are to set up and extend Christ's kingdom. This is the way in which to regard the missionary work of the Church, the missionary duty of each congregation of Christian people. Are we trying to realize it, and to take our share in carrying it out?

(2) This is a *spiritual warfare*. It is by the appeal of truth to men's conscience and mind and heart that the Church's

conquests are to be gained. This is the work of the minister of God's Word, whether in public preaching or in any other form of teaching. How far the Church, or combinations of religious bodies, as such, should invoke the civil arm to put down wrong of any kind is a different and a difficult question. My own opinion is that all repressive and legal measures "for the punishment of wickedness and vice, and for the maintenance of true religion and virtue" should be taken and urged by men as *citizens*, inspired of course by their religious convictions; but that the influence of the Church as a body should be, in regard to such matters, indirect, upholding high standards, and inspiring public opinion with true principles, out of which legal enactments will issue as may be needful and desirable. Thus the clergy, while taking pains to apply Christian principles to all departments of life, will not be in any sense political agents; nor will the Church be committed to any political party or detailed course of action in the promotion of the great causes of truthfulness and honesty, of temperance and self-restraint, of mutual responsibility and brotherhood.

I have digressed somewhat (but not far) from the subject of the ministry, and have written a short homily rather than a letter; but I am anxious to say these things to you in print, if I cannot say them in person while going about the diocese. You will at once recognize that I have touched on only some aspects of the ministry; its representation of our Lord I have not dealt with here. I will recommend some sections of Holy Scripture, dealing in one way or another with such thoughts as I have suggested, which it would be helpful to read in turn, carefully and prayerfully, with questionings as to your own practical attitude toward the ministry—in loyal coöperation; in generous support (freeing a clergyman from pecuniary anxiety) in prayer for God's blessing on His ministers and their ministrations; in calling upon the clergy for their help, so giving them an opportunity to prove themselves your spiritual friends and servants. Such reading and self-examination would be a useful spiritual exercise in Lent.

Ezekiel 33, the watchman, faithful or unfaithful.

Ezekiel 34, the shepherds, false and true.

St. Matthew 9: 35, and 10, our Lord's first commission to the Twelve.

2 Corinthians 1-6, the ministry of the Spirit.

1 Thessalonians 5: 11 to end, mutual duties of ministers and people.

1 St. Peter 5, pastoral care and relationship.

LENTEN RECONNOISSANCE

By P. G. MELBOURNE

AGAIN we come to the blessed season of Lent. Not the signal for increasing activities along the lines, but a cessation of aggressive work and a time when leaders in the kingdom of God on earth look over the ground of their spiritual life. There is no more apt time than this for walking abroad a little while each day to reconnoiter. One who toils patiently and watchfully out of great love for the Master, must ever seek farther and farther afield as he presses forward in service for Him. Broad spaces in a city's wilderness are occupied not only with wickedness and all manner of shame, but with their sad and terrible consequences also. Think upon the many who are suffering and lonely and sick at heart, little children in dire want, forsaken wives ill and without friends, men and women baffled in life. From your point of vantage as a Churchman of training, the scene that stretches before the eye is a panorama of magnificent outlook for a well-laid siege. Who, then, will take a commission, with the endorsement of his rector, and become a member of the field staff of the Society of the Holy Name, and go about in quiet, unobserved ways and along lanes that lead to darkened doorways and to rooms where afflicted and sorrowing people wait for the day of deliverance? The society's object is to minister to the needs of fatherless children and widows, the desolate and oppressed, by sending money or other things necessary for relief. The president is the Rev. Alan Pressley Wilson, Christ Church, Lykens, Pa.

Those who wish to become interested will kindly address the secretary, Mr. P. G. Melbourne, Hyattsville, Md.

OBSCURITY

I ask not that the sun in its glory may shine,

I pray not for illumining moonlight divine;

But the shadows are deep, and they lengthen afar:

In the darkness, God grant me the gleam of a star!

HARRIET APPLETON SPRAGUE.

SOCIAL SERVICE

—* Clinton Rogers Woodruff, Editor *

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

OPPORTUNISM IN PROGRESSIVE LEGISLATION

IN discussing Professor Merriam's paper on "Social Politics" at the Boston meetings, the editor of this department pointed out that there seemed to be little difference of opinion as to the general policies which should be advocated at this time by the social workers of the present day, but there was very considerable difference of opinion as how best to enact and enforce these policies. There were those who felt that active identification with a political party would be most effective. There were others who felt that the social worker should keep himself fairly clear of active partisan affiliation or activity, so that he might with equal facility and effect work with the party in power whatever its complexion.

The speaker was of the opinion that the most effective social worker was of necessity an opportunist, and therefore should hold himself in readiness to cooperate with whatsoever group of men were willing at the time to take up and press the measures in which he was interested. He cited his experience in Pennsylvania in connection with election reforms as illustrating the point he had in mind. He called attention to the fact that the same legislature precisely, which had at its regular session rejected personal registration bills and civil service reform bills and several other important forward progressive measures, at an extra session enacted them into law along exactly the lines advocated by the authors of the bills; the reason for the change of opinion being the election of 1905, which had occurred in between the two sessions.

REPORT ON SEX EDUCATION

The American Federation for Sex Hygiene has printed the report of the special committee on the matter of sex education. The committee consists of Thomas M. Baillet, Maurice A. Bigelow, and Dr. Prince A. Morrow. The report deals with three questions: first, the importance of educating young people in the physiology and hygiene of sex; second, the practicability of introducing sex teaching into schools and colleges; and third, the manner and methods of proposed instruction. The appendices contain comments and suggestions on the various propositions that were submitted, together with the votes taken thereon by the special committee and those to whom they were submitted. Copies of this report can be had by writing to the Federation in New York.

WOMEN ON POLICE FORCES

Mayor Keller of St. Paul has announced the appointment of two women as regular members of the St. Paul police department, in accordance with a recently enacted city ordinance. They assumed their duties by watching the old year out at the dance halls, where the authorities claim young girls are surrounded by bad influences. A year ago the movement reached Minneapolis where, as yet, however, only one has been appointed. A short time ago the commissioner of police of Denver appointed a woman as a member of the detective bureau, who will be entrusted with the execution of the new dance-hall ordinance and will aid in the fight against the social evil. Still more significant of the growth of the movement is the fact that there are three police women in Baltimore and one woman detective in New York. A Maryland law of 1912 provided for five, calling them "matrons to the police force," to distinguish them from "station-house matrons."

INDUSTRIAL MALADJUSTMENT

We in America, as the *Chicago Tribune* points out, have been venting our feelings in the last ten or fifteen years against a number of national ills, such as child labor, divorce, the social evil. We have considered each of these as separate and distinct. As a matter of fact, they are all children of the same parents—unemployment and industrial maladjustment. In the words of the *Tribune*:

"This industrial maladjustment, with the resultant seasonal and

cyclical periods of slack work, is now forcing upon the country an even graver issue. It is the 'dream home'—the home that might have been. Marriage is becoming a luxury to thousands of working-men in the United States. They cannot afford a sweetheart. They cannot think of a home. Modern industry so decrees. . . . For every unmarried man who cannot afford to make a home there is a woman in a shop, in a factory or department store, and sometimes—on the street."

NEBRASKA SOCIAL SERVICE COMMISSION

Nebraska's Social Service Commission consists of the Rt. Rev. Arthur L. Williams, D.D., Omaha, chairman; the Very Rev. James A. Tancock, Omaha, vice-chairman; the Rev. John Williams, 523 North Nineteenth street, Omaha; the Rev. S. Mills Hayes, Lincoln; the Rev. Wesley W. Barnes, Nebraska City; H. H. Claiborne, Omaha; Dr. H. H. Waite, Lincoln; Chauncey Wattles, Neligh; Mrs. F. H. Cole, Omaha; Miss Mariel Gere, Lincoln.

A BILL was introduced into the Kansas legislature requiring all lobbyists not only to register with the Secretary of State, but to state how much they are paid for their services and by whom. Moreover the bill provides that if any lobbyist, after registration, is seen talking with a member or winking at one across the hall, he may be taken before the bar of the house and fined \$100. Failure to comply with the other provisions will involve a penalty of imprisonment or fine, or both. The proposition has been made in the Missouri legislature that all lobbyists be required to wear a uniform.

THE MASSACHUSETTS House of Representatives has established a committee on Social Welfare, in accordance with the suggestion made by Speaker Cushing in his opening address, in which he said that he wanted to see "continuous and carefully planned improvement in social conditions in the state." Accordingly, all bills dealing with the welfare of the individual in his relation to the state and to society will be sent to the new committee.

THE NEWSPAPERS contain a dispatch from Washington to the effect that a nation-wide campaign, with a fund of \$10,000,000, is to be launched by John D. Rockefeller, Jr., and to have the cooperation of the national government, to provide practical assistance to women of the underworld who are sincere in their desire to turn from evil lives and be self-respecting and self-supporting.

"AN IMMEDIATE Legislative Programme" is the title of the last issue of the *American Leader Legislation Review*. It discusses at length the seven planks in the immediate legislative programme already referred to in these columns. The volume may be had of the Association, 131 East Twenty-third street, New York.

IN 1911, according to the *Survey*, only the New England states, Pennsylvania and Michigan, had registration of births acceptable to the Federal Census Bureau, and even those states had no machinery for collecting the records over other periods. This is a rather remarkable showing for a country supposed to be fairly progressive.

THE FEDERAL COUNCIL OF CHURCHES is busily engaged in carrying out its purpose of recommending courses of instruction in theological seminaries on social, industrial, and allied subjects. It is interesting to note that the Episcopal Church has no representative on the committee.

THIRTY-SIX PARISHES in the diocese of New York have local social service committees working in cooperation with 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.

THE PRELIMINARY EDUCATION OF CANDIDATES FOR ORDERS

To the Editor of *The Living Church*:

SECTION V., subsections (i) and (ii) of Canon 2, seem to me to be very much in need of reconsideration. There is no recognition there of the great difference in standing between one college and another, and the immeasurable superiority of Association colleges over some other institutions which are granting the Bachelor's degree.

Subsection (ii) recognizes for the first time some value in a degree other than that of Bachelor of Arts, but it does not recognize the great principle on which degrees are now awarded in all Association colleges—that all Bachelors' degrees, in general courses, represent the same amount of work. Nor do we recognize in the canons that a degree in engineering, usually B. S., represents more work than a B.A. The holder of a cheap Arts degree, provided it represents some Latin and Greek, is hence preferred in our canons to the holder of an Association degree, representing a higher standard of admission and of continued studies, provided he has no Latin and Greek. An Association degree ought to be worth its face anywhere. For the graduate who has no Latin or Greek always has what we now need more than we do ancient languages, a knowledge of two modern languages, studied with the same disciplinary thoroughness as the older languages have been in other courses in the same institution. The late Bishop Wordsworth, addressing his clergy shortly before his death, advised them very strongly to study German, which he characterized as nearly as difficult as Greek and offering almost as much culture. And he was one of the best classical scholars in England.

Other learned Churches have already felt the impulse that we seem ignorant of. In my boyhood I heard Latin freely used as a conversational language among scholars in Europe. I never learned conversational Latin myself, and when I was preparing for my mission in Sweden I asked the learned Swedish clergyman who was helping me something about my defective Latin equipment for conversation, and he answered that if I had gone a few years before I would have found myself embarrassed, but not now. He explained that a large part of the modern clergy were university men of the new order, better trained in modern languages than in ancient ones. Only one person spoke to me in Latin, and he an elderly rural dean, all the time I was in Sweden. My suggestion to substitute German met with instant response. Now we need modern languages immensely in our new work. Why not have the canons recognize the full value of every Association degree, whether in Arts or Science?

Look again at subsection (i). The Arts degree, to be good without examination, must cover Latin or Greek in the college. Many men offer four years Latin and two years Greek for college entrance who do not study them after reaching there. Apparently they must be examined. But a man with a non-Association degree twenty years old who has had classical studies in college, even though he began Greek after reaching there, as they often do, is exempt from examination though he has never looked at Latin or Greek since he graduated.

In my day a B.S. or an LL.B. was not the equivalent of a B.A. The entrance examinations were not so severe. But now fifteen units are required to enter any course in every Association college.

It is also time to take account of the new requirements for the LL.B. degree and the M.D. The LL.B. degree used to be given to men on a short course and light preparation. This is not now true. Such schools as are not giving purely post-graduate courses in professional subjects require much preliminary work in general courses, so that the modern LL.B. and M.D. are well educated men, generally as well as specially.

What becomes of a man when he is sent to the examining chaplains? He has been first asked for a diploma, and if he hasn't it, what is the standard next proposed? Why it is apparently only a high school standard. I asked a former head of one of our great seminaries the other day what was the sense of insisting on logic as a subject, and he said the requirements could be satisfied by Jevons' *Logic Primer*, a book of 100 pages. I would cut logic out of the requirements if that is what it means and put it into the course after candidacy. Notice that the Bachelor may never have had logic, but if he hasn't had it in college he never gets it at all. And the other never gets enough of it to do him any good.

I do not find that my men who have been ordained on classical dispensations are in any real sense inferior to those who have had full classical courses. Give me a good Christian, experienced in life, understanding business ethics, knowing useful elementary music, thoroughly master of our own language, whose other education has been largely general rather than special, and I can use him without

sense of deficiency anywhere. A lot of our best educated men can't preach so that anyone can get the least good out of what they say. Some men do better who have never been to school. The great Isaac Barrow used to go to hear John Bunyan preach. He thought Bunyan preached much better than he did, and was probably right.

As to subsection (iii), I think it is all right, but it provides for much freer dispensations than our Standing Committees have become accustomed to. I hope this letter will draw out experiences from Bishops and others who observe that we are not getting some excellent and much-needed material in our ministry.

G. MOTT WILLIAMS.

MANY CAN HELP A LITTLE

To the Editor of *The Living Church*:

IN connection with some work that I am undertaking I shall be exceedingly grateful for any picture post cards or pictures from diocesan and parish papers of churches, schools, and other institutions of our communion in the United States that may be mailed to me. May I take the liberty of thanking any contributors in advance.

Gratefully yours,

725 West 47th St., Chicago, Ill. (Rev.) WALTER S. POND.

THE CONFRATERNITY OF CHRISTIAN LIFE

To the Editor of *The Living Church*:

THE article, "In the House of the High Priest," printed in the issue of January 25th, presents a lamentably true picture of a serious problem, and the vision of a lay sisterhood as a factor in its solution is too good a suggestion to let pass. Many readers of *THE LIVING CHURCH* are members of "The Confraternity of Christian Life," a society of both men and women, associated with the Order of the Holy Cross. A goodly number are working people, who find that the observance of its simple rule is entirely in harmony with early rising, hasty dressing, and long, weary hours in the factory or shops; and they find, moreover, that the daily round of toil is blessed by the simple acts of prayer and meditation that the rule requires. As for Sunday duty, almost every one knows the answer to that question. The best of the faithful know that the much-needed day of rest is only refreshment when it begins with the refreshment of God's altar.

The point I would make is, that such a society as the article suggests is already in existence and use might be made of it. Perhaps there are others. Or if a corporate body especially for women is desired, could not some order of female religious institute an order of tertiaries with a rule drawn up to fit the special needs of the case?

Very truly yours,

Berkeley Divinity School, CHARLES S. FAIRMAN.
Middletown, Conn., January 27th.

THE "TREND OF THOUGHT"

To the Editor of *The Living Church*:

IHAVE no desire to involve myself in the full current of the immensely valuable discussion over the name of the Church, now going on in your pages, but there is one statement in Dr. McKim's last letter which seems to me so contrary to the actual condition of things that it argues against his ability rightly to estimate the pros and cons of the primary question. He says: "To-day the whole trend of thought in England and America is away from that sacerdotalism of the Middle Ages with which the 'Catholic' party is so much in love."

Now in the first place, the constant reference of Dr. McKim and those of his following to "sacerdotalism" is disingenuous; he and they (from lack of information I trust) confuse the means with the end. No one is "in love" with sacerdotalism, but many are very much so with Sacramentalism, as a dogma, a philosophy, and a way of life. Now, "sacerdotalism" means simply "the methods or spirit of the priesthood" (*cf. the Century Dictionary*), which is a matter of profound indifference to the vast majority of Catholics, and it is strikingly unfair to use the word as representing a thing anyone is "in love" with, or working to restore. There is no tendency either towards or away from "sacerdotalism," either in England or America, except in the sense that, as defined, the "spirit and methods of the priesthood" are a corollary and a working agent of Sacramentalism, towards which, and from which, there are very manifest tendencies.

Dr. McKim says the "whole trend of thought" is away from this, a statement that of course was carelessly made, as it is scarcely defensible. Monism, positivism and syndicalism, Christian Science,

Unitarianism and agnosticism, Messrs. Shaw, Wells, McCabe, Moore, and Dr. Campbell, together with a desperate rear guard of nineteenth century evolutionists, are certainly tending away from Sacramentalism, but on the other hand, Cowley, Kelham, Mirfield, and Caldey, a powerful minority of the Bishops of the National Church, and an extraordinary galaxy of literary men and philosophers, from Chesterton to Bergson, are equally tending toward it, while anyone who knows anything about the Roman Catholic Church in England knows that in that country at least it is as solidly sacramental as ever it was, a power to be reckoned with, and, so far as national thought is concerned, at least as vigorous and constructive as liberalism.

It must of course be a matter of opinion, for the moment, whether the pro-sacramental or the anti-sacramental tendency is the stronger; for one, and speaking after some twenty-five years' constant study of the condition of things, I wish to say that I am convinced that, for this very space of time, the balance has been steadily changing, until now at last the predominance of weight in the highest and most vigorous thought in England, if not in America, is well on the side of the sacramentalists. However this may be, it is manifestly inaccurate to say that "the whole trend of thought" is adverse to this. . . .

Again, Dr. McKim says that "the eternal law of progress . . . is development according to type," and that "true progress will always conserve the type." This is quite inexact, both biologically and historically, and is a superstition left over from the nineteenth century. That is not the point, however; after having accused Catholics of reactionary tendencies, after having declared that "true progress will always conserve the type," he goes on at once to assert that "the Reformation in the sixteenth century reestablished the true type of Church doctrine and practice," and in saying this he gives his whole case away. If it did, it certainly did not "conserve the type," for it was not established on the fifteenth century, or the twelfth, or the sixth. Dr. McKim would perhaps say it was built on the third century, but if so, if indeed it "reestablished the true type of Church doctrine and practice" of that remote age, it was more "reactionary" than the present Catholic movement, for it leaped thirteen centuries to find something to "reestablish," and we have to leap less than five!

We must thank Dr. McKim for using that illuminating word "reestablish": it can mean only one thing; viz. (to quote the *Century Dictionary* once more) "To establish anew; to set up again." One can't reestablish a thing that never existed before; if it did exist before, it must have been in the past; if it was in the past, one had to go back to it across a time when it was not, and the act of going back is "reactionary," whether contemporary Catholics are concerned, who go back four or five centuries to "reestablish" something in which they very much believe, or sixteenth century Protestants, who went back thirteen centuries to "reestablish" something they thought they found there, and in which they believe with equal ardor, if (as some of us venture to hold) with less reasonable justification.

R. A. CRAM.

Boston, January 29, 1913.

STREAMS AND EDDIES

To the Editor of *The Living Church*:

IN your edition of to-day the Rev. Dr. McKim states that "the Catholic wing of the Church is caught in an eddy, instead of being in the flood-tide of a great movement back to pre-Reformation ideas." He also states that the "whole trend of thought to-day in England and America is away from that sacerdotalism of the Middle Ages with which the 'Catholic' party is so much in love." We thank the Doctor for that captivating and alluring metaphor—an "eddy." Let us see where it leads us, as we really try to think a little about it.

What is an "eddy"? It is not so designated by the way it whirls around, or by its apparent size. It is to be contrasted with the main stream of the river only by considering the ultimate destination of itself, and also of the contrasted stream. When the Mississippi over-flows, and becomes several miles wide, the "eddy" is much wider than the real river. The on-looker must know a good deal more about both eddy and river than he sees on the surface, in order to know either as it is. That which makes one part of that great sheet of water an eddy and another part the main stream, is to be found only by carefully investigating the final terminus of each movement. The "eddy" will end in a swamp, or in a dried meadow, eventually, while the main stream will reach the ocean.

There was once a certain situation of which Dr. McKim has often read, when one man stood out against the "whole trend" of contemporaneous thought. Who was in the "eddy," in those great days? Was it St. Athanasius, or was it the great majority? Of course the doctor knows. Had Dr. McKim been then on earth, would he have been with the "whole trend," or with St. Athanasius? There is no doubt where we Catholics would have been, had we been the favored contemporaries of him who stood out "*contra mundum*." If we had been convinced that St. Athanasius was standing out for the Deity of Christ, we would have been with him.

It is because of a similar conviction that we are Catholic and not Protestant in our thinking and believing to-day.

Everybody knows that the general trend of Protestant thought to-day is towards the denial of the Deity of Christ. There are splendid exceptions, but we are using Dr. McKim's word, "trend." Everybody also knows that it is the Catholics who emphasize in every way, even by kneeling at the "*Incarnatus*," their unswerving belief in the God-Head of Christ Jesus. This is not only true of Catholics within the privileged pale of the American Catholic Church, as she ought to be called, but is generally true of all Catholics, Eastern and Western alike. Whereas the great majority of Protestant writers to-day are either out-and-out rationalists, semi-Socinians, "eschatologists," or what not, whether German, English, or American; or they write so timidly and vacillatingly about our God and Saviour as, e.g., Dr. Shailer Mathews (recently, by the way, made the chairman of American Protestantism), in his bewildering book, *The Messianic Hope in the New Testament*, that one cannot quite make out what they do mean. There is no mistaking their "trend," however. It is distinctly away from the deep stream of Catholic Faith in the Deity of Christ, and distinctly towards the shallows and endless flats of mere Humanitarianism.

Taking Dr. McKim's alluring metaphor, we stoutly claim that Protestants to-day are swimming in the "eddy," and that we Catholics are wending our way down the main stream. In the amazing flood of current literature and guess-work; the "eddy" is several miles wide, and very shallow, while the main stream is only of usual width, but as deep as the river.

I apologize for the apparent pun, but if Dr. McKim really wants to see a bona-fide Protestant "Eddy," let him study "Christian Science," which is an unquestioned product of American Protestantism. It would not take long for so devout a Protestant Episcopalian as the good doctor to see where the "whole trend" is leading to-day, even if those Protestants who happen to have sufficient brains and education stop short of the follies of "Eddyism" pure and simple.

After all, as Bishop McLaren once said to the writer, "Protestant superstition is a great deal worse than Roman superstition," and every one who has compared poor Mrs. Eddy's wild verbiage with even the worst that Rome can produce, will agree thoroughly with Bishop McLaren's wise words. They apply with equal force to much of what is called "New Testament criticism" to-day.

We cordially invite the doctor to leave the "eddy" and go back into the Catholic stream with the rest of us who care not one whit for "the whole trend," if it denies our Lord, or leads in that direction.

JOHN HENRY HOPKINS.

Chicago, January 29, 1913.

WHAT IS MEANT TO-DAY BY PROTESTANT?

To the Editor of *The Living Church*:

IN considering the change of name of the Church it is not necessary to know the meaning of the word Protestant in the sixteenth century; it is important to know its meaning to-day. For, as Mr. Lewis says, "The name, on moral grounds, should correspond with the thing." Now what is the commonly accepted meaning of the term Protestant? It is one who holds the teaching of Protestantism.

And Protestantism denies the authority and the continuity of the Church; it denies the necessity of episcopal ordination for a valid priesthood, in fact it denies a ministerial priesthood altogether; it denies grace-conferring sacraments, regeneration in Baptism, and the Real Presence in the Holy Eucharist; it rejects Confirmation and the observance of holy days, and denies the binding nature of the Catholic Creeds. Now the Prayer Book affirms all these things which Protestantism denies, and the Prayer Book is the standard of "this Church" in doctrine, discipline, and worship. Is it disingenuous to call such a Church a *Protestant Church*? To make the name correspond with the thing we should change either the Book of Common Prayer or the name of the Church.

M. M. BENTON.

Long Beach, Cal., January 24, 1913.

"MEDIAEVAL PRACTICES"

To the Editor of *The Living Church*:

DR. MCKIM in his article in your issue of January 25th, misstates the desires of the "Catholic party" when he says that we strongly advocate the return to *mediaeval practices*, etc. It so happens that in many things mediaeval practices and early Christian practices were the same, but that was because the doctrines were the same. The first and all important matter to a Catholic is to re-establish the ancient doctrines. What practices will best serve for the conservation of those doctrines, though important, is not paramount. They are a natural result from the teaching of the ancient doctrines; and so to say that the "Catholic party" advocate a return to *mediaeval practices*, doctrines, and vestments, is unfair. It looks as though the expression mediaeval was chosen because of the many evil practices associated with that time, and the impression such a use of the word would give. Further, it was news to me that the practices referred to by Dr. McKim as included in the whole system of mediaeval sacerdotalism, namely: Auricular Confession, Invocation of Saints, Reservation of the Elements, Fasting Communion,

Eucharistic Adoration, Sacrifice of the Mass, Seven Sacraments, and Eucharistic Vestments, were not found in the early Church. So, as we know they were practised in the early Church, and yet are to be designated by the title of any succeeding age you choose wherein they are found, it would be fairer to call them modern.

To say the Catholic party is reactionary and not progressive is also not true. We are trying to wake up those who are slumbering while the House of Protestantism is going to wreck and ruin over their heads. This is what Col. Roosevelt and Gov. Wilson are trying to do for the nation, the only difference being that the house they are trying to save us from is defective, mediaeval, government for the few, instead of defective, mediaeval doctrines of Protestantism. For the Catholic party to call the Church back to true and sound doctrine, is no more to be termed reactionary than for Col. Roosevelt or Gov. Wilson to call the nation back to true and sound government; whereas on the other hand, the ecclesiastical equivalent of the governmental reactionary certainly is the man willing to let things slide along in the direction they are at present going, which in Protestantism seems to be far away from the doctrines of the divinity of Jesus Christ.

Yours truly,

Newark, N. J., Jan. 26, 1913.

FRANCIS A. READER.

WHY HE IS A PROTESTANT

To the Editor of *The Living Church*:

I AM opposed to the change of the name of the Church. I want to let anyone and everyone know it, to whom it may be of the slightest interest. If my position in the matter has any influence I will be glad.

I will not weary you with a long letter stating my reasons. To drop the term Protestant is a very different matter from putting the word into the title. The word Protestant certainly means something, otherwise its opponents would not be so eager to get rid of it. Archbishop Benson said that the Church of England was Apostolic, Catholic, Reformed, and Protestant. From what I can read and hear of the purposes of many leaders of the Catholic party, they care little about the name as such. What they want to do is to rid the Church of the principles and spirit of Protestantism. They say that they wish to go forward into an attitude of mind where the controversies of the sixteenth century are forgotten, where all the sectarian jealousies of our broken unity are lost in Catholicity. And we agree with that purpose; but when we try to find out what they mean by Catholicity, we discover that it is pure medievalism. It is practically Romanism without the Papacy.

The Catholicity that we are seeking must have evidently in it the spirit and principles of Apostolicity, and of the English Reformation. The Church of the future must possess the atmosphere and moral and spiritual virility and freedom that was restored to the Church by the Protestant Reformation. To preserve that at any cost is the duty of all Churchmen, High, Low, or Broad, who really want a true Catholicity in the future. We do not like the name Protestant Episcopal, but we do like the thing for which it stands. The name has become the sign and symbol for many of us of the thing, and the Catholic party from a hundred pamphlets and sermons and pronouncements do not want either the thing nor the name.

The Church was Apostolic before she was Catholic, and her Protestantism is her link with the spirit and the intellectual freedom of the twentieth century. At the close of Prof. McGiffert's interesting and impartial life of Luther, there is a statement of the general results of the Reformation. Let me commend it. In brief there were three results that are vital, 1st. The free access of every human soul to God and to Jesus Christ the one Mediator between God and man. That meant the assurance of peace and salvation apart from the Papal Church; 2nd. The Emancipation of the human mind from ecclesiastical infallibilities; and 3rd. The freedom of the state and the true value of national autonomy, and the reassertion of the sacredness of the family and ordinary human relations.

Are we ready to-day to abandon these principles?

New York, January 30, 1913. WILLIAM M. GROSVENOR.

UNITY AND THE PROPOSED WORLD CONFERENCE

To the Editor of *The Living Church*:

IF you will permit a rejoinder to the letter of Dr. Hall wherein he intimates that my letter in a previous issue shows a misapprehension on my part of the purpose of the World Conference on Faith and Order, let me say that I wrote with a full knowledge of what the proposed Conference seeks to accomplish. It is, as he says, "to discuss differences as well as agreements and to cultivate better mutual understanding." In other words, the proposed Conference is to be in the nature of a friendly academic debate, representatives from the various bodies setting forth their distinctive positions and listening in turn to statements and counter statements on the part of others. Nothing is to be settled at the Conference and nobody will be expected to change his opinions, but it is hoped that the friendly relations thus established and the mutual respect engendered will somehow hasten the day of ultimate unity. Brother will clasp the hand of brother, there will be a great love feast, then all will depart to their respective homes and everything will be quite as before. If I am not mistaken something of this sort has taken place from

time to time in the past, albeit on a much smaller scale than the proposed World Conference, and no approach to visible unity among the religious bodies participating has been observed.

The Quadrilateral put forth as an *eirenicon* by our Bishops representing the "irreducible minimum" of the Church has been before the Christian world for a quarter of a century and no one has paid the slightest attention to it. Is it not pertinent to inquire whether it be a fact that unity among the various Christian bodies lingers in its fulfilment owing to mutual misunderstanding of each others' positions? Dr. Hall of course has had far wider opportunities than I of knowing how far the representatives of other religious bodies fail to understand our position, but I should be very much surprised to learn that leaders of the first rank among them are really ignorant of our vital principles, or on the other hand that such men, for instance, as compose our Preliminary Commission, misunderstand the attitude of the denominations. Doubtless among the rank and file of all religious bodies there is a woeful ignorance, not only as to the tenets of other Churches, but as to those of their own as well. Would it not be wiser first to dispel the ignorance of our own people as to the Faith and Order of the Church to which they belong, before urging them to a sympathetic study of the doctrines of other bodies? Judging from the vagueness of many among us as to the significance of the word "Catholic" and their openly expressed preference for the retention of "Protestant" as the title of the Church, there would seem to be room for a strenuous educational campaign among some even of our own "leaders," both clerical and lay.

I have a profound conviction that the cause of religious divisions is to be found not in any mutual misunderstanding, far less in any sectarian bitterness or rancor, but rather in a deep-seated and conscientious disagreement as to first principles. It is not, in other words, that we differ because of any misapprehension respecting each other's positions, but mainly because there is a real chasm which no sympathetic understanding can bridge.

I have a deep faith that Christian unity in the sense of our Lord's Prayer for the oneness of His flock will eventually come to pass, but I believe it will be brought about, not by formal discussion in conferences however carefully arranged for, but largely through economic pressure. There will be a survival of the fittest, determined by the inherent adaptability of the body to the spiritual needs of mankind. The drift of individuals is toward us now and I believe it will continue. I do not expect ever to see a merging of any of the larger religious bodies in one organization. All will struggle to maintain their corporate identity as long as they can and will only surrender when they are no longer able to press their claims successfully.

In my humble judgment our strength is to sit still, commending our selves to our neighbors by the exhibition of a spirit of good will and by such friendly intercourse as will raise no false expectations in any quarter. To pray for unity is of course our duty and privilege, but to attempt to hasten the day by means of a subsidized propaganda will, in my judgment, be productive of harm to the cause rather than good.

The object of my first letter to *THE LIVING CHURCH* was not to discredit the work of the committee, but rather to invite a frank expression of opinion from Churchmen, to the end that the subject might be publicly discussed in its unfavorable as well as its favorable aspects.

I have reason to think that there are many who feel as I do about the proposed Conference, but who hesitate to criticise a movement which has the endorsement of the General Convention and the weight of so many eminent names. If I have ventured to indulge in such rashness it is as an individual whose opinions presumably have no value except to himself.

Trenton, N. J., Feb. 1, 1913.

Sincerely yours,
HAMILTON SCHUYLER.

AMERICAN CHURCH HISTORICAL LITERATURE

To the Editor of *The Living Church*:

I AM greatly interested in the history and work of the Church both in Canada and the United States, and anxious to collect information concerning same for historical purposes. May I ask any of your readers, whether Bishop, priest, or layman, who may have, in pamphlet form or otherwise, an extra copy, or a copy they no longer require, of sermons preached at the consecration of Bishops, histories of parish churches, year books containing parish histories, or reports of diocesan synods, if they will be kind enough to send me anything they can spare, which will be thankfully acknowledged direct to the sender, provided the name is given.

Thanking you in anticipation,

Yours faithfully,

387 Roslyn Ave., Montreal, Feb. 1, 1913.

O. R. ROWLEY.

IT IS NOT a question, then, of what you know, if you are to be a brother or sister of the Lord. It is not a matter of excited feeling, nor of any glowing or ecstatic rapture. He that doeth the will—though it be often sore, and though the way be dark, and though the wind be chill—he that doeth the will of my Father which is in heaven, the same is my sister and brother. That means that on dedication of the will depends all fellowship with Jesus Christ.—*G. H. Morrison.*

LITERARY

LIFE OF GEORGE TYRRELL

Autobiography and Life of George Tyrrell. By M. D. Petre. New York: Longmans, Green & Co., 1912. In two volumes. Price, \$6.00 net; postage 30 cents extra.

Every life may be regarded as an experiment, performed in the laboratory of the world, by means of the elements of human experience, in the attempt to solve the riddles of existence. Every life would have its lesson of success or failure in solving the riddle, if we could but have the record of the experiment. Unfortunately only a few of the experiments have been recorded. Sometimes obscure lives have left behind them human documents of absorbing interest; but in the majority of cases the records we have are the biographies of men and women conspicuous enough to inspire widespread curiosity as to the elements that were employed in the experiment and the result finally arrived at.

George Tyrrell would have agreed heartily with this view of the function of biography. He felt keenly the mystery of human existence. His one absorbing aim was to contribute what he could to the solution of the mystery. He had a strange disregard of his own welfare here or hereafter. He thought only of the religious service of mankind. He felt fated to pursue that aim, though it should lead him to break the hearts of half the world, as it ultimately led him to break his own.

He lived intensely, with all the fervor of his Irish nature, through his short life of fifty years. Converted from youthful agnosticism to the Anglican form of Christianity, he became a Roman Catholic at the age of eighteen, and immediately began his training for the life of a Jesuit priest. After about twenty-four years in that life, he rapidly fell out of harmony with the authorities, and in quick succession was expelled from the order, inhibited from the exercise of his priesthood, and excommunicated from the Church. He died of Bright's disease a little over two years later, July 15, 1909.

Father Tyrrell became famous as one of the most vigorous and brilliant leaders of the movement called Modernism. From his own words we may get a good idea of what constituted Modernism:

"I think the best description of 'Modernism' is, that it is the desire and effort to find a new theological synthesis consistent with the data of historico-critical research. The Modernist is not, *as such*, a critic or historian, but a philosopher or theologian; but he works upon data received from the critic and historian. I think he is a 'necessary evil'; for we have reached a time when the new data have broken up the old synthesis; and, provided the new syntheses are tentative, provisional, flexible, they are certainly better than chaos and unbelief" (v. ii., p. 358).

The fundamental question with which he was occupied during the controversial period of his life was the question of ecclesiastical authority. He was at war with the authority of the Roman Church, because he was convinced that the animating motive in all the ruling powers of the Church was selfishness. Self-seeking and self-interest were behind all the intellectual tyranny and the political ambitions of the Roman Curia. It was because Tyrrell conceived that the mission of the Church was to be the handmaid of mankind, rather than the tyrant and oppressor, that he became the bitterest antagonist of those men whom he held responsible for the Church's degradation.

His enemies would say no doubt that he was stricken down by the hand of Providence at a time when he had become most dangerous to the cause of true religion. And they would point to his last book, published posthumously—*Christianity at the Cross Roads*—as proof that he had lost all hold upon orthodox religion. But to his friends and followers, it would seem quite otherwise. It would seem as if he fell in battle, fighting for the cause of true religion with one of its deadliest foes. When weak and hounded, he grappled with the supreme problem of Biblical criticism, the Christological problem. Schweitzer had worked a revolution in critical conclusions by demolishing the liberal Christ and enthroning in his place the eschatological Christ. This situation had to be faced; and Tyrrell, though he had little critical training, was brave enough to face it. He saw it as part of his mission to spend and be spent in the religious service of mankind. His conclusions seem questionable from the orthodox point of view. He was wounded and he fell, but he was fighting for Christ and His Church.

Miss M. D. Petre, a Roman Catholic, who had long been one of Tyrrell's most loyal friends, has given us an admirably frank and interesting account of his life. To be sure she had splendid material to work with, the first volume comprising his autobiography, which covered the period from his birth in 1861 to 1884. The second volume contains extracts from his letters and his other writings, but Miss Petre's running commentary keeps it from being dull. She has been unsparing in bringing the facts to light, though some names are withheld in the latter part of the volume. One wonders whether she will not be excommunicated by the Roman authorities for writ-

ing such a book. We look in vain for the words, "*Nihil Obstat.*"

The biography leaves on one the distinct impression that the great blunder of Tyrrell's life and the cause of all his subsequent misery was his desertion of the Church of his baptism and his submission to the Pope. Father Dolling, the great friend and counsellor of Tyrrell in those critical years, does not show up very well, in the way he dealt with Tyrrell's difficulties at that time. In later years Tyrrell often looked back with longing to the Anglican Church and wished he had never left her. For instance he wrote in 1906, "Church of my baptism! Church of Westcott, Hort, Lightfoot, Church, Liddon, Taylor, Leighton, Coleridge! Church of better-than-saints, why did I ever leave you?" (Vol. II., p. 367). But he felt that to leave the Roman Catholic Church would be treason to his many friends, and a justification of all that his enemies had said about him.

But there can be no question that he could have done more for the religious service of mankind—the aim of his life—had he remained an Anglican. Instead of being shackled and muzzled, he would have been guided and restrained by the hands of a true mother. Modernism, which has honey-combed the Church of Rome, finds a system ready to its use in the Anglican Church. Is it not a work of Providence that the English Reformation of four centuries ago should have moulded a religious system, which would be admirably adapted to develop on safe lines one of the greatest religious movements of the twentieth century?

Every loyal, intelligent Anglican Churchman should read this biography. It should prove profitable, though not perhaps always agreeable reading, to all pro-Romans, if there be any left amongst us; to all who have a hankering for the Roman Church; and to all who are obsessed with the notion that the Church of Rome is a haven of rest and peace, where all believe the same thing and speak the same thing, and live in harmony and love with one another.

George Tyrrell made no recantation before his death; but he received the last Sacraments from priests who loved him. In spite of this fact he was refused burial in a Roman Catholic cemetery with the rites of his Church. The Abbé Bremond read prayers and made a farewell address. Miss Petre, in speaking of Cardinal Mercier, the Archbishop of Belgium, and his relations with Tyrrell, closes with these stinging words:

"In a little more than a year the one whom he (Cardinal Mercier) had first befriended, and then condemned, was carried to his grave in a Protestant cemetery; while no Prince of the Church was there to speak over him such words of Christian hope and joy and exultation in the death of the just as the Cardinal Archbishop himself had the happiness of uttering later, in his panegyric of King Leopold of Belgium."

SELDEN P. DELANY.

RELIGIOUS

The Times and the Teachings of Jesus Christ. By the Author of "The Great Law." London: Longmans, Green & Co. Price, \$4.50.

This book—a fat octavo—is beautifully printed and gotten up by the publishers. We regret that that is about all we can say in its favor. The author, whose name appears in footnotes as W. Williamson, seeks to show that our Lord taught a mysticism which is a kind of complex of Neo-Platonic and East Indian elements. The Gospels must be interpreted mystically and symbolically rather than as really historical. Jesus, it is suggested, may have flourished a century earlier than supposed—an Essene prophet. The theory of pre-existence of souls and re-incarnation is defended. The book is hardly to be taken seriously.

F. J. H.

The Tithe in Scripture, by Henry Lansdell, D.D. (S. P. C. K.), is a selection of chapters from an earlier publication by the same author called *The Sacred Tenth*, with which is published a revised and completed bibliography of the subject which is thereby brought down to date. It is a painstaking and thorough examination into the grounds for the tithe system both as a detail of revealed religious conduct and of heathen instinctive ethics, and seems to justify the conclusion that the tithe is still of obligation among Christians. [Edwin S. Gorham, New York, American agent.]

FOR CHILDREN

IT IS A PLEASURE to find the historical stories of the late Rev. A. D. Crake in course of republication in modern form from the press of A. R. Mowbray & Co. *The Heir of Treherne*, a story of the Reformation in Devonshire, is now issued in attractive guise with good illustrations. Stories such as these help to indicate that Protestantism is not the full equivalent of Churchmanship; but it is essential also that our children should realize that neither was any other party in the stormy days of Tudor kings. [The Young Churchman Co., Milwaukee, \$1.00; postage 10 cts.]

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

AN Epiphany meeting held by the women of Christ Church, Winnetka, in the diocese of Chicago, has some novel features, several medieval customs having been introduced into the programme. The women assembled at the parish house, each bringing a candle for the "Feast of Lights," and opened with this old English grace:

"Tis Thou that crown'st my glittering hearth
With guiltlesse mirth;
And giv'st me wassaile bowles to drink,
Spiced to the brink;
Lord, 'tis Thy plenty-dropping hand
That soiles my land
And giv'st me for my bushell sowne
Twice ten, for one."

A bounteous repast, including a mild "wassaile" of spiced grape juice, next followed, and a plum cake with bean, ring, and thimble within and a circle of red candles without, was served. Chairs were then drawn around a cheerful fire, candles were lighted on mantel and in windows, and with this bright setting, the afternoon's entertainment began. After singing "Watchman, tell us of the night," one of the members told of the burning of the Christmas greens in olden times: the people were loath to see the beautiful greens consigned to the ash-heap, so they gathered them into heaps at Epiphany and stood silently to watch them burn. At this party one woman was appointed to place the greens upon the fire until all were burned. This was done during the exercises and our correspondent describes it as a somewhat solemn rite. Some original lines on the Epiphany were then read and also Tolstoi's story, *Where Love is, there God is also*. A Twelfth-night card game, involving some guessing, was very diverting. The cards, with the name of some missionary written on each one, were handed to the company. In the original game the names were those of kings and queens. The person receiving a card represented the character whose name was written on her card, and the rest guessed who it was, from this representation. Much merriment was caused by these imaginary missionaries. The meeting closed with the carol, "Good King Wenceslaus."

If the Winnetka Woman's Auxiliary are able on the spur of the moment to impersonate missionaries, we think they are a remarkably well-informed branch. It must have taken some thinking to play this game and some very skilful acting.

A CHILDREN'S Epiphany party is reported as follows: From my reading, writes a correspondent, it seems that the candles on the Twelfth-night cake are a modern addition; the older usage was to have a little king or queen in the centre. I had only girls at the party and so had only a queen, a small doll dressed in a court train of violet velvet edged with gold, over a dress of white lace. I have a small guild of little girls and the party was very simple. My table was round with a large star made of red blotting-paper edged with box, in the middle of the white cloth. At each point of the star was a clear glass candlestick holding a red candle. The cake stood in the centre of the star: it was iced with white fondant and trimmed with a wreath of angelica and cherries—quite a Christmas wreath it looked. After the table was cleared, the lights were turned low and the Snapdragon appeared, which was a great novelty. The invitations were stars, a white paper mounted on a larger red paper one and having a picture of the Three Wise Men, cut from Christmas cards. Years ago when a Sunday school teacher I always had a Twelfth-night party for my class and always ended with the Snapdragon. At that time I had a most interesting book which gave the traditions, customs, and games connected with all the Church festivals. It was such an inspiration for children's parties in connection with these festivals.

Other descriptions of Epiphany meetings have been sent us, but as they are along the familiar lines of Epiphany cake and paper, they are not printed. Suffice it to say that the season marked a new era in Auxiliary annals: it is suggested that

articles in this department be saved for future use. It was very disappointing to some societies not to receive the "Traditions" in time for their meetings, but it was owing to the request coming too late.

FROM WOODFORD, MAINE, comes this: Following the plan of last year, the President of the Maine branch has formed a class for mission study using the text-book, *Japan Advancing—Whither?* The meetings have been on the Fridays in January and the attendance is double that of last year. On the evening of January 14th, about 200 women of the four city parishes met in the guild hall, the guests of the diocesan president. The entertainment given was a lecture on "Japan, Old and New," which was charmingly read by Miss Mary McCobb and illustrated by lantern slides. The description of Japanese life, religious, military, and social, was rendered very realistic by the beautiful colored pictures; and at the close of the evening, one hoped to escape the reproach which the Japanese cast upon foreigners because of their ignorance of the Sunrise kingdom. A Japanese school girl said to an American, "In which grade do American boys and girls study Japanese history?" This lecture, with the slides, came from the Church Missions House, New York, and may be had for the cost of the carriage.

MISS EMERY, who never allows us to forget in a passing pleasure that there is always something important ahead, reminds us that Christmas is past and that the United Offering must henceforth be our main thought until that great day when, with gratitude and joy, it is placed upon the golden basin and consecrated to the God of Missions—the Great Missioner Himself. Well, how are we to go about it? Every woman has her own way and may be many of them will think up new ways; but Miss Emery's way is by education, and so she tells us how many and varied books and pamphlets are waiting at the Church Missions house, for Auxiliary women to get and to give to others. It might be very helpful in these last few months before the offering for all Woman's Auxiliary secretaries to get the whole set and have one read at each meeting; and not only this, but have their United Offering treasurers send these pamphlets judiciously to some who do not attend the Auxiliary. There are eighteen of these tracts, six of which are for Juniors. The list is too long to print but among them are "What Mary Saw," "Alethea's Call," "An Offering of Life," "The Mighty Cent," "Our Gift of Thanks," "Who and Where Are Our U. O. Missionaries?" also the pretty verse, "The Little Blue Box" which everybody ought to have as a frequent reminder.

RECENTLY there was, in this column, a description of a mother's meeting which has proved a helpful adjunct to other parochial activities of St. George's mission, Indianapolis. This same mission has just formed a society known as Auxiliary Daughters. This is made up of the members of St. Mary's Guild, a society of some two dozen young women, which society is several years old: owing to the fact that these women are all employed during daylight hours, there was no chance of their belonging to or even meeting with the Auxiliary. In order, then, that they might keep pace with the Church world and know about and do something for missions, St. Mary's Guild becomes "Auxiliary Daughters" four times each year. These four evening meetings must all be extra in order not to interfere with the regular work of the guild. These will be Auxiliary meetings in every way, with missionary prayers, hymns, and literature, to say nothing of dues. After the first meeting in December, the members were so enthusiastic that they shipped a box to the Oneida Hospital, Oneida, Wisconsin. A "pound party" furnished many of the good things sent and some merchants made donations. The box had more good things (for a hospital) than you could shake a stick at, but the thing that made us all smile the most when we heard the fine list

read, was "one thousand calomel tablets!" Charles Lamb said that life being worth living depended upon the liver, and we may assume that the recipients of this gift will see life with very different eyes henceforth. To be sure there is a school of medicine which says some extremely personal and unpleasant things about calomel, but doubtless these are a prejudiced lot who don't know anything about what a missionary box really needs! Other thoughtful gifts in this box were absorbent cotton, bandages, petrolatum, soap, soda mints, quinine, hot water bottles, beside many dainty invalid foods, cereals, cocoa, and tea. The missionary in charge made a grateful acknowledgment and said "The box could not have been improved upon."

The name "Auxiliary Daughters" is an appropriate name in this instance, as more than half the members are the daughters of the faithful band who have combined all forms of parish work at St. George's for many years.

THERE MUST have been made many a silent prayer for the happiness of that notable woman, Helen Gould, on her recent marriage. To have lived for her fellow beings, to have been unostentatiously useful in so many channels, is a great career, and when to this is added a life union with one who inspired first her respect and then her love, it insures a future in which nothing of good seems omitted.

THE WOMAN'S AUXILIARY of Louisville, Ky., announces united study for Fridays in Lent. The general topic is "The Progress of the Kingdom in the Foreign Field." Following is the programme:

- Feb. 7th.—Church of the Advent. Topic, MISSIONS—"In this Thy day." Miss L. L. Robinson.
 Feb. 14th.—The Cathedral. Topic, CHINA—The Land of Opportunity. Stereopticon Lecture: Miss M. Buchanan.
 Feb. 21st.—Grace Church. Topic, JAPAN—Its Day of Opportunity. Mrs. H. S. Musson.
 Feb. 28th.—St. Andrew's. Topic, AFRICA—"A light that shineth in a dark place." Miss N. H. Winston.
 Mar. 7th.—Calvary. Topic, CUBA—"Looking Into the Perfect Law of Liberty." Mrs. M. E. A. Dudley.
 March 14th.—St. Mark's. Topic, BRAZIL and MEXICO—Light, Under the Southern Cross. Mrs. Muscoe Burnett, Paducah, Ky.

FIVE NEW PAPERS A DAY

NEW PUBLICATIONS came into existence during 1912 at the rate of about five a day, according to census figures compiled by the 1913 *American Newspaper Annual and Directory*.

The exact number begun is 1,686. In the same period 1,650 were discontinued, making the net increase for the year 36, about equally divided between the United States and Canada. As in recent years, there were many consolidations. Much the largest comparative growth was in the daily field.

The publishing and printing industry, which the Annual and Directory represents, is one that, in number of employees, value of products, and value added by manufacture, is exceeded only by four others in the entire realm of our country's manufacture. The increase in value of output in this industry is remarkable. In ten years it was more than 86 per cent. The annual income of newspapers and publications is now estimated at \$360,000,000—a million dollars a day—of which, perhaps, two-thirds is derived from advertising.

The current Annual and Directory describes 24,381 publications, of which 2,633 are daily; 17,285 weekly; 3,069 monthly. These are printed in 11,629 towns, which are likewise commercially described.

Publications issued in the interest of various classes and lines of business continue to be numerous. There are 208 such lists, running from the large ones, devoted to religion and agriculture, to small groups, representing sociology, woman's suffrage, cement and concrete, moving pictures, esperanto, etc. Every line of activity has its printed exponent in these days.

To DROP a few pleasures for a brief season, only to plunge into them with new zest as soon as that season is ended; to cut off sundry luxuries for a few days, only to take them up again with others added; to force one's self perfunctorily into a pious frame of mind at the dictate of an ancient custom, and then jump out of it at the earliest opportunity, surely this smacks of the artificial, and can accomplish no permanent good. By linking religion with petty and insignificant self-denials like the giving up of a cigar or a box of chocolates, and by magnifying the importance of paltry acts of penance, there is great danger of degrading the whole idea of piety, and making Christianity seem a superficial and flimsy thing.—*The Rev. C. E. Jefferson, D.D.*

GENIUS is the transcendent capacity for taking trouble first of all.—*Carlyle.*

EVENTIDE

Lord, let me die to-night!
 My poor old idle hands
 Are folded now:
 Miscarried all my plans
 Of long ago.
 Why should I longer stay
 Here in the way?

Yet, 'twas not always so.
 Thou knowest well
 How quick I was to go
 When aught befell
 Those who were dear to me
 Where'er they'd be.

Empty the house and lone.
 Married or dead,
 All of the dear ones gone,
 Life's joys are fled.
 Now there is naught to do,
 I, too, would go.

Yet Thou wouldst bid me stay
 Waiting my time,
 Submitting day by day
 My will to Thine?
 Patience and prayer may be
 Labor for Thee?

Then, Lord, Thy will be done!
 Calmly I'll wait
 Till Thou shalt bid me come
 Through Heaven's gate.
 There I may work for Thee
 Eternally.

MARGARET DRYSDALE JOHNSON.

THE MAGICIAN

A road there was with ruts and mire,
 A treeless slope, a barren hill;
 A distant grove in wan attire,
 A sky o'erhead morose and chill.

Yet once a poet passed that way,
 With visionary ear and eye;
 He failed to find a dismal day,
 Nor did he stride impatient by.

For lo, the poet had a dream:
 The tiny roots that lay beneath
 The rigid ground, appeared to gleam
 And pierce each soft, protecting sheath;

The sun that frowned behind a cloud,
 Swung out and smiled in sheer delight;
 And suddenly a feathered crowd
 Paused music-laden in their flight.

A slender rill leaped diamond-clear
 To feed a river far away;
 The grove, ashamed to dull appear,
 Donned amethyst and saffron gay.

And when the poet sang his song,
 And wove his fond enchantment dear,
 A sigh escaped the list'ning throng:
 "We saw not—yet it all was here!"

LILLA B. N. WESTON.

VENIAT AD ME?

If I could try to be as sweet and good
 As Mary in her stainless maidenhood,
 And just as prompt to do the Father's will,
 Not asking were it well for me, or ill,
 Would Jesus come to me?

And if my heart should open wide its door,
 And with the Wise Men spread Him all its store,
 Though poorer than the chilly manger-bed
 My best, where He might lay His kingly head,
 Would Jesus stay with me?

MABEL C. DE VONA.

ASH WEDNESDAY

Fierce are our foemen's hearts, their looks are high,
They wreck and ravage in the Holy Place,
Defile its courts, the carven work deface,
And, taunting, "Where is now their God?" they cry:
We have no heart their fury to defy,
For sin has made us cowardly and base;
We have no strength, or hardihood, to face
Their malice and their might, to dare and die!

Regard our tears and listen to our prayer,
Accept our penitence and sacrifice,
Compassionate our woes, in pity spare
Whom friends forsake, and enemies despise.
Rise, Lord, rebuke the adversaries' rage;
For Thy Name's sake defend Thine heritage.

JOHN POWER.

THE FIRST SUNDAY IN LENT

The whole wide world shall be the Christ's domain,
His realm shall stretch from sea to utmost sea;
Yet through sore travail, strife, and misery,
Alone may He His heritage attain.
The Tempter urges: "Why endure the pain?
Why toil and battle? Kneel and worship me,
And all is Thine; I abdicate to Thee:
So Thou in peace may'st mount Thy throne, and reign."

Such is the lying promise; evermore
To every soul who for the right contends
It comes, as to the Christ it came of yore,
And dalliance to the lure more glamor lends:
One only answer conquers: "Get thee hence;
I serve but God, and scorn the consequence."

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—Third 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.

CHINA

HANKOW:
Miss M. E. Wood of Wuchang.
SHANGHAI:
Mrs. F. R. Graves of Shanghai.

PORTO RICO

The Rev. F. A. Warden.

WYOMING

The Rt. Rev. N. S. Thomas, D.D.

Personal Mention

THE Rev. CHAUNCEY H. BLODGETT, rector of St. John's Church, Fall River, Mass., has accepted a call to the rectorship of St. James' Church, Roxbury, Mass., where he will take charge after Easter.

THE Rev. GEORGE R. BRUSH, rector of St. Paul's Church, Vergennes, Vt., has been called to the rectorship of Trinity Church, Shelburne, Vt., to succeed the newly consecrated Bishop Coadjutor of Vermont. He has accepted the call and will enter upon his new duties on April 1st.

THE Rt. Rev. Dr. CODMAN, Bishop of Maine, accompanied by his sister, sailed from the port of New York this week for a two months' trip to Egypt.

THE Rev. GEORGE W. DUNLAP from Las Animas, Colo., is to begin work in Garfield, Utah, on the first Sunday in February.

THE Rev. CHARLES E. FESSENDEN, formerly in charge of St. Luke's Church, Mechanicsburg, Pa., is now in charge of Trinity Church, Jersey Shore, Pa. (diocese of Harrisburg).

THE Rev. GEORGE T. LEBOUTILLIER, from Rochester, N. Y., has begun work in Provo, Utah.

THE Rev. WILLIAM C. MCCrackEN, who was retired for lung trouble, passed his sixty-fourth birthday in December, but has been seriously ill during the holidays at his home in El Paso, Texas. At the end of January he was slowly recuperating.

THE Rev. S. G. M. MONTGOMERY, chaplain of the Church Home, Jonestown, Pa., has accepted parochial work in and near Salem, N. J.

A REPORT recently published to the effect that the Rev. GEORGE NATRESS has resigned his rectorship at Wellesley, Mass., proves to have been incorrect.

THE Rev. M. W. RICE of Garfield, Utah, sailed from New York for a year's trip in Europe on January 15th.

THE Rev. LAWRENCE A. S. R. ROSE has resigned the rectorship of St. James' Church, Albion, Mich. (diocese of Western Michigan), and about the middle of February will join the staff of St. Paul's Church, Brooklyn, N. Y.

THE Rev. ANDREW F. UNDERHILL, assistant at St. Thomas Church, Fifth avenue and 53rd street, Manhattan, N. Y., has accepted a call to the rectorship of St. John's Church, Northampton, Mass., and will take charge after Easter.

THE Rev. HARVEY P. WALTER, who recently resigned the rectorship of St. Mary's Church, Reading, Pa. (diocese of Bethlehem), to go to Ponce, Porto Rico, has reconsidered his resignation and will remain at Reading.

ORDINATIONS

PRIESTS

CHICAGO.—On Sunday, January 19th, by the Bishop of Chicago at Trinity church, Belvidere, Ill., the Rev. GERALD MOORE was advanced to the priesthood.

TENNESSEE.—In Grace church, Elizabeth, N. J., on Septuagesima Sunday, January 19th, the Rev. JOHN FREDRICK VIRGIN was ordained to the priesthood by Bishop Lines of Newark, acting for Bishop Gailor of Tennessee. The Rev. Henry Hale Gifford, Ph.D., presented the candidate. The Bishop was the preacher. The Rev. Mr. Virgin will continue his duties as curate of Grace Church.

DIED

DURBROW.—HARRY MEADE DURBROW, born in the city of New York; died in Madison, Wis., January 25, 1913. Aged 53 years; a faithful communicant of the Church, and for some years a vestryman of Grace Church, Madison, Wis.

STALEY.—Entered into rest, January 28th, at her home in the forty-sixth year of her age, HELEN M. STALEY, beloved wife of Frank M. Staley, an earnest and devout Catholic member of St. David's parish, Indianapolis.

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

STOW.—Entered into life eternal in the night of January 1, 1913, from his home, 339 South Forty-fifth avenue, Chicago, Ill., LEONARD J. STOW, aged 78 years, the beloved husband of Ella B. Stow, daughter of the late Rev. Dr. Bailey of Sheldon, Vt.

MEMORIALS

REV. ALLEN K. SMITH

On Friday morning, January 17th, from the effects of a serious abdominal operation, the Rev. ALLEN KENDALL SMITH, rector of St. John's Church, Butte, Montana, was called to the higher life. In the few short months of his rectorship he had, by his earnest devotion, his simple-hearted kindness and love, won the good will and affection of the whole congregation. The large things which he was planning for the parish must be for other hands to carry out. He seemed to be a man who walked with God, and God has called him home.
"May light perpetual shine upon him."

MRS. JULIA HARRIET MILLS

JULIA HARRIET MILLS, daughter of the late Truman Moss, passed to the rest of Paradise on the afternoon of January the 19th, in Atlantic City, New Jersey. Funeral services were held at Grace Church, Sandusky, Ohio, on the 21st. Interment in Oakland cemetery.

She was born at West Burlington, New York, October 2, 1836, where her younger childhood days were spent, later entering Miss Edwards' School in New Haven, Connecticut. She was married December 27, 1858, to the late Wildman

Mills of Sandusky, Ohio, and there entered upon a quiet home life, and her beautiful Christian character developed into a devoted wife and mother. Later the family moved to Davisville, now Crosswell, in the thumb of Michigan, where the same light shone forth in her pioneer home. Ever devoted to the Church, she organized a Sunday school, and afterward a mission, which in later years became a working parish. She was a loyal friend, seeing good in everyone and charitably overlooking all faults. Many who knew her will miss her quiet, thoughtful ways.

She is survived by two daughters, Mrs. Thomas J. Anketell of Detroit, Michigan, and Mrs. Walter G. Blossom of Madison, Wisconsin. Three infant sons have waited long years for her in Paradise, where her sweet spirit has taken flight.

"So long Thy power has blest me, sure it still
will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

MRS. LAURA CHASE SMITH

A few weeks since, a notice appeared in THE LIVING CHURCH of the death of Mrs. LAURA CHASE SMITH, at her home in Los Angeles, Cal. A more extended notice of the life of this most remarkable woman seems proper. Mrs. Smith was the granddaughter of Philander Chase, first Bishop of Ohio and founder and first president of Kenyon College, also first Bishop of Illinois and founder of Jubilee College. As a girl she was partly brought up by the Bishop and had many of the great Bishop's characteristics and gifts.

She came west with her grandfather when she was eleven years old, the Bishop passing through Detroit on his way to Ohio. Later Laura Chase returned to Royalton, Vermont, completing her education at Royalton Academy, where she obtained a thorough grounding in English literature, the Latin language, and other branches of polite learning suited to the requirements of a young lady in those early times.

Laura Chase was an acknowledged beauty of Vermont, when married in 1844 to Horatio Nelson Smith of Royalton. Their married life for the first year or two was at Bethel, Vermont, and in the forties Mr. Smith, after a visit west looking over the ground, decided to settle at Plymouth, Sheboygan county, Wisconsin. A virgin country, prior to railroads, Milwaukee itself but a small hamlet, it was a great venture for the cultured beautiful young couple to make their home amid such primitive conditions, with its necessary privations and risks. But they carried their culture, their faith, their fine citizenship with them.

And so a church sprang up from their generous fostering and gifts, a village library came into being, and the home of Mr. and Mrs. Smith became the social centre. Together with that of his brother, who also settled in the same town, the centre of culture and philanthropy for the whole region. Mr. Smith very early entered into politics and entering the senate of Wisconsin became a strong leader in the formative period of Wisconsin's history.

Mrs. Smith's early life in those primitive days is wonderfully picturesque and beautiful. Her rich cultured mind made her early one of the leading women of the state and her gifted pen became busy very early telling the story of those stern heroic days. Many of her contributions in the historic library at Madison are among the rich treasures of that rare library.

It would be difficult to write in any brief way of the literary side of Mrs. Smith's gifted life. It has spanned a period of over sixty years. Her poetic gift, had she so chosen, would have given her national fame. Her most ambitious literary work has been the standard life of her grandfather, Bishop Chase, published by Dutton. This work was partly written in Munich, Germany, and partly in Ypsilanti, Mich., during her residence with her daughter, Mrs. Gardam.

A woman of the rarest distinction and beauty, much traveled, distinctly learned, a most fascinating conversationalist, rich and generous in her sympathies, with the rarest gift of putting herself in touch with all classes, wherever she found herself she was invariably the centre of interest and the dominating mind. Her practical and helpful interest in everything touching the life of the criminal would in itself give her distinction among criminologists to-day. A distinctly great woman, a very beautiful woman, her life spanning so much interesting American history, she has left a path luminous with the light and beauty and glory of a rare personality.

She leaves three daughters, Mrs. David Chambers McCan, Miss Laura Grover Smith, both of Los Angeles, and Mrs. James F. Trotman of Milwaukee.

The burial service was held at St. Matthias' church in Los Angeles, Bishop Johnson, a great friend of Mrs. Smith, and the rector officiating. The interment was at her own expressed desire, in Los Angeles, where for ten years past she had made her home.

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.

ST. BARNABAS' HOSPITAL, NEWARK, N. J.

At St. Barnabas' Hospital, Newark, N. J., a day's retreat will be given on Saturday, February 15th, for the Associates of St. Margaret's and other ladies. Conductor, the Rev. W. K. Damuth. Apply to the SISTER IN CHARGE.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

CALVARY CHURCH, Louisiana, Mo., with a membership of about fifty, desires a young, unmarried clergyman, American born, to take charge on or before Palm Sunday. Have a live Sunday school and guild. Salary \$1,000 per year. Write at once, addressing Mr. F. E. MURRAY, secretary of the vestry.

LOCUM TENENS wanted at once. Address **CHRIST CHURCH RECTORY**, Meadville, Pa.

POSITIONS WANTED—CLERICAL

PRIEST, considered excellent preacher and Bible class lecturer, experienced with both plain and cultivated people, desires *locum tenens* work in or near New York. Good references. Address "SUPPLY," care LIVING CHURCH, Milwaukee, Wis.

SINGLE PRIEST, ten years' Catholic experience, conservative, excellent record, capable organizer and preacher, solicits correspondence with parish seeking rector or curate. Address "DEGREE," care LIVING CHURCH, Milwaukee, Wis.

PRIEST in southwestern city desires a change. The East preferred. Twenty years' experience; married; good Churchman. Address "Z," care of THE LIVING CHURCH, Milwaukee, Wisconsin.

PRIEST, experienced and active, desires temporary service in charge of parish or as assistant. A 2, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED. In a Church school that prepares for Barnard, Bryn Mawr, Radcliffe, Smith, Wellesley, and Vassar, a Church woman, graduate of one of these colleges, as instructor in History for next September. One with a year or two of experience in preparing girls for college required. A recent graduate preferred. Send full particulars and photograph to "E. P." care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted for church in the East. Choral Mass and Evensong. Salary \$800. Address with experience and references, "A. A.," care of THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER desires change. Twenty years' experience. Brilliant voice trainer. Fine disciplinarian. Salary moderate. Good teaching field desired. Exceptional endorsements from present rector and vestry. Address **DOCTOR OF MUSIC, LIVING CHURCH, Milwaukee**.

CHURCHMAN desires immediate position as catechist, and study for Orders; or position as superintendent of Boys' Home. Well experienced. Earnest. Address, X. Y., care THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED. A position in charge of a school for girls. Would take the position on salary or take the building and conduct the school independently. Address "PRINCIPAL," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as organist and choir-master. Reference as to character, qualifications, and experience. Address "CHURCHMAN," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—After searching investigation of mechanicals and tonals conducted by two of the organists of Trinity parish, New York, we have received contract for the giant four manual for the new Chapel of the Intercession, New York. This will be one of the monumental organs of the country and the price will run to \$25,000 complete. New illustrated catalogue now ready. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

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COMMUNION BREADS and Scored Sheets. Circulars sent. **MISS A. G. BLOOMER**, Box 173, Peekskill, N. Y.

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THE Sisters of the Holy Nativity have a free Library of Church books to be lent to the clergy and laity. For Catalogue apply to **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

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APPEALS

MORGANTON ASSOCIATE MISSIONS

Morganton, N. C., is the natural distributing point for the Morganton Associate Missions. The rector of Grace Church is the priest in charge. The missions are: St. Mary's, Quaker Meadows; The Good Shepherd; St. Margaret's; St. George's; St. Paul's; Glen Alpine; St. Michael's; The Cross; St. Stephen's; St. John's, Marion. All contributions and aid of any kind should be sent to the Rev. S. E. PRENTISS, Priest in charge, Morganton, N. C.

WORK AMONG THE MOUNTAINEERS, DIOCESE OF VIRGINIA

Help is urgently needed for the support of the large staff of workers in the Archdeaconry of the Blue Ridge. Help given means sharing in the uplifting of whole communities. Address **ARCHDEACON F. W. NEVE**, Ivy Depot, Va.

NOTICES

PENSION AND RELIEF OF DISABLED CLERGY, WIDOWS, AND ORPHANS

To help piece out the living of over 500 sick, disabled, clergymen, their widows and orphans under the grants of the trustees and therefore the obligation of the whole Church because the trustees are the Church's agents; requires about \$30,000 per quarter. Divided up the amount is small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

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Sixty-seven dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

Great has been the record under the present administration of the last fifteen years in spite of short comings. From no dioceses merged to 67 consolidated with the national fund. From \$10,000 distributed per year to \$120,000. From 175 beneficiaries to about 550. From a permanent fund of \$90,000 to one of over \$400,000. From \$100,000 pledged and paid for Automatic Pensions at 64 before the appointment of the Five Million Commission to the about \$200,000 raised by the commission since the Richmond Convention. From a small percentage of growth to a record of the doubling of receipts every

three years for present and current needs without any default in payments quarterly until last year is no mean record.

The work is very real, very necessary and very strenuous. If every Church and all Churchmen would contribute regularly the work could be carried on generously and without fear.

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THE GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLEURE, Treasurer,
Church House, Philadelphia, Pa.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

Some suggestions for meditation and prayer to be used during Holy Week, written by a well known priest of the Church, are recommended by the Brotherhood of St. Andrew as a help to a wide observance of Holy Week as a period of definite prayer in preparation for effective personal service in the winning of men and boys for Christ through His Church.

It is suggested that where possible the arrangements for Holy Week services include special services for men and boys and that these suggestions be used in one or more of the regular services of the week. They are also especially adapted to private prayer and devotion.

These suggestions for Holy Week devotions have been adopted by a committee comprising representatives of the various Christian brotherhoods throughout the United States as a means of deepening the devotional life of their members. Rectors, parish officers, and chapters of the Brotherhood, can obtain these leaflets at 50 cents per hundred by addressing the

BROTHERHOOD OF ST. ANDREW,
BROAD EXCHANGE BUILDING, BOSTON, MASS.

THE AMERICAN CHURCH UNION

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

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BROOKLYN:
Church of the Ascension.

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

The Information Bureau is placed at the disposal of persons wishing to travel from one part

of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.
Help from the Sanctuary. Devotional Papers on the Blessed Sacrament. By the Rev. Jesse Brett, L. Th. Chaplain of All Saints' Hospital, Eastbourne. Author of "The Altar and the Life," "The Garden of God," "Love's Ascent," etc. With Frontispiece. Price \$1.25 net; postpaid \$1.33.

PAMPHLETS

FROM THE AUTHOR
Is Christianity a Failure? Rev. Wm. R. Bushby, LL.M., Assistant, St. John's Church, Georgetown, D. C.

THE H. W. GRAY CO. New York.
Novello's Quarterly. A Book of Anthems. No. 21. *Lent and Easter*.

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That Reminds Me. A Book Calendar in the form of a diary for notes, etc., consisting of 96 pages, charmingly decorated in two colors with marginal quotations. Bound in white vellum, with a color picture on the cover. An exceedingly useful and seasonable present. Size 7½x5 in. Price 75 cents.

Joy be to thy Future. This is the successor to the very popular Calendar "Kindness," and is compiled by Mrs. Green Armytage. The quotations are very appropriate, and the whole Calendar is tastefully arranged and bound in white vellum, with mother-of-pearl decorations. Size 4¾x3¼ in. Price 50 cents.

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Catholic Church Calendar. A seven leaf turn-over Calendar, giving all the feast days and chief events in the Church throughout the year. Size 10¾x7½ in. Price 75 cents.

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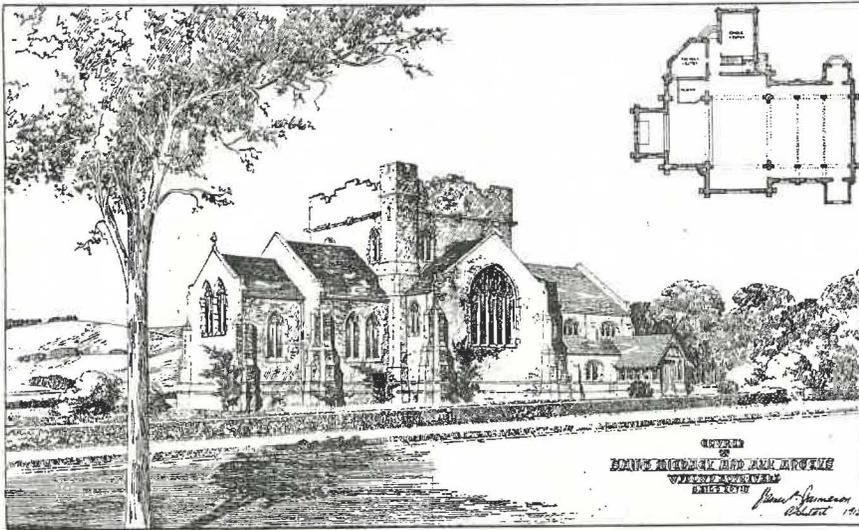
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THE CHURCH AT WORK

NEW CHURCH IN ST. LOUIS

THE CORNER-STONE of the new St. Michael and All Angels' church, St. Louis, was laid by Bishop Tuttle, assisted by Dean Davis and the Rev. G. E. Norton, minister in charge, on January 22nd. The church is located in a new and rapidly growing section of the city, and it is hoped to have it ready for occupancy by October 1st. The parish itself is a new one. The opportunity for the new

his ordination he served as rector of the Church of the Redeemer, Addison, N. Y., 1902-3 and was curate of Trinity Church, Buffalo, in 1904. From 1905 to 1908 he was rector of Trinity Church, Fredonia. He went from Fredonia to the Church of the Redeemer, Lexington, Mass., where he was serving when elected to the chaplaincy of Hobart in 1911. While at Lexington he took graduate studies at Harvard and the Cambridge Theological



DESIGN FOR ST. MICHAEL AND ALL ANGELS' CHURCH, ST. LOUIS

work was given by an anonymous gift of \$40,000 to the Bishop for a new church. Its site was chosen by a representative committee, and \$10,000 more was afterward raised for the erection of an adequate building.

AMERICAN PRIEST ASSISTS AT GREEK LITURGY

ON JANUARY 7th, the Eastern Orthodox Christmas, the Rev. R. D. Hatch, rector of Trinity Church, Southport, Conn., assisted the Rev. Fr. Skibinsky, rector of the Church of the Holy Ghost (Orthodox Russian), Bridgeport, Conn., at the Divine Liturgy, being vested by request in the Eucharistic vestments of the Western Church. This is one of the few instances when Orthodox priests of the Eastern and Western Churches have united together within the Iconostasis in the performance of Divine Worship. The Russian church at Bridgeport is a fine new structure, handsomely decorated with mural paintings and possessing a wonderful chime of bells presented by the Czar. Its rector, Fr. Skibinsky, is Dean of the Russian Churches in New England. There are now eight regularly established Russian parishes in Connecticut alone.

DEATH OF REV. G. G. BALLARD, JR.

THE REV. GEORGE GREY BALLARD, JR., chaplain of Hobart College and instructor in History in Hobart and William Smith colleges, died after a brief illness in the chaplain's residence, Geneva, on Tuesday night at 11 o'clock.

Mr. Ballard was born in Ballana, Ireland, March 31, 1875, and was the second son of the Rev. George Grey Ballard, retired and now resident of New York City. He entered Hobart and was graduated with the Class of 1889. In 1900 he received the degree of A.M. from Toronto University. He studied theology in the DeLancey Divinity School and in the General Theological Seminary. After

Seminary. In the brief period of his chaplaincy he took a prominent part in college affairs and was deservedly popular with faculty and the whole student body, and his influence was a determining factor in the life of the college.

The immediate survivors are his widow and an infant daughter; his father, two sisters, and a younger brother. The festivities scheduled for Junior Week were all cancelled and the many guests for house parties at once returned to their homes. The funeral was held from the college chapel on Friday, January 31.

WOMAN'S AUXILIARY MEETINGS

THE QUARTERLY MEETING of the Woman's Auxiliary of Rhode Island was held at Grace Church, Providence, on Thursday, January 30th. The fine weather and the unusual interest in Grace Church stimulated by the new chancel and parish house, brought out large delegations of women from all the parishes in the diocese. There were probably upwards of five hundred present. The meeting opened with a celebration of Holy Communion at 10:30. The Rev. Frank Warfield Crowder, Ph.D., rector of Grace Church being the celebrant, assisted by the Rt. Rev. James B. Funsten, D.D., Bishop of Idaho, and the Rev. Hugh L. Burleson of the Board of Missions. The service was followed by the address of welcome from the Rev. Dr. Crowder and the following speakers: the Rev. Malcolm Taylor of Taunton, the Rev. Hugh L. Burleson, and Bishop Funsten. Roll call, the offering, and luncheon followed. Immediately after luncheon which was served in the parish house the Rev. F. W. Goodman of Portsmouth, R. I., addressed the meeting on his experiences at Point Hope, Alaska, during last year. The business meeting followed presided over by Miss E. C. McVickar, president of the Rhode Island Auxiliary, at which interesting reports were made of the various departments of the work.

THE QUARTERLY meeting of the Missouri branch of the Woman's Auxiliary, held on Monday, January 27th, at Grace Church-Holy Cross House, St. Louis, was attended by an unusually large number both of delegates and clergy. The Holy Communion was celebrated by Bishop Johnson, Grace church being crowded to the doors. The business meeting was held in the large room of Holy Cross House, about 250 being present. In addition to addresses by Bishops Tuttle and Johnson the Auxiliary had the advantage of the presence of Miss Emery, the General Secretary, and of Miss Lindley, head of the work of the Juniors. Miss Emery stressed the Triennial Offering of next October, and the need for \$50,000 for St. Paul's University in Tokyo. Miss Lindley, in a very bright and cheerful little speech, set forth the importance of training the girls of to-day to be the Auxiliary women of the future, and suggested that each diocese might give at least one young woman for service in the mission field now. Quarterly pledges of about \$500 were made as follows; general missions \$150; a Japanese worker \$104; St. Paul's Church at Overland Park (diocesan) \$100; the Birch Coulee lacemakers in memory of Bishop Gilbert, \$72; Rebecca Parker scholarship at the Hooker School in Mexico, \$80.

THE WINTER MEETING of the Woman's Auxiliary of the Reading Archdeaconry, diocese of Bethlehem, met in Birdsboro, Pa., on January 28th. The day began with a celebration of the Holy Communion at 11 o'clock with an address by the rector, the Rev. H. H. Bogert. Then followed a business meeting in the parish house, Mrs. James P. Ware, organizing secretary, presiding. At the same time the Juniors met with Miss Donnelly, and parish officers of the Babies' Branch met with Miss Brean. Miss M. L. Farrer, united offering treasurer, drew the attention of the women to the few remaining months for work and prayer before their gift as individual women and members of the diocese would be united with the "great whole," on the altar of the Cathedral in New York City in October. Then followed addresses by Mrs. Cooper and by the rector of St. Michael's, Birdsboro. The offering at the afternoon meeting was given to Mrs. Cooper for work among the Indians.

THE LOUISIANA Branch of the Woman's Auxiliary held its quarterly meeting in St. James' church, Baton Rouge, on January 15th. Mrs. Henry Leverich, diocesan president, presided at the meeting. The Bishop conducted the opening service, and attended the meetings of the branch. Quite a large number of Auxiliary women came as delegates, including 31 from New Orleans, and many from other branches of the diocese. Much enthusiasm was manifested in the work of the Auxiliary, and plans were made for active work, in the remainder of the year. This meeting is the first in a series to be held quarterly, in the various towns of the diocese. Heretofore, all the meetings of the diocesan branch have been held in the city of New Orleans. The success of the first meeting in arousing new life in the local branch, and in creating new interest in the delegates from other branches, indicates that the departure is a good one.

THE KANSAS CITY branch of the Woman's Auxiliary had a most successful three days' institute on January 21st, 22nd, and 23rd. Miss Julia C. Emery and her associate, Miss Grace Lindley, from the Church Missions House, New York, were in charge and there were delegates, not only from points in that diocese, but from Missouri, Kansas, Salina,

Eastern Oklahoma, Oklahoma, Arkansas, Dallas, Iowa, Nebraska, and Kearney. Besides these delegates from adjoining territory, there were others from a greater distance, including one from Atlanta. The features of the sessions were the instructions on Acts and St. Matthew by Miss Lindley, and her normal study classes for Juniors; the conferences conducted by Miss Emery for the Woman's Auxiliary; and the addresses by Bishop Partridge, the Rev. H. P. Silver, and the Rev. William E. Gardner. The institute has provoked a desire for further meetings of this character.

A MEETING of the Woman's Auxiliary of the Archdeaconry of Williamsport, Pa., diocese of Harrisburg, was held in Christ church, Williamsport, on January 28th. The presiding officer was Mrs. Paul E. Wirt of Bloomsburg. Addresses were made by Miss Hart of St. Andrew's, Harrisburg, on "Work among the Indian Girls at the Indian School at Carlisle"; Miss Shram, president of the Junior Auxiliary of the diocese, on "Junior Work"; Mrs. Robert F. Crocker on "The United Offering"; and by the Rev. Frederick A. Warden of Porto Rico on "Work in that Island."

BALTIMORE BROTHERHOOD CELEBRATES

IN CELEBRATION of the sixty-first anniversary, the Protestant Episcopal Brotherhood of Baltimore attended a special service on the evening of Sexagesima Sunday, January 26th, at the Chapel of the Advent. The sermon was preached by Bishop Murray, who was assisted in the service by the Rev. Christopher P. Sparling, vicar of the chapel, and by the Rev. A. DeR. Meares, who has been a member of the Brotherhood for more than twenty years. On Monday night there was a "house-warming" in the Brotherhood's new home in the Diocesan House, to celebrate the gratifying fact that the assets of the Brotherhood had reached \$10,000. This was followed by a banquet held in the armory of the Fifth Regiment Veteran Corps, adjoining the Diocesan House. There was a large attendance of the members and their friends. Mr. William S. Dubel acted as toastmaster, and interesting and inspiring addresses were made by Bishop Murray, Mayor J. H. Preston of Baltimore, and Messrs. Edwin Higgins, William A. Wheatley, and Herman Wagner. The officers are: Superintendent and Visitor ex-officio, the Bishop of the diocese; President, W. Howard Hamilton of the Memorial Church; Vice-President, Richard H. Uhrbrock of St. Michael and All Angels'; Recording Secretary, John Holtz of Mt. Calvary; Financial Secretary, Leonard F. Hachtel of the Prince of Peace; Treasurer, Samuel T. Wheatley of the Church of the Ascension.

PARISH HOUSE AT SAN ANTONIO

A NEW PARISH HOUSE erected for St. Mark's Cathedral, San Antonio, Texas, at a cost of \$18,000, was dedicated on Sunday afternoon, January 19th. A brief service was held, after a procession consisting of the girls' choir, students at St. Mary's Hall, cadet corps of the West Texas Military Academy, choir and vestry of St. Mark's Cathedral, with the clergy and the Bishop of West Texas, had entered. Addresses were given by the Rev. W. E. Gardner, the Rev. F. M. Crouch, Judge A. W. Seeligson, and the Bishop. The excellent work of the Dean, the Very Rev. Walter R. Richardson, which had resulted in the erection of this parish house, was recognized in the Bishop's remarks. At the evening service the sermon was preached by the Rev. H. Percy Silver, while the Woman's Auxiliary was addressed on the afternoon of the following day by Mr. Silver and the Rev. F. M. Crouch.

PARISH ANNIVERSARY AT FREMONT, OHIO

WITH the assistance of the Bishop and seven other neighboring clergy the seventieth anniversary of the planting of St. Paul's parish, Fremont, Ohio, was joyfully kept from January 24th to 26th. What was Lower Sandusky in 1842 was in 1852 changed to Fremont to avoid two other towns of the same name in the same section. The celebra-

assisted the Bishop in administering the chalice.

Three letters were read from former rectors, and after the office was over, the rector announced that a new window *In Memoriam* awaited dedication. The choir and clergy then proceeded to the window, where the dedicatory office was said by the Bishop. The subject of the window is explained by the inscription: "Let him that is without sin



ST. PAUL'S CHURCH, FREMONT, OHIO

tion began on the eve of the festival with Evensong, at which, in the place of a sermon, the Hon. H. S. Buckland, senior warden, read an address on the history of the parish, which was full of interest of more than local concern. Dr. James Wilson, who died in 1904, had for more than half a century been vestryman and warden. As a young man he had known Bishop White of Pennsylvania, had heard him preach and seen him administer Confirmation. It was Bishop White who presided at the consecration of Bishop Chase, the first Bishop of Ohio; also at the consecration of Bishop Melvaine, who in 1845 consecrated St. Paul's church. Bishop Melvaine assisted at the consecration of Bishop Bedell, who in turn assisted at the consecration of Bishop Leonard, the present Bishop of the diocese. It made one feel how very young the American Church, as a national institution, is. After this very interesting address the Bishop confirmed a number of adults, whose average age was forty-five, presented by the rector, the Rev. Thomas Jenkins.

At the close of the service the congregation passed over to the parish house, where they met the Bishop and the other clergy and enjoyed a pleasant hour together. The women and girls had arranged a happy surprise in the form of a great birthday cake, lighted with seventy-one candles. At their request the Bishop graciously consented to cut the cake.

On St. Paul's Day the church was well filled at 9 o'clock for the service of the day. The processional around the church was "Hail, Festal Day," by Baden-Powell, and the service was Custance's Eucharist in E flat, which was beautifully sung. The choir was out in full force at all the services. The Bishop was celebrant and preacher. Fr. Null of Fostoria was epistoler and Fr. McClellan was gospeller. At the administration the Rev. Frank Roudenbusch, a former rector,

cast the first stone." It is copied from Hoffman's picture of "The Accused Woman." It is the gift of Mrs. Sarah Wilson Rice, a daughter of the late Dr. Wilson.

The next day (Sunday) the celebration was continued, and the occasion honored by the presence of the Rev. Frank Roudenbusch, a former rector, who preached an interesting sermon on the development of the parish and the changes in the church edifice. (It was he himself who did so much of this good work.) At the night service Dean DuMoulin was the preacher, and a most welcome guest. He preached a rare sermon—full of power and help—on the Personality of St. Paul.

The whole parish rose to the occasion and made all three days long to be remembered. The offerings were all for the endowment fund.

NEW CHURCH AT SCRANTON, PA.

ON SUNDAY MORNING, January 19th, Bishop Talbot dedicated the stately new Church of the Good Shepherd, Scranton, Pa. (the Rev. William Bartlett Beach, rector). The edifice is situated in the growing section of the city called Green Ridge; and nearly a thousand persons witnessed the dedication ceremony. As a prelude the organist and choirmaster, Arthur Edward Jones, pupil of Sir John Stainer, played "Andante Cantabile" from Widor's Fourth Symphony. After the opening service the rector met the Bishop at the altar and the Bishop dedicated the church, the marble altar, the memorial window, the adornments and memorial gifts, the pulpit, and the organ. After the litany, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, preached the sermon from the text, St. John 1: 14: "The Word was made flesh and dwelt among us." In the afternoon the basement was used for the Sunday school, Bishop Whitehead making another address

In the evening the Rev. George C. Hall, D.D., rector of St. John's Church, Wilmington, Delaware, preached the sermon.

On Tuesday evening addresses were made by the Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, the Rev. Henry L. Jones, rector of St. Stephen's Church, Wilkes-barre, and Bishop Talbot. Next night the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, preached a sermon; and on Thursday evening there was an elaborate inaugural organ recital by William C. Carl, Mus.Doc., A.A.G.O., director of the Guilman Organ School, New York. The organ, with three manuals, 45 stops, 21 couplers, 16 combination pistons, five pedal movements, and 2,020 pipes, was made by the Moller Organ Co., of Hagerstown, Md. Its special features are the beautiful set of Cathedral chimes and the harp, played from the keyboard. The organ casing and front are beautifully carved, designed by the architect, Henry Vaughn of Boston.

CHURCH CLUB IN NEW ORLEANS

AT THE ANNUAL banquet of the Church Club of the diocese of Louisiana, held on January 13th, the following officers were elected, to serve for the ensuing year: President, James McConnell; Vice-President, Lewis H. Stanton; Secretary, Warren Kearny; Treasurer, James A. Ross; Members of the Council, Charles M. Whitney, Orloff Lake, J. H. Dillard, F. S. Shields, F. H. Fry, and H. J. Carter. The principal speaker at the banquet was the Rev. William Mercer Green of Jackson, Miss. His subject was, "The Function of the Episcopal Church among the Churches of God."

DR. BRADY ACCEPTS NEW YORK CALL

HAVING EXHAUSTED every argument to induce him to withdraw his decision, the vestry of St. George's Church, Kansas City, Mo., have most reluctantly accepted the resignation of the Rev. Dr. Cyrus Townsend Brady, rector. Dr. Brady will close his work at St. George's on Low Sunday, and after a short vacation granted him by St. George's Church, will enter upon his new duties as rector of the Church of the Ascension, Mount Vernon, New York, on the Third Sunday after Easter, April 13th.

During Dr. Brady's tenure of office in Kansas City the communicants have nearly doubled in number, the parish property has been increased from \$10,000 to \$55,000 with a funded debt of but \$17,500. The parish is in possession of a most admirable stone parish house, with a parish hall where the services are held seating six hundred and fifty and the most beautiful rectory in the city. The parish owns ground enough for the erection of a church seating one thousand people and the church itself is located on the confines of a large and beautiful park. The parish is noted for having, in spite of the heavy burden it has borne, paid every assessment and apportionment made against it in the past year and for having wiped out a floating debt of \$3,000 after a brief campaign.

FIRE AT ST. PAUL NORMAL SCHOOL

INFORMATION was given in last week's issue of the burning of one of the dormitory buildings of St. Paul Normal and Industrial School, Lawrenceville, Va., a Church school for colored boys, as a result of which some forty boys were thrown out of their quarters. The loss is not only that of the building itself, but of the personal effects of all these members, and of necessity this bears heavily upon many of them. By dint of hard work the fire was finally confined to the original building, and the destruction was not total as had been feared, though the greater part of it is a loss.

All the dormitories are frame buildings

heated by wood stoves, and the necessity of sometime replacing them by more permanent structures is one that must undoubtedly be faced in the near future if not immediately. Assistance is greatly needed for the rebuilding of this edifice and for supplying the immediate needs of the students. The principal is the Rev. James S. Russell.

IMPROVEMENTS AT CAMBRIDGE, OHIO

ST. JOHN'S CHURCH, Cambridge, Ohio, diocese of Southern Ohio, has made marked progress in the past three years. Some time ago the mission, although weak in numbers,



NEW ALTAR,
St. John's Church, Cambridge, Ohio

undertook to erect parish rooms. As there was no ground available these were built in front of the church, thus forming a closed vestibule for the church proper and giving several rooms for the social work of the church. This improvement was undertaken at the cost of nearly \$1,500. There were then only 50 communicants on the parish register. By January 15th the debt on the parish house had been reduced to \$110, so that in a short time the remainder of the obligation can be met. In addition to this a number of windows were decorated, a new wardrobe installed in the sacristy, and other gifts were received. Meanwhile the communicant list was gradually increasing, so that after the three years' work of the present priest in charge, the Rev. Alexander J. J. Gruetter, there has been a gain of more than 100 per cent. The last addition to the improvements is a handsome altar and reredos executed by the American Seating Co. It bears the inscription: "To the Glory of God and in memory of Thomas J. and Elizabeth Graham McCullough. Presented by their children." The McCullough family moved from St. John's years ago, but St. John's has ever been dear to them, as is shown by this beautiful memorial altar.

MEMORIALS AND OTHER GIFTS

MRS. GEORGE B. KUNKEL of Harrisburg, Pa., has guaranteed to the vestry of St. Paul's Church, Lock Haven, an annual income of \$150 to perpetuate the memory and influence of her mother, Mrs. L. A. Scott, who had been a member of the parish since 1868 and an active worker in the parish and Sunday school and for all causes of a benevolent nature in the city. The amount is to be expended for such charitable, religious, and educational purposes as shall commend themselves from time to time and such as Mrs.

Scott was interested in in her lifetime. Mrs. Kunkel has also completed a project begun by her mother of erecting an iron rail along the front of the church property. She has also given a piano for the choir room and other furniture for the remaining rooms of the parish house. Recently Miss Constance Salmon presented a processional cross in memory of her father and mother, John P. and Genevieve Salmon, who were among the earliest members of the parish.

A BRASS processional cross has been presented to St. Andrew's Church, Hanover, Mass., as the gift of one of the parishioners.

ON SEXAGESIMA SUNDAY, at Christ church, Mexico City, Mexico, the rector, the Rev. Edmund A. Neville, dedicated and blessed to its sacred use a handsome brass processional cross. The cross was given by Mr. A. L. Buddee, a vestryman of the parish, as a memorial to his late mother, Mrs. Lucie Elizabeth Buddee, for many years a devoted communicant of the parish, who entered into the rest of Paradise, January 31, 1912.

A BRASS ALTAR RAIL of handsome finish and design has been placed in St. Andrew's church, Caledonia, diocese of Western New York, and was dedicated appropriately on Sexagesima Sunday. It is inscribed: "To the Glory of God and in Loving Memory of the Faithful Departed."

This church, long a mission of the Archdeaconry of Rochester, is now under the care of the Rev. W. G. Raines, rector of Grace Church, Scottsville, and seems to be showing marked advance both in material affairs and spiritually.

MODEL TO BE MADE OF BALTIMORE CATHEDRAL

BISHOP MURRAY, on his return from his vacation visit in the South, announced that, upon the completion of the architect's drawings of the proposed Cathedral of the Incarnation, and their acceptance by the fabric committee of the trustees of the Cathedral Foundation, a concrete model of the group of buildings would be fashioned, and be placed on view with a copy of the plans in some central down-town location where it could be seen by the whole of Baltimore. The first work to be undertaken will be the completion of the Synod Hall, the undercroft of which is now in use, and the estimated cost of this is \$150,000.

RECTORY FOR PLAINFIELD, N. J.

PLANS are under way for a new rectory to be built for Grace Church, Plainfield, N. J., (the Rev. E. Vicars Stevenson, rector). It is to be the gift of Mr. T. J. Mumford and to be erected as a memorial to his wife. It is hoped that the building may be ready for occupancy in the autumn. The curate of this parish, the Rev. John G. Currier, who has been incapacitated by illness for some weeks, has now resumed work.

NEW RECTORY AT RAHWAY, N. J.

THE NEW RECTORY of the Church of the Holy Comforter, Rahway, N. J., is now completed, and the rector, the Rev. Robert W. Elliott, took possession on February 1st. It is a modern structure, erected at a cost of \$5,000.

SOUTHERN FLORIDA CHAPEL CONSECRATED

ON THE LAST SUNDAY in January Bishop Gray consecrated the chapel of St. Stephen's at Coconut Grove, Fla., being assisted by the Rev. Charles P. Johnson, rector, and the Rev. John F. Nichols of Connecticut. The chapel has been erected at a cost of \$2,500, and is constructed of concrete and open rafters. It has a worshipping capacity of 150.

GENERAL BOARD OF RELIGIOUS EDUCATION

THE NEXT MEETING of the General Board of Religious Education will be held in St. Louis on Tuesday, Wednesday, and Thursday, April 8th, 9th, and 10th. The special subject of the meeting will be Worship and Social Service. An effort will be made to cover all of the parishes in St. Louis with men from the board, for the purpose of holding institutes along the line of teacher training. Information as to the place of meeting, etc., will be furnished later by the General Secretary, General Board of Religious Education, 281 Fourth avenue, New York City.

RETREAT FOR CLERGY AT DULUTH, MINN.

A RETREAT was held in Trinity Pro-Cathedral, Duluth, Minn., during three days recently, for the clergy of the diocese. Bishop Weller of Fond du Lac conducted all the services. Early Communion, daily morning and evening prayers, with meditations, occupied the time. All social matters were eliminated so far as possible. During meals an appointed reader read from the New Testament and from the *Imitation of Christ*. Fourteen priests were present with the Bishop of the diocese.

BURIAL OF REV. T. J. DANNER

THE FUNERAL SERVICES of the Rev. Thomas Jefferson Danner were conducted in St. John's church, Pittsburgh, Pa., of which he had been rector for twenty-one years, on Tuesday morning, January 28th, under the direction of the Bishop of the diocese. Thirty-two clergy were present, and the vestrymen of the church were the pall-bearers. The honorary pall-bearers were the Rev. Drs. Norman, Thompson, Grange, and Vance; the Rev. Messrs. Wightman, Benton, Cole, Speers, and Alexander, and Mr. Gouverneur P. Hance, of St. Barnabas' Free Home. Holy Communion was celebrated by the Bishop at 9:30, and many members of the parish came together for this memorial celebration, to offer their prayers in behalf of their beloved pastor and his mourning relatives and friends.

At 11 o'clock a multitude of people far greater than the church could accommodate assembled for the burial service, which was conducted by the Bishop, assisted by the Rev. Messrs. Wightman and Cole, and the Rev. T. R. Yates, who is now in charge of St. John's parish. Representatives from the Masonic Lodge and the Post of the G. A. R., of which Mr. Danner was a member, were present. Interment was made in the Allegheny Cemetery.

SUNDAY SCHOOL INSTITUTE AT ROANOKE, VA.

TWO DAYS were devoted to the work of the Roanoke Sunday School Institute at St. John's church, Roanoke, Va., January 24th and 25th. The principal speakers were Mrs. Edna Phelps Hastings of Washington, D. C., Mr. Robert E. Anderson of Richmond, and Rev. Geo. Floyd Rogers of Lynchburg. These experienced workers brought inspiration as well as information. There were also conferences in which there was general discussion of value. The Rev. Carter Page of Bedford, chairman of the committee on Teacher Training, outlined several courses of study and recommended for home reading Dr. Butler's *Churchman's Manual of Methods*, and Dr. Groton's *Sunday School Teacher's Manual*. For a study class, which he suggested be led by the rector, he recommended Professor James' *Talks to Teachers*, or Dubois' *Point of Contact in Teaching*. Mr. Page remarked that there was no excuse in these days for a teacher being untrained.

An unusual feature of such organizations

was a resolution that the Institute elect certain of its members to be sent for study to the summer normal school for Sunday school workers, to be held at the Virginia Theological Seminary in July, and four members were chosen for the purpose from the several departments of Sunday school work. A helpful feature of the session was the demonstration of primary teaching by Mrs. E. P. Hastings of Washington. She took a class of ten children of about eight years old and taught the ninth Commandment. The last address was by Mrs. Ruan of Bedford, who spoke on Mission Study in the Sunday school.

NEW CHURCH IN KITTANNING, PA.

THE ACCOMPANYING ILLUSTRATION shows the new St. Paul's church, Kittanning, Pa.,



ST. PAUL'S CHURCH, KITTANNING, PA.

which will be dedicated by the Bishop of Pittsburgh on the First Sunday in Lent, the Rev. L. T. Cole, D.D., Ph.D., of New York, preaching the sermon.

GIFT FOR CLERGYMEN'S RETIRING FUND

THE CLERGYMEN'S RETIRING FUND SOCIETY has received a special gift of \$10,000 from one of the friends of the old clergy cause, making \$17,000 recently added to its invested funds.

STUDY SOCIETY AT SPOKANE

THE CLERGY of Spokane have organized a diocesan branch of the central Society of Sacred Study. The Bishop has appointed the Rev. Herbert I. Oberholtzer as warden. This is an English society organized to assist the clergy to fulfil their ordination vow to "be diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same."

THE EPISCOPALIAN CLUB OF BOSTON

THE EPISCOPALIAN CLUB of Boston held its monthly dinner at the Vendome on Monday, January 27th, and the principal guests were the Rev. Flavel S. Luther, president of Trinity College, the Rev. Arthur Peaslee of St. George's, Newport, R. I., and the Rev. Hughell E. W. Fosbrooke, professor at the Theological School. Philip Parker, the retiring president, presided. Mr. Parker said that one possible cause of the lack of religious spirit in the young was the gradual weakening of authority on the part of the fathers of families. The fathers, he said, have been transferring the matter of discipline to the mothers, who have been taking such an interest in the suffrage question that the children are left uninstructed. Dr. Luther believed there was a remedy in the fundamental rubrics of the Church. He called for a return of the old-fashioned custom of making children learn their catechism, of again calling to duty the "sponsors in baptism." He said

one of the big problems of the day was the religious education of the immigrant children. "Somehow or other, get them into the churches, get them interested in every way you can in religion. Teach them something about American methods of religion." Regarding the college student, he was more optimistic. "Regardless of what is said, the college student to-day is a good deal like the college student of forty years ago. He hasn't invented a single new sin, and all those things which are now objected to were practiced half a century ago," he asserted.

The Rev. Mr. Peaslee spoke from the point of view of the private school. After asserting that he could name four New England cities of the second rank, where the moral problem in the high school was tremendous, he said that the strong men of the communities do not back up the headmasters in their efforts.

The Rev. Mr. Fosbrooke pleaded for the thinking college man. Many graduates are passable speakers and as such become more or less leaders, he said, but only few of them really think seriously, especially about the Christian religion.

NOON-DAY SERVICES IN ROCHESTER

A COMMITTEE of Rochester clergy and laymen have arranged a series of noonday services through Lent to be held at St. Luke's church from 12:30 to 12:50. The speakers include clergy selected from the diocese and beyond, including Dr. Worcester of Boston, Dr. William M. Clark of Richmond, Va., the Bishop of Quincy, the Bishop of Western New York, and others.

SERVICE FOR ACOLYTES IN BOSTON

THE ANNUAL festival service of the Guild of St. Vincent, Church of the Advent, Boston, was held on the afternoon of Sexagesima. About one hundred visiting acolytes from Rhode Island and representatives from Albany, N. Y., and St. John, N. B., were present, participating in the service and solemn procession. There were twelve priests in the procession besides the officiant. The first division of the procession was led by a thurifer and crucifer with attending candles, while a second crucifer with candles attending led the second part. The Rev. E. H. van Etten of Trinity Church, Boston, preached a most instructive sermon from the text, "If any man compel thee to go with him one mile, go with him two." Four new members were admitted to the guild.

REMARKABLE GROWTH OF MOBILE CHURCH

ON JANUARY 26th there were confirmed in All Saints', Mobile, twenty-six candidates. Four years ago, when All Saints' was organized, there were exactly the same number in the church as were now confirmed. From the original twenty-six the growth has been constant, until the present number of communicants is 375, and the Sunday school has about 260 on its roster. The Rev. Wyatt Brown is the first and present rector.

RECOVERY OF REV. A. C. WILSON

THE RECOVERY of the Rev. Andrew C. Wilson from his very serious operation was so far advanced that at the sixty-third patronal festival of his parish, St. Paul's, Brooklyn, observed on Sunday, January 26th, a Solemn *Te Deum* was sung in thanksgiving for his recovery. The rector was able to be present during a part of the function, supported by the two wardens of the parish. The church was crowded at all the services of the day, and the thanksgiving of the congregation for the return of the rector made the day a memorable one.

CHURCH CLUB AT CLEVELAND

THE CHURCH CLUB of Cleveland held a largely attended dinner and meeting at the Hollenden Hotel on Wednesday evening of last week, when the cheering information was given that the city mission work which has been conducted by the Club with an annual budget of \$3,000, raised by subscription from among its members, had so largely increased that material expansion was necessary and a special organization for carrying on the work was formed, the Church Club being represented in the organization. Bishop Leonard presented the condition and congratulated the Club upon its work. The venerable Presiding Bishop Tuttle and Mr. Frederic Cook Morehouse, editor of *THE LIVING CHURCH*, were the speakers of the evening.

NOON-DAY SERVICES IN ST. LOUIS

IN ST. LOUIS the noon-day services will be held throughout Lent at the Garrick Theatre beginning at 12:05. There will be a single speaker for each week of the season, beginning with the Rev. Dr. Lubeck, rector of Zion and St. Timothy's Church, New York. These services are conducted under the auspices of the local assembly of the Brotherhood of St. Andrew, of which Mr. Arthur J. Watlin is chairman, C. L. Von Renthol, vice-chairman, John G. Fleck, treasurer, and Dr. Ira C. Young, secretary.

TRAGIC DEATH OF REV. DR. STOCKING

THE REV. C. H. W. STOCKING, D.D., met with a sad and tragic death on Sunday night, January 26th, at Bowling Green, Ky., when he was struck by an engine and almost instantly killed. Dr. Stocking had been in temporary charge of Christ Church there since last November, when the rector, the Rev. Clarence Prentiss Parker was given a six months' leave of absence, and he also conducted services at Trinity church, Russellville. Dr. Stocking was returning from the latter place late Sunday evening after holding services there, and alighted upon the platform of the depot, which was crowded with students returning to school. It was thought that he became confused by the crowd and instead of carrying out his evident intention of walking up the platform to Main street, he turned in the opposite direction and walked directly toward the engine. A number of railroad men, seeing the old clergyman's danger, shouted a warning, but it is said that he was slightly deaf and that his eyesight was impaired so that he failed to hear the warning or see the approaching danger. The engineer applied the brakes and made every effort to stop the train, but a second later the frail body was struck and hurled some ten feet away, where he was picked up unconscious and carried to the baggage room, where he was seen to gasp thrice and expired. Dr. Stocking was seventy-five years old and had been in the ministry over fifty years, during which time he had officiated at some of the most prominent churches of the country. He was a man of scholarly attainments and most highly educated, having traveled extensively. He had visited Europe some seven times, and it was said he contemplated another trip abroad this year. He was a most winning and lovable character and greatly beloved by all who knew him.

Dr. Stocking's home was in Philadelphia with his wife and three daughters. He was born in Bridgeport, Conn., and was graduated at Trinity College, Hartford, with the degrees of B.A. in 1860 and M.A. in 1863. He was also graduated in the latter year at the General Theological Seminary, and was ordained both as deacon and as priest by Bishop Horatio Potter. He received his degree of D.D. from Racine College. His successive parishes were at Briarcliff, N. Y.; Bridgeport, Conn.; Ansonia, Conn.; Trinity Church, Rochester,

N. Y.; Church of the Epiphany, Chicago (1871-1875); Grace Church, Detroit (1875-1883); Trinity Church, Albany (1884-1887); Holy Innocents', West Orange, N. J. (1887-1896). He was then principal of a young ladies' seminary at Freehold, N. J., and after that was rector at Vincennes, Ind., Bridgeport, Pa., and Langhorne, Pa., from which latter post he retired last year. Dr. Stocking was a man of distinction in the Church and was a student of American history and genealogy.

ILLNESS OF BISHOP ROBINSON

BISHOP ROBINSON of Nevada has been ill for the last three weeks at the Moradero Sanitarium, Santa Barbara, Cal. He is much better and hopes soon to be able to return to his jurisdiction.

PAROCHIAL MISSION AT CHARLESTON, SOUTH CAROLINA

BISHOP WOODCOCK of Kentucky conducted a most successful mission in Grace church, Charleston, S. C., from January 19th to 26th, inclusive. During that time six thousand five hundred and forty-two people attended the services of the Church. Two features unique in the history of the parish marked this mission—a daily celebration of the Holy Communion, and a mass meeting for men on Sunday afternoon, January 26th. The culminative teaching of the mission centered in the Holy Eucharist, and those who could attend only one service a day were advised to present themselves at this one. Gratifying indeed was the large number who made their communions during the mission. Services with a meditation or a sermon were held every afternoon and every evening (except Saturday). On the feast of the Conversion of St. Paul, Bishop Woodcock observed the eighth anniversary of his consecration by a celebration of the Holy Communion. A large congregation was present at this service of thanksgiving, and remained to congratulate the Bishop. On this occasion the Rev. R. E. Gribbin read the Epistle and the rector of Grace Church, the Rev. William Way, read the Gospel. This was a mission of instruction and devotion and consequently one of great helpfulness.

SUNDAY SCHOOL CONVENTION OF THE THIRD DEPARTMENT

THE Sunday School Convention of the Third Department will be held in Wilmington, Del., in Trinity church, on April 14th and 15th, for which the programme is now being prepared.

BISHOP CODMAN LEAVES FOR TRIP ABROAD

THE RT. REV. ROBERT CODMAN, D.D., Bishop of Maine, with his sister, Miss Codman, sailed from New York on January 29th for the Nile. He will be absent about three months. This will be the Bishop's Sabbatical vacation.

OLD BELL DISCOVERED AT NEWPORT, R. I.

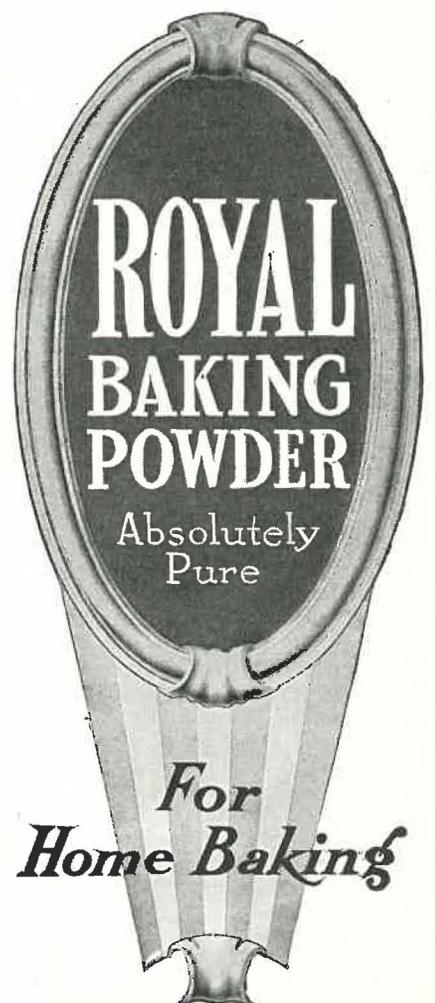
AT TRINITY CHURCH, Newport, R. I. (the Rev. S. C. Hughes, rector), there has been introduced the custom of a daily celebration of the Holy Eucharist. This was begun on January 1st, and is to continue until Easter. Also, beginning Thursday, January 2nd, there will be a weekly service at 7:45 P. M. also to continue until Easter. If the attendance at either of these services warrant it they will be continued after Easter. The Thursday evening service will be a brief office licensed by the Bishop, with congregational singing, intercessions for those in trouble, and a brief

address, all to be not over an hour in length. The Rev. Mr. Hughes, rector of Trinity, has been making some extraordinary finds lately. There has been discovered in the establishment of Mr. George E. Vernon the missing chair belonging to an ancient set of chancel furnishings, curiously carved and very old, the mate to which has been used in Kay chapel on special occasions, "No sooner did Mr. Vernon learn of the origin of the chair than he promptly and very generously presented it to the parish. It will be placed with its former companion and used from time to time." Also, there has been brought to light an ancient church bell discovered under the stage of the parish house. It bears the date 1702 and has upon it the broad arrow which marks it as the "Queen's own." The significance of the arrow mark is disputed by Dr. A. H. Nichols of Boston who is inclined to think it is the mark of the man who cast the bell, probably Thomas Bilbie of London who is known to have made use of the arrow occasionally about the period this bell was made—1702. It is certainly one of the oldest, if not the oldest bell in the United States and there is a plan maturing to erect a tower or belfry and set the bell to ringing for service in the Lord's House once more.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop Archdeaconry of Scranton Meets at Wilkes-Barre—Men's Club at Pottsville Hold Successful Dinner—Notes

THE MIDWINTER SESSION of the archdeaconry of Scranton was held at St. Clement's church, Wilkes-Barre (the Rev. John Talbot Ward, rector), on Tuesday, January 28th. Bishop Talbot celebrated the Holy Communion. The Rev. F. W. Sterrett, curate of St. Stephen's Church, Wilkes-Barre, preached the sermon. The Rev. Wallace Martin, rector of Calvary Church, Tamaqua, and business manager of the *Bethlehem Churchman*, spoke to



the clergy of the need of definite coöperation to make the diocesan paper the financial success that it ought to be. After prayer for missions the Ven. D. Webster Coxe, Archdeacon of Scranton, made his report. In the afternoon the Rev. G. E. Wharton, missionary in charge of St. David's Church, Scranton, read an exegesis of Hebrews 8: 3. The Rev. E. J. Morris, pastor of the Puritan church, Wilkes-Barre, read a review of Goldwin Smith's *Reminiscences*. "Music in Its Relation to the Church" was the subject discussed by Dr. J. Fowler Richardson, organist of St. Stephen's Church, Wilkes-Barre. The Rev. G. C. F. Bratenahl, D.D., secretary of the Third Department, led a conference on "Missionary Preparation in the Third Department." At Evensong there were the following addresses: "The Church and the Parish House," by the Rev. William N. Weir, rector of the Church of the Redeemer, Sayre; "Missions and the Parish," by the Rev. G. C. F. Bratenahl; and "The Bishop and the Parish," by Bishop Talbot.

THE ANNUAL DINNER of the Men's Club of Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), was held on Thursday evening, January 30th, in the parish house, more than two hundred men being present. As the affair preceded by only a few days the tenth anniversary of the rector, and the fifteenth anniversary of Bishop Talbot's coming to the diocese, elaborate preparations had been made. Ex-Judge Arthur Shay was toastmaster, and introduced the speakers, first speaking in the highest terms concerning the rector, who expressed his sense of appreciation of the sympathy and coöperation of the members of the parish. Mr. John Keim Stauffer, a Washington correspondent and a member of Christ Church, Reading, in an address replete with witty stories concerning men of national reputation, discussed "Good Citizenship." Bishop Talbot spoke in his usual humorous strain, keeping his hearers intensely interested by his good stories, some being experiences of his own. The Rev. Frederick Gardiner, Headmaster of Yeates Institute, Lancaster, spoke on "Loyalty to the Kingdom."

AT A MEETING of the Sunday School Commission at Calvary church, Wilkes-Barre, on January 27th, the Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes-Barre, was elected to succeed the Rev. Harvey P. Walter, and the Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, was elected a member of the Sunday School Commission in the place of Mr. Walter.

THE FIFTH annual men's dinner of St. John's parish, East Mauch Chunk (the Rev. H. E. A. Durell, rector), was held in the Sunday school room on Wednesday evening, January 29th, with sixty-three men present. Bishop Talbot was the guest of honor, and addressed the men on "The Democracy of the Church."

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop
Bishop Holds Quiet Hour for the Clergy at
Dover—Archdeacon Turner Honored

EIGHTEEN CLERGYMEN gathered at Christ church, Dover, with the Bishop for the services and devotions of the quiet day he conducted for them before Lent. On Wednesday night they attended Evening Prayer in Christ church, and meditations on the "Basis of Faith" were given by the Bishop. On Thursday the Holy Communion was celebrated by the Bishop at 7:30 A.M.; Morning Prayer was said by the rector, and the first meditation was given, on "Spiritual Knowledge." After a short interval, the litany was said, and a meditation given on "Work." In the afternoon, after a number of intercessions were offered by the Bishop, he spoke on "Judgment." Extracts from George Herbert and Dean Church's university sermons were

read at intervals, and from St. Paul's epistles to the Corinthians and Romans.

ARCHDEACON C. H. B. TURNER is making a three weeks' trip to Florida and Alabama. During his absence the Bishop is in charge in the parish, with the rectory as his headquarters. Mr. Turner has received word that Hobart College has voted to confer on him the degree of Doctor of Sacred Theology. He will go to Geneva in June to receive his degree. During his rectorate in Leves, he has compiled two books, *Some Records of Sussex County, Delaware*, and *Extracts from C. Rodney's Diary*.

FOND DU LAC

R. H. WELLER, D.D., Bishop
Advance at Rhinelander in the Past Six Years

ADVANCE at Rhinelander during the six years of the work of the present vicar, the Rev. J. M. Johnson, includes an increase of more than 140 per cent. in communicants, with 170 confirmed. The duplex envelope has been installed, and the parish not only led the diocese in its gifts for missions last year, but considerably overpaid its apportionment. Both men and women of the parish are organized for social service, and Big Brother work is being done, while there is an active chapter of the Brotherhood of St. Andrew. All of this in a small city for removed from contact with progressive work in the large cities, shows what the Church may accomplish even in a small and isolated town.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Meeting of the Archdeaconry of Williamsport—
Places of Meeting and Topics of the Harrisburg Clericus

THE ARCHDEACONRY of Williamsport met for its winter session in Trinity church, Williamsport, on the 27th and the 28th ult. The Rev. Lewis Nichols and the Rev. William E. Kunkel were elected Archdeacon and Secretary-Treasurer, respectively, for the next two years. Including the Bishop, sixteen of the clergy of the archdeaconry were present. The afternoon of the first day's session was occupied by a conference on the Rural Church, led by the Archdeacon. In the discussion that followed, the topics, "The Church in the Open Country," "Efforts at Religious Instruction in Sparsely Settled Communities," and "The Relation of the Clergyman to Such Communities," received attention. In the evening of the same day there was a conference on Social Service. Mr. William P. Hopkins of Lock Haven spoke on "Proposed Legislation on the Subject of Woman and Child Labor." He discussed the bills now before the state legislature and showed in what particulars they are in advance of the legislation that now obtains. The Rev. Clifford G. Twombly followed with a paper on "Living Wage for Woman Workers." In the course of his paper he said that the minimum living wage in the city of Lancaster, and presumably in the city of Williamsport, is \$6.80; that this leaves nothing for recreation. The subject was eagerly discussed. At the close of the discussion a resolution was adopted unanimously by the Archdeaconry endorsing the bills on Woman and Child Labor now before the legislature and instructing the secretary to inform the legislators from the various counties represented in the archdeaconry (about a dozen in number), of this action. On the following morning a quiet hour was held for the clergy, led by the Bishop. His topic was "Self-Help for the Clergyman in Spiritual Matters."

THE PLACES of meeting of the Harrisburg clericus and the topics for discussion for the next four months are: March 10th, St. John's, Carlisle; "The Church and the Creed." The speakers are the Rev. Messrs. Hoyt, Fessenden, and Dorset. April 14th, St. Paul's,

Harrisburg; "The Church and the Press." Speakers, the Rev. Messrs. Bullitt, Foulkes, and Bridgman. May 12th, St. John's, York: "The Church and Music." Speakers, the Rev. Messrs. McMillan and Pulsifer. June 16th, Yeates Institute, Lancaster: "The Church and Amusements." Speakers, the Rev. Messrs. Gilbert, Taylor, and Griffith.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Various Christian Bodies of Des Moines Will
Observe Holy Week—Burlington Rector Honored on Anniversary

AN EFFORT is being made in Des Moines by the various Christian bodies for a more devout observance of Holy Week. Besides the three parishes of the Church which have joined in the movement, the Baptists, Congregationalists, Christians, Presbyterians, Methodists, and Lutherans have united to make a house-to-house canvass inviting people to the special services in the various churches, which will be held twice daily during the last week in Lent. This united movement on the part of Christians of various names in Des Moines will undoubtedly provoke a far better observance of Holy Week than ever before.

THE REV. DR. AND MRS. R. G. JONES of Christ Church, Burlington, were the guests of honor at a reception tendered them by the Woman's Guild of the parish in honor of the twenty-fifth anniversary of their wedding, on Saturday, January 25th. They were the recipients of a number of valuable gifts in silver from their parishioners, and the reception was largely attended, not only by members of the parishes but by the ministers of the city and their wives.

COFFEE THRESHED HER

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"My appetite is good, I sleep well and find life is worth living, indeed. A lady of my acquaintance said she did not like Postum, it was so weak and tasteless.

"I explained to her the difference when it is made right—boiled according to directions. She was glad to know this because coffee did not agree with her. Now her folks say they expect to use Postum the rest of their lives." Name given upon request. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

Men of St. Joseph Church Pledge to Raise Indebtedness—New Work Opened in Kansas City

BISHOP PARTRIDGE spent Saturday, Sunday, and Monday in St. Joseph. At a meeting of the men of Christ Church of that city (the Rev. E. H. Eckel, rector) on Saturday night, moved by the words of one of those present at the dinner (a man who is not a member of the Church but is interested in its welfare), those present pledged themselves to the amount of \$1,600 towards relieving Christ Church of an accumulation of debt. The movement was spontaneous and unpremeditated. It will mean a great deal to have this clearing off of debt take place.

A NEW WORK recently established in the see city by the Rev. C. A. Weed will be called the Church of the Good Shepherd.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

The Sheltering Arms Nursery of Brooklyn—Meeting of the Long Island Church Club

ONE OF THE most worthy and well-managed institutions in the diocese of Long Island is the Sheltering Arms Nursery at 157 Dean street, Brooklyn. The forty-third annual meeting of the Board of Lady Managers was held in the parlors of the nursery on Tuesday, January 14th. Interesting reports were read, and elections resulted in the choice of these officers: President, Mrs. Townsend G. Jackson; Vice-President, Mrs. Evert J. Wingert; Secretary, Mrs. James M. Andrews; Treasurer, Mrs. Divine F. Burtis.

THE LONG ISLAND Church Club met in the Diocesan House, Brooklyn, Monday evening, January 27th. The Hon. Charles H. Fuller presided. The Hon. Asa Bird Gardiner, LL.D., L.H.D., deputy to the General Convention from the diocese of Long Island, addressed the club on the subject, "The Holy Catholic Apostolic Church of England in America: Its Establishment and Right of Precedence."

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Tenth Anniversary of the Pro-Cathedral Choir—St. James' Diocesan School for Boys at Hagerstown—Notes of Interest

QUINQUAGESIMA SUNDAY marked the tenth anniversary of St. Barnabas' choir, now known as the Pro-Cathedral choir, it having been organized in 1903 by the present choir-master, J. P. Tingle. Previous to this Mr. Tingle was in charge of the music at St. George's church for eight years, and instituted the vested male choir there. When the congregations of St. Barnabas' and St. George's were merged into the congregation of the Pro-Cathedral, Mr. Tingle and the choir followed, and the present choir at the Pro-Cathedral is remarkable in that more than half of the men were boys under the present director, either at St. George's or St. Barnabas', and others have served continuously for from ten to sixteen years. In honor of this anniversary the men of the choir were entertained at a dinner on Monday evening, February 3rd, by the resident Canon, the Rev. Thomas Atkinson.

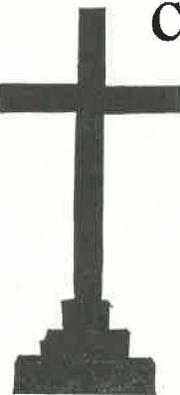
THE ATTENDANCE at St. James' diocesan school for boys, near Hagerstown, Washington county, is greater this second year than during any year of its present management. There are nearly fifty boys in attendance. Nearly all of the masters, and a large majority of the boys, are regular communicants of the Church, and the monthly celebration, which is all that we are able to give them at present, is largely attended and heartily participated in. The headmaster, Mr. Adrian



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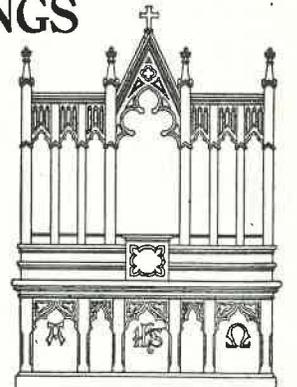
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H. Onderdonk, was recently married in St. James' church, Philadelphia, to Miss Evelyn Richardson, daughter of the rector of that church. Mrs. Onderdonk, who is well equipped for her new position of honor and influence, has taken up her duties, in connection with Mrs. Onderdonk, Sr., as mistress of the household, and is already making her influence felt in the school.

SEXAGESIMA SUNDAY, January 26th, marked the first anniversary of the union of St. Peter's Church with Grace Church, Baltimore. While there was no special celebration of the event, the Rev. Arthur C. Powell, D.D., one of the associate rectors, took occasion, just before his sermon at the morning service, to express his gratification and that of the united congregations, that the union had been accomplished so happily, and that the results, as shown in the parish work and growth of the past year had so clearly justified the union.

A NUMBER of valuable improvements have recently been completed in St. Stephen's church property at Thurmont, Frederick county (the Rev. Louis B. Browne, rector). A large and conveniently arranged study has been built as a wing to the rectory, and the main edifice has been improved. In addition to these material gains, three of the leading men of the town have been confirmed, and one promising young man has been received by the Bishop as a postulant, and is now at school, studying under the Bishop's direction. A place has been secured in the Church Home, Baltimore, for Miss Phoebe Stait, who for many years, without pay, gave her services to the Church as a sort of voluntary deaconess.

BEGINNING on Sexagesima Sunday, a special course of evening sermons, on the general subject, "The Gospel and Social Welfare," is being delivered by the Rev. Charles Fiske, D.D., rector, at the Church of St. Michael and All Angels, Baltimore. Special topics to be treated are: "The Church and the City," "The Church and the Poor," "The Church and the Home," "The Church and the Slum," "The Church and Business," "The Church and Labor," "The Church and the Criminal," and "The Church and the World."

THE LIST of special Lenten preachers at the noonday services at old St. Paul's church, Baltimore (the Rev. A. B. Kinsolving, D.D., rector), includes the Rev. R. H. McKim, D.D., the Rev. Robert Talbot, and Canon William L. DeVries of Washington, the Rev. G. Calvert Carter of Bryn Mawr, Pa., the Rev. Frank Page of Virginia, the Rev. Edward M. Jeffreys, D.D., of Philadelphia, and the Rev. Percy C. Webber of Boston.

A NEW PIPE ORGAN, given through the efforts of the parish Aid Society, has lately been installed in Trinity church, Churchville, Harford county (the Rev. Geo. W. Thomas, rector).

THE REV. JOSEPH P. MCCOMAS, D.D., rector of St. Anne's Church, Annapolis, has received the gratifying information of an increase of \$300 in his salary.

MASSACHUSETTS

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

S. S. J. E. Prepare to Begin Work at Harvard University—Fire at the Rectory of the Church of the Advent

THE Society of St. John the Evangelist has at last been able to get into better touch with Harvard University through the opening of three rooms near the college. One of these rooms is fitted up as a private chapel and Bishop Lawrence and the Rev. Prescott Evarts, within whose parish of Christ church the quarters are located, have given their consent to the celebrations of the Holy Eucharist. Arrangements will be made so

that one of the fathers will be at Cambridge on Mondays and Fridays, and much of the work will fall on Father Spence Burton, who himself is a Harvard man, class of 1903.

THE RECTORY of the Church of the Advent in Brimmer street, Boston, suffered a fire loss of several hundred dollars on Saturday morning, February 1st. The fire caught from some unknown cause in a closet in the basement.

MEXICO

HENRY D. AVES, LL.D., Miss. Bp.

Convocation of the District Will Meet in April

OWING to the disturbed political condition of the republic, no meeting of the Convocation of the missionary district of Mexico has been held for nearly three years. As this is General Convention year, and because of important business, Bishop Aves expects to call a meeting for Sunday, April 6th, to be held in Christ church, Mexico City.

MILWAUKEE

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

Meeting of the La Crosse Convocation—Indian Work at Tomah—Twenty-first Anniversary of Milwaukee Rector

THE EPIPHANY-TIDE meeting of the convocation of La Crosse, on account of the short Epiphany season this year, was held in Septuagesima week, January 21st and 22nd, at Christ church, La Crosse (the Rev. William Everett Johnson, rector). Nearly all of the clergy resident in the convocation were present, with the Bishop and also the Ven. C. L. Mallory, Archdeacon of Milwaukee, and the Rev. Irving P. Johnson, D.D., rector of Gethsemane Church, Minneapolis, who was the preacher at the main service on Tuesday evening, January 21st. The principal topics discussed at the various conferences were "The Priest in His Study," "The Priest in the Parish," "The Missioners' League," and "The Future of Missionary Work in the Convocation of La Crosse." The reports from the parishes and missions, which are always an interesting feature of these meetings, showed no vacancies in the several cures and also gave evidence of a most gratifying progress in the work, most marked, perhaps, along the material and financial lines. The meeting ended with a dinner and social evening at the La Crosse Club, given by the vestry and men of Christ Church parish.

THE WORK in the Indian school at Tomah, of which mention was made some time ago, is still kept up by the Rev. J. W. Smith, and the superintendent of the school has now made it a part of the regular course of study. Every Friday afternoon a carriage from the school calls for the Roman and Anglican priests and two of the sectarian ministers at Tomah, and takes them to the school, where they are given an hour's period with the children belonging to their religious body, in class rooms of the school, under school discipline.

THE RECTOR of St. John's Church, Milwaukee, the Rev. James Slidell, has just passed the twenty-first anniversary of the beginning of his rectorship at that parish. Mr. Slidell's ministry has been devoted to work in difficult fields, and has invariably been work such as has produced results. His parish in Milwaukee comprises a large part of the south side, in which the population is very large, but also very difficult for the Church to reach.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suff.

Death of Benjamin Densmore of Red Wing

BENJAMIN DENSMORE, said to be the oldest business man in Red Wing, and a senior mem-

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ber of Christ Church, passed to his rest on Sunday evening, January 26th. He had been in active business in that city for more than forty-six years and was one of the most honored citizens, and, as a daily paper expresses it, "one of the real assets" of the city's life. He is survived by his widow, two daughters, and a brother and sister. One of the daughters is Miss Frances Densmore, editor of the *Shepherd's Arms*.

NEW JERSEY

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

Missionary Rally Held at Camden—Convocation of New Brunswick Meets at Lakewood—Notes

ONE OF A SERIES of missionary rallies in the diocese of New Jersey occurred on Wednesday evening, January 29th, in St. Paul's church, Camden. The Bishop of the diocese presided, and made an address. The Archdeacon also was present and spoke briefly and introduced the other speakers. The rectors of all the Camden parishes, and of most parishes near Camden, attended, with representatives from their parishes, making a very large congregation. The music was led by St. Paul's choir. An offering was made for the work of the Archdeacon in the diocese. A layman, Mr. Charles E. Beury of Philadelphia, spoke from personal observation and knowledge on the work in China. The Rev. F. A. Warden of San Juan, Porto Rico, described the work and needs in that district. Mr. Warden is registrar and chairman of the Council of Advice of the district. The closing address was made by Bishop Lloyd, president of the Board of Missions.

THE REGULAR MEETING of the convocation of New Brunswick occurred in All Saints' church, Lakewood (the Rev. E. E. Matthews, rector), on January 27th and 28th. The attendance was good and the work important. At a missionary service on Monday evening addresses were made by the Archdeacon and the Bishop of Spokane. The most important actions were for provision for work among colored people of the convocation, and for proposed revision of the missionary canon to establish one treasurer of missionary funds. Similar action had been taken by the convocation of Burlington.

LENTEN ANNOUNCEMENTS include the information that the noon-day services at St. Paul's church, Camden, are discontinued since they have not brought the attendance of business men to them that had been hoped for, and are believed to have interfered with regular services in the parish churches of the city.

FUNDS are being raised for the erection of a parish house at Grace Church, Merchantville (the Rev. Harold Morse, rector). The young men of St. John's Guild are in charge of the solicitation.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Plans for Lent at Grace Church, Providence—Interesting Sunday School Service at Phillipsdale—Notes

THE LENTEN ANNOUNCEMENT of Grace Church, Providence (the Rev. Frank Warfield Crowder, Ph.D., rector), contains many interesting features. The special preachers at the noon-day services besides the rector are, the Rev. Milo H. Gates, D.D., of New York; the Rev. Floyd W. Tomkins, D.D., of Philadelphia; the Bishop of Rhode Island; the Rev. William Harman van Allen, D.D., of Boston; the Bishop of Eastern Oklahoma; the Rev. George William Douglas, D.D., of New York. Canon Douglas will also give the addresses at the Three Hours' Service on Good Friday. Dr. Tomkins will conduct a mission during the week of his stay in Providence, besides preaching at the noon-day services. Visiting preachers from the city churches will deliver lectures on Wednesday evenings in a course

on "Leaders in the Spiritual Life"; "John Wesley," by the Rev. Levi B. Edwards; "St. Francis Xavier," by the Rev. Alfred H. Wheeler; "St. Francis of Assisi," by the Rev. Frederick J. Bassett, D.D.; "Phillips Brooks," by the Rev. Alva E. Carpenter; "John Henry Newman," by the Rev. Frank Appleton. On Sunday evenings in Lent Dr. Crowder will speak on the following subjects: "The Christians Attitude to the Jew"; "Moral and Religious Instruction in the Public Schools"; "What is the Advantage of Being Baptized?"; "The Discipline of the Episcopal Church"; "Why I am an Episcopalian."

AN INTERESTING SERVICE was held at Grace Memorial church, Phillipsdale (the Rev. William F. Parsons, missionary in charge), on Sunday, January 26th, at 4:30 p.m. The Sunday school of St. Mary's, East Providence, united with the Phillipsdale school, arriving by chartered car about 4 o'clock. The combined schools assembled in the Sunday school room and, with a cross bearer, marched into the church upstairs. The Rev. Frederick E. Seymour of Wakefield, secretary of the First Sunday School Department, was present to preach the sermon. The Rev. Herbert C. Dana, rector of St. Mary's, read the service, which was that set forth by the Board of Missions. The offering was sent to Bishop Rowe for the Church's work in Alaska.

THE "CLERICA," an organization composed of the wives of the clergy of Rhode Island, invited the Clerical Club to be their guests at a very pleasant meeting held at St. John's parish house, Providence, on Monday afternoon, January 27th. In the absence of Mrs. Bradner, Mrs. Elery I. Wilcox acted as hostess for the occasion. The speaker was the Rev. Levi B. Edwards, who gave an account of his impressions and experiences recently in China, illustrated with the stereopticon. He was introduced in a very clever and witty speech by Mrs. Frederick I. Collins.

CHRIST CHURCH parish, Lonsdale (the Rev. Albert M. Hilliker, rector), reports the

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death of its junior warden, Mr. Henry Harmon. Mr. Harmon had been a vestryman for many years and junior warden for several years; a teacher of a class of adults in the Sunday school; president of the Young Men's parish club, and secretary of the Pawtucket convocation for twenty years. As an expression of affection and as a memorial the class which he taught in the Sunday school will hereafter be known as the Henry Harmon class.

THE ST. VINCENT'S GUILD of St. Stephen's Church, Providence, celebrated its twenty-eighth anniversary on Sunday, the 26th, by attending evensong in a body on that day. A large attendance of the members attested the interest being taken in the guild. The Rev. George McC. Fiske, D.D., rector of the church, officiated, and the special preacher was the Rev. J. C. H. Cooper, rector of St. John's Church, Gloucester, Mass.

TENNESSEE

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

Speakers at the Noon-day Services in Knoxville

AT KNOXVILLE noon-day services will be held throughout Lent in an up-town theatre, under the auspices of the laymen of St. John's and the Epiphany. The speakers will be Bishops Nelson, Beckwith, and Gailor, the Rev. H. J. Mikell, D.D., and the Rev. Mercer P. Logan, D.D., of Nashville; and the Rev. Messrs. John B. Cannon of Memphis, K. G. Finlay of Columbia, S. C., W. W. Claybrook of Birmingham, D. C. Wright of Louisville, W. W. Memminger of Atlanta, and L. E. Hubard of Johnson City.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Sunday School Work Given Impetus by General Secretary—Missionary Day in Grand Rapids—Bishop Appointed on State Board

THE REV. W. E. GARDNER of the General Board of Religious Education, addressed a gathering of the Church Sunday school teachers of Grand Rapids, at Grace church last Friday evening. The meeting was well attended, and the work of the new board as outlined by Mr. Gardner received with enthusiasm. It was felt that the curriculum proposed by the board sets forth a series of objections in Sunday school teaching which is definite, pedagogical, Churchly, and attainable.

THE CHURCH Sunday schools of Grand Rapids met at St. Mark's Pro-Cathedral on Missionary Day, Quinquagesima Sunday, at 4 P. M. for a choral evensong and an address by Bishop Van Buren, sometime Bishop of Porto Rico.

BISHOP McCORMICK was appointed on January 1st a five-year member of the State Board of Corrections and Charities, by Governor Ferris.

CANADA

News from the Various Dioceses

Diocese of Ontario

ON TUESDAY, January 28th, the forty-eighth session of the diocesan synod opened with a celebration of Holy Communion in St. George's Cathedral, Kingston. The business session took place in the afternoon and the Bishop, the Rt. Rev. Dr. Mills, delivered his charge in the evening. The special preacher at the synod service was the Very Rev. Almon Abbott, Dean of Niagara. The work of the Sunday school committee was taken up on Wednesday evening and the public missionary meeting held on the evening of Thursday. A part of the Bishop's charge treated of political matters in Canada and other countries, and it was feared his

remarks about Canada's naval policy would provoke discussion among those who differed from him. However it was agreed that the charge should be printed in the minutes of the synod without discussion.—THE REV. DR. SYMONDS of Montreal preached before the Queen's College convocation, Kingston, on January 26th.

Diocese of Algoma

THERE WERE a good number of members present at the January meeting of the Thunder Bay Deanery, in St. John's parish, Port Arthur, on the 22nd. There was a discussion in the afternoon on the recent circular on Church Union.

Diocese of Huron

THE NOON-DAY SERVICES in Cronyn Hall, London, have been very well attended.—THE DEATH took place at his home in England, on January 24th, of the Rev. B. Watkins, a former principal of Huron College, London, and provost of the Western University in the same place. He resigned in 1901, after which he became rector of Trinity Church, Quebec. In 1905 he returned to England to take charge of the parish of Dunkeswell, Devonshire. Mr. Watkins was born and educated in England.

Diocese of Toronto

THE SPEAKER of the evening at the annual banquet of the Anglican branch of the Laymen's Missionary movement in Toronto, on January 23rd, was the Very Rev. Dean Du Moulin of Cleveland, Ohio. He was introduced by the chairman as "an honored son of a most honored father," referring to the great influence which Bishop Du Moulin had had during his residence in Toronto. The Dean was received with enthusiasm when he rose to speak.—IT WAS ANNOUNCED by Bishop Sweeny at the reception held in the crypt of St. Alban's Cathedral, Toronto, that subscriptions had come in to the amount of \$30,000, so that work on the Cathedral extension will be able to be greatly increased in the spring.—THE BISHOP was the preacher at the fiftieth anniversary of the opening of St. Peter's church, Toronto, on January 26th. The north and south transepts were not added till twenty years after the opening of the church.—THERE was a good attendance at the annual dinner of the Old Boy's association of St. Clement's School, North Toronto. A telegram of good wishes was received from the former principal, the Rev. Dr. Powell, president of King's College, Windsor.

Diocese of Rupert's Land

SOME of the subjects discussed at the meeting of the rural deanery of Dufferin in the parish of Somerset on January 21st and 22nd, were "The Cruciality of the Cross" and "The Sunday School Hour." The celebrant at Holy Communion was rural Dean Ander-

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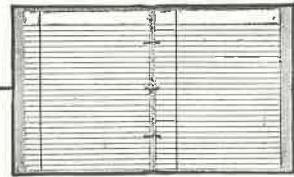
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son. A letter was sent to the clergy of the deanery of Winnipeg, to express sympathy in the loss they have sustained by the death of the Rev. G. T. Armstrong and of the Rev. S. G. Chambers.

Diocese of Toronto

THE REV. CANON WILLIAMS, one of the oldest rectors in the Canadian Church, and known all over the country as the Toronto clergyman holding the record for marriages, died at the rectory of St. John the Evangelist, Toronto, on January 23rd. He had officiated continuously in that church for nearly fifty years.

Diocese of Montreal

THE DIOCESAN SYNOD opened in Montreal on January 28th, with a celebration of Holy Communion in Christ Church Cathedral, the Bishop being celebrant. The preacher was the Rev. J. J. Willis, rector of St. Jude's, Montreal. A reception to the delegates was held by the Bishop and Mrs. Farthing in the Synod Hall on the evening of the first day. A new plan was tried this year, that of having the report of the missionary committee and discussion of missions on the evening of the second day instead of the missionary meeting usually held. Thursday evening the question of Sunday school work was taken up. The question most warmly debated during the session, and at the greatest length, was that arising out of the report of the Montreal Diocesan Theological College, Principal Rexford referred in his report to the success achieved by coöperation in lectures of the diocesan college with the colleges of three other denominations, Presbyterian, Congregational, and Wesleyan. The plan has been in operation during the last term. This action on the part of the diocesan college was sharply criticized by Canon Almond of Trinity Church, Montreal, and rural dean Lewis. In the debate which followed (which began on Tuesday afternoon and was continued through nearly the whole of Wednesday morning's sitting) others, including the Rev. Arthur French of St. John the Evangelist, took the same view as Canon Almond. The danger was dwelt upon that the teaching given to those in training for the ministry of the Church must suffer under the plan of coöperation with other denominations in lectures and studies. A lay delegate, Mr. George Drummond, made a strong speech in favor of the plan now being tried by the college authorities. It was the best way of advancing Church unity. The Rev. H. M. Little opposed the scheme. His great objection was that young students were exposed to opposing currents of thought at the most formative period of their lives. It had, he said been stated that the scheme was a great success. Was it yet time to judge that? He thought the time was when a student was ordained and had charge of a parish. Canon Paterson Smyth asked that the college authorities be not hampered in their attempt to solve present problems. It must be remembered that the Anglicans could withdraw from the scheme at any time. Chancellor Davidson, in the course of the debate on Wednesday morning pointed out that the relation between the synod and the college was not such as to permit of the synod controlling the action of the college authorities. The college sent representatives to the synod but its position with regard to the synod was the same as that of Bishop's College, Lennoxville, which reported to the synods of Montreal and of Quebec, but was not under the control of those bodies. He advised that the report of the diocesan college should be received without a resolution of either approval or disapproval of the action of the college authorities with regard to the coöperation plan. Finally the amendment to that effect, moved by the Rev. H. Plaisted of Dunham, was carried.

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