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VOL. XLVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 1, 1913

NO. 18

EDITORIALS AND COMMENTS

Why a Missionary Deficit?

THE Treasurer's Missionary Bulletin for February, showing that the decrease in general missionary offerings to January 1st as compared with last year is still more of a decrease on February 1st, affords cause for anxiety. We believe that too many Churchmen assume that the missionary work of the Church is chiefly carried on by means of the contributions of some few and very vague "rich men" at wealthy centres of the East. It is essential that they be disabused of this idea; and unless the contributions of such men, did they exist, were distinctly understood as supplementing the offerings of the people as a whole, it would be very unfortunate that they should be received at all. But there is not much cause for anxiety over that.

This means that the missionary work of the Church is, as it ought to be, attuned to the idea that it is the work of *all* the people of the Church. The reason for the present difficulty, and for most similar difficulties, is that it is *your* parish, Mr. Reader and Mrs. Reader, Miss Reader and Master Reader, that is delinquent; and it is just possible that the Reader family themselves are a little behind on their own contributions.

We have reached the stage where every well managed parish takes weekly offerings for missions along with the offerings for local support. But are those missionary offerings regularly transmitted to the missionary treasurer in New York? "Aye, there's the rub." They come in in small amounts. That there should be an embarrassment to the great Missionary Society because amounts collected during December in the humble parish of St. Lazarus' are not transmitted to the Missionary Society until the following April, seems incredible; but that is the real fact. Analyzing the missionary figures, we believe we can lay

a finger upon what is wrong. Under the old system, missionary collections would be taken at Epiphany-tide, and all those parishes that tried to be both honest and business-like—must we say that this double characteristic does not include all our parishes?—sent the amount at once to the treasurer. Nowadays we receive the much smaller single offerings week by week and they are permitted to accumulate in local treasuries.

Of course that is all wrong. Those parishes that still try to be both honest and business-like must make a point of transmitting the weekly offerings for missions to the general treasury *at least once a month*. No other practice is *both* honest and business-like. It may be neither.

Mr. Reader and Mrs. Reader, Miss Reader and Master Reader, your missionary treasurer may possibly not be a reader of THE LIVING CHURCH. Curiously enough, there are such funny people even among officers of the Church. Will you, therefore, very kindly bring this item to his attention?

And then remind him of it again in April, and in May, and in June, and in July.

And when all our parishes adjust the new weekly-offering-for-missions system—the only system that is a credit to any parish at all—to principles that are both honest and business-like, we may prophesy that some of the anxiety over missionary deficits and delays in the Missions House will cease.

By the way, Mr. Reader, suppose you pay up right now, next Sunday, the amount *you* are behind.

Of course you are a weekly contributor for missions, for you would otherwise not be a good, loyal Churchman; and not many who do not try and intend to be good, loyal Churchmen, read THE LIVING CHURCH.

The California Memorial

WE published last week the intelligence that the diocese of California, by its convention, had unanimously adopted a Memorial to General Convention asking for the adoption of the so-called "Round Table" measures, as introduced into the General Convention of 1910 at Cincinnati. These involved (a) the dropping of the word Protestant from the title of the Church, leaving it to be known simply as the Episcopal Church in the United States of America; (b) the revision of the Title Page of the Book of Common Prayer so that it should read: ". . . and other Rites and Ceremonies of the HOLY CATHOLIC CHURCH, according to the use of that Branch thereof known as THE EPISCOPAL CHURCH in the United States of America"; (c) the appointment of a joint commission to bring the standards of the Church into harmony with this action; and (d) to prepare a statement to be embodied in the "organic law" of this Church which "shall set forth the continuity of this Church, through the ancient Church of England, from the historic Church founded by Christ Himself; its loyalty to the principles established by and through the Reformation of the

Church of England as enshrined in the Book of Common Prayer; and its Catholic and comprehensive character."

This California action is particularly notable from the fact that it was adopted on motion of the Rev. E. L. Parsons, who, as a member of the committee on the Prayer Book, signed the adverse report on the proposition at Cincinnati; and also from the fact that the lay delegation from that diocese at Cincinnati voted "divided" on the proposition. Had that delegation supported the measures at that time, as the diocesan convention has now unanimously done, it would have changed the entire vote from a rejection to an acceptance of the proposals. With the anticipated concurrence of the House of Bishops they would then have been sent to the dioceses for careful consideration during the ensuing three years, and would have come into the General Convention of 1913 for final action. So much hinged upon the divided vote of California's lay delegation in 1910.

WHEN WE CONSIDER whether the action that came so near to preliminary acceptance in 1910 is also the best line of action

to be taken in 1913, we are obliged to remember, first, that the condition under which that action was promoted in 1910 has totally changed.

A small group of men, at that time, had become animated with the hope and the belief that the time had come when the whole Church was ready for a splendid forward movement toward consolidation. They believed that even old-time partisans were tired of the long-continued party divisions in the Church. They believed that old animosities, old suspicions, old shibboleths, might be held to have died out. They believed that by means of the scriptural process, "Come, now, let us reason together," a common ground could be found for such consolidation.

They wished to be generous to each other. They believed that the views of the schools of thought in the Church were not mutually antagonistic, but that they were susceptible of being coördinated into a common policy. Some of the group called themselves "Broad" Churchmen; and they firmly believed that men of similar ideals to their own would treat the matter in a broad, generous spirit. Some were accustomed to call themselves "Catholic" Churchmen—not as though other Churchmen were not Catholics, but as themselves seeking to realize the ideal of standing for all that the historic term implies, not in partisanship but in true balance. These also felt that their fellow Catholic Churchmen would rise to an opportunity and leave no stone unturned to correlate *all* the divergent factors of Catholicity in a splendid, united agreement that should be large enough to comprehend them all. And there were "Low" Churchmen who felt that the attempt was worth the making.

Of course beyond that there was still more. If a "Round Table" discussion of representatives of different schools in the Church should make the settlement of our own differences possible, why should not all the differences in Christendom sometime be harmonized in like manner? Some of the group seemed even to see that distant possibility, and a world-wide Conference on the Faith and Order of the Church, which would be no more than a magnified Round Table, was submitted by one of the conferees to General Convention and was enthusiastically authorized by it.

Perhaps these men were only dreamers. Perhaps what they thought was a vision, to be translated into reality, was only a dream, to evaporate into misty nothingness. God only knows.

Anyhow, they failed. If they had seen a vision, they proved unable to open the eyes of their fellow-members in the Convention to see it also. The splendid ideal of consolidation of the thought of the Church made no impression upon the old-time partisans; it did not even retain the support of some of those who took part in framing its proposed measures.

The propositions which they submitted to General Convention were a series, to be treated as a whole. The Convention preferred to separate them, not only technically (as was necessary) but also in thought. The test measure was that relating to the Title Page of the Book of Common Prayer. It was rejected by the committee on the Prayer Book to which it was referred; much more disappointing, it was rejected by a party vote—precisely what it had been framed with a view toward preventing. The construction of the committee was such that ten members out of fourteen were what are called "Broad" or "Low" Churchmen; and each one of them signed his name to what was not only an adverse report on the particular measure, but was the rejection of an ideal; for had they held to the ideal, but deemed the precise measure unworthy of the end that was hoped for, they would, of course, have framed a substitute measure as better adapted for that consolidation of thought in the Church that was the underlying purpose in the proposed legislation.

And so, two parties out of three in the Church, through those who were deemed proper to speak for them on the committee on the Prayer Book, rejected the ideal; voted the vision a dream; repudiated any desire, or at least any possibility, for the consolidation of the Church.

The vote, finally taken in the House of Deputies, differed from the vote in the committee only in showing a far different proportion to exist between the several parties in the House from that in the committee. But with individual exceptions here and there of men who towered above the parties with which their names had commonly been identified, a like partisan vote greeted the test measure. That it was defeated for lack of but one vote in the lay order was not a great cause for disappointment; its defeat by what was substantially a party vote proved the futility of the hope that the day of partisanship in the Church was passed. Partisanship triumphed.

Viewed simply as a step in the effort to change the name of the Church, the vote was a grand success; viewed as the verdict of parties on a broad plan to consolidate the Church, it was a failure.

And when the Church at large learned of the manner in which the ideal had been conceived, presented, and rejected, it cannot be said that the result was different. Not one single writer on the Broad Church or Low Church side has arisen to propose some other measure by which the parties in the Church may be brought together. Not one of them has suggested a better method of banishing partisanship from the Church. Not one of them has, in the remotest degree, sought a practical method of consolidating the Church. Not one of them has seemed to care that the ideal should be realized. Rather have they replied by pamphlets and letters couched in terms of rankest partisanship; belittling, ridiculing, and sometimes misrepresenting their opponents; treating the issues unworthily, and never once seeking to do justice to the large ideals that animated those who presented a large and statesmanlike plan—which, no doubt, was far from perfect but which might have been used as a skeleton to be clothed upon after sympathetic consideration, had they so desired. Slowly, very slowly, reluctantly, very reluctantly, we have reached the conclusion that American Broad Churchmanship and Low Churchmanship, and the ideals of both, are adequately presented by the "Prayer Book Papers" and the *Chronicle*. At least no single individual of these parties has arisen to protest against their manner of treating the issues, and not one of these has even alluded to the underlying purpose that led to the Round Table proposals.

The Round Table movement was, then, a failure; not because it presented measures that proved unacceptable or inadequate for the purpose intended, but because the Church as a whole does not evince a desire for that consolidation which was their purpose.

THIS PRELIMINARY consideration is necessary in order to indicate the different background which must be recognized when one considers the revival of the Round Table measures which the diocese of California now asks General Convention to enact. The animating motive that was behind them in 1910 no longer exists. They cannot now be offered, we presume, with any thought of promoting thereby a consolidation of the thought of the Church. So far as that original purpose is concerned, the measures are obviously a failure. There cannot be consolidation of elements that refuse to consolidate. So far as the mere change of name is concerned, it is of course probable that if all those delegations that voted for the one measure that came to a vote in 1910, do so again in 1913, enough additional votes will be added to them to insure the passage of the resolution; the one changed vote of California alone ensures that.

But the same motive that led the (actual) majority to vote for those measures in 1910 cannot be operative in 1913. Experience shows that they will be ineffective in uniting the Church. They are quite as unacceptable to Protestant partisans as any other solution of the Name question that may be proposed. Not one single intimation was given in 1910 or since, that the course proposed was even viewed as an eirenicon.

This does not mean that no other motive would be sufficient to ensure favorable consideration of those measures. To drop the ambiguous and misleading word Protestant from our formularies wherever it is found, is a great gain. The word, as applied to this Church, is true or it is false according as to its varying interpretation, and nobody can prove his own interpretation to be the sense in which it ought to be understood in the name of the Church; but true or false, it is certainly ambiguous and misleading. More than that we do not need to affirm; that is reason enough for dropping it; and that is sufficient answer to the question raised by a correspondent, *Cui Bono?* The least that one could ask for the Church's title is that it should not mislead.

But since it may be presumed that the Protestant opposition to change in the title will be equally vehement, regardless of the precise form which that change takes, it becomes possible to consider what is the *best* form for the purpose. If "American Catholic" had been proposed and rejected by a narrow margin in 1910, there would always have been the feeling that a more "eirenic" proposal might have carried. We shall always be thankful that the fight was made on the very least measure of change that would be change at all; for when that change was rejected with the same degree of vehemence that would have been exerted against a greater change, when none of the opposition was willing to admit that the exact proposal sub-

mitted was any less distasteful than any other change would be, we may certainly take them at their word. If we are to have any sort of amendment of the title, great or small, we must expect the opposition of the Protestant party. Thus the difficulty is really simplified. If we have the votes, we can get any title we desire; if we have not the votes, we cannot get any change at all. And—consolidation of parties being recognized as impossible—it is better to work for the *best* solution of the difficulty than hastily to take in 1913 that which might not withstand the criticism of three years' thought and would so be rejected in 1916.

In saying which, we do not mean to imply that the California Memorial does not propose the best solution of the difficulty. We only mean that it must be fought out on that ground and not on the motives that led to the same measures being submitted to General Convention in 1910.

Is it, then, the *best* solution of the long-standing difficulty, to settle finally on the name "Episcopal Church," to identify that Church on the Title Page of the Prayer Book as a "Branch" of the holy Catholic Church, and to conserve the reformed character and assert the historic identity and continuity of the Church by means of some permanent statement to be inserted in the formularies of the Church, as, perhaps, a second Preface to the Prayer Book?

We shall try to answer that question next week.

THE fourth of March, now only a few days off, will be one of the critical days in the history of the United States. The change in the *personnel* of the government then to take place may be fraught with the greatest good or the greatest

The Inauguration of the President

evil according as wise counsels or the reverse rule in the conduct of affairs. Particularly applicable just now are the following inspired words:

"Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

"This wisdom descendeth not from above, but is earthly, sensual, devilish.

"For where envying and strife is, there is confusion and every evil work.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"And the fruit of righteousness is sown in peace of them that make peace."

The obligation of wise and honest devotion to the real welfare of the nation rests not only upon those who form the party in power for the next four years, but upon those also who are out of power; upon all of us, the people, to whatever party we belong, whether we are in office or out of office. We all need, now and ever, "the wisdom that is from above."

Let us who believe that God rules the world, and that our Lord Jesus Christ reigns in the Mediatorial Kingdom—let us pray for it. Let Sunday, March 2nd, be a day of intercession in all the churches that we, as a people, be saved from all error, ignorance, pride, and prejudice, and be given from above the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and godly fear, in the conduct of our national affairs.

Let the men of the nation feel their duty in this regard, and let it bring them to their knees in public and in private for the blessing of Almighty God upon the new administration.

Our best wishes are extended to Mr. Wilson, and to those who shall be associated with him.

SOME reader who may possibly have been impressed by the insistent demand for the retention of the word Protestant in the name of this American Church on the part of some few of its members, may be reassured by the following view expressed by Dr. Lyman Abbott in the *Outlook* for February 8th:

Dr. Abbott
on "Protestant"

look for February 8th:

"I think, for example, that Protestants have greatly over-emphasized our differences with our Roman Catholic brethren, and I think the very word Protestant is for this reason unfortunate."

Perhaps this may suggest to some who have been disturbed by the gloomy prognostications of Protestants within the Church, how very absurd are their fears and forebodings. Dr. Abbott is not commonly accounted a "Romanizer."

ANSWERS TO CORRESPONDENTS

C. M. B.—There is no authority for the people saying the General Thanksgiving with the minister. If it were so intended the direction would be given by rubric, and the style of printing, by being broken into short clauses each beginning with a capital letter, would conform to that of the General Confession.

LAYMAN.—The Church has always required physical fitness as a requirement before ordination, but with many variations in details, and with very little legislation of a general character. There is no American canon relating to the subject and the matter would be within the discretion of the Bishop.

INQUIRER.—The Lectionary printed in the *Living Church Annual* is that set forth for trial use by the General Convention of 1910.

THE SPIRITUAL LAW IN THE NATURAL WORLD

FOR THE FOURTH SUNDAY IN LENT

JESUS glorified the commonplace and made the humblest means serve His ends. On this Sunday we are taught not to despise that which is simple and lowly.

Our Blessed Lord chose plain fishermen for apostleship, Peter, John, James, and Andrew, as well as cultivated men like Luke and Saul of Tarsus; and there are none to weigh St. Paul against St. John, or St. Luke against St. Peter; none to dare an invidious comparison. He made parables out of the simple and ordinary incidents of daily life; but the preaching power of two thousand years has not exhausted their truths. He made the Sermon on the Mount so plain and simple that children delight in it and understand with the wisdom that has been vouchsafed to babes. He used bread—the universal food—in which to enshrine the heavenly manna. He bids us use water—the element common to all life—in bringing men to new birth. He made a simple, fatherly caress the means of the impartation of the seven-fold gift of the Holy Ghost. He Himself used spittle and glorified it into a miracle of mercy upon the blind man; and a few small fishes offered into His hands were sufficient to feed a multitude.

So also St. Paul, in the greatest sermon on the Resurrection, made clear its truth by the simple figure of a seed, another common thing in life, and one known to well-nigh all human experience.

The world is full of great lessons taught through simple means; and there are still "sermons in stones."

The great souls of history have been almost invariably simple. The truly great were truly child-like; and those who enter the Kingdom of God must, indeed, become as little children.

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The scientist must patiently study the small and everyday phenomena in nature before he can deliver the astonishing truth that makes men wonder; and great inventions and discoveries have generally hinged upon little things. Men like Dickens, Thackeray, Zola, Balzac, and such modern writers as Bennet and De Morgan will deserve whatever fame is theirs by the delineation of the characters of ordinary people, such as we see and know; for this kind of greatness lies in the largeness of soul that can discover, within the lowly and commonplace, the touch of human nature that makes all hearts one.

Truth and beauty and happiness are never far from us; nor is there need to take a journey in search of them. They are to be found at our elbows, if we could but discern. Five barley loaves and two small fishes fed five thousand; and bread and wine are made to feed the souls of countless thousands, but *only when offered first into the hands of the Lord!* Whatever Jesus touches is transfigured; the same, but oh, how different!

In this weary, hungry, unhappy world of men and women, all that is needed is to offer the simple thing that is ours to God. Let Him bless it, and return it to us to use in the Name. The giving of a cup of cold water in the name of Jesus will not fail to bring its reward; and we have so much more than that to offer, even the poorest of us.

What are our poor gifts among so many needs? Nothing without Christ! *Everything in Him.* He will take our gifts and bless them; distribute them to us again, and we to the world; and every need shall be met, and nothing shall be lost.

R. DE O.

Blue Monday Musings

READERS of this page will not need to be informed that I am no blind and hysterical foe of the Roman Catholic Church, no Orangeman or "A. P. A." I have multitudes of friends, clerical and lay, in the papal communion; I respect all the good works wrought therein; I am edified by not a few Roman writers: and I rejoice in all that our fellow-Catholics who are of the Latin rite maintain in common with the rest of Catholic Christendom.

But I cannot close my eyes to the very real peril of Roman political aggressions, in our own country. Complete separation of Church and State is a fundamental principle of American institutions; and whatever tends to subvert that principle may cause civil war. I have no fear that the ill-advised policy advocated by some of our Roman Catholic neighbors will overturn the republic. The peril is not there; but rather that they may breed such distrust and anger towards themselves on the part of other citizens as to create a chasm of separation which will be fatal to mutual good-will and coöperation in public affairs. Though that policy has shipwrecked the cause of religion in every country where ultramontaniam has had its own way, "they will not be learned nor understand." And each year they avow more frankly their purpose to secure grants of public money for their own institutions.

Here, for example, is a concrete case. In the present Massachusetts legislature a bill has been introduced by a Roman Catholic member, appropriating \$10,000 for the Dorchester Free Home for Consumptives, a private charity wholly controlled by Roman Catholics, and listed in the "Directory of Charities" as an R. C. institution. The introducer positively denied this, until confronted with an admission made some years ago by its officers, when he subsided. Yet when various conspicuous citizens representing all the larger religious bodies except the Roman Catholics appeared before a committee of the Massachusetts legislature to urge the submission to vote of an amendment to the constitution prohibiting sectarian legislation and the support of sectarian institutions from public funds, they were treated with studious contumely by the members of the committee, their arguments sneered at, and a clear intimation given that the people of Massachusetts would not be allowed to express their mind upon this matter.

The amendment proposed follows:

"ARTICLE OF AMENDMENT"

"No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the state or any county, city, town, village, or other civil division use its property or credit or any money raised by taxation or otherwise, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination, or religious society, or any institution, school, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

Not a single voice was raised in opposition. Only one religious body is known to want such appropriations of public money. And yet it is certain to be shelved. Why? The terror of the R. C. vote!

THE FEDERATION OF ROMAN CATHOLIC SOCIETIES, at Louisville last autumn, demanded State support for Roman Catholic parish schools. It is not bigotry to reprint this fact, or to oppose the demand. An empurpled "Monsignor" (whatever that alien title may signify!), addressing the representatives of half-a-million subjects of the Vatican a year ago, railed at those who oppose sectarian appropriations of public money with all the vulgar billingsgate at his disposal, boasted that there was now no constitutional prohibition of such appropriations, and frankly declared that he and his allies meant to secure them. Terrorism is the word for it: "Vote for our policies, or we will vote against you!" Honest, cowardly legislators confess that they are afraid; and meanwhile, many voters who are not under Latin clerical influence are supine and indifferent!

Observe: it is no question of opposition to any peculiar tenets or teachings of papalism on its religious side; nor of furthering claims made by any other religious body. If it were "Protestants vs. Catholics," as the man-in-the-street might put the case, the legislators might cry, "A plague o' both your houses!" But here is one Church demanding special favors and subsidies which no other would consent to receive; and

those who oppose these demands have no private advantage to gain. I have heard of Bishops who justified their tolerance of heretics that deny the Virgin-Birth and the Resurrection, on the ground that they do not interfere with the ceremonial use of incense! But there is a difference between a ceremonial adjunct and an article of faith.

One thing is clear. It is the insolent demand of Rome for public money and special privilege which is responsible for a revival of anti-Roman sentiment; and if the American people are thoroughly roused by those demands, it will be an ill day for the Vatican's aspirations to conquer America.

SPEAKING of the "change of name," this comes from a Chicago priest:

"I was calling upon a lady, who is not a Churchwoman, when she opened fire upon me with the remark:

"Well, I see Jack Johnson got his white wife."

"Yes, I noticed the headlines in the paper this evening."

"And it was an Episcopal minister who officiated at the wedding, too. You ought to be ashamed of yourselves. Before I would belong to a Church that would do that, I would . . ."

"Oh, but please let me see the report. . . . The minister was a Methodist. See, here it is: 'The Rev. Mr. Blank, of the Methodist Episcopal Church.' They're not the same as we are."

"Well, it's all Episcopal, anyway."

"Then followed the weary business of explaining to my indignant listener that Methodist Episcopalians are not Episcopalians, and that Protestant Episcopalians are not Protestants. She did not seem to be impressed by our system of nomenclature!"

THE ABOMINABLE "Tom Thumb Wedding" continues to degrade Holy Wedlock, under the auspices of religious bodies. Last month, in a Congregational meeting-house in Moravia, N. Y., the mockery was performed by people so lost to any sense of reverence as to name one of the characters in the farce "Mary Immaculate." A Young Woman's Christian Association in Wisconsin disgraced its name by a similar performance. Young women of the University of Cincinnati showed the fruits of higher education by the same production this month. And the Woman's Club of Carlsbad, N. M., used the public high school auditorium for the purpose, using children under ten, most of whom were three or four years old. It appears that the infamy is on a strictly commercial basis. A woman furnishes costumes, music, etc., and receives 60 per cent. of the proceeds, of which half goes to the "author."

I grieve to find a Presbyterian minister in Central New York lending himself to a mock "re-marriage," in connection with one of those vulgar burlesques which are sometimes arranged for a home-coming bridal pair, even parodying the Church's service, the promises, and the ring. Is respect for the sanctity of wedlock so great nowadays that we can afford to diminish it by such indecencies?

I turn with satisfaction, by way of contrast, to "Providence Baptist Church" of Philadelphia, where among the church notices I find this:

"ON CHRISTMAS NIGHT, a Public Wedding will take place. Miss Adelaide Elizabeth Johnson, known for years as Mrs. West, and Luke D. West, for conscience sake, desire to be united in Holy Wedlock. All are invited."

These excellent colored people are more to be praised than the others, surely.

ONE NOTES with amused interest that our Latin friends are rewriting history. A despatch from Rome, January 25th, declares that Cardinal Ferrata's "Commission of Historical Criticism," dealing with the ninth and tenth centuries, has stricken out of the list of Popes these four, Boniface VI., Boniface VII., John XVI., and Benedict I. There are others who never would be missed; and, perhaps, when the commission gets busy with the first century, it will drop St. Peter, in the cause of accuracy.

THE BOARD of Censorship in New York should look after moving picture advertisements there. On Thirty-fourth street this sign was displayed recently:

"The Story of Henry VIII. and his Infatuation by Anne Boleyn, which resulted in the Foundation of a New Religion!"

PRESBYTER IGNOTUS.

"CHURCH TIMES" FIFTY YEARS OLD

Half-Century Passed by London Periodical

ANNIVERSARY NUMBER RECALLS EARLY DAYS AND
GREAT CHURCHMEN OF THE DAY

Bishop Blyth will Retire from Jerusalem Bishopric

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, February 11, 1913 }

WITH its issue of last Friday, February 7th, the *Church Times* completed its fiftieth year of existence as a weekly journal and an influential organ of revived Catholicism in the English Church. And it published an exceedingly interesting and valuable jubilee supplement, with the heading, "Memories of Fifty Years drawn from the File of The Church Times, 1863-1913." Portraits are given of the first editor, Mr. George J. Palmer, and of his editorial staff, the Rev. J. E. Vaux, then assistant curate of St. Mary Magdalene's, Munster Square, "wielding the most vivacious of pens," the celebrated Dr. Little-dale, one of the most learned and powerful of controversial writers, and Mr. A. R. Cooke, formerly connected with the *Guardian*. These four are said to have been the founders of the *Church Times*. There are also portraits of such noted heroes of the faith and confessors as the Rev. A. H. Mackonochie, first vicar of St. Alban's, Holborn, the Rev. Dr. Neale, founder of the Community of the Sisters of St. Margaret, East Grinstead, and the Rev. Father Benson, chief founder and first superior-general of the Society of Mission Priests of St. John the Evangelist, Cowley St. John, Oxford. One of the most arresting features of the supplement is the reproduced cartoon from *Vanity Fair*, representing the first "Christian Martyr" under the Public Worship Regulation Act of 1874, the Rev. Arthur Tooth, behind the iron bars of his cell in Horse-monger Lane Gaol. There is also reproduced a quaint and delightful sketch of Dr. Pusey in Tom Quad at Christ Church, Oxford. There appear two epistolary curiosities in facsimiles of letters received at the *Church Times* office from the eminent statesman, Mr. Benjamin Disraeli, and that blessed son of the Church, John Keble, author of the *Christian Year*, and the real inspirer, under God the Holy Ghost, of the great Catholic movement. Mr. Disraeli wrote, under date of May 28, 1863, to acknowledge Mr. Palmer's letter, and said he would "be happy to receive the *Church Times* at Grosvenor Gate." The Rev. Mr. Keble wrote from Hursley vicarage in one of his playful moods, and enclosed "a little sketch I have hit off." Among other illustrations are the impressive interiors of St. Alban's, Holborn, and St. Mary Magdalene's, Munster Square, as they appear at the present day.

In tracing first the fortunes of the *Church Times*, the writer of the supplement says:

"The public did not smile on its birth, and was, perhaps, hardly aware of the auspicious event. Of the first three numbers the guaranteed circulation [1,000 copies] was not exceeded, and there was talk of acknowledging defeat without incurring further liabilities. But with the fourth number there was a sudden turn of the tide. The cause of this was unhesitatingly sought in a leading article contributed by Mr. Vaux in his most buoyant mood." This trenchant article, partly in the nature of a witticism and directed against the incumbent and churchwardens of St. Martin's-in-the-Fields for their connection with "Lenten nuptials" of our late King, then Prince of Wales, "caught the attention of the public, and the reputation of the *Church Times* was made." The prosperity of this Church newspaper has been due, it is said, to the fact that its circulation has not only increased but has been singularly widened, both at home and overseas.

In connection with the retirement of the Rt. Rev. Dr. Blyth in September next, the Bishop of London has issued an appeal for a testimonial to the Bishop's twenty-five years' work in Jerusalem. He has done, the appeal says, a noble work.

Retirement of Bishop Blyth

"Not only has he won the confidence and respect of all the sister Churches of Christendom, who are all represented at Jerusalem, but in the beautiful St. George's Collegiate Church, in the group of buildings which surround it, he has erected a worthy witness to the strength and beauty of our own branch of the Church Catholic." It would be something like a scandal, the Bishop of London thinks, if they allowed the good and kind Bishop at the age of 80 to retire without some acknowledgment from the whole Anglican Communion of the work which he has done, and there is little difficulty in deciding what form that acknowledgment should take. "The joy of his heart has been the erection of two schools, one for

boys and one for girls, which centre round the Collegiate Church and form its choir and help to form its daily congregation." Moreover, each school requires a field as a school ground. If they could complete these schools for him, and also purchase the greatly needed playgrounds, "we should send the Bishop away from his long task with the sense that he had completed his work so far as buildings were concerned, and with a glad and joyful heart."

The appeal then is for £3,500, and the Bishop has little doubt that the Church at large, especially in Great Britain, the United States, and Canada, will respond to the appeal. Checks may be sent to the Bishop of London at London House, 32 St. James' Square, London, S. W.

Bishop Baynes, vicar of St. Mary's, Nottingham, since his resignation of the bishopric of Natal in 1901, has been appointed by the Bishop of Birmingham to the rectory of St. Philip, Birmingham, the Pro-Cathedral, in succession to Canon Carnegie, the new Canon of Westminster.

Recent Appointments

The King has been pleased to approve of the appointment of the Rev. Prebendary John Storrs, vicar of St. Peter's, Eaton Square, to the Deanery of Rochester. This is an excellent Crown appointment. Prebendary Storrs is one of the best known and most influential of the London clergy, and is a very definite Churchman. He ought in every way to make a good Dean of Rochester.

J. G. HALL.

THANKS FROM THE EXARCH OF BULGARIA

RESOLUTIONS passed by the New England Department Missionary Council expressing sympathy with the Christians in the Balkans, and addressed to the heads of the four Churches in those states, were printed in THE LIVING CHURCH some months ago. The following reply to those resolutions from the Exarch of Bulgaria, written in his own hand, has been received by the Bishop Coadjutor of New Hampshire:

"CONSTANTINOPLE, 8-21 December, 1912.

"To the Right Reverend Edward Melville Parker, Bishop Coadjutor of New Hampshire, and to our Beloved Brethren in Christ of the Council of the Episcopal Church in the dioceses of Connecticut, Massachusetts, Rhode Island, Vermont, New Hampshire, Maine, and Western Massachusetts, in New England, United States of America.

"Right Reverend Sir and Beloved Brethren in Christ, grace, mercy, and peace from God and Our Lord Jesus Christ with your spirit."

"We are exceedingly moved by the excellent Christian expressions of sincere sympathy, which you have transmitted to us by the direction of the Honorable Council of your American Branch of God's Holy Catholic and Apostolic Church, of October twenty-third of the current year, on the occasion of contemporaneous events transpiring among us, when in heroic struggle for sweet liberty not a few of our brethren and children of our Holy Church have evinced the highest degree of love by laying down their lives for their neighbors. Likewise for the wounded and for the sick and the dying, as well as for all those who sorrow and mourn for the fallen on the field of battle in defence of the Faith of the Holy Cross and of their fatherland, your sympathy is a work of God's comforting love, which from strength unto strength powerfully strengthens the patient enduring of suffering for high and sacred ideals in the Name of the One Divine Sufferer for the salvation of all.

"In expressing to you the feeling raised in all of us by your honorable brotherly message, We, in the name of our Holy Church and all the Bulgarian nation, present to you our highest esteem, and beg you to accept the expression of our warm and hearty gratitude for the sympathy you express with the trials which our nation is passing through, and for your united prayers to God's mercy for the end of the war and for a lasting peace with us and throughout the whole world. At the same time we express our unswerving confidence that God, in His allkind Providence, will deign to hear from Heaven and will fulfil our and your mutual, fervent prayers to Him for the glory of His most Holy Name unto the ages.

"Owing to temporary difficulties of communication and to other circumstances which cause delay in our communications with the administration of our Holy Church in the kingdom of Bulgaria, we are sorry that it is not possible for us to do in time what depends upon us; in order that to your highly honored message a befitting publicity should be given among the children of our whole Church; but we are sending to-day, together with the present, your original message to the Holy Synod of our Holy Church in the kingdom of Bulgaria, requesting them to take the necessary measures in the above mentioned very desirable intent.

✠ BULGARIAN EXARCH, JOSEPH."

THERE is always hope in a man who actually and earnestly works; in idleness alone is there perpetual despair.—*Carlyle*.

GREAT CONFERENCE OF BROTHERHOOD MEN IN NEW YORK

THE Brotherhood of St. Andrew conference and mass meeting at the Cathedral of St. John the Divine on Washington's Birthday were attended by more than a thousand men and junior members. The addresses were highly edifying and the interest of the large audience was sustained from the beginning at 10 o'clock in the morning until the close about 4:30 in the afternoon.

There was a corporate celebration of the Holy Communion in the Cathedral at 8. Delegations from chapters in the upper part of the diocese and from the dioceses of Long Island, New Jersey, and Newark began to arrive shortly after 9 o'clock, and Synod Hall was well filled when Dean Grosvenor began a short devotional service and made an address of welcome. Arthur E. Barlow of Newark took the chair, and made an address introducing the topic of the conference, "The Brotherhood Chapter in the Parish."

The REV. THOMAS J. LACEY of Brooklyn spoke on "The Boy's Part"; alluding to the years of preparatory study and training by which the physician and lawyer approached their professional career. So Church boys should be preparing for future work in the

Church as wardens, vestrymen, Sunday school superintendents, and rectors. To promote their efficiency the boys of to-day ought to be making themselves familiar with the Holy Bible, which is now in many quarters a much neglected book. They should be familiarizing

Boys of larger size are too often under the plastic hand of the woman; they need the touch of virile manhood to become good citizens of the community, the State, and the Kingdom of God. Men, remember your obligations! In a dim way every one of you is a priest; you have seen a vision; follow it.

The REV. WILSON R. STEARLY, rector of St. Luke's Church, Montclair, N. J., spoke on "The Chapter's Place." In an unusually clear analytic method, by the use of a syllabus, the audience received a bird's-eye view of the subject, and this was later on treated in detail. The first text was I. Samuel 10:26: "And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched." This is the evangelistic impulse. In the Christian dispensation it is that which brings men to Christ. The Chapter is different from a men's club, in this: that it seeks to bring men to Christ through the Church. The second text was I. Chron. 12:23: "And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord." This is a chapter of great interest to boys; it tells of David's heroes; ambidextrous men with the bow and sling; men who pledged allegiance. Also, men "who had understanding of the times to know what Israel ought to do." The lesson is: to make use of whatever abilities men and the Chapter possess. Loyalty and wisdom are most important things in the parish and the Chapter.

The next text was St. Luke 22:28: "Ye are they which have continued with Me in My temptations." This points to the growth into the Spirit of obedience to the principles and will of Christ; the mark of tried and trusted men. Discipleship, at first, meant to be



AT THE LUNCHEON, B. S. A. CONFERENCE ON WASHINGTON'S BIRTHDAY, COLUMBIA UNIVERSITY COMMONS, NEW YORK

themselves with the contents of the Book of Common Prayer, and to make themselves prepared to enter heartily into the public services of the Church, by reciting the Psalms, the Creeds, and the Lord's Prayer. Further, they should study Missions and know about the Church's missionary operations in all parts of the world; to have knowledge of the heroic work of the past and present-day missionaries, such as will contradict the superficial criticisms of travelers who only know of the beaten tracks. Lastly, there should be a desire to do some definite work for God; boys can go after other boys and bring them to Sunday school and to Church services. This is the Master's business which boys often do with much success. Bringing other boys into the Kingdom is manly business—nothing more so. The speaker paid a warm tribute to George Washington, styling him "The First Brotherhood Man," because he had the spirit of a B. S. A. man of to-day when he conducted services as a lay reader for his soldiers and comrades; "no company ever kept him from church"; he believed in fasting and practised it; he kept Lent, and his first official act after being inaugurated was to attend Church services in St. Paul's chapel of Trinity parish. The boys of to-day must prepare to take the places of the departed members of the Brotherhood.

In place of the Rev. Robert B. Kimber, unable to be present, CANON HARROWER spoke on "The Man's Part." He began by saying that boys should always remember that they are learners; they must do a boy's work and not attempt to make a man's contribution to the life of a chapter or parish. There must be no "forcing process." Each man is to respond to the individual call to discipleship and service. Christ chose laymen to be His disciples and human instruments for perpetuating His work—laymen who had simple faith. They were as yet unordained—but He gave them the knowledge of God and bade them take that into the world from Him. Men to-day should know about Christian missions, but not on a narrow and insufficient basis. Such knowledge is a panacea for parochialism and an antidote to un-faith. Men must also stand for the manhood that may inspire all the manhood that the parish possesses.

"with Him," to learn obedience. His was the life of perfect obedience ending with the sacrifice of Calvary. We are unprofitable servants if we shirk work for Him; quantity and kind of work for Him is not to be measured in ordinary terms. St. Theresa said "the things that I know came not by revelation, but by obedience." The last text was St. John 20:21, "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you." This shows the love and trust between Him and His Father. It should suggest the love and trust of Chapter members; love and trustfulness give dignity and splendor to all our work for Christ. Quiet, unostentatious, patient work along these lines are the greatest asset a parish can have.

The men went to the Columbia University Commons for luncheon. About 250 men representing more than 200 chapters in the Metropolitan District were entertained in smaller rooms and were later roused to a great pitch of enthusiasm by an address on the "1913 Brotherhood Convention," which was made by Bishop Lloyd. He was introduced by Walter Kidde of Montclair, chairman of the Committee of Arrangements. Dr. Lloyd was greeted with prolonged applause.

He remarked that it was always a high privilege to be with Brotherhood men. The convention next October would begin a new chapter in Brotherhood life. It would be a delicate and definite test of the temper and stuff we are. Shall it reveal visions or work? There is a great movement to-day for the uplift of society. The best things in this line have been printed in the last six months. The great question of to-day is, "How can we improve social conditions? It is one of the weak, if not the weakest spots in our civilization, that a father can't earn enough to feed, clothe, and house his children properly. To do these things rightly makes civilization. Note that not politics, nor socialism, nor any other kind of an "ism" is to be the cure, but the perfecting of human life. This is what men are feeling after to-day. When Jesus Christ is accepted as our Master, there is civilization. The campaign won't be done in the

churches, not by the clergy, nor by any other means than the expressing of perfect human life in the community. We shall meet next October to get our true perspective back again. "We are the King's bodyguard." We belong to Him. In convention we shall come together for corporate prayer and Eucharists to get our spiritual motive power. We are going to give support to Him that He may make His enemies His footstool. We are to make this town Christian, not by preaching; not by knocking naughty men. We are to make an atmosphere in which evil cannot live. To accomplish this our bodies shall be kept for His service. We shall deal with the chapter, be it ever so small, as a little cog in a machine driven by irresistible power. We will get every man in the chapter, and get the best manhood of the parish into the chapter, and make efficient the best gifts that God has given us. We must demonstrate to New York that Jesus Christ is the only Manhood and the only Source of real civilization. We must demonstrate the power of the Resurrection in the strength that comes from Christ who gives us the aim and the motive. Paganism cannot build civilization. If we can show this here in New York every town will copy. Conservation is in the thought of to-day regarding material resources; conservation, the prevention of all kinds of waste, must be in the minds of Christian men. The work cannot be done by worrying. It can be done by pulling together. Let the first five days in the coming October be in our minds continually, at church, at work, and at business, in our social gatherings, everywhere. Pray, talk, and think about the convention. Make the atmosphere in the presence of Christ. Lift the Christ from the earth that men may be drawn unto Him!

A half hour later the choir and crossing of the Cathedral was crowded with Brotherhood men and their friends. The clergy in

"The Latent Power of the Church"

procession were Canon Nelson, Dean Grosvenor, Bishop Burch, and Bishop Greer.

BISHOP GREER made an address introductory to the general topic, "The Latent Power of the Church." He expressed pleasure in being with the men of the Brotherhood at another annual service of praise and consecration in the Cathedral. The more he reflected on the B. S. A.—what it is and what it aims to do—and its two simple rules, the more he was impressed with its divine method of serving God by calling upon Him to work in and through man. The two cardinal rules of Prayer and Service were ideal rules or methods for ideal Christian service. First, Prayer—trying to extend the Kingdom through the personal touch of God; second, Service, the personal touch with our fellow-men. This is the secret, the very genius of effective Christian service. The personal touch of God is the philosophy of the Incarnation. The world is to be redeemed; humanity is to be reclaimed and reformed, not by a decalogue, moral laws, or the most exalted precepts, but by the personal touch of God. The Christian ethics, the moral code in the New Testament as it fell from the lips of our Saviour in the Sermon on the Mount—all these might have been given to us by a succession of human teachers or prophets, but they would not have been enough to reach human lives. Something more was needed. *He* came because something more was needed *then*; something more than laws and precepts are needed *now*. It is the personal touch of God through the risen Christ. Truth is never effective until it is personalized. Divine Truth became so through the Incarnation and the ever-living Christ. With that quickening and personal touch of God upon our souls—although we cannot know or picture God, who He is and what He is—we have the testimony and the witness within ourselves. We have had that experience which is our only possible knowledge of Him. It is then that our service becomes effective as nothing else can make it. No activity, zeal, eloquence, theological learning, nothing can give such effective service. Spiritual experience is what the Christian ministry and the Christian laity both need.

As to the second rule: The spreading of the Kingdom through the personal touch with our fellow-men is to be done not chiefly by arguments, tracts, circulars, or sermons, but by the direct personal effort with individuals, one by one. The Bishop related an incident in his early ministry, when a distinguished Bishop of that time declared that if he had accomplished anything in the world toward hastening the Kingdom of God, it had been done by private and personal influence upon individuals to come near and under the influence of the Christian Faith. We must seek first the personal touch with God; nothing much can be done without that; then go into service by using the personal touch with men. This is the divine plan; by this we can bring out the full power of what is latent within us. In all that we do for the extension of the Kingdom of God, He is working in us and through us.

Mr. EDWARD H. BONSALL, President of the Brotherhood of St. Andrew, spoke on the sub-topic, "The Individual." He gave a word of greeting to the members assembled and declared that it was the truest patriotism on the part of the leaders of the Church and of the Brotherhood in this district to hold such a conference and mass-meeting on the birthday of George Washington—Churchman, Patriot, and Statesman. True patriotism has its roots in the love of our fellow-men; real patriotism must be patriotism illumined by the Christian religion. It was, he said, a source of very substantial encouragement to those who had been called to leadership in the Brotherhood that so great an assemblage of men and boys had crowded this great Church to-day. Mr. Bonsall alluded to search after power—political, money, or social—to be observed all over the

world to-day. The "latent power" was that which was still in secret, undeveloped, unused. It seems strange that in the Church—Christ's Body constituted by Christ Himself—there should be any *latent* power; especially in the Church with her tremendous mission to make Christ known to the world. The latent power of the whole Church will cease to be latent when every member is claiming his privilege to be working with and for God. The work must be done by the clergy, and by the laity, too, or else there will be some power latent. When the apostles chose deacons from the ranks of the laity there was less latent power and as one result "the Word of God increased." The apostles were relieved of certain work and they gave themselves more directly to prayer and the work of the higher ministry. Out of the use of latent power, by the activities of laymen, there came to be the Church in Antioch; here the disciples were first called Christians. In the twelfth and thirteenth centuries, laymen were living up to these privileges by founding and working in religious houses. In the eighteenth century the movement in the Church known as Methodism was a misunderstood and persecuted attempt to utilize the latent power residing in the laity. In 1883 the Brotherhood of St. Andrew was founded by James Houghteling in a Chicago parish to do the same thing. In these thirty years great changes have been wrought by this organization throughout the land. It lays down the Rule of Prayer—prayer, by which we lay hold upon Omnipotence; and the Rule of Service, by which we lead our brother to Christ through the Church. We must practise these principles or methods, and remember that there are hundreds of groups of men throughout the land in contact with their fellows, having the same great ends in view. Loyal Churchmen they are, but many are not identified with the B. S. A. They have caught the spirit of our principles. Appeal to them to join our ranks for greater efficiency in their work and hours.

There are high standards of living, to-day. To the question, "Am I my brother's keeper?" no mere negative answer will now be tolerated, for men realize as never before, "I am my brother's brother." Each man's opportunities are limited only by his willingness to serve and his ability to respond to the call. We cannot turn a deaf ear if we would. "If ye know these things, happy are ye if ye do them." We appeal to you to-day to use your latent power—mayhap in your own household; in your family, business, and social life; to help men in need, distress, sorrow, illness; and the fallen man. Your words will surely bring answering response and joy and blessing.

All efficient power costs something. Physical strength comes from self-denial. Men are ready to pay the cost for money and social power. Are we ready to pay the cost of spiritual power—yield our body, soul, and spirit in humble self-sacrifice?

A college man hung pictures in his room which offended his mother's sense of propriety. She asked her son to hang up a copy of Hofmann's picture of the Face of the Boy Christ. When other college men asked for the other pictures, and why they had been taken from the walls, the collegian replied that his mother's gift and the other pictures could not hang together in the same room. So, hang up the image of Christ in our hearts and other pictures will be cast out, for they do not find place in the same heart and in the same life.

BISHOP NELSON, Coadjutor of Albany, was the last speaker and his address was on "The Whole Power of the Church." He spoke of the passage in the Fourth Gospel in which St. John declares that "as many as received Him, to them gave He *power* to become the sons of God." The nature of a thing has been described as "that which it is capable of becoming." By our natural motion we may ascend; by our potential nature we have power to become the sons of God, and in the divine economy to have power to bring others to become sons of God.

In the Book of the Revelation "the number of a man" is said to be 666. A man apart from God is represented by 6; i.e., he is short one of 7, the mystical number of perfection. The repetition 666 means that there is a failure in every respect, because of the lack of the power of God. The limitless power of the Creator, the Personal, Living God, must supplement the "Six hundred three score and six."

Educators are seeing the need of discipline in education. We need in the higher education a fixed standard of ideas, to save us from the uncertainty of ourselves. The world needs to be turned back to God. Without His power we shall never be able to get beyond the number six. A mother may give her son the thought of God; God helps men to become sons of God when they receive Him. The same holds good in the history of God's Church. In the Old Testament the people lost their power when they lost their standards; then they fell into the hands of their enemies. We always lose power when we fail in the recognition of the supernatural. We are tempted to come down to what is comprehensible to the human intellect. The thought of God is so far above us that we cannot symbolize it. Humanitarian institutions are invented to meet men on their own level and help them. There is a peculiar type of philanthropist who first neglects God and practically denies that He is. They forget God, and forget too that they cannot help a man by helping but one part of him. This is the great social heresy of the age. The man who needs help has a nature just like your own. The power of the Church is in its teachings and ministry

of the sacraments. The Church is ever dealing with imperfect men, but they are ever advancing through her power from on high.

The Church to which we belong, it seems, is to restore the lost art of worship, and lift men out of themselves and bring them nearer to God. From these heights they have gone down to help other men. In a wonderful way, the divine and the human, like parallel lines, are brought together in a mysterious way which no one may ever dare to explain.

We are recovering our ideals. The Church is active to-day in displaying the Christian revelation and life as in, perhaps, no other age. The Church has never failed in the past; she never will fail in the ages to come.

The Bishop concluded by reciting a beautiful passage from the writings of Dr. Pusey. It happily summed up the leading thoughts of the speakers at this memorable gathering for spiritual edification.

After prayers, said by Bishop Burch, the great congregation of "men only" quietly dispersed with his blessing.

At the morning session there was a loud call for Mr. Franklin H. Spencer, field secretary of the New York district, who had worked without stint for the successes of the day. When he reached the platform in Synod Hall he was greeted with prolonged applause. He spoke briefly in recognition of the testimonial.

Call for
Field Secretary

OTHER NEW YORK ITEMS

The Church Mission of Help held its first annual service on Sunday, February 9th, at Trinity church. The large church was full. The deep interest of the congregation was shown in the stillness throughout the service. Dr. Manning conducted the inter-

cessions and thanksgiving, which included all rescue and preventive work, prayer for directors and workers and other prayers covering the police situation in this city. Dean Sumner of Chicago preached a powerful sermon from the text, "Now Moses in the law commanded us, that such should be stoned: but what sayest Thou?" The Dean handled wonderfully this difficult subject, and his own interest in and approval of the special work of the Church Mission of Help were manifested in his appeal for its support and extension. Dr. Manning spoke in addition a few words comparing the small amount which the organization had been able to accomplish with its present equipment with the great work awaiting it and made a heartfelt appeal for its adequate support and for extension of its usefulness. The Board of Directors of the Church Mission of Help includes the rectors of prominent parishes of Manhattan and many more of the parishes are represented in its Advisory Council.

The twenty-fifth anniversary of the coming to St. Paul's chapel, Trinity parish, of the vicar, the Rev. William Montague Geer, will be observed by a service on Mid-Lent Sunday, March 2nd, at 11 A. M., at which the sermon will be preached by the Rev. William M. Jefferis, D.D., late General Missioner in England, and by a short service on Tuesday, March 4th, at 12:05 noon, at which an address will be delivered by the Rev. William T. Manning, D.D., rector of Trinity parish. At the Sunday morning service Dr. Manning is also hoping to express congratulations, going to the chapel for the purpose immediately after preaching his sermon in the parish church.

Anniversary of
Rev. W. M. Geer

THE MAN in the street wants to see the meaning of Christ's truth and the plan of life made plain. He is not so far from the kingdom as some imagine. We have to establish the kingdom of God among the men in the street. We have to show them the need of faith in the Lord Christ and in goodness. We have to set forth the gospel not as the means only of gaining cowardly cover from wrath, but of spiritual freedom and eternal life. We have to appeal not to selfishness, but to the fact that each man is needed to help in the uplift of humanity. We have to arouse men from the spirit of indifference. We have to denounce injustice, oppression, greed, the love of pleasure. We have to show the sin of neglect of the divine love which was so definitely made known in the incarnate Christ. We have to show how that divine love had been acting all through the ages to lead up to the incarnate Christ, and how all ages since have helped us to understand the depth of the mystery and grace manifest in the victim on the summit of Calvary. We have to present not an abstract system or mere ritual observance, but a life. We, indeed, have to find our true reinforcement of power by ever getting back to Christ. We want less professionalism and less thought about wealthy churches. We must think less of salaries and more of opportunities. We must throw off the cloth of gold from the pulpit.—*British Congregationalist*.

FOR ONE who consciously lived in God to be separated from God was impossible. For one who was bound to God by love to drop out of that love into nothingness or desolation was inconceivable. His constant and absolute sense of God gave him an unquestioning sense of immortality. If we ask why it was impossible he should have any shadow of doubt of a life beyond death, we see that it is because it was impossible for him to doubt of the existence of God, the ever-living, ever-loving God.—*Marcus Dods*.

MISSIONARY BULLETIN FOR FEBRUARY

NEW YORK, February 17, 1913.

BELOW will be found the receipts applicable to the Apportionment to February 1st; and the comparison to the same date last year:

Amount received to February 1, 1913.....	\$217,428.59
Amount received to February 1, 1912.....	234,133.28

Decrease..... \$ 16,704.69

The decrease of \$8,342.57 reported a month ago has been further increased by another \$8,362.12, so that the total decrease now stands at \$16,704.69. It is a little disappointing to have to record this fact.

We have the very greatest longing to be able to report to the General Convention in October next that the whole Apportionment has been contributed, and that in consequence all the appropriations of the Board of Missions have been met, and that the whole deficit of \$197,633.12 has been paid as well. We do not believe this longing on our part to be unreasonable, for we know if every communicant of the Church made his or her offering, all these obligations of the Board would be cancelled.

We can only express the Board's profoundest gratitude for the love and faithfulness and ever increasing devotion of the Church in her Missionary work. But just because of this work which the Church is trying to accomplish, she comes to know of other needs here at home and over the seas. There are races of peoples in our land, many of whom know not the Lord Jesus Christ. The Church longs to minister to them and possess them. The same is true of peoples out in the world. If the whole Church will do its utmost, by prayer and by sympathy, the contributions will follow, and a great advance movement will be the result; a movement which means that the Master will possess the hearts of those, His children, who to-day know Him not.

Very truly yours,

GEORGE GORDON KING, *Treasurer*.

AN OINTING THE SICK IN JAPAN

BY THE REV. W. F. MADELEY

DURING last summer the son of the senior warden of St. Thomas' Church, Wakamatsu, Japan, was very ill with spinal meningitis, and the priest in charge, together with the catechist and a few of the Christians, went to the house to pray for him. The child showed evident signs of amendment, but owing to old-fashioned ideas of feeding the sick, and careless nursing, he grew worse, and two doctors said the case was hopeless. At this stage we decided to have recourse to the ancient custom of anointing. As there was no service for anointing authorized, or for that matter translated into Japanese, I was thrown entirely on my own resources.

Having provided a small quantity of olive oil, I repaired to the house and explained to the family assembled that it was an ancient service of a sacramental nature. I said that we could not look for the necessary faith in one so young, but just as we administered the sacrament of Holy Baptism to children who were incapable of exercising faith on the guarantee of their sureties, so we could administer this.

I then vested in surplice and stole, and blessed the oil, making an extempore prayer something on the lines of the prayer for blessing the water in the baptismal service; then having explained the substance of the prayer, I used in English the prayer from the First Prayer Book of Edward VI. for anointing; then with Psalm 13 and a thanksgiving, we left. The child recovered in due course and we had a public thanksgiving in the church as soon as he was able to leave the house.

The child, who was eight years old, is quite conscious of what took place, and it has made a great impression on him. When his aunt was ill some time after, he begged that she would send for the priest and ask him to pray for her, and he was sure she would get well.

GENERATION after generation comes and goes and yet the larger fraction of mankind believes that money is the key to joy. They believe it despite the dissatisfied condition of many who possess an abundance and the utterly bored and weary attitude of a good many more. Undoubtedly many rich people are happy, but not their possessions but their inward resources are the cause of their happiness. Lacking an interest in noble enterprises like missions, indifferent to their fellowmen, they are sure to grow discontented.—*Selected*.

VISITING BISHOPS IN PHILADELPHIA

Appointments of a Number from Distant Sees

WASHINGTON MEMORIAL SCREEN DEDICATED AT VALLEY FORGE

The Living Church News Bureau }
Philadelphia, February 25, 1913 }

A MEETING of the House of Bishops might almost be held in Philadelphia at the present time. Bishop Talbot of Bethlehem was the noon preacher at St. Stephen's Church during part of the past week, and Bishop Williams of Michigan is to be there next week, while Bishop Woodcock of Kentucky comes for a week at the Garrick Theatre. At the Lenten meeting of the Woman's Auxiliary in Holy Trinity church, on St. Matthias' day, Bishop Funsten of Idaho, Bishop Thurston of Eastern Oklahoma, Bishop Guerrey of South Carolina, and the Bishop Suffragan of Pennsylvania discussed various phases of missionary work. Bishop Thurston also addressed the Indian's Hope at the Church House on Monday morning, and Bishop Williams spoke to the Clerical Brotherhood there on Monday afternoon.

The Rev. George C. F. Bratenahl, D.D., secretary of the Third Missionary Department, has been spending the week in the diocese, assisting the Men's Auxiliary in the work of presenting the apportionment to the congregations. Dr. Bratenahl has been very successful in informal conferences with interested groups of men in various parishes, suggesting methods of work, and explaining matters which are often misunderstood. He preached on the Third Sunday in Lent, at St. Stephen's church, the Rev. C. E. Grammer, D.D., rector.

On Washington's Birthday, Bishop Garland dedicated the new memorial screen, erected in honor of George Washington and the Brigadier Generals who served under him at Valley Forge, in the Washington Memorial Chapel, Valley Forge, of which the Rev. W. Herbert Burk is priest in charge. The Bishops have issued a pastoral letter asking that the birthday of Washington be further marked by special offerings for the building fund of the chapel. A generous layman has offered to build the chancel provided the \$30,000 required to complete the building can be obtained before June 26, 1913. This chapel is increasingly a centre for missionary work. During the past nine years sixty-seven persons have been baptized there, seventy-two confirmed, and there are now eighty-eight communicants, and ninety-one children in the two Sunday schools. Special services are frequently held there for schools, colleges, and patriotic societies, and 28,000 people visited the chapel during the past twelve months. The Bishops say: "This object should appeal to all Churchmen and patriots; the present condition of the chapel does not worthily represent our love for the Church or our devotion to the memory of our first President. There is little difficulty in getting from the patriotic societies of our country all the national memorials needed for the surroundings of the chapel and even for its adornment, and we feel confident that we will not appeal in vain to Churchmen to build the House of God."

On Monday evening, the 24th, the Church Club held its February Club night in its rooms, and considered the subject of Missions to Outcasts and to the Underworld. Mr. Dudley Tyng Upjohn described the work of the All Night Mission of St. Paul's chapel, New York, and three Philadelphia institutions, the Inasmuch Mission, the Galilee Mission, and Old St. Paul's Club, were represented by Bishop Rhinelander, Mr. George L. Boate, and the Rev. H. Cresson McHenry. This meeting was in charge of the City Mission Committee, of which Mr. Clinton Rogers Woodruff is chairman.

The authorities of the Home for Consumptives at Chestnut Hill have accepted with much pleasure and gratitude the offer of a woman of the diocese to add to the buildings a new cottage, designed and equipped for the care of children suffering from tuberculosis. The work for children is a leading part of the beneficent service that this Home renders to the community, and is exceptionally successful. Many children have been restored to perfect health by the treatment there. The new chapel of the Home is well along toward completion and should be ready for use about May.

A Confirmation class of unusual size was presented at the Church of St. John the Evangelist, Third and Reed streets, on Friday evening, the 21st, by the Rev. H. Cresson McHenry, who is in temporary charge of the parish. The class numbered forty-seven, and when it is considered that the old church, in the heart of the foreign quarter, was apparently ready to close its doors in despair, when the vigorous assistant superintendent of the City Mission came to the rescue less than a year ago, the result

(Continued on Page 620.)

GOOD LENTEN CONGREGATIONS IN CHICAGO

But Much Illness Interferes to Some Extent

DR. EASTON ADDRESSES THE CLERGY ON THE "SYNOPTIC GOSPELS"

The Living Church News Bureau }
Chicago, February 25, 1913 }

THE second week in Lent was marked by such mild and unseasonable weather that a great deal of illness developed throughout the city, especially, strange to say, in those sections inhabited by the well-to-do people. The Board of Health reported on the 15th inst. that there were 1,571 cases of contagious diseases in the city, against 669 such cases a year ago. Most of these were minor, instead of dangerous, there being, for instance, 563 cases of measles as against 48 a year ago; but there were enough instances of scarlet fever and diphtheria to scare people a good deal. All of which had a marked effect upon Sunday school and church attendance, in many parishes and missions. In spite of this, however, the record has been good, and in some congregations has exceeded the figures of last Lent. The Rev. George Gunnell, rector of Trinity Church, Toledo, Ohio, who is an unusually effective platform speaker, took the noon-day services and addresses at the Chicago Opera House during the week. The attendance was good at the start, and increased during the week. A large number of the clergy were present on Monday, and many stayed downtown after luncheon to meet the visiting priest in the Church Club rooms, in the early afternoon.

The Round Table of the clergy met on Monday, February 17th, to listen to an unusually interesting and valuable address by the Rev. Dr. B. S. Easton, of the Western Theological Seminary, on "The Synoptic Gospels in the Last Decade." By an unanimous vote the Rev. Dr. Easton was asked to continue this same theme at the next meeting of the Round Table, a fortnight later. We should be glad to give the whole of this illuminating address, for it was just what busy men, clergy and laity alike, need to have within reach, in these days of many books and rigidly restricted reading-time. Dr. Easton is familiar with the literature of this subject, published on both sides of the Atlantic, and he vividly described in this address the critics, who, at the beginning of the present decade, laid such great emphasis on the Teaching of our Lord that they practically omitted any emphasis formerly laid upon His Person. After this group had been described, Dr. Easton told of the swinging of the German pendulum to the other extreme, naming such books as Schweitzer's, where the stress was laid almost entirely upon our Lord's Person, ignoring, practically, the fact that He devoted so much time to teaching. Of course both of these opposite schools of Protestant, rationalizing thought throw all their efforts against the Catholic Faith in our Lord's Deity, though this point was not reached by Dr. Easton at the expiration of the Round Table's hour last Monday. It was of absorbing interest to see, from the Doctor's analysis, how these various schools of independent writers overthrew each other's viewpoints and conclusions. It reminded your correspondent of a deep saying of the late Rev. Leighton Hoskins, who spent many years at German universities before he decided to study for the priesthood of the American Church: "These German professors," he said, "are in the Theory Business." Dr. Easton didn't refer to this statement, but his narration of Dr. Schweitzer's remarkable course in writing *The Christ of History*, with its eschatological theorizing, and then, as soon as the book was finished, volunteering as a foreign missionary to Africa, "to help save Africa for Christ," went far to show that such theories are not always taken seriously, even by the keen-brained men who take the trouble to write large books about them. Dr. Easton referred the clergy to recent books by Sanday and Dr. Denney, as giving valuable messages on this most important theme, strengthening the position of those who believed in the Divinity of our Lord. The attendance was fair, but ought to have been very large, in spite of the many duties of a busy Lent. It is not often that even the Chicago Round Table is favored with so valuable and timely an address. At this meeting the Rev. Dr. Mercer of the W. T. S. distributed to the subscribing clergy the January quarterly leaflet of "The Central Society of Sacred Study." There are now five reading circles of this society among the Chicago clergy, namely, those studying Dogmatic Theology, the Old Testament, the New Testament, Ecclesiastical History, Pastoral Theology, and Sociology.

St. Barnabas' Church (the Rev. E. J. Randall, rector), has now three weekly classes of "Stewards" studying in preparation for "The World in Chicago." The Church of the Atonement, Edgewater (the Rev. Dr. C. E. Duell, rector), has enrolled its full quota of stewards, in training classes, and has also contributed several singers for the "Pageant of Light and Darkness." Ten per cent. of the membership (we would say the communicants) of each congre-

gation has been allotted as this quota, and but few congregations, in the Church or outside, have as yet met this requisition. The Church of the Atonement is one that has done this, and some other parishes in the diocese have done almost as well. St. Paul's, Kenwood, leads the diocese, with eight weekly classes, and over 80 stewards.

Several of the Chicago clergy have accepted invitations for out-of-town Lenten preaching, as in previous years, though this year there seem to have been an unusual number of these invitations. The Rev. R. H. F. Gairdner, rector of St. Martin's, Austin, has preached at the Toledo (Ohio), noon-day services, from February 10th to 14th, and will take the noon-day services at the Garrick Theatre, Philadelphia, from February 24th to 28th, going later to Cincinnati for similar preaching from March 10th to 14th. The Rev. C. H. Young goes to Toronto, Canada, for similar preaching, and the Rev. George Craig Stewart preached at the Garrick, in Philadelphia, from February 17th to 21st. Others of the Chicago clergy have accepted other invitations, and many more have been declined for lack of time, this year.

Among the churches where there is a daily celebration of the Holy Eucharist during Lent is Trinity Church, Aurora. The second anniversary of the Rev. F. E. Brandt's rectorship of this growing parish was observed lately. Many improvements have been made to the church and parish house during his two years of leadership.

St. James' Church continues this Lent the addition to its former schedules commenced last year, namely, that of holding a series of talks on citizenship at the parish house on Fridays at 11 A. M. during Lent. The list of addresses and speakers is as follows:

Talks at St. James' on Citizenship
February 7th, the Rev. Dr. Stone, on "Our Opportunity." February 14th, "Individual Responsibility," by Professor G. H. Mead of the University of Chicago. February 21st, "The Young Citizen," by Mr. E. B. de Groot, the secretary of the Playground Association. February 28th, "The Effect of Education," by Miss S. P. Breckenridge, the president of the Women's City Club. March 7th, "Church and Parish Influence," by Dr. John Timothy Stone, the pastor of the Fourth Presbyterian Congregation. March 7th, "One Woman's Influence," by Miss Virginia Brooks.

After Easter the Rev. W. A. Gustin will become the rector of the newly-organized parish of St. Michael and All Angels, Berwyn. He will have been rector of the Church of the Good Shepherd, Lawndale, for about two-and-one-half years, by that date. The old mortgage has been paid off in full, during his rectorship at Lawndale, and it is expected that the Easter offering will free the parish entirely from floating indebtedness as well. Both the church and the rectory at Berwyn have been thoroughly renovated inside, and will be improved outside as soon as the weather permits. This congregation has been a mission for years, and the Rev. W. A. Gustin will be its first rector, as the canonical requirements have been fully met within the past few weeks.

St. Margaret's Church, Windsor Park (the Rev. Hugh Spencer, priest in charge), has joined some time the ranks of the Chicago congregations which have substituted regular subscriptions of sufficient scope, instead of the annual "bazaar" as a source of revenue.

A meeting of the men of the congregation was held on the evening of February 17th, at which Bishop Anderson was present. The building committee reported gratifying progress at this meeting, a note of about \$1,000 on the church being promptly met at this meeting.

A largely attended conference of the officers of the diocesan and parish branches of the Woman's Auxiliary was held in the Church Club rooms on Thursday. Mrs. Frederick Greeley, diocesan president, opened the "Question Box" as part of the programme.

Miss Houghteling gave a carefully prepared paper on the Junior Auxiliary work, and Mrs. H. B. Butler did the same for the United Offering. A novel feature of the conference was a "model meeting" of a parish branch of the Auxiliary, conducted by a group of well-trained workers, under the leadership of Mrs. Frederick Arndt. By special request of the programme committee, Mrs. John Henry Hopkins, former diocesan president gave a graphic account of the Federation of Women in the Church of the Redeemer, the organization of which group of over 200 women has been part of her work during the past two years. The Chicago branch of the Woman's Auxiliary now includes ninety-six working parish branches, thus continuing the record of the past eight or ten years of enrolling probably the largest proportion of local branches in any diocese of the American Church. There are now about 3,000 women at work in the Chicago Auxiliary, an increase of 300 during the past year having been reported at this meeting by Mrs. Greeley. These officers' conferences have lately been introduced as an addition to the well-organized work of the Chicago branch, and this meeting was a successful one in every way. By special permission of the management of the Heyworth building, in which the Church Club rooms are situated, luncheon was served in these rooms, between the morning and afternoon sessions of this meeting. The noon-day prayers for missions were led by Bishop Anderson.

A large sectional conference of the West Side Auxiliary branches was recently held at the Church of the Epiphany. There were 150 delegates present, and the meeting was a success.

The diocesan branch of the Junior Department of the Woman's Auxiliary held its monthly meeting on Thursday, the address being given by Miss Van Schaick of St. Paul's, Kenwood, on "The World in Chicago."

The Laymen's Missionary Movement, recalling its nation-wide campaign of three years ago, will observe the anniversary by a "dollar dinner" at the Auditorium Hotel on the evening of Tuesday, March 11th, when addresses will be given by Mr. George Innes of Philadelphia and Mr. J. Campbell White of New York. Reservations may be made by addressing Mr. E. P. Bailey or the secretary, Mr. F. J. Michel, 19 S. La Salle street.

The order for the Quiet Day at the Church of the Epiphany to be conducted by the Very Rev. Paul Matthews on Saturday, March 1st, includes the early Celebration at 7:30 o'clock, followed by a second Celebration at 10 A. M., with a meditation. Other meditations will be given at 11:15, 12:15, and 3:15. Luncheon will be served at 1 P. M. The Chicago Local Assembly of the Daughters of the King have invited the Churchwomen of the diocese to attend this Quiet Day.

TERTIUS.

VISITING BISHOPS IN PHILADELPHIA

(Continued from Page 619.)

is marvellous. Dr. J. Nicholas Mitchell gives his services as lay reader in the parish, and has been of great assistance in reviving its work.

The fifty-seventh Local Assembly of the Daughters of the King in the diocese of Pennsylvania met in the Church of the Incarnation on Tuesday, February 18th. At the afternoon service, the Rev. J. Thompson Carpenter preached on the topic "Emmanuel, God with us." The president, Mrs. Charles H. Arndt, presided at the business session following, and an address was given by the Rev. Edward J. McHenry, rector of the Church of the Holy Comforter. Supper was served and an evening service was conducted by the rector, the Rev. Norman N. P. Levis, at which four new members were admitted. The sermon was preached by the Rev. Charles H. Arndt, rector of Christ Church, Germantown.

GOD SEEN

By RALPH ERSKINE GENTLE

BLESSED are the pure in heart, for they shall see God. The Spirit of God in regeneration gives a new heart, and that heart is pure, and God is seen, and known, and loved.

God is seen in Christ Jesus. "He that hath seen Me hath seen the Father." He that hath seen God in Christ can see God everywhere. The astronomer looks through his telescope and sees the stars; but behind the stars the pure in heart see God. The student takes his microscope, and wonders are revealed; but the pure in heart see the great God in every little thing. The botanist sees the flowers in all their beauty; but the pure in heart see the beautiful God. The geologist looks upon the foundations of the earth; but the pure in heart see God as the foundation of all things. The zoölogist looks upon the various animals; but the pure in heart see God as the source of all life. The historian records facts and events; but the pure in heart see God behind all history. Biography is interesting; but the pure in heart see God in the lives of men.

The pure in heart will behold God in the government of the world; "the Lord reigneth." In our own individual lives God is seen. "The steps of a good man are ordered by the Lord." Job was "perfect and upright," pure in heart, and he saw God in all the events of his life. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The pure heart gives a clear eye, and the eye of faith sees God everywhere.

THE LAND we live in is safe as long as we are dutifully careful of the land that lives in us. But good intentions and fine sentiments will not meet the emergency. If we would bestow upon the land that lives in us the care it needs, it is indispensable that we should recognize the weakness of our human nature, and our susceptibility to temptations and influences that interfere with a full conception of our obligations; and thereupon we should see to it that cupidity and selfishness do not blind our consciences or dull our efforts.—*Grover Cleveland.*

NO MAN ever wanted God who did not possess Him, and the measure of our desire is the prophecy of our possession.—*Alexander MacLaren.*

CALIFORNIA DIOCESAN CONVENTION

THE action taken by the California diocesan convention relating to a memorial to General Convention asking for legislation in regard to the Name of the Church and for the appointment of a joint commission to carry the legislation into effect, was printed in last week's issue together with details of the proceedings of the House of Churchwomen and of the Woman's Auxiliary. Other important action included the adoption, after considerable discussion but with practical unanimity, of the following resolutions introduced by the Rev. Clifton Macon:

Resolved, That the diocese of California hereby memorializes General Convention praying that a Joint Commission of seven Bishops, seven Presbyters, and seven laymen, be appointed to consider and report to the next General Convention such revision and amplification of the Prayer Book as will better adapt it to present conditions.

Resolved, That the convention of the diocese of California receives the report of its Committee on Amplification and Revision of the Prayer Book with commendation of the main principles of revision and amplification therein set forth. It presents the same to General Convention asking that it be submitted to such Commission on the Revision and Amplification of the Prayer Book, if such be appointed, as a suggestion of the lines along which revision and amplification appear to be desired; and further praying that the matter proposed for addition to the Prayer Book be printed and allowed for tentative use pending final action.

Another matter of general interest that needs to be told at large was the action in regard to the purchase of the Cathedral of St. Sophia in Constantinople. At the instigation of Mr. Vincent Neale, son of the late Rev. Dr. John Mason Neale, and on motion of the Rev. Charles N. Lathrop, duly seconded, it was

Resolved, That the clergy and representative laity of the diocese of California, assembled in their Sixty-Third Convention, beg most respectfully to suggest to the Presiding Bishop of the Church, that if in his judgment it seems possible, he suggest to the plenipotentiaries of the Balkan States, and to the authorities of the Churches of England and Russia, the earnest desire of all Christians to restore the Cathedral of St. Sophia in Constantinople, now used by the Turks as a Mohammedan mosque, to its use as a Christian church; and to express to them our belief that all Christendom will give its means to pay to the Turks such amount of money as may be necessary to get this church back. A copy of this resolution has been duly sent to the Presiding Bishop.

A new office of historiographer was created, and the Rev. D. O. Kelley, one of the fathers of the diocese, elected thereunto. The Standing Committee consists of the Rev. John Bakewell, D.D., the Rev. E. L. Parsons, the Very Rev. J. Wilmer Gresham, the Rev. C. N. Lathrop, Mr. L. M. Ringwalt, Mr. W. A. M. Van Bokkelen, Mr. A. C. Kains, and Mr. James Potter Langhorne. The deputies to the General Convention are the Ven. John A. Emery, the Rev. E. L. Parsons, the Rev. C. N. Lathrop, and the Rev. H. H. Powell, D.D. The alternate deputies are the Rev. Clifton Macon, the Rev. Alexander Allen, the Rev. H. S. Hanson, and the Rev. W. H. Cambridge. The lay deputies are Mr. W. A. M. Van Bokkelen, Mr. A. C. Kains, Mr. W. H. Crocker, and Mr. L. F. Monteagle. The alternate lay deputies are Mr. A. S. Bacon, Mr. E. D. Beylard, Mr. Vincent Neale, and Mr. H. C. Wyckoff.

The convention voted \$3,000 quarterly for the work of Church extension in the diocese, being an increase of \$500 per quarter on the amount usually raised. Three items culled from the parochial reports are of particular interest:

1. One parish, St. Peter's, Redwood City, shows an increase in one year from 42 communicants to 225, an evidence of active pastoral work.

2. The chaplain to city institutions in San Francisco reports 90 private celebrations of the Holy Communion and 170 funerals; an instance of another kind of most faithful pastoral work.

3. The Cathedral work shows 220 Adult Baptisms. This includes the almost wonderful work done by Chaplain Evans of the U. S. Navy, at the Naval Training Station on Yerba Buena Island. This last is a strong argument for an increase in the number of naval chaplains, of which more will be said very soon.

"THE FAITHFUL FAILURE"

Christ offers the Holy Food to those who want strength to fight, and there is no place at the Holy Table for a person who is content to be one of "the feeble folk." "A Faithful Failure" is welcomed at that table, no matter how often he fails; but he must be one who is striving to know right from wrong, and who has an honest intention to do the right. He must be able to say with Mr. Feeblemind, "This I have resolved on, to-wit, to run when I can, to go when I cannot run, and to creep when I cannot go." . . . Let us look things in the face. If we are of those who feel that a duty is something which had better be done if not too inconvenient, let us learn to realize that a duty always matters, has got to be done, and can be done.—L. H. M. SOULSBY, in *Thoughts Before Holy Communion*.

THE ANGLO-CATHOLIC CHURCH

SYNOPSIS OF LECTURES DELIVERED
IN NEW YORK, IN PHILADELPHIA,
AND IN BOSTON

By THE REV. EDMUND SEYZINGER, C.R.

I.—THE CLAIMS OF THE CHURCH

IN delivering his opening lecture, Father Seyzinger stated that he wished it to be clearly understood that the primary purpose of the lectures was constructive and not controversial. He then went on to explain that no one would be likely to appreciate adequately the history, teaching, or mission of the Church who thought of her apart from Christ her founder. There were, therefore, two questions of a preliminary kind which must be asked and answered before people were equipped for the study of the Church and her mission.

The first question was: "Why do we dare to call ourselves by the glorious title of Christian?" There was only one answer to that question; namely, because we found that what was highest and best within us would not withstand the appeal of Christ. The character of Christ revealed in the Gospel and exemplified in the lives of the saints, was that which brings satisfaction to men's highest and best aspirations.

The second preliminary question was: "Why are we Church people at all?" The answer was simple: because Christ founded the Church and ordained it to be the covenanted channel through which He might touch the world and communicate to the world of men, grace and truth. Christ, when He came into the world as man, found a Church, the Church of the old covenant, with its ordained ministry, with its sacrificial system, with its appointed worship. He came not to destroy, but to fulfil; and so we are not surprised to find that He founded a Church. He promised to build a Church. He singled out and trained those who were to be its principal officers. He gave them their commission. He appointed Baptism as the mode of entrance into this society. He instituted the Holy Eucharist as its chief and characteristic worship. He promised that His Spirit should come and guide it into all the truth. And so after Pentecost, the Church, the society of believers united to Christ, is found organized and at work. Those apostolic Christians continued in the breaking of bread and in the fellowship of the ministry set up in the world by Christ in the persons of His apostles.

The lecturer then proceeded to deal with Christianity in the old country from early times. It was probably introduced into Britain from Gaul about 177 A.D. Certainly in the fourth century it was a fully organized and widely spread Church. It held the Catholic and Apostolic faith, because its Bishops attended councils of the Church held abroad, at which errors in teaching were refuted, and these Bishops bore witness to the faith which they had received and taught. That Church had the apostolic ministry, because at one of its councils three Bishops, a priest, and a deacon were present; that Church had the apostolic worship or Eucharist, because remains of British churches are still to be seen in which the Lord's own service was celebrated. It also had its own liturgy or form employed in the corporate worship of its members. At the Saxon invasion and conquest, the Church of Britain took refuge in Cornwall and Wales, and there continued and flourished. Augustine came from Bishop Gregory of Rome and began the work of evangelization amongst our Saxon forefathers. His mission was successful in Kent, extending into Northumbria and into Essex, although in Northumbria and Essex it had great reverses, and would have perished had it not been for the extensive and fruitful after-work of Celtic missionaries from Scotland, who were in close relationship with the British Church in Wales. Then came the mission of Theodore, with his genius for organization, and the well-known story of his conflict with Wilfrid, and his refusal to obey the Bishop of Rome, to whom Wilfrid had appealed.

There were no differences in doctrine between the British Church and the Anglo-Saxon Church. Such differences as existed were of a quite secondary nature, and related to practices only. The fourfold apostolic test could be successfully applied to the Christian Church in the old country, from 177 right down to the sixteenth century and onward to the present day.

The lecturer dwelt on many points of interest at the time of the Danish invasion and the Norman conquest, laying special stress on the change of personnel which took place at the conquest, and which imparted a continental coloring and char-

acter to the English nation and Church, although William the Conqueror sturdily declined to acknowledge the supremacy of the Bishop of Rome.

The second part of the lecture was devoted to the position of the Anglican Church to-day. The claims which that Church advanced, and advanced with unshakable confidence, were not mere legal claims to inherit the property and machinery of a Church that no longer lived. They were claims based on the ability to produce those marks of continuity and teaching, fellowship, Eucharistic life, and corporate worship, which were marks of the Church in its Pentecostal power and purity. The teaching of the apostles could be clearly gathered from the first book of the Church's history, the Book of the Acts of the Apostles. The Apostles' Creed presents it in the form of a beautiful mosaic. That teaching, through that creed, is recited all over the Anglo-Catholic world by Church people daily. Baptism, Confirmation, and Ordination were clearly taught in that book, and no one studying the commission which our Lord gave to His apostles can doubt that in their persons the Lord willed that the Church should receive for all time, powers of binding and loosing. It was quite obvious from the Preface to the Ordinal that the Anglo-Catholic Church intended to continue the apostolic ministry. From the earliest times until the present day the breaking of bread has been its evidence officially, if not actually, owing to the slackness of members of the Church, the one supreme service of worship, binding on all the baptized.

The lecturer concluded by reminding his large audience that Anglo-Catholics are heirs of a great past. It was theirs to see that they handed on unimpaired to their children what they themselves had received, and what, for good or for evil, their children would receive from them in the majestic continuity of life in Christ.

TEMPTATION AND THE CATHOLIC CONSCIENCE

BY THE REV. W. M. GAMBLE

THE season of Lent calls us to the contemplation of the problems connected with temptation. Unquestionably, there has been much profitable meditation on temptation as an opportunity and test for character development. But no consideration of the problem of temptation in our times can possibly be fruitful that does not adequately grapple with the problem, how temptations are to be removed as well as resisted.

The Lord's Prayer gives just the right emphasis to this side of the problem. "Lead us not into temptation" implies the paradox that the "sacrament of temptation" never can become an effectual means of grace to one who is not supremely desirous for the removal of temptation, both from his own path and from that of others. Only those who are anxious for the removal of all obstacles, all difficulties in the way of right living, are really prepared to resist and overcome the inevitable temptations.

Temptations, obstacles to right living are, indeed, temporarily necessary to the culture of the soul inasmuch as evil has become a fact with which all souls must reckon; but temptation is in no sense the indispensable element in which the soul must grow. In the intermediate state, for instance, and even in heaven, we may well believe that souls will grow; yet all temptation ceases with death. Only God can tell how much temptation a human being needs on earth. It is the height of presumption, as well as callous cruelty, for any man to decide what temptations, and how much of them, are salutary for any human being. Our Lord insisted that "offenses," "stumbling-stones," are to be swept away whenever possible, and as soon as possible. In so far as any Christian is reluctant to detect "offenses" that block humanity's path, or to have them removed when detected, he incurs a share of that perilous woe upon those who make it hard for Christ's little ones to do right.

Are we facing this moral and spiritual fact with any degree of candor or courage? Even in our boasted social service activity, we are too preoccupied with our own efforts, as a moral victory over previous inertness to take an objective view of the evil we are combating. We are athletes, exercising our own muscles, and putting an inflated price upon our achievements; we are not warriors attacking a real root of evil. Meanwhile, for a large proportion of mankind, social injustice has long passed the point of constituting a spiritual temptation. It has simply become a mesh of fetters in which bare life flutters and struggles as best it knows how to. Temptation is the

luxury of the few, while sheer necessity is lord of the many, whose main strength and cunning are perforce centered on the problem, how to shift their chains so that they may weigh less heavily, or to escape them if possible.

Not long ago a poet, arrested on a trumped-up charge, wrote, in prison, his thoughts on hearing the restless pacing of a prisoner in the cell above him. He pictured the mad unrest of all those of society's prisoners who are able to think. They think, he said, all of one little thing—a little brass key, in the pocket of a white-haired warden. They pace their cells, all with many plans and thoughts about that key. The last words of the poem were full of suggestion—either terrible, or ominous or hopeful, according to the point of view. "Let me sleep, yon restless pacer. Cease thinking so madly of that key. For that key is not the only way out of prison."

It is not a new thought. It may be detected even in the Declaration of Independence. Up to a certain point society's prisoners plan for freedom through some generally-recognized channel. Then some thought as this speaks with astonishing rapidity, and a new crisis in civilization takes place, always in an unprecedented form. Codes and customs stand aghast before a seething world they have no power to call to account because they have never practically reckoned with it. As long as so large a proportion of our race is so situated that its sphere of free agency is narrowed down to the bare issue between the will to live and willingness to starve, it is sacrilege to generalize about social regeneration being possible "only through the growth of the spirit of Christ"; for such a phrase means worse than nothing unless it means, explicitly, the determination to recognize the very root of the offense that blocks humanity's path to-day, and to hail the growth of that force that alone can remove it.

And let not the moralist fear that righteousness will be made too easy when the profit system is eradicated from society. New offenses, new temptations are sure to spring from our tainted inheritance. At least six other deadly sins remain after all occasion for avarice is removed. But every temptation that is destroyed, every stumbling-stone swept away, is clear gain. Christianity does not subsist upon evil.

The great temptation of Christendom to-day is the temptation to be reluctant to face and acknowledge the full enormity of the material sin of which it is socially guilty. Only the Catholic conscience is really capable of awakening to a full sense of our social guilt, and making reparation; for the Protestant conscience, as such, cannot conceive of social responsibility for material sin, preoccupied as it is with the subjective aspects of moral and spiritual responsibility. Until Catholics are ready to acknowledge and face the great crime of modern Christendom, the insuperable obstacle it places in the way of the world's conversion; and until they are willing to see that obstacle removed, even by the elementary force of the human will-to-live, their very orthodoxy remains tainted with a sterilizing Manichaeism. For Manichaeism assumes that evil must ever remain a constant quantity in the world—a supposition against which even nature itself revolts.

And for Catholics to acquiesce in what nature repudiates, is for them to be totally unprepared to carry the Gospel into the society of the future, after society has thrown off the profit-system under the necessity of sheer race-preservation.

THE STATE WHICH REJECTS CHRIST

But remember, there is still the same terrible fate for the generation which rejects Him . . . if there might be a discipline of instruction in such a nation as ours in which the record of Christ and the story of His Church were to be taught, not as the inheritance of every child of England, but as the fancy of a tolerated superstition; then, the answer of God, alas! would not be to check the career of this work of destruction. . . . The modern state which rejects Christ can exile Him. He is no Pretender to haunt the frontiers of a country which will not own His reign. If His people will not receive Him, they have the power to reject Him; they can make their blockade effective, their resolution actual; they can render their frontier impenetrable. He shall make no way back into the State which exiled Him!—FATHER WAGGETT, in *Our Profession*.

THE POWER of the Holy Spirit! What is that but the thing we want? The power of the Holy Ghost by which every man who is in doubt may know what is right, every man whose soul is sick may be made spiritually whole, every weak man may be made a strong man—that is God's one great response to the unconscious need of spiritual guidance, which He hears crying out of the deep heart of every man.—Phillips Brooks.

A GREEK CELEBRATION IN AMERICA

ONE of the most interesting phases of recent immigration is the coming of large numbers of Greeks into the United States. In 1848 only one Greek arrived at the port of New York. In the seventeen years beginning with 1847 the total number entering was seventy-seven. But in the one year 1907, fifty thousand entered the United States, and since that time there has been a steady stream. They are locating everywhere, in the metropolitan centres, in the Ohio valley, in the towns of Illinois and Iowa, in the Nevada desert, in the cities of the south: Charleston, Savannah, Brunswick, etc., and on the Gulf coast in Florida.

The prevailing Hellenic names "Marathon," "Athens," "Olympia," over our candy-stores indicate the wide entrance of Greeks into the confectionery business notwithstanding the fact that Plato placed Athenian confections under the ban in his ideal republic.

The Greeks find their way into a variety of occupations—peddlers, boot-blacks, fruit dealers, florists, restaurant keepers. If the public press is to be credited, the mayor of New York is supplied with his daily boutonniere by a Greek florist. Some of the finest spinning in America is done by Greeks at Lowell, Mass. The sponge industry of Florida is entirely in their hands. Tarpon Springs is like a Greek town. The signs along the business block are largely Greek. Notices in the postoffice and railway stations are in Greek and English. Scores of quaint diving boats, curiously constructed on classic models and painted in striking colors, lie at anchor in the bayou, and the coffee houses are crowded with sponge divers, playing games, smoking Turkish pipes, and drinking coffee.

The Greeks are desirable citizens. They are thrifty. They drink moderately. True to ancient characteristics they are good wrestlers and fond of athletics. The women do not work outside the home. They are never found in the sweat-shop. Tradition forbids their entrance into industry. They look to the men for support until they are settled in life. The homes are clean and comfortable.

No people are more tenacious of religious custom. Religion and nationality are inseparably linked. The Greek is born to his religion as he is to his nationality. "Among no other people," says one writer, "is the idea of the identity of Church and State more thoroughly rooted. Whatever seems even in a remote degree to trespass on the former is regarded as a kind of treason to the latter. On no other point are these people so jealously sensitive. To them their church is the representative of all that is sacred both in national and social life—the embodiment of the faith which, coming down from the apostles, has been interwoven with the glory of the Eastern empire and more than anything else contributed to keep the seeds of national life during ages of oppression under cruel conquerors."

The Greek in America is scrupulously loyal in the due observance of the rites and festivals of his religion. "The scene around a Greek church," says Dr. Roberts, "on festive days is worth witnessing. The spirit of worship in these people is a phenomenon that cannot be found elsewhere in any community."

These religious observances become very striking in localities where a considerable number of Greeks have gathered in the same locality. Thus in Chicago on Good Friday night the stores in the Greek quarter on South Halsted street are draped

in purple and black. At midnight a procession of men marches down the street, singing and carrying gleaming tapers.

But probably the most unique celebration in America is that which takes place annually on the Greek Epiphany at Tarpon Springs, Fla. Owing to the difference in calendars, the Eastern Church observes the festival thirteen days later than the Western, and there have been transferred to this town on the Gulf of Mexico all the quaint customs of the mother country. The baptism of our Lord is commemorated at Epiphany. This becomes the occasion for the benediction of the waters. The pious Greek believes that fair weather follows this service, and steamers often await the festival before sailing. The observances are particularly dear to sea-faring folk, and in the harbor towns the celebration takes on unusual pomp.

At Tarpon Springs we have all the elements for the reproduction of the traditional ceremonies of the home land. We have a coast town with the Greek element predominating amongst the population, and Greeks whose occupation as sponge divers has accustomed them to the sea-faring life. The war in the Balkans has affected this settlement. Many have returned to join the ranks of the fighters. This year there are only thirty sponge boats working. Two years ago there were four times as many. The deep water sponge fishing has suffered diminution. But notwithstanding these things the Epiph-

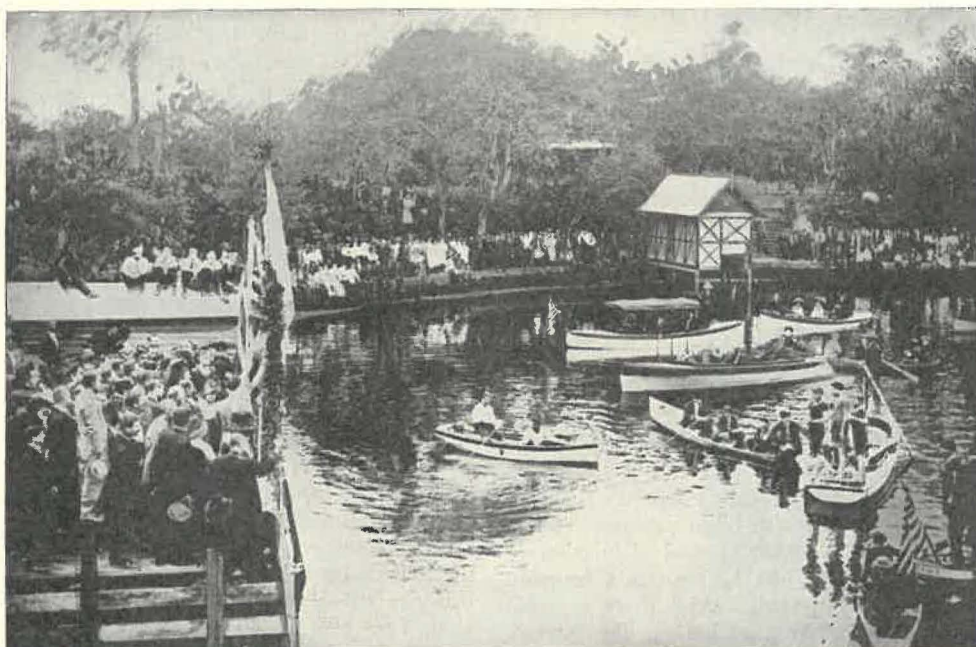
any celebration took place at Tarpon Springs with unabated enthusiasm. The day begins with the solemn liturgy in the church. The edifice is crowded and the congregation remains standing for two or three hours. A man complained to me not long since that he did not like to attend the services of the Episcopal Church, because "he had to stand up so much." These Greeks must be of more virile constitution than my complaining friend.

The congregation is composed largely of men, but the women come also, bringing their babies and often wheeling them in baby-carriages into the midst of the church.

As the service proceeds the priest blesses the water in an urn or other receptacle, and I have seen the people come forward at the close to secure some of the consecrated water in bottles, cups, or pitchers.

When the ceremonies in the church have been concluded there occurs the most picturesque part of the celebration. The congregation forms a procession led by a band of musicians. The priest in his rich vestments is at the head, attended by acolytes. They march through the principal streets of the town. As they proceed the procession is augmented by scores of Americans. They reach the bayou, where temporary seats and stages have been erected. Two dozen boats have gathered, filled with Greek boys in their diving-suits. The priest approaches the water's edge, chants a prayer, makes an address, and then throws a small metal cross into the water. Instantly there is a splash. A score of lads dive into the bayou. There is a fierce struggle. You are reminded of the old-time athletic prowess of the Greek. A few minutes after there is a shout. The cross has been found. The fortunate lad emerges from the water holding the sacred trophy. He bears it about the town, collecting money and gifts. Greek youths go about with trays of flowers which are disposed of amongst the people. The coffee-houses are thronged with guests. It is a gala day and the whole town is given up to celebration. This probably has no counterpart anywhere in this country.

T. J. L.



GREEK EPIPHANY CELEBRATION AT TARPON SPRINGS, FLORIDA.

The Religious Position and Movement in America, Especially Among Students

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

VIII.—ON "COMMON" COMMUNION

I.

THE unity of life and the possibility of unity in life rest upon the unity of fact as underlying and prior to the diversity of all opinions, feelings, and uses. For by "fact," I mean that which is objectively the "same," whether I know it or not, whether I care about it or not. In science, the earth-worn, the physiological function, the geological structure of the rock, are what they are in spite of all the varieties of our ignorance, theorizings, or absence of theories.

Yet because the facts are primary, we cannot therefore ignore the fact of division in opinion. It would be absurd to say that because we all agree that the rocks are certainly bedded *some way*, the differences of opinion among geologists are immaterial. Our whole power of using the facts depends on our knowing them and knowing them rightly. The objective facts are the basis on which unity can be reached among us, but so long as we do not know or agree about the facts, it is a unity sought as something not yet attained.

In religion, heathenism has no direct "facts," such as are implied in a revelation of God. It is thrown back, therefore, upon mere inference from the general facts of life, personal and other, upon personal ability and preference, in drawing those inferences; and with only this subjective or personal method, dominated by subjective and personal temperament, the divisions of heathenism cannot be remedied. In Christianity, in the objective fact of an Incarnation and Atonement made for us, we have a basis of unity which can be reached in Christ. Division or difference remains in ourselves—(a) in our opinions about those facts, (b) in our use of them.

(a) *In regard to opinions.* We have here a very complex series of differences. The simplest case is that of a heathen, or say a Mohammedan, who knows nothing of, or refuses to believe in, any such facts as we allege. Christ's death has nevertheless made redemption for him even as for me. There is therefore a unity between us, lying in God's purpose in Christ, but the fulfilment of that unity comes in his acceptance of and submission to Christ. This is the double ground of missionary activity. I can go to the heathen, just because this common bond exists and he is so far my brother. And there is great need that I should go to him, just because he has not entered, or perhaps refuses to enter, that unity. He has not taken up his inheritance.

Now supposing a Mohammedan asks to partake of Christian Communion as a sign of good fellowship and our common religious interest, though he explains that he cannot desert his own national religion; surely I am bound to refuse. I am not laying down *my* terms against his, but if I admit him, I am not merely admitting that the good fellowship which he accepts is a truer bond than the Christianity he rejects, but that this good feeling actually constitutes Christianity, constitutes a Christian unity, and is its real substance, I may go on explaining the uniqueness of Christian belief, but I have declared in the most effective way that Islam is not radically different.

In religion we must seek reality above everything. Nothing is so fatal to true unity as a sentimental union which leaves all real differences in abeyance. It has been proved in the mission field a hundred times that there is no more certain seed of trouble than the too facile admission of converts who have not really accepted what is implied in a new life.

(b) *In considering uses,* we have to face all that mass of temperamental differences which separate those of higher religious capacity from the more average, the emotional from the unemotional, the educated from the uneducated, the leisured from the hard-working, and, not least, the professional or ministerial class from the laity.

Although this is the side of freedom, we cannot regard it as an entirely free area. There are men to whom conduct, that is morality, appeals much less than feeling, but we must not leave the door open for a divorce between morals and religion.

All questions of "use" come out ultimately in the use of

worship, and can be there met and disentangled. Some differences are very superficial, but some are fundamental. All Christian worship should be the expression, development, outgrowth from the foundation of faith in Christ, but we cannot assume that all the systems before us are thus genuinely Christian, even if they contain Christian elements, are made up of Christian materials, or have a Christian intention. This is a serious matter, for if a man be ever so sincere a Christian, and yet is held by a system which is not in harmony with Christian principles, it is bound to tell upon him.

II.

Let us compare three positions:

(1) The heathen method is simple and uniform. Here are the common facts of life, facts external or cosmical and facts internal or personal. From among these arise inferences as to the Divine; at first traditional inferences, but always being modified by the changes of generations of mental habit. If the method is uniform, the results vary enormously according to the variety of experience and of inference.

(2) Without going to heathenism, there are many among us who claim the Christian name, and who yet in the same way, denying the Incarnation of God, deny that there is any such basis of fact as evangelical Christianity has rested upon. They deny further that even if such facts were true, they could have the effects claimed for them, for to their mind there is no other knowledge of God than that gained by reflection, personal intuition, or personal illumination. They recognize no other access to God except that of personal effort. This we may call the position of scepticism.

(3) That is an extreme position, but there are multitudes more who, while accepting what might be called "historic evangelism," that is, who assert that in days long since the Son of God did thus come to man and did make an Atonement for the sins of men, yet in our present life here and now there is no access to the Christ save by those same personal forces of reflection, intuition, feeling, individual "experience." This is the position generally of non-Episcopalians. Now the whole root distinction between Christianity and heathenism rests just upon this one point, that heathenism has never got beyond the question, how can man come to God? It was not till man despaired of an answer that the Gospel began. "Children behold first how God comes to man."

And that same Gospel must be equally true of the present daily religion of each one of us. Prayer, meditation, personal experience of Christ, yes, all these things are good, but all must follow first from the gift of Christ's Presence.

The sacramental system is not *primarily* a use, though it is intended *for* use. I should demur to its being called an "expression" on the Church's part, for that would seem to imply that it came out from something that was her own. It is an expression certainly, but an expression of worship and faith which are a looking to something beyond the self, a looking to something hoped for and given rather than something possessed. One cannot rightfully speak of Christ as the highest expression of human ideal or human nature, for He is in truth the expression of God, and of God's ideal of man. He "came out from God."

The sacramental system therefore is not primarily concerned with expression or experience, but a gift or presentation in fact of that Presence which may be experienced or used. The non-Episcopalian bodies show that it is possible for a man to go on believing in the objective reality of the Atonement and of the gift of Christ without believing in the sacramental gift, but the whole history of those bodies, their present condition to-day, the phenomena of denominational Christianity, show plainly how impossible it is for them or for anybody to maintain permanently amid the shifting of modern thought that distinction between personal experience and the actual gift of Christ to experience when it has given up belief in the means Christ has appointed. There is abundant evidence that apart from the sacraments, faith in Christ is continually passing

off into faith in one's own feelings, or faith in one's own activities, emotionalism, feeling of assurance on the one side, or into social service and character-building on the other.

(To be continued.)

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

MISSTATEMENTS IN POLITICS

AS a sample of the misstatements that are made in political arguments the following is an interesting one:

Allan L. Benson of *Pearson's Magazine* is said to have stated that the International Harvester Company sells to the farmer a machine for \$120 that costs only \$19 to produce. The U. S. Census report shows that the labor cost in the making of this machine is alone \$26; that the cost for materials—iron, steel, wood, paint, etc.—was \$53, and that the cost for superintendence, office force, etc., was \$10. Instead of this machine costing "only \$19," its actual bed-rock cost was \$89, and this sum fails to take into consideration the cost of the plant itself, taxes, insurance, depreciation, and the expense of selling and transportation, items that will bring the total cost well above ONE HUNDRED DOLLARS. As F. G. R. Gordon, in commenting on the original statement put forth in the interest of Socialism, says: "It is this kind of 'facts' that makes Benson such an efficient writer in the interest of Socialism. Can a party that stands for such properly call itself the friend of the working-man?"

STUDY OF VICE IN ST. LOUIS

The St. Louis Joint Committee on Public Morals has given to the public the result of a year's study of vice in St. Louis. This committee represents thirty civic organizations and its conclusions may be said to reflect the moral sense and sound judgment of the community. The committee takes the position that the city should not ally itself with vice, by a system of licensing and segregating evil resorts, but that it should stand firmly upon the ground that such places are enemies of public welfare and contrary to moral law. On the other hand the committee does not believe that the evil can be cured by the wholesale raiding of disreputable neighborhoods. What should be aimed at is firm and systematic repression under which no new establishments shall be permitted, no new districts invaded, and no old establishment permitted to resume after it is once closed. A further study is promised of the sources from which the ranks of the underworld are recruited.

LOSS IN NEW YORK CITY STRIKES

Since December 30 last \$20,000,000 has been lost to New York City, according to the New York correspondent of the *Philadelphia Ledger*, in ready-made clothing, and \$10,000,000 in wages to workmen, all on account of the United Garment Workers' strike. The waiters' strike, which is now practically over, cost the hotels and restaurants about \$6,000,000 and the strikers \$2,000,000. He asks in commenting on these figures: "Who are the real sufferers? The political economist will say nobody, since it is impossible to annihilate capital, and that the capital thus rendered unproductive for a time only affected the capitalists. The consumer? Ready-made clothing was never so cheap; table d'hôte restaurants never so alluring. What, therefore, has become of the \$38,000,000 that has been lost?"

INFORMING THE PRESIDENT-ELECT

Governor Wilson was the guest of Mrs. C. B. Alexander at Castle Point, Hoboken, a few weeks ago, at a conference designed to show something of the situation at Washington. The conference was brought about through Gaylord S. White, the head worker of the Union Settlement, New York, and himself a Princeton graduate. His idea was that inasmuch as for

four years to come President Wilson would be not only a resident of Washington, but a part of its government, he ought to know something about the actual conditions existing there. Accordingly, statements were presented from those who had direct, personal knowledge, with the result that Governor Wilson was very greatly impressed.

TRACHOMA AMONG KENTUCKY MOUNTAINEERS

The Federal Public Health Service is calling attention to its discovery that trachoma, a communicable disease of the eyelids, has broken out in the Kentucky mountain regions. In a way, this is a social disease, for it comes about through overcrowding and a disregard of the ordinary social amenities. It seems rather extraordinary to talk of overcrowding in the Kentucky mountains, but the families of the poorer whites, sometimes ranging from ten to fifteen members, live in one small log cabin, with a single eating, sleeping, and living room. All the other necessities of life are also shared in common, to the detriment of the health of the people.

THE REPORT of the Commission on Church and Social Service to the Federal Council of the Churches of Christ, as adopted by the council at the quadrennial session in Chicago in December last, has been printed in pamphlet form and can be had of the council at its office in the Clarendon Building, New York. Concerning social work in the Episcopal Church, the report has this to say: "Another of the bodies efficiently organized during 1912 was the Joint Commission on Social Service of the Protestant Episcopal Church. Its field secretary is the Rev. Frank Monroe Crouch, who recently began his full service with a programme already under way. The Protestant Episcopal Church bids fair to be among the leaders in this work." It is interesting to note in passing how the word "Protestant" is always used by the Federal Council in referring to our Communion and how it is emphasized all through the report.

A PROPOSITION has been made in California to apply the principles of civil reform to the selection of the employees of the legislature. In the words of the *California Outlook*, "we propose in the future that the civil service boards of Los Angeles and San Francisco send one examiner each or more to hold examinations on behalf of the state, these examinations to be held in the leading cities of the state." There are only three classes of attachés to be selected—stenographers, clerks, and laborers—and it will be an easy matter for civil service examiners employed as suggested to certify a list of qualified applicants, opportunity being given to all applicants to take the necessary examination. If this plan should be worked out it would introduce a new era of efficiency into state legislatures and do away with the biennial scramble for patronage.

THE PRINTERS and printing-press men are the only two national bodies of labor unions so far having tuberculosis sanatoria, but there is a strong movement on foot among cigar makers, coöperative potters, and photo-engravers to establish such institutions. In some unions funds are set aside for the care of sick members.

TO-DAY there are 30,000 beds in hospitals and sanatoria for tubercular patients. These have been established practically within the last eight years, but they are far from being sufficient. It is estimated by those who have studied the question that over 200,000 are needed.

WE ARE SO ACCUSTOMED to exalt European civic practice, and in most instances properly so, that it is refreshing to learn of a reversal of the practice and to find one so progressive and aggressive as the German Emperor modelling his city plans on American procedure.

AN EXTENDED EFFORT is being made to secure legislation enabling local school boards to utilize public school houses as neighborhood headquarters for civic deliberation. In this work, E. J. Ward of the University of Wisconsin, is the animating spirit.

FATHER LATHROP's striking sermon on Nevada and Divorce, preached before the Nevada Convocation in December, has been republished in pamphlet form. It is very well worth careful reading.

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 MODEST DEMAND OF THE CHURCH LEAGUE OF THE BAPTIZED

To the Editor of The Living Church:

WHEN the large gifts have been collected from the adult members of the Church by appointed Church offerings, or by regular gifts, or from the missionary end of the duplex envelopes, or by personal solicitation from individuals, and the results have been sent to the Rev. Dr. McClure, for the General Clergy Relief, or to the Rev. Dr. Wilkins, for the \$5,000,000 Pension Fund, is there not still a chance in many parishes to introduce to the Sunday schools, sewing schools, and young people's guilds, the call of the Church League of the Baptized for sums *not less than ten cents* per year?

This is very little to ask, yet it means much. It should not prevent the larger gifts through the regular sources for this great cause of helping the aged clergy. There is place for the dime as well as for the dollar. After the great miracle of the feeding of the five thousand, our Lord's own words were, "Gather up the fragments which remain, that nothing be lost."

The address of the treasurer is Mrs. Seth Low, 30 East Sixty-fourth street, New York. Yours very sincerely,
Bishop's House, JAMES HENRY DARLINGTON.
Harrisburg, Pa., February 19, 1913.

THE ADMINISTRATION OF THE CHALICE

To the Editor of The Living Church:

I WANT to thank you for your timely article on the "Administration of the Chalice" which comes none too soon. Undoubtedly the situation at Colorado Springs is one which the whole Church will have to face shortly. In view of the almost general legislation being enacted against the common drinking cup, there is no reason to believe that our method of administering the chalice is going to escape condemnation. It is a fair question whether the strict enforcement of the laws and ordinances already passed do not in many communities bring our method of administering the chalice into conflict with the law. Moreover, our method is one which appeals to but a small fraction of the population. You clearly pointed out that the Roman use and the Greek use and the use of nearly all the Protestant denominations is different from ours; so that as a small minority we must be prepared to face an adverse and growing public opinion. It is well that you emphasized the fact that our Anglican *methods* of celebration are not essential to the administration of this Blessed Sacrament. If we are forced to make a change, and personally I am convinced we shall be, the question of another method will surely prove perplexing.

As you point out, to adopt the Roman method would be to give up much for which the Reformation stood. I believe most of us feel an aversion to the use of the individual cup. It is a curious fact, however, that the Roman method not only obviates the problem of disease, but also that of the use of wine, which many people interested in the cause of temperance consider dangerous. It is a fair question whether your suggested modification of the Greek use would not to the ordinary man seem as far as the Roman from the injunction, "Drink ye all of it." The dipped wafer would be a wafer still. However, I am not offering a solution. I simply wish to emphasize what seems to me the great seriousness of the present situation.

Yours truly, HERMAN PAGE.

Chicago, February 19, 1913.

To the Editor of The Living Church:

IN view of your editorial concerning the administration of the chalice, I think it well that your readers should know the established custom at Saranac Lake, N. Y., the great resort in the East for pulmonary tuberculosis patients, where many communicants whose disease is active receive the Blessed Sacrament monthly or even weekly in the church.

But first let me refer to my custom in celebrating the Holy Eucharist in my parish in the diocese of Vermont. The rector, having pulmonary tuberculosis, has for years, by the advice and consent of his diocesan, received by intinction. Everything about the Sacrament is prepared with scrupulous cleanliness; before the Prayer for the Church Militant the minister uses the lavabo, washing the thumbs and forefingers, which are to touch the wafers; after the consecration and after receiving the Host in the usual manner, the celebrant dips the edge of a consecrated wafer in the chalice and

communicates himself, saying, "The Blood of our Lord," etc. Such a method and carefulness take away from our people all fear of infection.

But of greater interest is the custom prevailing in St. Luke's church, Saranac Lake, where administration by intinction is the authorized use. The Sacrament is given in this way. Either a server bears the chalice, or if there is no server, the celebrant attaches the paten to the base of the chalice; then going to the chancel rail, he takes the consecrated wafer, and dipping an edge in the chalice, puts it upon the tongue of the communicant, saying "The Body," etc., and "the Blood," etc. Thus with absolute safety from danger of infection from a common chalice, with the utmost reverence, and with the advice and consent of the Bishop, the Holy Eucharist is celebrated constantly and the people, both the sick and the well, all together make their communion fearlessly and with reverence.

I am sure that this method, seemly and convenient in use, openly recognized as allowable by the Church, is a right mode of administering the Sacrament. Of course in the ordinary parish objections to the chalice such as are occasionally urged can be ignored, or at least easily answered, as you, Mr. Editor, have so well done; but in such a place as Colorado Springs, or Asheville, or Saranac Lake, to insist on the ordinary use of the chalice would seem to show that the Church is unable to minister to all and therefore not Catholic. For if she is Catholic she must accommodate herself to the necessities of unavoidable conditions.

Saranac Lake, N. Y., Feb. 19, 1913.

EDWARD S. STONE.

To the Editor of The Living Church:

YOUR editorial on the situation at Colorado Springs was of interest to me. Five years ago, shortly after I went as rector to St. John's Church, Albuquerque, N. M., I found many of my people stayed away from Communion for fear of contagion from the many persons there for their lungs. I asked Bishop Kendrick the privilege of celebrating the Holy Eucharist by dipping the wafer in the cup and saying "The Body and Blood of," etc. He granted the request and that has been done there I think by Arch-deacon Warren, the rector, ever since I left. I always do that with the sick.

I wrote you at the time and asked your opinion, and if it were wise to have it spoken of through your paper and you thought it best to let the subject alone until it was forced on us from the outside. Bishop Kendrick said it came under the head really of emergency, which was my interpretation, and I think it solves the problem the best of any plan.

Sincerely Yours,

FLETCHER COOK.

Rector, St. John's Church, Marysville, Cal.

A CORRECTION

To the Editor of The Living Church:

ONE whole line of my letter of last week was unfortunately dropped out, making some confusion in the sense. The sentence should read:

"At the disestablishment [of the Irish Church] in 1870 a vigorous effort was made to foist upon her the novel and unscriptural name which 124 years ago was unhappily foisted upon us, and thus reduce her to the rank of a sect in the interest of the Roman hierarchy."

Will you kindly make the correction?

Summit, N. J., February 21, 1913.

WALKER GWYNNE.

A DISCLAIMER

To the Editor of The Living Church:

VERY often our thoughts expressed in "cold type" are more "blunt" than we imagined. So, in this week's issue of your paper, in "A Family Budget" where I seemingly end with a fling at the "well-to-do." It was furthest from my mind. I know from long experience and observation that the "well-to-do" who are devout, faithful Church people are always doing all they can for Holy Church. My idea or "point" was and is, that no matter how well they do, the average working people do better, by reason of their very poverty. No reflection was intended on the devout rich, with no commendation of the workers, other than they deserve.

A. L. BYRON-CURTISS.

St. Joseph's Rectory, Rome, N. Y., February 20, 1913.

AN ACKNOWLEDGEMENT

To the Editor of *The Living Church*:

ON February 20th I received from New York City a letter enclosing five dollars, accompanied by these words alone: "Towards rebuilding the Church of the Holy Communion at Plaquemine, La., from a reader of *THE LIVING CHURCH*."

The vestry have asked me to voice their grateful appreciation of this gift from an unknown donor, and I should be very thankful if you would give it publicity in your columns.

Very faithfully,

J. DEQ. DONEHOO.

Rector, Church of the Holy Communion, Plaquemine, La.

COMPETITION OF THE CATHOLIC CLERICAL UNION

To the Editor of *The Living Church*:

IN view of the many inquiries that come to me, I beg you will kindly permit me to publish in your columns a statement concerning the tract for which the Catholic Clerical Union of the city of New York offered a prize of \$100. The time for the acceptance of the competition essays expired on the 31st of December, 1912; and an announcement of the "best one" and an award of the prize to the writer thereof, were expected at our annual meeting last month. But the large number of the papers submitted made it practically impossible for the judges to give due consideration to each and all of the said papers in a short time. Moreover the five members of our Judiciary Committee, by reason of their widely separate dwelling places, are not able to meet together; the papers must go the rounds from one member to another; and the members of the committee are all men who occupy important positions and have much to do in the way of their own official duties, which hinders them from giving an undivided attention to this particular committee-work.

All the papers which were sent to us are still in the hands of the said committee. It is hoped that the committee will announce their judgment, and that an award of the prize may be made, sometime during the coming Easter-tide. Prompt notice of the judgment will be published in the Church newspapers. The unaccepted manuscripts will be returned to the writers who have requested, or may request, such return, immediately after the published announcement of the winning tract.

C. P. A. BURNETT,

Secretary of the Clerical Union.

New York, February 22, 1913.

MR. PACKARD'S FEARS GROUNDLESS

To the Editor of *The Living Church*:

BY the courtesy of the editors of Prayer Book Papers, I have a copy of Mr. Joseph Packard's paper to which such strenuous objection has been made by some of your correspondents. We know Mr. Packard very well. The son and brother of eminent clergymen of this Church, and for many years a great figure in the General Convention, it seems to me that it would be strange if he did not have views important enough for general consideration, and equally strange if he did not feel called upon to express them. Now that he has expressed them we find him just exactly where we might expect him, nor do his remarks affect me as they do some of your correspondents. I do not read in them any threat of secession. There is simply a natural legal query. Nor is it fair to write, with so much information at easy command, as if the idea of secession was a peculiar invention of the South. The original talk about secession was in the North, only then it had nothing to do with slavery.

I suppose that most diocesan constitutions contain the name Protestant Episcopal. If that name should be dropped from the constitution of the Church at large, it does not seem to me to be at all necessary to hold that any coercion is thereby applied to the several dioceses. We are not really in communion on a basis of names. If we were, we could have no communion with the Church of England. Nor do I think the refusal of one or more dioceses to follow a possible majority in a change of name quite so serious in its consequences as men might try to make it.

Take, for instance, our legislation about departments. It is not coercive, because it really cannot be.

So I see no necessary anomaly in the fact that an American Catholic Church might be defined and expressed in the constitution, which might none the less be composed of many dioceses calling themselves Protestant Episcopal. It is not our name which is going to create our Catholicity. According to my view, which is, I think, not singular, the Reformation did not harm, but was intended to restore, a failing Catholicity. Only I should want to add that we have no real warrant for regarding the Reformation as a finality, for the preface to the Communion Office expressly asserted that all the work of reformation was not yet completed.

Where my general ecclesiastical sympathies are is perhaps not very hard to guess, but I do concur greatly with Mr. Packard in his feeling that momentous liturgical and constitutional changes ought not to come about through any narrow majority. To be sure, in constitutional matters we are prevented from going very fast and

from changing anything without a very heavy vote. But I would do a good deal to placate a sincere minority.

In a discussion such as has been now so long going on, an open mind is of course necessary. I dislike to say in advance just what I am going to vote for, because some one may say something to alter my sense of what is best. But so far I am converted to a change of name, but I am not converted to the name American Catholic. I am an American and proud of it. I am a Catholic and happy in that. I am an American Catholic because I am an American belonging to "the Holy Church throughout all the world." But I cannot get it through my head that the term, "The American Catholic Church" does not in some way limit my claims, even while it seems to assert them. An ideal Church does not need a very local name.

I do not object to the name Protestant because it disturbs me, personally, very much, but I do object to it because it makes me trouble in my work. It prevents me effectually from getting into touch with people who are at one with me in their attitude toward real Catholic truth and the encroachments of Rome, but who have been taught to connect infidelity with the word Protestant.

But I would have just the same difficulty with the word Catholic on the title-page of any of our books. I do not have difficulty with it when we get as far along as the creeds. But Catholic as the title of a particular Church is, all over north Europe, not only colloquially but officially understood as meaning Romish.

There is absolutely no name which describes us so well as "Anglican." It is a better word than "English," because it has certain ecclesiastical connotations which "English" does not. It is now at least a world-wide word. It is a well understood word. It does not mean locally English, though, even then, why we should not object to calling our language the English language if we object to being an English Church, I do not well understand. But Anglican is a better word. It carried Catholic embedded and understood though not spelled out in its letters. It holds no party suggestions. It will relieve us of a difficulty and substitute no other difficulty in its place. There will be no soreness if it should be adopted and none if it should not be adopted. Only party strife leaves soreness, and the discussion is now reaching a point a little beyond calmness, though the editor has certainly preserved his.

Faithfully yours, G. MOTT WILLIAMS.

To the Editor of *The Living Church*:

WHILE I have great respect for Mr. Joseph Packard's learning and ability, I cannot feel that, in "Prayer Book Papers No. 9" he has made out a good case in favor of retaining the present legal title of "The Protestant Episcopal Church in the United States of America."

Conceding that "there were certain fundamental things which no mere majority in two successive conventions could take from" the dioceses that united to form the constitution of "this Church," I think that Mr. Packard has failed to show that a change in its name is one of those "fundamental things." In fact he does not explicitly make this claim, but only declares that there is no doubt "that such a change is regarded as fundamental by a majority of the clergy and laity in many dioceses, and will encounter their active opposition." This much could have been said on the other side of the question as well as on his, without committing one's self to either. It is true that Mr. Packard also says "there is no doubt that the proposed name of our Church involves a change in the constitution, or in the Prayer Book under the methods of the constitution"; but, as above observed, he does not say that this change would be a "fundamental" one, or even that he believes it to be such, as are his instances of "the paramount authority of the Holy Scriptures," "the essential elements of the ancient Creeds" (in which, by the way, our Church is called "Catholic" but not "Protestant"), or, in lesser degree, "the right of a diocese to choose its own Bishop." The fact, then, would seem to be, that while the matter of changing the name is highly important, it does not involve a change of doctrine, however fundamental the change of name may be regarded—in "many dioceses."

Mr. Packard next proceeds to "consider some of the difficulties involved in the proposed change from a legal point of view," and appears to think that there would be a great deal of litigation (over property rights), chiefly predicated on the action of "seceding minorities" who would object so strenuously to the adoption of any one of the names suggested as a substitute that the seceders would refuse to remain openly connected with a Church whose legal appellation did not suit them.

With great deference to Mr. Packard's opinion, I think that any such change in name could and would be so made as clearly to establish the identity of the Church, under its changed name, with the "P. E. Church in the U. S. A.," just as this Church succeeded to the property of the Church of England here after the Revolution. Would he object, on this ground, to change the name of the Church now from "American Catholic," for instance, to "Protestant Episcopal," if the former had been its earlier designation?

But apart from this, it seems to me that Mr. Packard himself answers that objection when, later on in his paper (in speaking of the probability that a large majority in any diocese would "not be likely quietly to surrender its property to a seceding minority"), he says: "This would not be a sufficient argument if the proposed

change of name were a matter *de fide*; but this is not the case." That is, the proposed change is not a matter "of faith." The first part of Mr. Packard's argument, therefore, appears to be, that the proposed change would be regarded by some as fundamental and thus result in a secession involving undesirable litigation about property rights. In this connection, he cites the House of Lords' decision in favor of the Free Church of Scotland (or "Wee Frees") because its members were, in the words of Lord Chief Justice Alverstone, "unwilling to become members of a body which had not only abandoned a fundamental principle of the Church to which they belonged but supported a principle essentially different." But, in the closing part of Mr. Packard's paper, he states that the proposed change of name is *not* a matter *de fide*, after all. In other words, he first opposes the change because regarded by some (he is consistent in not expressly including himself) as fundamental, and afterwards apparently bases his argument on the fact that it is not a matter of faith. Can it, in Mr. Packard's opinion, be fundamental without being *de fide*, or *de fide* without being fundamental?

The change of name either involves a fundamental matter of doctrine or it does not. Mr. Packard apparently thinks that it does not. If he is right, opposition to the change would not be effective according to the reasoning in the first part of his argument; and if he is wrong, the argument adduced towards the end of his paper would, by his own admission, be insufficient. WM. H. BRUNE.

Baltimore, February 18, 1913.

[In spelling our correspondent's name correctly at the signature to this letter, we beg to express our apologies that it was mis-read and mis-printed "Bruce" in a former communication, printed a few weeks since.—EDITOR L. C.]

To the Editor of *The Living Church*:

IN line with your editorial in this week's *LIVING CHURCH* regarding Prayer Book Papers No. 9, you might go even further and show how individual parishes would not be affected by the correction of the Church's title. As an instance, the legal name of the parish of which I am rector, incorporated in 1867, is "The Rector, Churchwardens, and Vestrymen of Christ Church, Schenectady, New York." Protestant Episcopal does not appear, and there are doubtless many other parishes whose legal names do not carry these words, as well as dioceses.

It may be of interest in this connection to mention a legal notice of February 26, 1910, wherein Hon. Edgar A. Spencer, Justice of the Supreme Court of the State of New York, granted a petition of the "Second Reformed Protestant Dutch Church of Glenville," and authorized it to assume the name of the "First Reformed Church of Scotia." It is fair to assume that other religious corporations could drop the name Protestant without objection by the authorities should they petition the courts for a change in their legal titles. DAVID HENRY CLARKSON.

Christ Church Rectory, Schenectady, N. Y., February 21, 1913.

AVOID BITTERNESS IN DISCUSSION

[CONDENSED]

To the Editor of *The Living Church*:

IT has been a pleasure to note the manly and impersonal spirit which has characterized the articles contributed to *THE LIVING CHURCH* on the subject, "The Change of Name," but at times with regret I have noticed what seemed to be evidences of personal bitterness breaking through the lines. This should not be, brethren. *THE LIVING CHURCH* is widely read and its readers are not confined to our own communion. The debate is a good, as well as an inevitable thing, but any evidence of personalities gives opportunity for the criticism, that we are wasting our breath while others are doing the necessary work of God.

Aside from the merits of the question involved in the Prayer Book Papers and the articles contributed in reply, our right to even the name "Catholic," depends upon the capacity of our faith to create a true and abiding spirit of love. Therefore, I sometimes doubt the real devotion of the man who reveals a bitter feeling towards the one who presumes to differ from him.

Prayer Book Papers No. 9 seems to have aroused great animosity in the minds of some. Whatever our opinions on the merits of the question happen to be, let us refrain from personal references and let the discussions be general not personal.

For the most part there has seemed to be a spirit of generous courtesy in the discussions. This letter is a plea that all those who enter the debate may preserve that spirit; for "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and a tinkling cymbal."

St. Louis, Mo., February 17, 1913. GEORGE E. NORTON.

TO CO-ORDINATE TWO NAMES

To the Editor of *The Living Church*:

IT is perhaps rather rash in one whose whole active life has been spent in the foreign mission field to risk going into print on matters that concern the home Church. With this confession of the likelihood of missing the target from such long range, I offer the following.

The greater part of what one reads and hears concerning the

name of the American Church seems to go on the assumption that there can be but one name at a time; as long as we are Protestant Episcopalian that is all we can be; when, by vote of the General Convention the name is perhaps some day changed to American Catholic, then all the blackbirds of yesterday must be called swans to-morrow (the figure may be reversed if desired).

I wonder if there isn't a middle ground somewhere. The working out of resolutions I leave to others; a line of thought, not a scheme is my present offering, and I have two things in my mind.

First, that the Church might give official notice that she considers American Catholic to be as rightfully her name as any other, to be used by those who care to, and on such occasions as make it the correct one, at the same time leaving "Protestant Episcopal" where it now stands in Prayer Book, Constitution, and Canons, to be used as it is now used until the day shall come when the whole Church shall desire to delete it.

Secondly (I suggest this with much more hesitation), if this were done, an edition of the Prayer Book might then be authorized in which American Catholic should be substituted for Protestant Episcopal to be used by those who so preferred. In this case it would have to be stated clearly somewhere that the Church so called is none other than that otherwise called Protestant Episcopal, and there would of course be no little detail to be carefully gone over which I need not mention here.

I do not know that these rather extensive propositions are either useful or possible. They leave many large matters, such as Constitution and Canons, untouched. But if they should be at all possible it seems to me they would provide a much needed transition solvent for the present time. It would not require a great sacrifice of the Protestant Episcopalians among us to allow their brethren of another mind so far to follow their own vision; and on the other hand it would not be asking a great deal of the Catholic brethren to allow the old name to stand until it is more "nigh unto vanishing away" than it is now.

I know that as a result of such a course we should have to spend considerable time explaining why we were half Protestant and half Catholic, why half our Prayer Books were one and half the other. But I do not know that the real difficulty would be any greater than it is at present and the explanation would be really easier. There is nothing at all absurd in a Church being Protestant, Episcopal, and Catholic all at once; each represents a truth of greater or less importance which needs emphasis on its proper occasion.

Of one thing only am I sure and it is the only reason for which I venture so many words; the present name of the Church is exclusive and that it cannot include the vision of the Church that many among us have. Any other one name, even "Catholic," would be equally exclusive if adopted in this generation, in that it would be a burden to many men and women to whom we owe the Church that has been given to us, and its present vigor. The only true line of progress now seems to be in an attempt to do something comprehensive and not to deal in alternatives. I should not be surprised or much pained to see my suggestions for comprehension thoroughly and heartily condemned. I hope the principle may however find firm lodgment in the mind of the Church and govern her every act of decision.

The day for settling things for everyone by a majority vote, where convictions such as we have in mind are concerned, is past. But we are not shut up by that fact, I should hope, to a policy of inaction, to wait until an autocratic minority shall die a lingering death. A Catholic Church ought to prove herself by comprehending, first by patience and faith, perhaps also even by names that change.

Wush, China, January 14, 1913. JOHN W. NICHOLS.

THE TRUE MEANING OF CATHOLIC

To the Editor of *The Living Church*:

BISHOP Van Buren's dissatisfaction with the present name of the Church is so clearly and vigorously expressed that his confessed inability to vote for "American Catholic," or indeed to suggest anything to take the place of a name for which he entertains "deep-seated, thorough-going, invincible dislike" is the more to be regretted.

The word Catholic is world-wide; the word American is locally limited and a partial qualification cannot be predicated of a universal subject. Also the word American itself is wrongly taken by the Bishop to apply to a section of the Northern Continent, whereas it applies to the whole Western hemisphere. This I think, is a fair statement of the objection.

The definition of the Greek, *καθόλικος*, as meaning "throughout the whole" (world) is certainly beside the mark. Liddell and Scott's definition is *general, universal, also unchanging, perpetual*. But when we come to its true etymology we find that *ὅλος* in its primary signification is *whole, entire, perfect, complete*, the Latin *solus*; i.e., *solidus*. The word Catholic, therefore, would seem to denote an organism perfect and entire, wanting nothing; "not having spot or wrinkle or any such thing." Such is literally true of the Church Expectant in Paradise and Triumphant in Heaven in

the character of its members; such is the ideal at which the Church Militant aims.

As to the "Faith once delivered," the Church has it whole and entire as distinguished from the mutilated form in which it is received by the sects that have separated from it or have sprung up self-originated and independent. This is the true mark of Catholicity.

The adoption of American Catholic would not be taken to mean a definition of the words in the Creed: "the holy Catholic Church." It would simply proclaim to the world the fact that we are verily and indeed members of that great body in which we express our belief. "The Communion of Saints" would still be left in apposition and in no way compromised, or in danger of being misunderstood.

As the Body of Christ is composed of individual members, so that part which is militant is composed of members in its different divisions of the human family. To add a word descriptive of the particular member of the great family, the Catholic Church, is neither a contradiction nor a usurpation. The official title of the Greek or Eastern Church is The Holy Orthodox Catholic Apostolic Oriental Church. The Bishop says no such adjective as Roman or American is thinkable in connection with the word Catholic. To be consistent, he must condemn also the title of the Greek Church.

As for the word American having "erred and strayed from its true significance," while we may even regret that this should be so, we may yet reasonably prophesy that more and more as time goes on will its present name be emphasized. The U. S. ambassador to England is known at the court of St. James as the American ambassador. Among those on our borders, the native of the northern land prides himself more and more on being a *Canadian*. Mexico is among those who, the Bishop says, have a right to call themselves Americans. It will be long before they desire to do so and just now especially the name most disliked by a large number of her people is American.

HENRY B. JEFFERSON.

Carlinville, Ill., February 17, 1913.

CUI BONO?

To the Editor of The Living Church:

IN all the discussion as to change of name, very little attention seems to be given to results. *Cui bono?* In this question we should look at the effect upon others, as well as to ourselves; to try to see as others would see.

As in no other country in the world, by reason of the spirit of democracy, all our churches stand on a level. This is a fact, however untenable in theory or argument, and it is held generally by all the people and seems acceptable. Age does not count, nor has historic antecedence much weight. The new sect of a day with its million followers appeals much more strongly to the American spirit of push, than the historic body of three centuries with the same number.

In this democratic age, which is socialistic as well, there is not wanted an aristocracy of any kind, especially of Christians who, by a title, assume a position of exclusiveness and superiority. If all this be true, to change our present name to another which seems to assume this position of superiority and to un-Church the much more numerous and oftentimes more effective bodies around us, would only weaken our hold upon the public and create distrust. No matter how clearly and satisfactorily we can prove to ourselves the right to Catholic or American Catholic, it would be to all other Christians, if not to the general public, an act of presumption to claim such a title.

The Roman Church has, by word and act, expressed herself as to what she thinks of us, and so far as she is concerned, our action would make little difference; except perhaps to make her a little more pronounced in her utterances. Nor do I think that the other American nations would be greatly concerned; but on what grounds can we lay claim to be the American Church?

We are, without doubt, the largest and most important part of the western world, but we are not all of it. Maybe, in an effort to get a title comprehensive enough to satisfy our ambitions and claims, there may be also danger of overrushing and getting one which would destroy our individuality and obliterate us as a national Church.

If *American* would be misleading and confusing, *American Catholic* would be doubly so. It would take a good guesser to tell what the new American Church had been before the change.

Whether we like it or not, the American people, Protestant, Christian, and the world, would understand by this new name, the Roman Church. The name Catholic, justly or unjustly, rightly or wrongly, by long usage, belongs in a very real sense to the Roman Church. She has appropriated it, and the public has given it to her. By Catholic she is known, and any Church that takes this name will be looked upon as desiring affiliation with Rome or as having been absorbed by her.

This is not the time, Catholic brothers, to turn our forces homeward. The spirit of the times and the opportunities of the hour call and urge us Protestant-way. It is Protestant Christianity that holds the destinies and that is working for the moral uplift of the people and the salvation of the world.

We are getting to a better understanding with Protestant

Christians; old prejudices are breaking down, new views of our Church are springing up. Our friends of the denominations are fast coming to the conclusion, not only that we have some religion, but that we have splendid ways of expressing it. By closer affiliation in Christian work, they are knowing us better and appreciating us more. Because of this our Church has an important part to play just now. In the face of such things, ought we to do anything to destroy this growing confidence? Having waited this long, can we not with patience await a stronger leading?

We ought to ask ourselves seriously and prayerfully, what good will a change of name do? Will it help or hinder spiritual unity, advance or retard the work of the holy Catholic Church?

If there is the slightest chance of its doing harm, of bringing misunderstanding, of cutting us off from opportunities of usefulness, let us wait. For the present, let us be content with our popular name, the name given us by the people and by which we are known—the Episcopal Church. And in God's good time, if we are faithful to our trust, the true name, whatever it may be, will be given us.

Winchester, Va.

WILLIAM D. SMITH.

CHANGE OF NAME NOT HEART CHANGE

To the Editor of The Living Church:

I AM very much interested in the discussion now going on in your columns regarding the Name of the Church. I wish to say that I heartily favor the name "American Catholic" for the simple reason that it most nearly expresses just what we are. As to any supposed invidious distinction against others who may claim to be American and Catholic, I would ask, Does not any possible name seem to reflect on others not of the same communion? Take our present name, Protestant Episcopal. Are not Methodists, e.g., Protestants? And do they not claim to be Episcopalians? Is any offense taken against our Congregational brethren by Baptists or Disciples when these latter are just as congregational as the former? Why then should it seem reasonable that others should take umbrage at us for adopting a name which expresses what we believe we are, even though they may believe themselves the same?

But I want to add this word. Whether or not any change in name takes place, it seems to me that it is incumbent upon the clergy and the whole teaching force of the Church to instruct our people that absolutely no change is contemplated in the Church herself. There is much ignorance in the Church in this direction. A number of my own flock, I fear, would conclude that we had changed our nature as well as our name if we were suddenly to be known as American Catholics. I am therefore using my opportunities in instilling into my people that "heart change" is not involved in the change of name.

Sincerely,

N. D. BIGELOW.

St. Andrew's Rectory, Elyria, Ohio, February 22, 1913.

"CHURCH OF THE AMERICAN RITE"

To the Editor of The Living Church:

FOR one am impressed with the arguments neither for the cacophony of Protestant Episcopal nor with those for the euphony of "American Catholic." Protestant Episcopal to me has always seemed to be the exact equivalent, in idiomatic vernacular, of Old Catholic, in its genuine, progressive sense; and opportunity has been given me so to explain it to Old Catholic leaders and theologians. "American Catholic" I deprecate, chiefly because many people would infer that this Church had gone over to scholasticism. If the Church's name shall be changed, why would not, "The Church of the American Rite," do? "St. Paul's Church of the A. R." would be *workable*. One also would come to speak readily of American Rite Churchmanship, theology, etc.; as readily as men speak, e.g., of "Scottish Rite" Masonry. Above all, the qualification would be just, non-controversial, and comprehensive.

(Rev.) ANTON A. MÜLLER.

Chilton, Wis., February 23, 1913.

No MAN who has ever sinned can be repaired or patched over into a good man. Sin is too hopeless a destroyer for that. It is apparently beyond the power even of God to repair a sin-poisoned heart. God does not offer to do it. What He does offer to do for us hopelessly sin-destroyed men is to give us an entirely new start, by a literal new birth, this time giving us, not a repaired human nature, but God's own nature, brought into us by the actual indwelling of His Holy Spirit. David knew the need of this when, after his great sin, he cried out, "Create in me a clean heart, O God." The word "create" here is the same Hebrew word that is used in the record of the original creation of the heavens and the earth in Genesis 1:1, and again in the creation of man. David did not want his old heart repaired; he knew that it was beyond repair; he wanted a heart absolutely new. That is God's gift to us. Not a repaired life, but a new life straight from the person of God, is ours in Christ.—*Sunday School Times*.

LITERARY

OLD TESTAMENT HISTORY AND PROBLEMS

A History of the Literature of Ancient Israel from the Earliest Times to 135 B. C. By Henry Thatcher Fowler, Ph.D. Pp. xiv. + 392. New York: The Macmillan Co., 1912.

Of all the books written in English on the Old Testament this is the only one which treats of the literature of ancient Israel in a systematically chronological way. After a brief chapter on the relation of Israel to the ancient Semites, the author traces Hebrew literature from a period prior to 1040 B. C. down to 135 B. C. He shows clearly that the oldest literature in the Old Testament (as also in the English language, for example) is ballad and poetic. Many fragments of such are to be found in the Old Testament, and were composed previous to about 940 B. C. About that time began continued prose writing, and about 900 B. C. was compiled the great Judean history of the Hebrew people which modern scholars call "J." The earliest prose narratives of Israel are younger than those of Judah, and the great Ephraimite history, called "E," was written about 800 B. C. Dr. Fowler then traces, in great detail and with thoroughness, the growth of prophetic, legal, and poetical literature down to the time of the death of Simon Maccabeus.

In thus showing that the growth of Israel's literature was similar to that of the literature of all great peoples, Dr. Fowler does not deny its peculiar uniqueness. His task is to show that the vessel which contains the revelation of God to His chosen people, while unexcelled in variety, in beauty, and in real charm by any literature of the world, yet grew as gradually from period to period as any other ancient literature. Dr. Fowler has completed his task in a masterly way. The book deserves the careful study of every person interested in the Bible.

There is perhaps only one point in the whole book on which any modern scholar would seriously differ with the author. He tells us that "the Tel-el-Amarna tablets and some recent discoveries in Palestine itself have shown that in the fifteenth century B. C. the written language of Canaan was cuneiform Babylonian." That is hardly accurate, for the discoveries to which Dr. Fowler refers teach us no more than that Babylonian in the fifteenth century B. C. was the *lingua franca* of the nearer East.

SAMUEL A. B. MERCER.

The History of the People of Israel in Pre-Christian Times. By Mary Sarson and Mabel Addison Phillips. Pp. xv. + 356. New York: Longmans, Green & Co.

The authors have produced an excellent book on the *History of the People of Israel*, which is based on the latest and most reliable scholarship. Besides tracing the history of the Hebrew people, not from the Exodus, but from the very earliest of Hebrew historical times, using freely the historical sections of the Old Testament, they give a good introduction on Hebrew literature and an excellent note on higher criticism. And, further, what is new as far as English books are concerned, they give in short but clear form the Oriental historical framework in which Hebrew history developed. The early Semites of the desert, the Babylonians, Egyptians, Assyrians, Hittites, etc., are discussed in their appropriate places. The book is to be highly recommended to those wishing to begin a thorough and scientific study of Old Testament history.

It is a matter of regret that the writers are not up to date in their transliteration of such names as Marduk, Ea, Ut-Napishtim, Ramman, they having: Merodach, Ia, Nuh-napishtim, Rimmon. The only serious mistake in the book is seen in the treatment of the chronology of the Persian period. The Elephantine papyri have proved beyond dispute that Artaxerxes I., and not Artaxerxes II., was king of Persia when Bagoas was governor of Judah. Again, they do not explain the historical difficulty connected with "Darius the Mede."

SAMUEL A. B. MERCER.

The God of Israel. The Bedell Lectures for 1911, on the Evidences of Revealed Religion. By George Franklin Smythe. Pp. 114. Gambier, Ohio: The Bedell Lectureship Foundation.

The nature of the God and religion of Israel is traced in a very clear and, for the size of the book, thorough way, from the period of the Exodus to that of the great prophets of the eighth century. The genius of Moses reveals God's real character to the Israelites, and though during the succeeding centuries as the chosen people come in contact with Canaanitish forms of religion, and the masses for a time fail to distinguish between Jehovah and the Baalim, nevertheless there remain a few souls here and there whose vision of God's character never dims. That vision grew from year to year till by the preaching of Amos, Hosea, Isaiah, and Micah, the whole people were taught its full meaning—Jehovah was a God of justice, love, and holiness.

But why the author stops short of the vision of God's uni-

versatility, which was seen by the prophets of succeeding times, and also why he is possessed with the idea that Jehovah was to Moses a new god whom, therefore, Abraham did not know (even under a different name, cf. page 18, but contrast pp. 20, 48, etc., where the author gives himself away), contrary to the teaching of all the sources of Hebrew literature, no one knows, other than that he is blindly following a school of thought whose tenets are fast being disproved—and here we do not refer to the school of "higher criticism," but to those who have made false religious historical deductions from the valid findings of true higher criticism.

SAMUEL A. B. MERCER.

BISHOP BREWSTER'S NEW BOOK

The Kingdom of God and American Life. By Chauncey B. Brewster, Bishop of Connecticut. New York: Thomas Whittaker, Inc. Price, 80 cents; by mail 87 cents.

Bishop Brewster's new volume is reassuring in more ways than one. In the first place it shows that the old idea that a Bishop is a leader of thought, as well as of men, has not passed from among us. That so busy a diocesan as the Bishop of Connecticut is able to contribute so thoughtful, so significant, and so well written a volume as this is encouraging. Here we have a clear cut statement of the issues confronting the American people to-day along both civic and industrial lines, by one who has a profound faith in the American people, and above all, in the Church of Jesus Christ.

The third chapter, dealing with the Kingdom of God and the Church, is one of the most effective statements and discussions of the situation we have seen. Its opening sentence gives the spirit of the chapter; in fact, of the book itself: "A primary need of American life . . . is a recovery of ideals, or perhaps we might rather say a spirit more given to idealize the relations of life." Among the ideals for which the Bishop pleads are an honorable ballot, a courageous citizenship, a higher loyalty, a juster conception of the authority of law as a living organ of society, and a new conception of the value of human life. Strong and proper emphasis is laid upon the disgraceful disregard of the value of life in modern society: "Contempt for life is manifested in the terrible frequency of homicide and the appalling rate of infant mortality, with which we have hardly begun to deal. In some states the value of a life is legally fixed at the maximum of a paltry \$5,000 or \$10,000. Recently when an aviator, on account of the condition of his machine, hesitated to make an ascent, the crowd, with angry clamor, insisted that he should go up, until, yielding to their taunts, he did so, and perished. It was an instance of disregard of life that makes one recall the fierce brutality of the spectators of a Roman arena. . . . Is it too much to ask that factories, where people work all day, should be as safe as theaters, where they go in the evening for amusement? Then also let us hope we may never again have to shudder at wholesale assassination by dynamite." In the Bishop's view the ideal value of each and every human life, estimated in accordance with those standards of value that may claim the sanctions of the Kingdom of God, may be said to be what we call the democratic ideal, which may be traced directly to the Kingdom of God. As he so aptly puts it, "It has behind it the potency of that Kingdom and is pushed to the fore as more and more that Kingdom comes."

In answer to the query, What is the Kingdom of God? the Bishop declares that it is the reign of God, and that again it seems to refer to the great inclusive company under God's rule, as when Christ speaks of "the least in the Kingdom of God." Again, the Bishop points out that it means certain blessed privileges of those who are under the divine rule, as when it is declared to be the possession of the poor in spirit; and lastly, it sometimes refers to the future destiny of such persons, a high, triumphant culmination in the Kingdom of Heaven. Always, however, the Bishop emphasizes the fact that the essential element is "the conception of human life ruled by God's will."

This little volume is so pregnant of thought that there is not a page which does not lend itself to apt and forcible quotation. Indeed, one feels that he can scarcely do more than say that it should be read not only by every member of every diocesan social service commission and by every presbyter, but by every layman who is striving to realize the ideals of the model prayer and those teachings of the Church which have been transmitted to us from our Blessed Lord.

In his concluding chapter, entitled "Moving Whither?" the Bishop expresses a belief in the coming dawn of a new day opening out for us, a stir of unwonted manifestation of life. It deals with the Socialist movement, with Syndicalism, in fact with the social spirit in all its manifestations of the present day. The spirit of the chapter and of the volume is summed up in the concluding illustration, a testimony from the lips of a foreigner: "Signor, I beg

your pardon. I have said to you often that your country has no pictures, no music, that it cannot make gods out of Carrara marble. That is all true, I believe—but it has made a man out of my son, Rocco. That is true art, the grandest, the noblest art." On which illustration the Bishop makes this pertinent comment: "The true glory of America lies in loyalty to the profound principles and august purposes of the Kingdom of God, which means at once the binding of men together and the fulfilment in each life of the divine design for humanity." CLINTON ROGERS WOODRUFF.

MISCELLANEOUS

The Missionary Campaign: Its Principles, Methods, and Problems. By the Rev. W. S. Hooton, B. A., Formerly Missionary in Southern India. London and New York: Longmans, Green & Co. Price \$1.00 net.

The Missionary Prospect. By Charles H. Robinson, D.D., Hon. Canon of Ripon, and Editorial Secretary of the S. P. G., Editor of *The East and West*. London: S. W. Partridge & Co., Ltd. Price, \$1.40 net.

These two volumes, while covering practically the same ground, are of great interest and value to all students of missions. Both men have had exceptional opportunities for acquiring information concerning the problem: the one in his work with the S. P. G. and as editor of *The East and West*, the other as an active worker in the field. Canon Robinson's work is the larger, and he goes more into details. His chapters on the history of Missions are very interesting, although they give us a different picture oftentimes from that which we had expected. Mr. Hooton lays, perhaps, more stress on evangelization than Canon Robinson, who believes in strong centres. They also differ in their ideas about the value of schools, and the responsibility to be put on native Christians. Mr. Hooton in particular faces squarely the hindrances and obstacles from various sources, admitting that they are many and great. Both give figures which show that great progress is being made in spite of difficulties. Both books are well written, and together make an excellent manual to the whole subject of Missions. It hurts our pride, to say the least, to note that both authors agree on the unimportant place which the Anglican Church occupies in the mission field. The subject of Unity is discussed by both, and while they believe the mission fields will bring it to pass, they see no immediate prospect of its attainment.

My Love and I. By Martin Redfield. New York: The Macmillan Co. 1912.

A hasty marriage by a man who had learned somewhat of the dignity of life, although not all of its more sacred meaning, to a girl whose sole ambition was to obtain a social position; the subsequent discovery of a woman who was in every way capable of making him happy, and who fortunately helped him to be faithful. Such is the main plot, interspersed with glimpses of the world of literary hacks and of unrepining womanly devotion. An interesting, but hardly an inspiring story.

The Children of Light. By Florence Converse. Boston: Houghton, Mifflin Co. 1912. Price \$1.35 net.

This story illustrates from behind the scenes the ins and outs of socialistic and labor-union agitation. One or two noble characters appear in it, but the effect is depressing. There is much narrowness of mind and violence calculated to obscure the vital issues involved. In this respect the story is unhappily true to life. The problems with which it is concerned, but which it does not help us to solve, are pressing more and more for solution. God grant that they may not have to be solved in blood.

MISS BESSIE BEATTY, of San Francisco, a newspaper writer, has prepared *A Political Primer for New Voters*, which is one of the most effective presentations of the whole subject we have thus far seen. Told in simple language, this lady describes the various duties incumbent upon citizens, first with regard to matter of citizenship, then with regard to progressive legislation, and finally as to government. The little volume of 76 pages fully merits the confidence of William Kent's appreciation: "This lady, whose work for human rights and whose realizing sense of democracy are known and appreciated far beyond the boundaries of the Golden State, has performed a distinguished public service by the publication of this book. All who are interested in the great problems of the individual and of society must first of all obtain a knowledge of the structure of the government under which they live. The volume is exactly what it claims to be—a primer of citizenship, merely a knowledge of the powers and liberties of state and national authority." [Whitaker & Ray-Wiggins Co., San Francisco, California, 55 cents.]

BEATRIX POTTER gives us, in *The Tale of Mr. Tod*, one more of her inimitable stories of the "Peter Rabbit" series. She has struck a happy vein in her writings for little children, and her present "story about two disagreeable people" is quite up to her standard. [Frederick Warne & Co., 50 cts.]

IT IS CERTAIN that no trust can be put in mass movement. It is waste of time to rely upon numbers. Upon the little handful was the Church built, and it is upon the handful in each parish that we depend for the existence of a leaven which shall leaven the lump. —Bishop of Southwell.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

A NEW child is enrolled in the Sunday school. His school grade is 5 B. He seems bright and attractive; his parents have recently come to the town where he lives and are loosely connected with the Church. They are not communicants, but the father has been brought up in the Church and the mother is indifferent as to which church she goes to, saying "They are all aiming at the same place and all are good. Samuel's friends go to your Sunday school and I want him to go somewhere, so we let him enter there." It is no uncommon experience. Most growing schools could duplicate it over and over. So Samuel is put in the fifth grade of the Sunday school, introduced to his teacher, and started on his course of religious training.

Immediately certain difficulties show themselves. The other boys have been in the school for one, two, three, and in one case five years. They understand, when the teacher speaks of certain things, what she is referring to; Samuel does not. They have acquired a habit of devotional life; they are all baptized, say their prayers with some regularity, are interested in the unfolding life of religion as it is presented to them. Samuel is not baptized, knows barely any prayer, and is very irregular in saying what he does know, and is quite indifferent to the whole matter of religious development as it shows itself, or should do, in his own soul. What is his teacher to do? What are the conditions in his own life that she must overcome?

AT THE OUTSET her task is to win the interest and attention of the boy and to create a real bond between herself and him. Probably at the first session when he is present it would be better to pay but little attention to him, for he does not want to have his insufficiencies brought into notice. Her next duty, and it is an imperative and immediate duty, is to see that boy's home, to meet his mother, and to find out from her what the child's religious history is. This at once creates a bond between herself and him that can be cemented into a very strong tie. It also shows the boy's parents that the Sunday school means something more than a cramming place for religious information.

Her next step is to put him in touch with what the class is doing. It ought not to be hard to get him to come to see her; or, if that seems difficult, to time her visit to his mother so that she can meet the boy there. Whichever way it be done, she ought to try to bring the boy into a position where he can stand with the class and the work that the other boys are doing. The mass of past information can not be given so readily, some of it cannot be given at all. There will be for a long time a hiatus between what he is learning and what goes behind it.

Then comes the hardest part of all, the training; to create in that child a religious atmosphere or a devotional tone. The phrase is quite immaterial; the thing is the important part. She must get into that boy a vital consciousness of his relationship to God. She must bring influence to bear so that he is baptized and has a true relationship to God in Jesus Christ through the Sacrament. She must try to develop in him a prayer life, and withal, try to make his religion honest and manly and practical. Who is sufficient for these things? One cannot hear the question asked. And yet anything less would be a lower level of responsibility than most of us teachers would acknowledge. It is only by prayer and by the grace of God that one can attempt to accomplish such things.

THERE ARE CERTAIN helps and hindrances to such religious work among our children that we must consider. Leaving Samuel's case for the present, and speaking more generally, the first help will be found in personal effort, personal prayer, and personal visits to the home. No one who reads these words will hesitate to recognize their force. The experience of thousands of schools the world over bears out their truth. No help

can compare with them; the personal interest and work and prayer for and even with the children given to us.

Another help should be the clergy of the parish, and the various parochial organizations into which the children come for the "parochial activities." We do not begin to recognize, most of us, the tremendous power of coöperation in the limits of even a small parish in this work of training children. Now and then it comes out, either by some brilliant example of a priest who knows his lambs one by one as he knows his sheep, and not only calls them by name but actually leads them in their interests. Children like to know their pastor as friend. A true priest loves to have the warm welcome and the hearty, cheering call of greeting from the boys and girls as he goes in and out in the parish. In a similar way the kindly interest shown through the parochial societies and clubs of one sort or another strengthens the work of our faithful teacher.

IN ALL THESE THINGS we are creating an environment, that by its healthy religious tone carries on into practice the teachings of the class-room. But this is not the only environment. There is another even more potent than any we can throw around the child, and it is one that we cannot ever ignore. We mean the home. The Rev. F. C. Sherman, department secretary for the Fifth Department, brought this out in a striking address which he gave at the Toledo Convention last month, and which has since been printed in the December issue of *Religious Education*, an article on the same subject from a different standpoint. Our boy, as we pictured him—and he is a very real boy—lives under distinctly irreligious or indifferent home surroundings. In this he is like a great number of the other children. The child of the godless or indifferent or any-church-is-as-good-as-another home has a tremendous handicap and his teacher and rector are working against great odds. How can it be overcome?

First by showing the parents that the teacher takes a real interest in the boy for his own sake. Then by overcoming the bad influence at least to a sufficient degree to have the training show its influence upon his life by making him a better boy. Then by awakening an interest on the part of the parents themselves. The mere fact that they want the child to come to Sunday school shows that there is some latent interest. Visits, not so frequent that they become a nuisance; information about the plans and work of the school and particularly of Samuel's class; definite request for coöperation in some particular matter; honest praise of the boy's good points and his effort, again not too frequent; such things as these will begin to soften the indifference and even to create an actual interest in the same things, which may in time lead on to the parents giving up their irreligious life and coming to the sacraments.

THE PUBLIC SCHOOLS have, in many places, mothers' meetings, or gatherings of the parents to create an interest in the work of the school. Why could not we do the same thing? Why cannot we begin—in some places it has already been begun, we understand—a parents' meeting, at which the work of the school, its plans and purposes, its difficulties and hindrances, its hopes and expectations, could be coupled with exhibitions of actual work done? Such exhibitions might be of expression work, or missionary work, or even a model class. It would create interest and help the parents to know about the Sunday school and lead them to coöperate with it. Such a plan would mean a vastly increased efficiency in the school.

SOMETHING over a year ago we reviewed the first three volumes of the Marden Manuals, a splendid series of teachers' manuals prepared by the Rev. R. E. Johnston, vicar of Marden, Kent, in England, and published by Messrs. A. R. Mowbray & Co., Ltd., whose agents in the United States are The Young Churchman Co. of Milwaukee. We now have the pleasure of welcoming the remaining three volumes of the graded work and the second volume for the Catechist. (*The Marden Manuals for the Graded Sunday School; Grade II., Stories from the New and Old Testament; Grade IV., The Teachings of our Blessed Lord Jesus Christ; Grade VI., The Story of the First Thirty Years of the Church of Christ.* Price each 40 cents; by mail 45 cents.

The Marden Manuals for Catechists at the Catechism, Second Year, The Christian's Worship. Price 60 cents; by mail 65 cents.

With the completion of this course we have an excellent series of teachers' helps on the Life and Teachings of our Lord (Grades III., IV.), and on the Church, first during the preparatory period before our Lord's birth (Grade V.), and then after His ascension (Grade VI.); together with two volumes of stories for younger children (Grades I., II.). These books will be a decided help to our Sunday school libraries, but are not available for use as meeting the

exact requirements of the Standard Curriculum. The first two could be used in the Junior Department, Grades I. and II., though they are only partially Old Testament biography. The volume on the Life of Christ (Grade III.) would be practicable in the third grade of the Junior Department. The fifth and sixth grades would be useful, particularly the fifth, in the Senior work. They would have to be supplemented, however, with other works, and will not appeal to all workers alike.

There is one criticism to make of the last three volumes issued, being those listed above. They do not appear to be as carefully done as the earlier volumes. This is especially true of the volume on the Acts. It is good, but does not reach the very high excellence of the one on the Old Testament that appeared a year ago. The selection of stories in the Second Grade is good and the choice of teachings in the Life of Christ is excellent; but the applications halt here and there and seem forced in the latter volume.

The *Catechist's Manual* is a distinct disappointment. Its title is *Worship*, and the great act of Christian worship, the Holy Eucharist, is not mentioned. The explanation quite fails to explain, viz., that "the offices for the administration of the two Great Sacraments are not considered this year; they will be included in the fourth year's instruction, which is concerned with Grace." What is taught is very well taught, the need of worship and the character and meaning of the choir offices. But it is too bad that the plan of the course necessitated the omission of this most essential point under the topic of the title.

With this warning the volume can be strongly commended.

RELIGIOUS STATISTICS OF 1912

HERE are 36,675,537 members of Christian churches in the United States, an increase of 579,852 for 1912, according to figures published in the New York *Christian Advocate* and made up by Dr. H. K. Carroll, who was the government statistician for 1890, and has since collected and published Church statistics each year. Of the gain last year Dr. Carroll credits 125,000 to Roman Catholics, but states that the figures are not yet ready for 1912.

The Men and Religion Movement, which was to add 300,000 men to Protestant membership, concluded its campaign in April—nearly a year ago. The increase for 1912 is less by 15,000 than the increase in 1911, before the movement started. The 1911 growth was 594,366. According to Dr. Carroll, Christians in the United States are divided in this way: Roman Catholics, 12,907,000; Methodists, 6,905,000; Baptists, 5,894,000; Lutherans, 2,353,000; Presbyterians, 1,981,000; Episcopalians, 980,000; and Reformed, 459,000. Smaller bodies make up the balance. Dr. Carroll explains that he follows the government census rule in deducting 15 per cent. from Roman Catholic statistics, which are population, for children not yet confirmed, and according to the rule are not communicants.

It is notable, as shown by the figures, that the churches that are most orthodox are the only ones that are growing. For example, the Unitarians are said to have stood still in membership and to have lost last year six ministers and sixteen churches, while Universalists fell off 2,500 in members. Dr. Carroll makes Christian Scientist churches to have 85,000 members, and found them to have gained none at all last year.

Dr. Carroll's report also shows a remarkable increase in the number of Greek Catholics in the United States. Many Catholic bodies besides the Greeks are coming to the United States in large numbers. Syrians, Servians, Bulgarians, Russians, and Roumanians, all Catholics, but not Roman Catholics, now number 434,000, with thirty-five new churches established in 1912.—*New York Tribune.*

THE FEATHER-FOAM

What great white bird did lose you, feather-foam?
Was it some long-forgotten swan that flew
Above the crinkled waters curling blue,
In search of his remote, sequestered home?

Behold, it winds!—the snowy fluff that grows
On either side of that bewildering stem!
'Tis like a veil with neither seam nor hem,
That sheathes a bride or wraps an unborn rose!

So rides the feather-foam for evermore—
A web of lace beneath a painted sky:
A tattered thing that sends a plaintive cry
Of sad complaint to some unheeding shore!

LILLA B. N. WESTON.

THE DIVINE GOVERNMENT is a disturbing element. My duty is so to live that I shall be ready to be disturbed at any moment when God pleases.—*G. Campbell Morgan.*

THE FOURTH SUNDAY IN LENT

The bondmaid's son is of her bondage heir;
Hath, with the free-born, neither place nor part;
However fondly yearns the father's heart
For the slave-born, despite the father's prayer,
He with his mother from the tent must fare;
Unfriended and alone must roam athwart
The wastes, till, waxen strong of hand and heart,
The foe of all, he lives by warfare there.

Those who by fleshly ordinance are bound
Can have no place or portion with the free;
The Spirit-born alone are freedom-crowned,
Live by the perfect law of liberty;
And, in their Father's home abiding still,
Do His good pleasure with unfettered will.

JOHN POWER.

Church Kalendar



- Mar. 2—Fourth (Mid-Lent) Sunday in Lent.
- " 9—Fifth (Passion) Sunday in Lent.
- " 16—Sixth (Palm) Sunday in Lent.
- " 20—Maundy Thursday.
- " 21—Good Friday.
- " 23—Easter Day.
- " 25—Tuesday in Easter Week. Annunciation B. V. M.
- " 30—First (Low) Sunday after Easter.

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.]

JAPAN

- TOKYO:
- The Rev. J. C. Ambler of Tokyo.
- PORTO RICO
- The Rt. Rev. James H. Van Buren, D.D. (in the Fifth Department).
 - The Rev. F. A. Warden of San Juan.
- SPOKANE
- The Rt. Rev. Lemuel H. Wells, D.D.
- WORK AMONG THE NEGROES
- Mrs. A. B. Hunter of St. Augustine's School, Raleigh, N. C.

Personal Mention

THE Rev. ROBERT W. ANDREWS of Maebashi, Japan, has been appointed a member of the Bishop's Council of Advice for the missionary district of Tokyo, in place of the Rev. Charles F. Sweet, now on furlough.

THE address of the Rev. L. R. BENSON is changed from Ellsworth, Kans., to 1 West North street, Iliou, N. Y.

ALL communications for the secretary of the diocese of East Carolina should be addressed to the Rev. M. E. BETHEA, Williamston, N. C., the Bishop of the diocese having appointed Mr. Bethea as secretary to fill the unexpired term of the Rev. F. N. Skinner.

THE address of the Ven. WALTER G. BLOSSOM, Archdeacon of Madison (diocese of Milwaukee), has been changed from the Avenue Hotel to the New Park Hotel, Madison, Wis.

THE Rev. EDWARD S. DOAN has resigned the rectorship of St. James' Church, Marietta, Ga. (diocese of Atlanta), to take effect on April 1st.

THE address of the Rev. WALTON HALL DOGGETT, rector of St. Peter's Church, Denver, Colo., is changed from 131 East Fourth avenue to "The Broadmoor," 6 Broadway, Denver.

THE Rev. LEROY W. DOUD, formerly in charge of Holy Trinity Church, Callaway, Neb. (missionary district of Kearney), has accepted a call to the rectorship of St. Paul's Church, Coffeyville, Kan.

THE address of the Rev. CREETUS A. DOWELL of Lorain, Ohio, has been changed to Ashtabula, Ohio, where he has become rector of St. Peter's Church.

THE Rev. HOWARD MURRAY DUMBELL, formerly rector of Trinity Church, Milford, Mass. (diocese of Western Massachusetts), is now rector of St. John's Church, Delhi, N. Y. (diocese of Albany).

THE Rev. WILLIAM B. GUION, formerly rector of St. Andrew's Church, Cripple Creek, Colo., is now in charge of the Church of the Epiphany, Sedan, St. Matthew's Church, Cedarvale, St. Bartholomew's Church, Caney, and the work at Elgin, Kans. His address is Sedan, Kans.

ALL communications for the Standing Committee of the diocese of East Carolina should be sent to the president, the Rev. NATHANIEL HARDING, Washington, N. C.

THE Rev. ALVIN SCOLLEY HOCK, rector of St. Paul's Church, Harlan, Iowa, has accepted the rectorship of St. Mark's Church, Des Moines, Iowa, where he entered upon his duties on Ash Wednesday.

THE address of the Rev. L. P. HOLMES is changed from Frankfort, Kans., to New Castle, Wyo.

THE Rev. FREDERICK B. HORNBY of Parham, Ont., Can., has accepted appointment as priest in charge of Grace Church, North Girard, Trinity Church, Fairview, and Trinity Church, Conneautville, Pa. (diocese of Erie), with residence at North Girard, Pa.

THE Rev. GEORGE B. JOHNSON, who has served for over eighteen years as resident chaplain to the Bishop of Vermont, has now left Burlington, and is spending the winter at Columbia, Isle of Pines, West Indies.

THE address of the Rev. MERCER G. JOHNSON has been changed from 309 Pecan street to 6 Park Place, San Antonio, Texas.

THE Rev. W. F. MADELEY has been appointed chaplain and lecturer in the Church Training School for Mission Women in Sendai, and his address will be Moto Kaji Cho, Sendai, Japan.

THE Rev. I. M. MERLINJONES of St. John's Church, Syracuse, N. Y. (diocese of Central New York), has accepted an appointment to the charge of Grace Church, Gainesville, and the work at Norcross, Ga. (diocese of Atlanta).

THE address of the Rev. PERCY OWEN-JONES, late of the Church of St. John the Baptist, Sanbornville, N. H., is now 745 Graydon Park, Norfolk, Va.

THE Rev. E. HUNTER PERRY, M.D., of New Castle, Pa., has accepted the appointment as priest in charge of Christ Church, Punxsutawney, Pa. (diocese of Erie).

THE Rev. L. B. RICHARDS, priest in charge of St. Stephen's Church, Ferguson, Mo., has accepted a call to the rectorship of St. John's Church, Grand Haven, Mich. (diocese of Western Michigan), where he takes up his duties on April 1st.

THE Rev. HARRIS C. RUSH of Westfield, N. J., has resigned the charge of Grace Church, Linden.

THE Rev. FRANK A. SANBORN, formerly of St. Paul's Cathedral, Fond du Lac, Wis., is now rector of St. John's Church, Munising, and All Saints' Church, Newberry, Mich. (diocese of Marquette). His address is Marquette, Mich., care of Bishop Williams.

THE Rev. F. N. SKINNER has resigned the rectorship of St. Paul's Church, Beaufort, N. C., and the charge of other points in the diocese of East Carolina, and has accepted a call to the rectorship of St. Stephen's Church, Ridgway, S. C., where he will take charge on March 3rd.

THE address of the Rev. FRANCIS H. SMITH, should be corrected from Groton, N. Y., to 213 Scottwood avenue, Elmira Heights, N. Y. (diocese of Central New York).

THE Rev. JOSEPH H. SPEARING, rector of Noble Institute, Anniston, Ala., is holding Sunday and Lenten services in Grace church, Anniston.

THE Rev. FREDERICK THOMPSON of the School of Postulants, Uniontown, Ky., has become the General Missionary of the diocese of Kansas.

THE address of the Rt. Rev. W. F. WEEKS, Bishop Coadjutor of the diocese of Vermont, will continue to be Shelburne, Vt., until after Easter.

ORDINATIONS

PRIESTS

GEORGIA.—In St. Stephen's church, Savannah, on Friday, February 14th, the Rev. ANDREW MAYNARD FORSYTH, deacon in charge of Our Saviour's mission, St. Mary's, Ga., was advanced to the priesthood by Bishop Reese. The candidate was presented by the Ven. Archdeacon Bright. The Rev. J. H. Gibboney, Jr., read the Epistle, and the Ven. Samuel B. McGlohon, Archdeacon of Savannah and rector of St. Paul's Church, read the Gospel. The sermon was preached by the Bishop.

DIED

MOUNT.—In Saltville, Va., on February 15, 1913, Mrs. W. E. MOUNT, mother of Messrs. William D. and Joseph E. Mount.

O'BRIEN.—Entered into rest at Rockport, Mass., on February 20, 1913, ELLEN KATHARINE, beloved wife of Dr. Owen St. Clare O'BRIEN, in the sixty-third year of her age. Mrs. O'Brien was a devout communicant, a faithful friend, kind to the poor and conscientiously dutiful in the varied relations of life.

"Who waits for Thy salvation, Lord,
Shall Thy salvation see."

WILKINS.—Entered into rest on February 8, 1913, WILHELMINA, daughter of Philip and Anna WILKINS. Buried at Bridgeport, Conn., February 11, 1913.

"May she rest in peace."

MEMORIALS

ROBERT H. HEY

At a special meeting of the vestry of St. David's parish, Manayunk, Philadelphia, held February 18, 1913, the following minute was adopted:

On Saturday the fifteenth of February in the year of our Lord nineteen hundred and thirteen ROBERT H. HEY entered into life.

For nearly eighteen years Mr. Hey has served the parish as accounting warden. Faithfully and scrupulously he performed all the duties of that office until failing health compelled him to hand over the actual discharge of those duties to another. But his interest in the parish—in its spiritual and temporal welfare—never waned. His advice and judgment were sought to the end.

His associates on the vestry join with the whole parish in mourning a faithful, upright, unselfish, generous, and consistent friend and counsellor. May his place be this day in peace, and his habitation in the Heavenly Jerusalem.

In reverent respect for his memory the rector and vestry of Saint David's parish have ordered this minute to be entered upon the records of the vestry and to be sent to the members of his sorely afflicted family.

Attest:

EDWARD S. HALE, Rector.
B. A. MITCHELL, Secretary.

ALLEN SEYMOUR PERKINS

In thankful memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal on February 28, 1904, in his nineteenth year. Jesu Mereri! Of your charity pray for the repose of his soul.

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.

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

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PRIEST desires to return to America after five years of recent experience in best Catholic parishes in England. Wishes cure in the States. Musical and not afraid of work. Address "ENGLAND," 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.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST and choirmaster. \$600 per annum and studio in parish house. Send age and references. The Rev. LEWIS P. FRANKLIN, Newark, Ohio.

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.**

CHURCH WORKER, experienced, desires position in parish of working people. Preferably outside of city. References given. Address "G. E.," care **LIVING CHURCH, Milwaukee, Wis.**

MATRON OR HOUSEMANAGER for orphanage, school, hospital, or private family, by capable, middle-aged widow. Mrs. DRUMMOND, 1401 Elmwood avenue, Evanston, Ill.

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PHOTOGRAPHIC VIEWS of Episcopal churches in New York and Brooklyn, 5 cents each. Send for my list of more than fifty subjects, including exterior and interior views of Cathedral of St. John the Divine. **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

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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.

This current pension and relief is a fundamental obligation and a prior claim upon the Church. Demands for other enterprises must not crowd this out.

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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

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- No. 56—*The Prayer Book Preparation for Confirmation.* By Bishop Edsall.
- No. 64—*Confirmation as the Fulfillment of Divine Promises.* By the Rev. Wm. A. Masker.
- At \$2.00 PER HUNDRED
- No. 108—*Confirmation. Its Authority, Obligation and Purpose.* By the Rev. A. W. Snyder.
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THE YOUNG CHURCHMAN CO., Milwaukee, Wis., American Agents.

BOOKS RECEIVED

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

DODD, MEAD & CO. New York. *Christianity and Commerce. A Study in Western Expansion.* By Frank Ilsey Paradise, author of "The Church and the Individual." Price \$1.00 net.

The Three Gifts of Life. A Girl's Responsibility for Race Progress. By Nellie M. Smith, A.M. Lecturer for the Society of Sanitary and Moral Prophylaxis, New York. With an Introduction by Thomas Denison Wood, A.M., M.D. Professor of Physical Education, Columbia University. Price 50 cents net.

FROM THE AUTHOR

Lloyd's Clerical Directory 1913. (Sixth Issue). A Treasury of Information for the Clergy and Laity of the Protestant Episcopal Church in the United States. Edited by Frederic E. J. Lloyd, D.D.

THE MACMILLAN CO. New York.

Patsy. By C. R. Crockett, author of "The Raiders," "The Stickit Minister," "Love's Young Dream," "Anne of the Barricades," etc. Price \$1.25 net.

STURGIS & WALTON CO. New York.

Constructive Rural Sociology. By John M. Gillette. Price \$1.75 postpaid.

PAMPHLETS

FROM THE AUTHOR

A Critical Examination of "The Bible of 1911." By the Rev. Randolph H. McKim, D.D., LL.D., D.C.L., Washington, D. C.

FORT HILL PRESS. Boston.

Report of the National League for the Protection of the Family for the Year Ending December 31, 1912.

THE CHURCH AT WORK

MEETINGS OF THE WOMAN'S AUXILIARY

THE QUARTERLY MEETING of the Woman's Auxiliary of the diocese of Maine was held at Augusta on February 11th, the women of St. Mark's parish (the Rev. B. C. Roberts, rector), being the hostesses. The main feature of the occasion was the Quiet Day, usually conducted by the Bishop, but, in his absence abroad this year, by the Rev. Philip Schuyler, Canon Missioner of the diocese. A celebration of the Holy Eucharist was followed by addresses by Mr. Schuyler. He spoke of missions as the life of the Church, and emphasized three points, *viz.*, that man everywhere, when brought into communion with God through Jesus Christ, has the power of becoming the highest type of manhood; that it is through the agency of men and women that the spirit of Christ is imparted, and that Christianity has been proved to be the only system that satisfies the whole man, mystically and practically. The president, Miss Harriet S. McCobb, presided at the business meeting, at which eleven branches were

represented. The reports showed that a great deal of work had been done, the Juniors reporting 200 Christmas gifts sent to Bontoe, P. I., and also gifts to eleven small Sunday schools in Maine. The work for Lent was apportioned, and will be for the mountaineers of North Carolina and for an industrial school for negroes in Georgia. The president gave, in graphic outline, an account of the progress of the Church in Japan, and Mrs. E. D. Johnson of Brunswick spoke earnestly on the subject of the United Offering, making valuable suggestions.

THE THIRD of the series of winter conferences being held by the Cleveland branches of the Woman's Auxiliary, met at St. Andrew's church, Cleveland, Ohio (the Rev. B. W. Paxton, rector), on Friday, February 21st, Mrs. H. P. Knapp, president of the Junior Auxiliary of the diocese being the chairman. The subject for discussion was "The Financing of Missions," unanimous sentiment being expressed in favor of the every-member canvass and the duplex envelope system of making offerings.

UNDER the auspices of the Woman's Auxiliary at Trinity Cathedral, Davenport, Iowa, Miss Alice French (better known as Octave Thanet, novelist) recently delivered an interesting address on Syndicalism. The meeting, a largely attended drawing-room one, was held in the Bishop's house, through the courtesy of Mrs. Morrison.

IOWA SOCIAL SERVICE COMMISSION

THE Iowa Social Service Commission which has been depleted recently by the removal of two of its members, its chairman, the Rev. R. P. Smith, and the Rev. Thomas Casady, both to parishes without the diocese of Iowa at a recent meeting elected the Rev. Felix H. Pickworth, chaplain of the Anamosa Reformatory, as chairman for the coming year. To fill one of the vacancies, the Rev. Alvin S. Hock, rector of St. Mark's Church, Des Moines, was elected a member and afterwards secretary of the Commission. The new chairman of the Commission, Mr. Pickworth, is well-known as an authority on penology

and his success as chaplain of the State institution, has been very marked. Under the leadership of the active members of this Social Service Commission it is expected that forward steps will be taken during the next month. The Rev. F. M. Crouch, Field Secretary of the Commission on Social Service visited Des Moines at the end of January to confer with the members of the Commission.

LENTEN ACTIVITIES AT PORTLAND (ME.) CATHEDRAL

THE LENTEN WORK at St. Luke's Cathedral, Portland, Me., is going on with the quiet earnestness characteristic of the Bishop (now in Egypt) and the clerical staff and congregation. The Very Rev. Dr. Vernon, the Dean, is delivering a series of Sunday morning sermons, and on Sunday evenings, the Canon Precator, the Rev. Cuthbert Fowler, is giving a course of brief addresses. Besides the customary daily services carried on throughout the year, the Holy Eucharist, Morning and Evening Prayer, and Evensong, there are special services. On Wednesday evenings the Penitential Office is said, and, after a congregational hymn, the Rev. Philip Schuyler, Canon Missioner, from the chancel steps gives an instruction on "The Armor of the Christian Soldier." On Friday evenings the Litany is sung in procession by the regular Cathedral choir, and there is a sermon by Dean Vernon. On Friday afternoons there is also a Children's service, conducted by Canon Fowler, who is giving the children a series of short talks on spiritual truths, using familiar objects as illustrations; and on Thursday afternoons, as is customary through a great part of the year, the Dean conducts a meditation. The Cathedral music has long been of a high order, and special attention is paid to it as a vehicle for religious instruction and spiritual culture. This year Gounod's "Gallia" was sung on the evening of the First Sunday in Lent, and on Palm Sunday evening Stainer's "Crucifixion" will be rendered. A feature of particular interest this Lent has been the organization by Canon Fowler of a society composed of members of the various mixed choirs of the Portland parishes to sing at the Three Hours' service on Good Friday, and also; under Mr. Fowler, to study Church music. The society is now studying the period of polyphony, from the invention of discant in the tenth century through the composers of the Flemish, English, and Italian schools to the seventeenth century. Mr. Fowler reads papers, and examples are studied. The Cathedral organist, Mr. Alfred Brinkler, assists and conducts the rehearsals.

NEW PARISH BUILDING AT AUGUSTA, GEORGIA

ST. PAUL'S CHURCH, Augusta, Ga., is rejoicing in the completion and dedication of its new parish building, which is one of the most complete in its architecture and arrangements of any in the South. It adjoins the old Sunday school room in the rear of the church, on the north side, so that it is visible from the street as a transept corresponding with the quaint Georgian architecture seen in the church. The interior consists of a large central room extending through the height of the building with a surrounding gallery containing class rooms which like those below open into the main central room. The walls are white, the supporting columns being of an ivory tint, the floor is covered with a dark green velvet carpet. The cost was about \$16,000. The dedication service was said by the Bishop of Georgia assisted by the rector, the Rev. George Sherwood Whitney, and his predecessor, the Rev. Dr. Chauncey C. Williams of Mobile. A large congregation was present

and a reception was held. The first service in the building was a Sunday school missionary service in the afternoon of the same day. The building provides in addition to the class rooms and auditorium a study for the rector.

UNITE IN DISTRIBUTION OF BIBLES TO WASHINGTON HOTELS

IN THE PARISH HALL of the Church of the Epiphany, Washington, D. C., on February 15th, a service of dedication was held, at which President Taft made an address and 5,000 copies of the Bible were formally presented by the Gideons for use in the guest rooms of seventy-five Washington hotels. These Bibles weighed five tons, and are popularly known as Gideon Bibles, because the Christian Commercial Travelers' Association, known as the Gideons, with the aid of fifty churches and allied Christian societies in Washington, are giving these books to the hotels so they may be available freely for use of guests.

The Rev. Dr. Randolph H. McKim, rector of the Church of the Epiphany, presided, and following the prayer of dedication by Bishop Earl Cranston of the Methodist Episcopal Church, the President spoke. Brief addresses were also given by Major Richard Sylvester, superintendent of police; Colonel Charles H. Lyman, president of the Washington Bible Society, and William K. Cooper of the Y. M. C. A. The Rev. Paul R. Hickok read the lesson, and the Rev. Dr. Samuel H. Greene offered the concluding prayer and benediction. Immediately following, the distribution of the Bibles was made to the hotels in auto trucks, a committee of young men from St. Andrew's Brotherhood, adult Bible classes, and the Y. M. C. A. assisting. W. E. Henderson, national secretary of the Gideons, was in Washington arranging for the service. He was assisted by the Rev. T. Hubert Jones, curate of Epiphany parish, and O. W. Binkerd of New Canaan, Conn., a member of the Gideons.

MEETINGS OF THE BROTHERHOOD OF ST. ANDREW

MR. G. FRANK SHELBY, field secretary of the Brotherhood of St. Andrew, closed a five weeks' campaign in the interest of Brotherhood work in Cleveland, Ohio, at meeting of the Cleveland Local Assembly at Emmanuel church, Monday evening, February 17th, one hundred men being present. The Rev. Walter R. Breed, D.D., rector of St. Paul's, delivered an address on the call of St. Andrew and St. Peter, which was followed by a final address by the field secretary and a conference, at which much business was transacted. Mr. Shelby's work in Cleveland resulted in the organization of six new chapters and a very general awakening of interest and efficiency in the work in the city. Altogether there are now thirteen active chapters in Cleveland, eleven senior and two junior.

ON THURSDAY EVENING, February 20th, at Grace Church parish house, Buffalo, N. Y. (the Rev. John C. Ward, rector), the Buffalo Local Assembly held its regular monthly senior conference. The speakers were Dr. Matthew D. Mann, whose subject was "Bible Classes," and Harry Jacques, who spoke on "The Relationship of Seniors to the Juniors." This meeting was the first in a series of the new programme arranged by F. A. B. Wenk, chairman, Dorr Viele, and Dr. H. H. Glosser. Henry R. Howland will address the assembly on March 20th at St. Paul's parish house, and on April 17th, when the Ascension chapter will act as host, the Bishop of the diocese will be the speaker.

THE WHEELING local assembly of the Brotherhood of St. Andrew held its annual meeting in St. Matthew's church, Wheeling

(the Rev. L. W. S. Stryker, rector). Supper was served by one of the women's organizations of the parish. Preparations for Lenten services at noon each Friday and every day in Holy Week at St. Matthew's church and one evening each week in five other parishes were completed. Officers for the coming year were elected as follows: President, the Rev. Robert Lee Boyd; Vice-President, T. C. Nicholson; Secretary, Rodney R. S. Crawford; Treasurer, C. W. Dickens; Chaplain, the Rev. W. A. Stimson.

MISSIONARY WORK IN SISKIYON COUNTY, CAL.

THE EASTERN FRIENDS of the Rev. John E. Shea, missionary to the Indians in Siskiyou county, California, are advised that on account of deep snow on the mountain passes the mail carrier has been unable to make his regular trips during the past few weeks. The Indians say that this winter has been unusually severe in those regions, the snow being in some places thirty-five feet deep. Mr. Shea reports much sickness among the people of his flock. Sunday services and day school had to be omitted during January, and there were two deaths. He spent Sunday, February 2nd, making a coffin. He himself was sick with the grippe, and Mrs. Shea was seriously ill with nervous prostration. Provisions were scarce. He hopes to open up another mission fifteen miles below his present location and divide his time between the two places. This will bring him in contact with the lower part of the field. The Indians have a new and appropriate name for the crosses he gives them at their baptism. They call them their "little baptism." Recently a young person died, but the cross given him at his baptism had been lost in a fire that consumed his house. The parents however requested another "little baptism" to place in the coffin with their child.

WILL PREACH AT THE OPENING OF GENERAL CONVENTION

THE COMMITTEE appointed for the purpose has selected the Bishop of Massachusetts to preach the sermon at the opening service of the General Convention in October next. Bishop Lawrence has accepted the appointment.

MEMORIALS AND OTHER GIFTS

THE AUTHORITIES of St. John's Church, Havre-de-Grace, Harford county (the Rev. W. G. Haupt, rector), have been notified of a gift of \$800 from Mr. Andrew Carnegie towards the purchase of a new pipe organ for the church.

A PAIR of handsome brass altar vases have been presented to the Church of Our Saviour, Mt. Auburn, Ohio (the Rev. J. Hollister Lynch, rector), by the Altar Guild.

DEATH OF REV. R. A. POOLE

THE REV. ROBERT ANDREW POOLE, rector of St. Peter's Church, Ellicott City, Howard county, entered into life eternal at his home there on Friday, February 14th, aged 78 years. He was taken suddenly ill with acute Bright's disease the week before and was in a semi-conscious condition until his death. Mr. Poole was born in Philadelphia and was educated at Burlington College, New Jersey. He was ordained to the diaconate on March 10, 1861, by the Rt. Rev. W. H. Odenheimer, D.D., and to the priesthood, October 12, 1861, by the same Bishop. He was rector of St. James' Church, Long Branch, New Jersey, for thirteen years. In 1873 he spent nine months in the diocese of Albany, N. Y., in charge of three missions, Fonda, Fort Plain, and Canajoharie. He came to St. Peter's

Church, Ellicott City, in 1875, where for the past thirty-eight years he had served most faithfully. On October 12, 1911, he celebrated the fiftieth anniversary of his ordination to the priesthood, and had he lived until next May, he and his wife would have celebrated their golden wedding anniversary. "Father Poole," as he was known, was noted for his charitable acts, and was greatly loved by both white and colored in the city and vicinity. He was also one of the best known and most highly esteemed of the clergy of the diocese of Maryland, his name being number four in the clergy list. He is survived by a widow. The funeral took place from St. Peter's church on Monday, February 17th. The body was taken into the church in the early morning, where a requiem Eucharist was celebrated by the Rev. March C. Mayo of St. Stephen's Church, Baltimore. The funeral services were at 2:30 P.M., Bishop Murray officiating, assisted by Archdeacon E. T. Helfenstein and the Rev. W. A. McClen-then. The active pall-bearers were the vestrymen of St. Peter's Church, and the honorary pall-bearers were selected from the Catholic Club of which the Rev. Mr. Poole was president for many years. The Rev. A. C. Powell, D.D., of Grace and St. Peter's Church, Baltimore, officiated at the interment, which was in St. John's cemetery near Ellicott City.

MEETING OF THE DAUGHTERS OF THE KING IN PITTSBURGH

THE ANNUAL MEETING of the Local Assembly of the Daughters of the King of the diocese of Pittsburgh took place on February 14th, at St. Andrew's church, Pittsburgh, Pa. The Holy Communion was celebrated by the Bishop of the diocese, assisted by the rector of the parish, the Rev. Dr. Vance. The sermon was preached by the Rev. C. J. De Coux, diocesan vicar, and Bishop Whitehead made a short address. After luncheon served by the St. Andrew's chapter, devotional services were conducted by the Rev. Dr. Hills of Bellevue, and reports were presented by the various chapters. At the election which followed, the officers chosen for the year were: President, Mrs. G. M. T. Taylor; Vice-Presidents, Miss R. A. Edsall, Pittsburgh, Mrs. Wharry, Bellevue, and Miss Howell, Uniontown; Recording Secretary, Mrs. Clancy; Corresponding Secretary, Mrs. Case; Treasurer, Miss M. C. Barnett. There was a good attendance, and the meeting was a most successful one.

PAROCHIAL MISSION AT NEW KENSINGTON, PA.

DURING the week, February 9th to 16th, the Rev. C. J. De Coux, diocesan vicar, held a mission in St. Andrew's church, New Kensington, Pa. (diocese of Pittsburgh), preaching every night, giving a Quiet Day for the women on Wednesday, and a meeting for men only on the Sunday.

DISTINGUISHED PROFESSOR WILL LECTURE AT CAMBRIDGE

THE REV. KIRSOPP LAKE, Professor of Early Christian Literature and New Testament Exegesis at the University of Leyden, Holland, is to lecture at the Episcopal Theological School, Cambridge, Mass., during the next academic year. The Cambridge institution has invited the distinguished foreign scholar to fill the chair of New Testament Exegesis and word has just been received of his acceptance. The matter now lacks only the official approval of Professor Lake's request for a leave of absence by the Holland minister of education. Professor Lake is to conduct the courses formerly given by the late Professor Henry S. Nash. They are the exegesis of the Epistle to the Romans, the Apostolic Age, and a seminar course on early

Christian Literature or some allied subject.

Professor Lake is one of the leading New Testament scholars of the present day and the fact that he has been induced to come to America and to the Cambridge School speaks highly for that institution. He is to take up his residence in Cambridge and devote all of his time to class and seminar work at the theological school. The professor has been at Leyden since 1904. Previous to that he was cataloguer of Greek manuscripts in Bodleian Library. He was educated at St. Paul's School, Lincoln, and at Oxford, taking his B.A. degree in 1895, and the master's degree two years later. The following year he became curate at the Church of St. Mary the Virgin, Oxford. He was born at Southampton, England.

During the summers from 1899 to 1903 Professor Lake was commissioned to visit Mt. Athos and other famous libraries to examine Greek manuscripts contained there. He was sent on these missions by the Hort Fund, the Revision Surplus Fund, and the Hibbert Fund. Several publications contain the results of this work.

Several volumes have been received from the pen of Professor Lake, and all are recognized as scholarly works and many have created wide interest, particularly his last book, *The Earlier Epistles of St. Paul*, and *The Historical Evidence for the Resurrection of Jesus Christ*, published in 1907. Other publications are: *The Text of the New Testament*, *Texts from Mt. Athos*, *The Athos Leaves of Cod. H-Paul*, *The Athos Leaves of the Shepherd of Hermes*, *Prof. von Soden's Treatment of the Text of the Gospels*, *The Earlier Days of Monasticism in Mt. Athos*, and *The Codex Sinaiticus*.

RELIGIOUS EDUCATION ASSOCIATION AT CLEVELAND

THE PRELIMINARY PROGRAM of the decennial convention of the Religious Education Association, of which Harry Pratt Judson, LL.D., president of the University of Chicago, is president, appointed to meet in Cleveland from March 10th to 13th, has been issued. The object of this association is to promote moral and religious education, and to increase the efficiency of all persons and agencies engaged in character development. Among the vice-presidents are the Bishops of Chicago and Michigan, and the Bishop of Massachusetts is a member of the directing body. Under the general theme, "Religious Education and Civic Progress," there are to be over thirty conferences, several of the writers and speakers named on the programme being well known Churchmen, clergymen and laymen, among them Dean Sumner of Chicago and the Rev. F. M. Crouch of Brooklyn.

LIBRARY GIVEN TO MISSION IN WYOMING

THE CHURCH PERIODICAL CLUB of the Church of the Ascension, Fall River, Mass., has recently donated a library of 294 books to the Rev. J. McV. Haight of Cody, Wyo., for the use of the Church's mission at Marquette. As Marquette is a very isolated community and as there is no public library which is open within one hundred and fifty miles of it, the people living at this place are eagerly awaiting the arrival of the books. They will come as a great boon to them.

MEMORIALS TO FORMER HARVARD PROFESSOR

TWO BEAUTIFUL stained-glass windows have been placed in St. John's Memorial Chapel at the Episcopal Theological School, Cambridge. They are in memory of Professor J. P. Cooke, late professor of chemistry in Harvard College, and of his wife, who was a devoted member of the chapel congregation. Professor Cooke founded the department of

chemistry at Harvard and introduced the laboratory method of study into the university. Before his time all study of science was from text books. President emeritus Eliot of Harvard was one of his early pupils and assistants. The windows are the work of Frederick Wilson of Briarcliff Manor, New York. They represent Anselm and Wycliffe. The windows accord with the plan to have a series representing great theologians in the chapel. Anselm was selected because he was the greatest theologian of his time and exerted a profound influence on theological education in England. Wycliffe was selected because of his translation of the Bible into English. The windows are the gift of Mrs. William A. Pew and other relatives of Professor Cooke.

BISHOP OF MASSACHUSETTS WILL ASK FOR SUFFRAGAN

BISHOP LAWRENCE will ask for the assistance of a Suffragan Bishop when the diocesan convention meets on April 9th. The work of the Bishop has increased considerably in the past few years, and last year during the Lenten season the head of the diocese was obliged to have the help of Bishop Parker, Coadjutor of New Hampshire, in administering the rite of Confirmation. The matter of an assistant to Bishop Lawrence has been considered unofficially for several years past and now that the Bishop has made known his wishes, action doubtless will be taken at the convention.

PITTSBURGH LAYMEN'S MISSIONARY LEAGUE HOLDS MANY SERVICES

THE TWENTY-FOURTH anniversary of the Laymen's Missionary League of the diocese of Pittsburgh was celebrated on Sunday, February 23rd, by a series of services, beginning with a Corporate Communion for the members of the league at St. Peter's church, Pittsburgh, Pa., by the Bishop of the diocese, assisted by the chaplain, the Rev. T. J. Bigham. At 11 o'clock, at Calvary church, Bishop Whitehead publicly licensed ten lay evangelists and nineteen lay readers, and the Rev. Dr. H. L. Duhring, of Philadelphia, preached the sermon. In the evening, at St. Stephen's church, Wilkensburg, Dr. Duhring preached a second time in behalf of the league, to whose work the offerings were devoted. At present the league has under its care nine missions, in which there are 713 communicants, and 362 pupils in the Sunday schools, 644 services were held during the year, 19 were baptized, 20 presented for confirmation; 2 marriages were solemnized, and 5 burial services held.

IOWA PRIESTS IN DEMAND AS CHAPLAINS

THE REV. JOHN DYSART, rector of St. John's Church, Dubuque, Iowa, has been appointed chaplain of the Fifty-third Regiment of the Iowa National Guard. He takes the place of the Rev. Charles J. Shutt, rector of St. Luke's Church, Des Moines, who has resigned the post. Mr. Dysart is the third priest of the Church who has occupied this position in recent years. At the recent inauguration of Governor Clark as Governor of Iowa, the chaplain of the State Senate was the Rev. George R. Chambers, rector of St. Andrew's Church, Chariton.

IMPORTANT MEASURES IN MISSOURI LEGISLATURE

THE MISSOURI State Conference of Charities and Corrections has a number of bills in which it is interested before the present legislature, and has appointed Canon C. E. Remick of Christ Church Cathedral, St.

Louis, as its legislative agent to look after the passage of the bills. Canon Remick is eminently fitted for the task, which will necessitate his spending part of his time during the session at Jefferson City. The bills include the extension of the Juvenile court system to the smaller towns, taking state institutions out of politics through bi-partisan boards of management, extending the school age limits to include the kindergarten age, and making the support of illegitimate children a charge on the father.

BENEDICTION OF CHAPEL AT ASPINWALL, PA.

ON THURSDAY EVENING, February 13th, Bishop Whitehead opened with a service of benediction the new St. Martin's mission, Aspinwall, Pa. A Sunday school was started at Aspinwall a year or so ago, by the incumbent at Trinity mission, Sharpsburg, which came under the care of the Laymen's Missionary League in October, 1912. The Sunday school developed into a mission, and the members of the congregation lately purchased an unused building, which has been renovated and fitted up for a chapel. Furniture has been procured, and the place now presents a comfortable and Churchly appearance. The chaplain is the Rev. T. J. Bigham.

BISHOP JAGGAR'S LAST WRITTEN WORDS

THE LAST WORDS of great men are frequently inspiring. The late Bishop Jaggar four days before his death wrote these, his last written words, as a suggestion for a sermon:

"Fellow Citizens with the Saints and of the Household of God:

"The comfort of the thought that we belong to an eternal society! This the great hope! We are one with all who love the Lord in time and through eternity. The love of family and friends is so much that it is the parting that makes death terrible; but the faithful in Christ are eternally one in Christ, and all relations which are sanctified in Him are one."

ROBBERY OF THE CATHEDRAL AT LOUISVILLE, KY.

CHRIST Church Cathedral, Louisville, Ky., was robbed during the past week of two of its small brass alms basons. However they were soon recovered, by the assistance of detectives, from the owner of a small shop who claimed that his wife had purchased them from an old woman for twenty-five cents apiece. The same individual had been caught once before by the sexton, attempting to carry off a kneeling stool; the church being open throughout the day it was an easy matter to secure them. The thief being an old woman, and said to be not responsible mentally, was not prosecuted.

ATLANTA

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

Mission Services in Atlanta—Bishop Nelson Quietly Observes Anniversary—Mission Workers Appointed for Columbus

THE MISSION, conducted by Archdeacon Webber, is making a deep impression in Atlanta. The down-town noon-day services at which he is the preacher are being attended by many hundreds of men and women at the Grand Opera House. All the parishes are coming in close touch with the mission, through the various services conducted by the Archdeacon.

BISHOP NELSON celebrated the twenty-first anniversary of his consecration on St. Matthias Day at the Cathedral. Many congratulations are being extended to him, on his health and strength and on the wonder-

fully increasing activity in so many phases of the Church work in the diocese.

MRS. AND MISS MACHLIN, formerly workers in the College Park factory and mission, have been appointed by the Bishop to the North Highland mission in Columbus, under the Rev. Robert T. Philips, in conjunction with the La Grange mill mission work.

BETHLEHEM

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

Musical Service Held at St. Mark's Church, Mauch Chunk

DR. R. HUNTINGTON WOODMAN, organist of the First Presbyterian Church, Brooklyn, N. Y., gave an organ recital at St. Mark's church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), on Thursday evening, January 23rd. Bach, Handel, Saint Saens, Mozart, Widor, Guilmant, Wagner, and others were represented on the programme. St. Mark's choir, under the efficient direction of Mr. Harry L. Pobst, brought forth much commendation by its rendition of the anthem from Mozart's Twelfth Mass.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Boys of Fond du Lac Cathedral Organize—Bishop Weller in the East

MUCH ENTHUSIASM has been aroused among the boys of St. Paul's Cathedral by two of their number getting up a boys' club. The club is self-governed, and it is required of the members that they be present each time at the Sunday school class, conducted by the Rev. John Lloyd at mid-day on Sunday. They are then privileged to meet in the gymnasium at St. Ambrose Hall, in the Cathedral garth, and practise baseball and other games. Although of only a few weeks' growth, the club numbers more than forty boys, with fresh applicants coming all the time. The Cathedral choir has been largely augmented by the members.

THE BISHOP is absent in the East, where his time is fully occupied with Church work. Among other duties, he is giving a retreat to the associates of the Sisterhood of St. Mary, and conducting a four days' mid-day service at Trinity church New York City.

IOWA

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

Special Services and Sermons in Many Parishes—Secretary of the Department Rouses Enthusiasm for Missions

LENTEN SERVICES throughout the diocese are announced in all the parishes, and in many of them special courses of sermons are being preached. At St. John's, Dubuque, the Rev. John Dysart, D.D., is delivering a series of sermons on "The Heresies of the Early Church." At St. John's, Keokuk, the rector, the Rev. John C. Sage, is delivering three courses of sermons on "The Heart of Religion," "What Christians Believe," and "The Spiritual Life." In the same parish on Wednesday evenings the Rev. Dr. E. H. Rudd, rector of St. Luke's Church, Fort Madison, is addressing the congregation in a series of sermons on "First Principles." At Trinity Cathedral, Davenport, Bishop Morrison is giving a series of Thursday evening addresses on "Christian Teachings in the Light of Modern Thought." At Christ church, Burlington, the rector has announced Sunday afternoon sermons on "Hymns of the Church."

THE REV. C. C. ROLLIT, secretary of the Sixth Missionary Department, has made many visits in parishes and missions in Iowa, holding conferences with the people and preaching missionary sermons.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

New Church Planned for St. Paul's Congregation, Coffeyville—Bishop Millspaugh Much Improved in Health

THE VESTRY of St. Paul's Church, Coffeyville, has received an offer of \$14,500 for a downtown lot which it holds. This sum does not include the buildings. It is planned to move the old church on the rear of the new lot owned by the congregation, and to proceed to the erection of a new church in the spring.

THE BISHOP of the diocese has so far improved in health that he is himself making his visitations for Confirmation.

KENTUCKY

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

United Lenten Service and Meeting of W. A.—Special Missionary Services at the Advent, Louisville—Noon-day Lenten Service in Louisville

THE THIRD of the united Lenten services was held on Friday afternoon, February 21st, at Grace church, at which there was a large attendance; Bishop Woodcock delivered the sermon and an offering was taken for the Bishop's Fund (for diocesan missions). Preceding this service was held the third of the united meetings of the Woman's Auxiliary. It was decided to hold a special meeting at St. Paul's church, Louisville, on the Tuesday in Easter Week, when the united boxes will be packed and a special address to complete the course of study will be delivered by the educational secretary, Miss L. L. Robinson. It was also decided to devote the offerings collected at these united meetings to the apportionment for general missions. The speaker of the afternoon was the diocesan president, Mrs. Thomas Underwood Dudley, who gave an interesting talk on "Cuba—Looking unto the perfect law of liberty."

A SPECIAL SERIES of services is being held in the parish house of the Church of the Advent, Louisville, on the Tuesday evenings during Lent at which the missionary slides issued by the Church Missions House are used. After a brief form of evening prayer and hymns thrown upon the screen, the slides are shown and the explanatory lecture delivered by the rector, the Rev. Harry S. Musson. These services are being largely attended not only by the members of this parish

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but by members of the Woman's Auxiliary throughout the city. So far, the slides showing "The Conquest of the Continent," "In Flowery Japan," and "Mission work in Mexico" have been given.

THE THIRD WEEK of the noon-day Lenten services for men and women held under the auspices of the Laymen's League at the Casino theatre has been the largest attended of the series, the building being taxed to its capacity. The speaker during this week was the Very Rev. Samuel S. Marquis, Dean of St. Paul's Cathedral, Detroit, Mich.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Institute for Churchwomen Held in Brooklyn

AN INSTITUTE for the Churchwomen of Long Island was held in Brooklyn last week, and was attended by large numbers. The Bible Classes on St. Matthew's Gospel by Miss Lindley, were remarkable expositions of the Master's teaching to His followers. Miss Emery conducted a "Model Parish Missionary Meeting." Normal classes, senior and junior study classes, as well as a demonstration of junior manual work, by the Misses Lindley, Miss Arrowsmith, Miss Kuhlke, and Miss Stevens were held each day. On Saturday a closing address was given by Bishop Lloyd.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Lending Library at St. Michael and All Angels', Baltimore—Lenten Meetings on Social Tasks of Christianity

A LENDING LIBRARY has lately been established in the parish house of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector), with Mrs. W. T. Watson as librarian. The library includes books of light literature and also some of a more serious matter on Church history and doctrine, etc. Books can be secured for an hour before any week-day service during Lent, or immediately after the service. The subscription is the same as at all leading libraries, two cents a day, with a minimum charge of five cents. As during Lent the rector's lectures on Church history are suspended, some members of the congregation have arranged instead for an educational course of four lectures in popular form, on literature, opera and the drama, to be given at the rectory by Professor Robert Gay of Goucher College and the Johns Hopkins University. The Rev. David Prescott Allison, assistant minister of St. Michael's, has just completed seventeen years of most faithful service in the parish. It is nineteen years since Mr. Allison came to St. Michael's as assistant to the Rev. C. Ernest Smith, D.D., but for two years he was away in charge of the Chapel of St. John the Baptist.

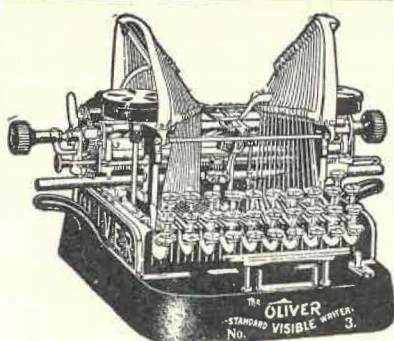
A SERIES of Lenten missionary meetings bearing on the social tasks of Christianity, are being held each Sunday morning in the chapel of Christ Church, Baltimore (the Rev. Edwin B. Niver, D.D., rector). On the morning of the Second Sunday in Lent, Miss Anna Herkner, assistant chief of the Maryland Industrial Bureau, conducted the discussion of the subject, "Child Labor."

MASSACHUSETTS

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

Will Observe Special Day Before Diocesan Convention—Presentation to Rector of All Saints', Attleboro

THE DAY before the diocesan convention will be observed this year as a special day and will be given over to a reception to clergymen and their wives at Ford Hall. In the forenoon "Social Service" will be discussed, and after luncheon another conference will be conducted, followed by a reception in



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the evening at the Hotel Vendome. The arrangements for the programme of this day are in the hands of three committees, of which the chairmen are the Rev. Dr. D. D. Addison, the Very Rev. Dr. Samuel G. Babcock, and Mr. Charles G. Saunders.

THE MEN of the St. Andrew's Brotherhood of All Saints' Church, Attleboro, called on the rector, the Rev. Dr. Mooney, on February 14th, and presented him with a handsomely framed steel engraving of Holman Hunt's "The Light of the World" as an expression of their appreciation of what he had done for the Brotherhood.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Opening of St. Timothy's Chapel and Parish House—Improvements at St. Mary's, North St. Louis—Depot for Church Literature Projected

THE NEW St. Timothy's combined chapel and parish house is to be opened and dedi-

cated by the Bishop Coadjutor on the Fourth Sunday in Lent. The first service in the building will be the Holy Communion at 8 A.M. For years St. Timothy's congregation has held on under various discouragements. Many months ago the house they had rented at Euclid avenue and Branconier Place had to be given up, and since then Mr. and Mrs. R. P. Cuddy have opened their house for the services week by week.

ST. MARY'S MISSION, in northwest St. Louis, has recently had a new roof put on, following a statement by the Bishop Coadjutor at the last quarterly meeting of the Woman's Auxiliary of the way the rain came through on the altar, the books, the floor, and the worshippers at his last previous visit. While things were being done to the roof, a hot water heating system was installed; so the building is now both dry and warm.

ST. LOUIS people have long desired a local depot for Church literature. At the recent quarterly meeting of the Woman's Auxiliary

the vice-president announced that the book department of Scruggs, Vandervoort, & Barney, one of the leading department stores of the city, is to make a specialty of Church literature, under the charge of Miss Henry.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Mr. G. Frank Shelby Visits Omaha—Lenten Services at Trinity Cathedral, Omaha

ON FRIDAY, February 20th, Mr. G. Frank Shelby paid a visit to Omaha and gave the address at the noon-day service in the Cathedral, addressed a large number of men at a luncheon held at the Commercial Club, and also gave a stirring address in the Cathedral in the evening. During his address at the luncheon, Mr. Shelby made a strong appeal to the men present to become leaders in the work of the Church and pointed out the countless opportunities that men had for leadership and the necessity for their accepting the responsibility for furthering God's work in the world. Mr. Shelby was formerly a resident of Omaha.

SERVICES are being held regularly from 12:10 to 12:30 in Trinity Cathedral, Omaha. The addresses are given by the clergy of the city and adjacent parishes. The inter-parochial services held in the various parish churches on the Thursday evenings during Lent have been well attended up to the present. The services have been marked for their enthusiasm and the stirring sermons that have been preached.

OHIO

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

Meeting of the Cleveland Clericus

THE CLEVELAND CLERICUS held its February meeting on Monday, the 17th, in the parish rooms of Emmanuel Church, the twenty-five clergymen present being guests of the rector, the Rev. Robert W. Woodroffe. Among the reports of more than ordinary interest was that of the chairman of the Sociological committee, Dean Du Moulin. The Rev. W. Ashton Thompson read a paper on "Preparation of Candidates for Confirmation." Coöperating with the Local Assembly of the Brotherhood of St. Andrew, the clericus has secured special preachers for the noon-day services to be held at the Priscilla Theatre during Holy Week; the Rev. Robert L. Harris, rector of St. Mark's, Toledo, for Monday and Tuesday; the Rev. William Foster Peirce, L.H.D., president of Kenyon College, for Wednesday and Thursday, and the Rev. Leslie E. Sunderland, city missionary of Cleveland, for Good Friday.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Progress in Several Small Missions of the Diocese

ARCHDEACON HOLT is making energetic efforts in Davis, Dixon, and Winters, small towns within thirty miles of Sacramento. Lots have been secured and arrangements to build mission chapels are being made. The Bishop recently consecrated St. Paul's church, Healdsburg, where the Rev. R. L. Macfarlane is in charge. He also confirmed a large class there and in Petaluma. In the latter town he also received three members of the Greek Church and one from the Roman into the communion of the American Church.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Noon-day Services in Cincinnati Show Large Increase—Work Among Foreigners in Cincinnati—Notes of Interest

THE ATTENDANCE at the noon-day services at the Lyric Theatre, Cincinnati, under the

auspices of the clericus and many laymen, is much larger this year than during the similar period in 1912. The Rev. J. Howard Melish of Brooklyn spoke to larger congregations than those of the previous year. Good weather and good newspaper notices are in part responsible for this condition. In thirteen days the lowest attendance was on the first day, Ash Wednesday, 312; the greatest on Friday, February 21st, 1,386. The average attendance is 665, as against 543 during a similar period last year.

THE EXECUTIVE COMMITTEE of the Cathedral chapter has recommended that the work among foreigners in Cincinnati in which the Rev. G. P. Symons, rector of Christ Church, Glendale, is so deeply interested, be taken up under the City Mission Society, and has also given its hearty endorsement to the work of that society among the sick and afflicted in the various institutions in the city. The society holds services weekly which touch about a thousand souls, in eight institutions. On the second Sunday afternoon in Lent alone four services were held with an attendance of nearly 500 persons.

A BEAUTIFUL musical service, attended by 651 persons, was given at St. Paul's Cathedral on the evening of the Second Sunday in Lent under the direction of the choir-master and organist, Mr. Karl O. Staps, A.R.A.M., by the splendid choir of men and boys. The programme included "Gallia" and "By Babylon's Wave" to settings by Gounod, both characteristic of the season. Dean Matthews preached inspiringly on "Life, Law, and Love."

THE ENGAGEMENT of the Ven. J. H. Dodshon, Archdeacon of the Columbus convocation, and Miss Carsonette Kennedy Porter of Zanesville has been announced.

GOOD NATURED AGAIN

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"For many years I was a constant sufferer from indigestion and nervousness, amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill-tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings.

"Nothing I ate agreed with me, till one day I happened to notice Grape-Nuts in a grocery store, and bought a package out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

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"Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eye-sight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for 20 years. No amount of money would induce me to surrender what I have gained through the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

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Jesus is Mocked.—St. Matt. 26, 67-68. Luke 22, 62-65.

In the palace of the high-priest. They buffed Him and struck Him saying: "Prophecy unto us, O Christ, who is he that struck Thee." Crown of thorns, a reed in His right hand.

Jesus Before Pilate.—St. Matt. 27, 22. Luke 23, 20. Mark 15, 12.

In the palace of the Roman governor Pontius Pilate. Jesus answered to the accusations never a word. Pilate finds no evil in Him. The people cry out, "Crucify Him!" View of the town.

Jesus Receives the Cross.—St. Matt. 27, 31.

Outside the palace of the governor. After they had mocked Him they took off the cloak and put on His own garments and led Him away to crucify Him. The Roman centurion on horseback.

The Way of the Cross.—St. Matt. 27, 32. Luke 23, 26. Mark 15, 21.

Jesus falls under the weight of the cross. Simon of Cyrene. The boy with the cause: Jesus Nazarene Rex Judaeorum. The Roman centurion. A servant with ladder and tools.

Jesus Comforts the People.—St. Matt. 23, 27-31.

A crowd of people and women bewailed and lamented Him. "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

Jesus Upon the Cross.—St. Matt. 27, 35-36. Luke 22, 33-49. Mark 15, 24-41. John 19, 18-30.

Jesus and the two thieves. The soldiers cast the lots over His garments. Mocking high-priests and scribes. The women at the foot of the cross. John, the disciple.

Jesus Taken Down from the Cross.—St. Matt. 27, 57-59. Luke 23, 50-53. Mark 25, 42-45. John 19, 38-42.

Joseph of Arimathea and Nicodemus. The women with linen cloths, myrrhs and aloes. Good Friday.

Jesus is Laid in the Sepulchre.—St. Matt. 27, 59-61. Luke 23, 55-56. Mark 15, 46-47.

Joseph of Arimathea and Nicodemus lay the body of Jesus in the tomb. The women follow far off.

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WASHINGTON

ALFRED HARDING, D.D., Bishop

Bishop Pinkney Memorial Church to be Replaced
—Lay Readers' Association Organized—Notes

PINKNEY MEMORIAL CHURCH, erected several years ago in memory of Bishop Pinkney, who was rector of St. Matthew's parish, when St. Luke's Church, Bladensburg, was the only house of worship in the parish, is to be replaced by a new church and parish hall, on a different site. The idea is to use the present dwelling as a rectory, and erect a \$10,000 church and parish hall. Architects are now preparing designs for the new building, and it is probable that work on the parish hall will be begun during the coming summer.

A LAY READERS' ASSOCIATION has been formed in the diocese with Archdeacon Williams at the head of its meetings. These are held once a month, on the last Thursday. The rector of the Church of the Epiphany has extended to the association the use of one of the rooms in the parish hall, and the latest meeting was held there the last Thursday in January, and an address was made by the Archdeacon on the duties and privileges of lay readers.

THE SUNDAY SCHOOL INSTITUTE of the diocese assembled at the Church of the Epiphany on Thursday, February 20th, for the discussion of the following subjects: "The Methods and Benefits of Lenten Observance," thirty-minute paper by Rev. J. H. W. Blake, rector of Christ Church, Georgetown; "Method of Maintaining and Increasing Sunday School Attendance," by Mr. M. R. Japlet, assistant superintendent of Fifth Baptist Church Sunday School.

A MARKED improvement to St. Paul's church and parish house is projected at an early date. It is intended by the rector, the Rev. Canon Talbot, to join the two buildings, which are now separated by several feet distance, so that free movement can be had from one building to the other without going outside. This will be of much advantage to the choir of the church and quite a convenience in various ways to the rector personally, and his people.

CANON J. H. W. BLAKE, rector of Christ Church, Georgetown, gave an interesting paper on the "Methods and Benefits of Lenten Observance" at the meeting of the Sunday School Institute, which took place last Thursday. Canon Blake's paper was followed by an address given by Mr. R. Japlet, assistant superintendent of the Fifth Baptist Church Sunday school.

THE SECOND ADDRESS in the series of Churchman's League lectures, which are being given this Lent at Epiphany church, was by the Rev. Walter R. Bowie of St. Paul's parish, Richmond, Va. It was given on Tuesday, February 18th, and was on the subject "The New Democracy."

THE REV. E. EDMOND SEYZINGER, of the Community of the Resurrection, Mirfield, England, began his lectures on February 14th dealing with the "Continuity, Doctrine, and Present-day Power of the Anglican Church." His first lecture was on "The Claims of the Anglican Church."

SUNDAY, February 23rd, was known as "Cathedral Mite Sunday," as offerings for the Cathedral were received on that day in most of the churches in Washington, and in a number of churches throughout the country.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Unique Series of Services at Holland—Anniversary of Bishop Gillespie's Consecration Observed—The Bishop Preaches in Philadelphia

A UNIQUE SERIES of services is being held in Grace church, Holland (the Rev. F. O. "Children's Day," and "Men's Day," respectively, at which a large number of men,

women, and children are expected. The Friday evening series, for men, is entitled "A Lent for Men." Special preachers are announced, and the theme of the series is "Christ for men; men for Christ." The success of this plan is an indication of what may be accomplished in the rural town by way of special services in Lent.

THE thirty-eighth anniversary of the consecration of Bishop Gillespie was celebrated on St. Matthias' Day at the Pro-Cathedral, Grand Rapids, where he was rector preceding his consecration and where his consecration took place. Bishop McCormick celebrated the Holy Eucharist.

BISHOP MCCORMICK is to take the noon-day services and addresses at the Garrick theatre, Philadelphia, during the week of March 2nd.

WESTERN NEW YORK

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

Meeting of the Diocesan Sunday School Commission—Mass Meeting of Girls' Friendly Society Held in Buffalo

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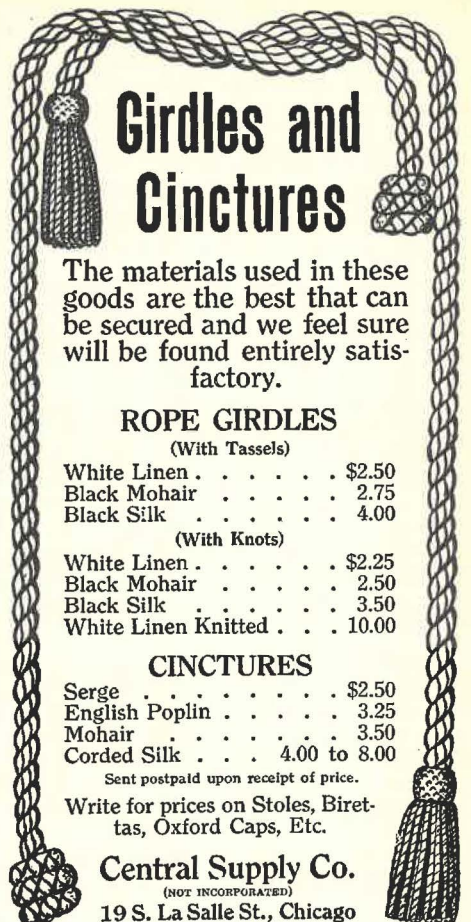
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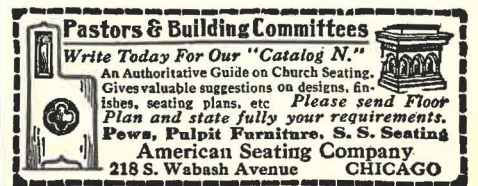
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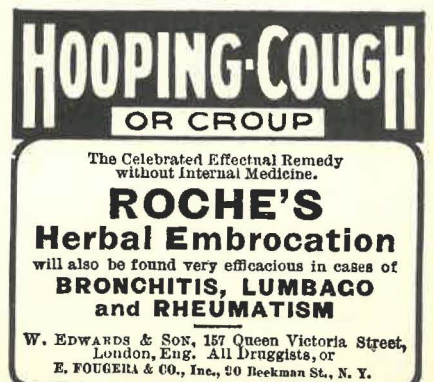
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Paul's parish house, Buffalo, emphasis was strongly laid upon transforming this department of the Church's work from the stereotyped custom of instituting a reform school or children's service to the establishment of a veritable school along the lines of pedagogic principles. Those Sunday schools which have had such a standard have found that the interest and proficiency of the scholars have made it vastly worth while.

A MASS-MEETING of the various parochial chapters of the Girls' Friendly Society was held at Trinity parish house, Buffalo, N. Y., on Tuesday evening, February 18th. The address of the evening was given by Mrs. William T. Atwater of St. Paul's chapter.

WEST VIRGINIA

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

Meeting of the Northwestern Convocation at Trinity Church, Moundsville

THE NORTHWESTERN CONVOCATION met in Trinity church, Moundsville (the Rev. W. Howard Meyers, rector). The Rev. P. N. McDonald conducted the first service on Tuesday evening. The Bishop was the celebrant at the Holy Communion on Wednesday, and preached an inspiring sermon. The Essayist, the Rev. H. B. Lee, read a paper on "The New Day in China." Other speakers were the Rev. L. W. S. Stryker, on "The Best Method of Lenten Observance"; the Rev. C. B. Mitchell; on "In the beginning, God"; and the Rev. A. B. Livermore, on "The Word Protestant." The final service of the convocation was a conference, addressed by laymen, on "The Best Methods of Parochial and Diocesan Expansion."

CANADA

News from the Various Dioceses

Diocese of Rupert's Land

THE MOST encouraging report, financially, ever given in the history of the diocese, was read at the annual meeting of the Grant's Committee of the synod by the treasurer, the Rev. Canon Jeffrey. The contributions to the various funds reached the highest mark on record. Archbishop Matheson made the suggestion that the employment of a clergyman who would travel amongst the newer settlements during the summer, visiting many scattered districts, would prove most helpful in the work of the Church.—THE PLAN of the division of the diocese of Rupert's Land is progressing. The Archbishop has written to the committee appointed to report upon the matter, encouraging them in their work and promising that upon the adoption of the report by the synod, he will himself give active assistance to the carrying out of the scheme. He said he would do his utmost to promote financial arrangements, and promised that the new diocese should receive fair and generous treatment from the Mother See of Rupert's Land. The territory for western Manitoba contains sixty-five parishes, of which twenty are independent rectories. The work in the district is now performed by a staff of fifty clergy, and the Church funds available, exclusive of missionary grants, are \$80,000 per annum. There are a number of lay readers at work also. It is thought that the new diocese would be one of the strongest ever set apart in western Canada.

Diocese of Huron

THE SERVICES begun at the New Year in Trinity church, Beachville, which previous to that date had been closed for some time, have been well attended up to the present. The Church is served for the winter by the students of Huron College under the supervision of Rural Dean Perkins.—THE SUBJECT of giving women votes at vestry meetings is exciting a good deal of interest in the diocese. This privilege is given to women in

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seven Canadian dioceses and many women in Huron desire to see it extended to their own.

Diocese of Niagara

THREE CANDIDATES were ordained to the priesthood by Bishop Clark, in Christ Church Cathedral, Hamilton, on Sunday, February 16th. The preacher was the Dean of Niagara, the Very Rev. Almon Abbott.

Diocese of Columbia

THE SUBJECT of religious education in the public schools is occupying a good deal of attention in the diocese and is to be brought up before the next meeting of the conference of the rural deanery of Victoria.—A SOCIAL SERVICE COMMISSION has been formed for the city and district of Victoria, of which Bishop Roper is vice-chairman. The Roman Catholic Bishop of Victoria, Dr. Macdonald, is chairman, and the secretary is a minister of the Baptist Church.

Diocese of New Westminster

BISHOP STRINGER of the Yukon (who has returned home after his recent severe illness in Toronto), stopped in Vancouver on his way and addressed the students in Latin Hall. Bishop Roper of Columbia gave addresses in February to the students of both Halls of the Anglican College in Vancouver.—THERE is much regret at the continued serious illness of Archdeacon Pentreath.—IT IS PROPOSED to appoint an Immigration Chaplain for Vancouver.

Diocese of Toronto

THE PREACHER at the ordination in St. Alban's Cathedral, Toronto, on February 16th, was the Rev. Principal O'Meara, of Wycliffe College. Two men were ordered priests, one being the Rev. C. Paterson Smyth, son of the Rev. Canon Paterson Smyth, of Montreal.—THE REV. F. G. PLUMMER, rector of St. Augustine's, Toronto, was formally inducted as Canon Precentor of St. Alban's Cathedral, on February 16th, by Bishop Sweeny.—AT THE February meeting of the diocesan board of the W. A. the president mentioned that an offer of service had been received from Dr. Margaret Phillips, who has worked very successfully in a mission hospital in Pekin. She has been accepted by the general board and will work under Bishop White in Honan. Dr. Phillips is well equipped in every way to take charge of the new hospital. She won nine gold medals during her course of study.

Diocese of Montreal

A MEMORIAL SERVICE was held in the Church of St. James the Apostle, Montreal, for Captain Scott and his comrades, who died on the expedition to the South Pole. The music and hymns were the same as those used in a similar service, the previous week in St. Paul's Cathedral, London, in memory of the heroes of the expedition. Warm tributes were paid to the character of Captain Scott and his comrades in the heroism with which they bore their sufferings, ending in death, by the preachers at the various services.—A GOOD DEAL of criticism has been evoked by the action of the Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, in preaching at the opening of the new St. Giles' Presbyterian Church, Montreal, on February 16th. It has been pointed out that Dr. Symonds should have obtained the permission both of the Bishop of the diocese, and of the rector of the parish in which the Presbyterian Church is situated.—BISHOP FARTHING was in Toronto on February 20th attending the half-yearly meeting of the Canadian Church Missionary Association.

LET US, above all things, keep our hearts clean; for that is the surest way to drive the unclean spirit from us in despair. As there were stories of old, that a lion would not hurt a chaste maiden, so this roaring lion can take no hold of a devout virgin heart.—*Keble.*

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Holy Week and Good Friday

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Educational

AT PRINCETON UNIVERSITY the Hon. Clinton Rogers Woodruff is taking the chair of politics for the second term of the academic year in place of Professor Henry Jones Ford, who has been granted leave of absence for that period, and who is traveling for the purpose of investigating the various forms of city and state government in the United States and Canada as chairman of a committee of the Political Science Association. Both Professor Ford and Mr. Woodruff are well known to readers of THE LIVING CHURCH by reason of their contributions to its pages, Mr. Woodruff being editor of the Social Service department, as also editor of the *National Municipal Review*, and an expert in municipal and political questions. Professor Ford's committee is seeking to formulate a model form of municipal and state government.

BY THE WILL of the late John Fritz of Bethlehem, Pa., who died on February 13th, Lehigh University is made the residuary legatee, and will probably receive about \$150,000, for the maintenance of the fine engineering laboratory recently given to the university by Mr. Fritz at a cost of about \$300,000. Mr. Fritz has been a trustee of Lehigh ever since its founding in 1865. It was also announced last week that Mr. Charles L. Taylor would give to Lehigh a new gymnasium and stadium, to cost about \$200,000. Mr. Taylor is an alumnus of Lehigh, and was associated in the steel industry with Mr. Andrew Carnegie.

OUR WORK

AN ANGEL passed over the earth one morning, and met a little child in a sunny field. "Little one," he said, "do you love the Master?"

The child looked up with bright eyes, and said:

"Yes. I am one of His little lambs."

"Then," said the angel, "there is work for you to do; go and do it."

"Yes, I will do it after a while," said the child; "it's only morning now; the day will be so long, and I do love to play."

And the child ran away after the butterflies and flowers. The angel, on his way, murmured, "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a schoolboy. The angel visited the earth again one morning, and passing near the school, found the boy locked out, too late for school.

"My boy," said he, "the day is passing, night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time; the sun was shining so brightly, I could not stay shut up in a schoolroom."

In a few more years the angel visited the earth for the last time. He was passing down a hill one evening, when he overtook an old man leaning on his staff. Slowly he plodded down the hill toward an open grave.

"My friend," said the angel, "have you completed the life-work which was yours to do?"

"The night is come," said the old man, "and my work is not yet begun; the day seemed so long, but now it is too late."—*Selected.*

GOD GAVE you your Bible that you should read and obey it; your Church, that you should worship in it devoutly and regularly; Holy Communion, that you should be a constant worthy receiver. You have no doubt of all this; but you are afraid to practise it, or even to have it known that you care for it.—*Keble.*

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