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VOL. I

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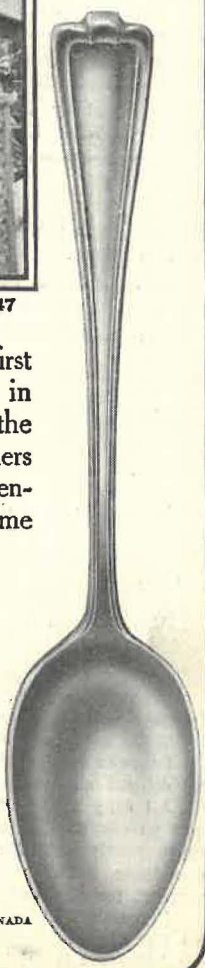
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THE TRUEST LIVES are those that are cut rose-diamond-fashion,
with many facets answering to the many-planned aspects of the
world about them.—*Oliver Wendell Holmes.*

A FATHER is a treasure, a brother is a comfort, but a friend
is both.—*English Proverb.*

The Living Church

VOL. I

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 7, 1914

NO. 19

EDITORIALS AND COMMENTS

Lapsed and Lapsing Communicants

THE subject is one on which we have frequently written, especially when, year by year, the publication of the *Living Church Annual* reveals, anew, a long list of dioceses in which there has been an actual decrease in communicants enrolled. There were eighteen such dioceses and four domestic missionary districts last year, and the net decrease from those dioceses and districts was more than 7,200. "The number lost to the Church year by year in this manner is probably at least 25,000, perhaps more," states the editorial. The year's net gain in communicants over the preceding year was only 18,196, so that it is more than cut in two by these lapses. Of course this means a very much larger number of additions to our rolls. The more than 55,000 confirmations last year are supplemented by increments from lapsed communicants discovered and re-counted, by removals from other countries, and by reception of confirmed persons from other communions; but from these additions must be subtracted the deaths, removals, and "lapsés." Deaths increase the store of the waiting Church in Paradise and help to hasten the coming of the end; removals from a parish ought to augment the roll of another parish but frequently fail to do so; "lapsés" are the failures of the Church—failures, through somebody's fault; chiefly, no doubt, the fault of the individuals themselves, but partly, often, the fault or the neglect of somebody else; failures of the Church to hold her own and to prepare her children throughout their lifetime for the final culmination of life in the life beyond. Every lapsed communicant is a cause for grave heart-searching. To what extent was the Church, her methods, her ministers, and her people, a factor in the lapse?

Rectors of parishes are constantly dropping the names of lapsed communicants from their rolls. To do otherwise is to have a padded list; to pretend to greater parochial strength than is possessed. It is of no avail. If communicants lapse, it is of no value to hide the fact. They are always to be welcomed as prodigal sons if they will return; but it is useless to count them as assets of the Church until they do.

We have frequently urged upon the parochial clergy the grave necessity of following up lapsed communicants as far as they can, transferring those who have removed and who can be located, seeking to remove obstacles and to stimulate spirituality on the part of those who can still be visited. It is not easy. No parish is without its "lapsés," however efficient be the pastoral care bestowed upon it; but the difference between the lapsés in a well pastored congregation and those in a parish whose clergy are negligent on the pastoral side must be very considerable.

One rector has very carefully tabulated the lapsed communicants whom he has dropped from his parish roll. The very unusualness of such a list, or of the ability to count the sheep, one by one, and render account for them individually, shows what remarkably efficient pastorship has been given to that parish. It is the parish of Christ Church, Trenton, N. J. The rector is the Rev. Robert W. Trenbath. His rectorship began January 1, 1908, and his report covers, therefore, a period of about six years. He reported 636 communicants in 1908,

and only 516 in 1913; yet his Confirmation classes have been good. During that period he has dropped 224 names, but 25 have been reinstated, leaving a net total of 199 "lapsés." Of these, he states, 94 were men, and only six of the list had been added by the present rector. Thirty others appeared on the roll at the beginning of his rectorship but had already removed from the parish, were traced, and transferred elsewhere. Of the 199 "lapsés," the rector of Christ Church gives facts as follows:

- 60—Had removed before January 1, 1908.
- 14—Never heard of nor apparently known by anyone.
- 14—Ran off and were married to Protestants and stopped coming to church.
- 16—Formerly Methodists and Baptists, returned to their respective affiliations, concluding they had misunderstood.
- 14—Girls married Romanists and lapsed.
 - 3—Men married Romanists and lapsed.
 - 8—Purely indifferent, gave no real reason.
- 11—Left because present rector refused to marry them to divorced persons.
 - 7—Lapsed after joining Y. M. C. A.
 - 2—Became rampant Socialists.
 - 2—Became Christian Scientists.
 - 2—Became Atheists.
 - 3—Theatricals, dressing, moving pictures, took up all their time.
 - 2—Annoyed because bill for dues sent.
 - 2—Asylum.
 - 2—County Farm.
 - 1—Annoyed because "Cross veiled on Palm Sunday."
 - 1—"Preferred his Lodge rather than the Church."
 - 2—"Didn't like the people."
 - 4—Chickens and dogs kept them away.
 - 2—"Knew more than the Church could teach them."
 - 3—Became bartenders.
 - 8—Annoyed over music, choir, etc.
 - 2—Had their feelings hurt.
 - 3—Only appeared when in need.
 - 2—"Church not sufficiently English."
 - 1—"Church not enough like a Club."
 - 2—Refused transfers until dues they pledged were paid.
 - 1—"Rector not a Mason."
 - 1—Husband refused to let her come.
 - 4—Never in church, but the day they were confirmed.

THE LIST does not afford pleasant reading; yet the fact that it could be compiled probably distinguishes the pastoral efficiency of the rector from that of his brethren in many other parishes. The first seventy-four names dropped represent the accumulated "lapsés" prior to the beginning of his rectorship. No doubt they were of the same sort as the others; seed that had fallen on shallow ground, that had sprung up quickly into spiritual plants, that had been choked by weeds, by the cares and riches of the world. Lessons are all these of the constant need for the continual "strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the bread and wine." These had ceased their regular communions, or, by arrested spiritual development, had never progressed far beyond Confirmation. Irregular reception of the Holy Com-

munion tends to become more irregular and finally ceases altogether. The Holy Communion is worth while, or it is not. If it is, it is worth much more than hap-hazard, irregular, unprepared communions, at long intervals. If it is not, these spasmodic communions are frivolous, if not superstitious. Holy Communion must mean much, or nothing, in a life. There is no room for a compromise between these extremes.

With the lapse from regular communions, the spiritual life becomes torpid. Life moves on a low spiritual plane. There may or may not be a moral decline, but there is certainly a less and less vivid spiritual ideal. This life is lived for its own sake, rather than as a preparation for a fuller life. Occasional church going and still more occasional communions, as at Easter time, often linger considerably after these have ceased to be real factors in life, but they only serve to show how disconnected they are with real life. The church, entered at rare intervals by such people, is an alien thing to them. The changes in the service, in the edifice, in its furnishings, in its people, stand out glaringly before them, because they have not been assimilated. It is like the return to one's native village, unknown, a stranger in the midst of ghosts of what once were living things. Probably nothing is more dismal, nothing more barren, nothing more glaringly out of place, than attendance upon divine service after the spiritual life has ceased to be stimulated by it. That barrenness, that dreariness of soul, is the beginning of the penalty for starving the spiritual life. It is self-exclusion from heaven. It is the deliberate strangling of the organs that live on spiritual food. As the fish in a dark cave lose their sight and adapt themselves to their environment, so do those who choose spiritual torpor, adapt themselves eternally to an environment of spiritual darkness. It is well said that we make our own heavens and hells, and eternity for each of us is what we fit ourselves to enjoy.

THE PATHETIC LIST of the causes for the "lapses" is but a matter of varying detail. One hopes that those who had wandered into other religious folds may have received within them some spiritual sustenance which they refused to receive from the Church of their confirmation. Nothing is clearer than that the Church can give no spiritual blessing beyond that which one is willing to assimilate. That is why valid sacraments may often prove worse than useless, where perhaps some spiritual exercise less exalted may really be effective. "Not discerning the Lord's body," was St. Paul's terse diagnosis of those sometime communicants who lapsed. Over most, if not all, of the details in this list, St. Paul's verdict may easily be written.

It is dangerous to one's spiritual life to marry outside the Church; yet in the distracted condition of Christendom one cannot say that such marriages must be forbidden. Rather must they become factors to be recognized in life. But right remains right, and wrong remains wrong, after marriage, and in marrying outside the Church, one is in duty bound to have it distinctly understood that one's religion cannot be laid aside, even in marriage. Indifference, worldliness, sin; trivial, inflated self-consciousness that degenerated into ultra-selfishness, these are the causes that lead to most of these excuses. Those who choose to marry contrary to the law of the Church know that they are definitely parting with the things that make for spirituality. That the social work of the Y. M. C. A., or the economic ideals of Socialism, should lead away from the Church, shows a frightfully warped perspective. Every effort to uplift humanity on earth must be subordinate to the effort to uplift eternally. The greater emphasis in the Church on social duty may help to correct this false perspective. But the triviality of most of the excuses is the fitting symbol of already starved souls, from which the desire for spiritual food has already been lost. Translate these excuses into those final *apologiae pro vita* that must be made at the final day of judgment, and their pitifulness stands naked and unadorned. The tense, sad Face of Christ looks inquiringly at one who has come to the eternal bar with a starved soul, and the answer comes, as it has been given to this rector: "Annoyed because bills were sent for church dues"; "annoyed because the Altar Cross was veiled on Palm Sunday"; "preferred his lodge"; "didn't like the people"; "knew more than the Church could teach"; "preferred chickens and dogs"; "annoyed over music and choir"; "had their feelings hurt," etc., etc. What eternal spiritual value will be imputed by the Judge of all mankind to these excuses? Will not these be they who will call upon the rocks to fall upon them? And the worst of it is, that with a

starved, deadened soul, one has lost all perception of his condition. Spiritual values have been crushed out.

We have lately received from the Diocese of California an extended report of a committee on this and allied subjects that was presented to the recent diocesan convention. Causes for unsatisfactory church attendance, for losses between Sunday school and Confirmation and between Confirmation and regular reception of Holy Communion, and for lack of interest in Church work, are carefully examined and analyzed, and some remedies are suggested. More thorough teaching, house to house visiting "by vestrymen and others," earlier Confirmation with better preparation, children's Eucharists, personal interest in the newly confirmed, more leadership in the Church—these are among the suggestions that we find. They are good; and moreover, they are an evidence that the Church, in many places, is waking up to the seriousness of the subject.

THE PASTORAL OFFICE is one of terrible responsibilities. How many rectors of parishes with five and six hundred communicants can account individually for each of their lapsed communicants in this manner? If, with such intimate pastoral care as has obviously been given in this parish, 199 have been dropped within six years, how many are being lost to the Church constantly where pastoral care is less particular?

Very many who are temporarily disaffected can be saved to the Church and to their religion. They are the sheep who wander from the fold. The good shepherd seeks them "until he finds them." It is useless to speculate whether the true Good Shepherd invariably finds them when they have strayed. One never ceases to hope and pray for those who have strayed; but it is futile to say that their straying from spiritual opportunities is of no harm to them or that it will ever be made up to them in eternity. Eternal life for each of us is what we make of it.

But the glaring failure of the Church in thousands of lapses annually must stand out conspicuously before each of its pastors. Could any one of these have been saved if he had tried harder? Which are the names of those that will be marked off as "lapsed" next year? And next? And next?

May it not be possible, by concerted effort, by increased prayer, by stimulated pastoral work upon individuals, to stay the drift away from the sacraments, away from the Church, away from God?

IN the inaugural number of the *Christian Socialist* (Chicago) under the managing editorship of one of our own clergy, the Rev. Irwin St. John Tucker, we shall hope that a new chapter in the literature of economic reform has commenced. We doubt whether socialists of the old order realize how many, many people have looked seriously to them as the possible refuge in a broken-down economic system, and, with deepest regret, have reached the conclusion: "Tried in the balance and found wanting."

There are few serious students of democracy who do not perceive that, as the feudal system passed away, so the economic order of the Victorian era is also rapidly passing, if, indeed, it has not already passed. Competition has broken down. The trust may be a selfish embodiment of the principle of coöperation, but it stands for that principle notwithstanding. And the trust has come to stay. The efforts of the Taft administration to restore nineteenth-century competition by dissolving the trusts were a colossal futility. The net result was that business was disorganized, grave uncertainties introduced into the commercial world, confidence was impaired, and stocks fell to the lowest ebb that they had reached for many years. Wages constantly rise; the cost of production constantly increases; and yet the cost of living advances so much more rapidly that the workingman gains nothing at all by the rise in wages. In the meantime the man on a small and stationary income is being crushed out.

How long can wages be subjected to constant rise, and not break down the employer? Yet though dull times bring unemployment on a large scale, with its consequent problem, they do not bring lower wages. The employer—always excepting the carefully managed trust—is being crushed more rapidly than the workingman by this constant increase in cost, but no matter how rapidly wages advance, the cost of living advances faster, and the workingman and the small employer and the consumer are alike being crushed.

How long can this go on? How long can a system that

becomes annually more expensive last? To what is it tending? Students of democracy are very anxious over the question, and the wisest of them have no certain answer ready. Politicians promise relief to the people if only they will vote for Jones instead of Smith for any office that may chance to be vacant; but the result always proves that politicians cannot turn an economic evolution backward.

Now comes Socialism, and it has the answer at its tongue's end. The people are to own the trusts. The coöperative commonwealth is to be built on the ruins of capitalism. Wages are to cease. Profits are to cease. The people are to own the tools of labor, and every man is to be a laborer and to live by earning his share of what is produced.

It sounds alluring. The student of democracy pauses and looks at the propaganda that has been created to bring this new era into being. And what does he see? Class differences magnified; true democracy seeks to repeal them. Hatred between factors in production fanned; true democracy seeks to unite them. Religion despised; true democracy seeks to increase all that tends to spiritualize humanity. Intolerance and violence, in speech if not in deed, the ordinary methods of propaganda; true democracy is tolerant. Gross injustice to opponents; true democracy not only talks about justice but practises it.

And so the student of democracy turns from Socialism with real disappointment. It gives him no answer to his anxious question: After this economic order—what?

If the small group of Christian socialists are right in maintaining that all these criticisms of Socialism have to do with what is only superficial in Socialism, and do not affect its economic and social ends, then of all enemies of Socialism, socialists are the most effective. *Socialism might prevail to-day, were it not for socialists.*

Mr. Tucker and the *Christian Socialist* have an incredibly hard task before them. The reconciliation of Christianity and academic Socialism is easy; they never ought to have been in antagonism. But to promote Socialism in the spirit of Christianity, to temper it with spiritual ideals, and to expound it in the light of the law of love—this is a task which is in striking contrast to the ordinary socialist propaganda as we have known it.

CHE important answer of the Archbishop of Canterbury to the charges filed with him by the Bishop of Zanzibar against the Bishops of Uganda and Mombasa is printed in our London letter in this issue, together with the rather extended criticism of the Bishop's answer by the plaintiff, the Bishop of Zanzibar.

No Trial for Heresy

In our judgment the Archbishop has acted very wisely in exercising his veto against the trial of the two East African Bishops for "heresy and schism." Happily the Bishop of Zanzibar himself now states "to his Grace that his formal charges were not to come before him officially, until, after full investigation and conference, the Bishops of Mombasa and Uganda should have refused to accept that judgment of the official Church." Such having been his intention, it is most unfortunate that the Bishop should have filed charges in advance, on the assumption that these Bishops would refuse to accept a judgment that had never been rendered nor even requested. With very much sympathy for the Bishop of Zanzibar in his zeal for the religion of the Incarnation, it is unfortunate that he should have been led into a mistake of this nature.

And we feel that the Bishop of Zanzibar is also unhappy in much of his criticism of the Archbishop's position. In our judgment the Lambeth Committee of Bishops is a much better tribunal to determine the questions of policy growing out of the Kikuyu conference than would be the Bishops of the Province of Canterbury. That the Bishop of Zanzibar is not a Bishop of that province would seem too clear to require discussion, though the Bishop had assumed otherwise. No doubt he is right in pointing out that he is then left in an anomalous condition outside of any province, but that is precisely the fact, as we have hitherto pointed out, and to some extent accounts for the difficulty that has ensued, wherein each Missionary Bishop has been obliged to determine a policy for himself, without the opportunity for careful consideration by the whole body of Bishops in East Africa. We cannot feel with the Bishop of Zanzibar that the Lambeth Committee is a "prejudiced commission of inquiry." His specifications to establish that point are wholly inadequate. This case is in every respect such an one as is germane to consideration by that tribunal.

We think it likely that these questions will remain unsettled until the entire body of the Anglican episcopate can deal with them in the next Lambeth Conference. In the meantime it does not follow that Anglican doctrine or Anglican practice are in doubt. There are those who would alter the latter in such wise as to seem to alter the former. They are men of sufficient dignity and standing in the Church to entitle them to be heard, and the Archbishop, as a constitutional executive, is bound to accord them a fair hearing. That is the meaning of the step upon which he has determined.

There is nothing in this that need arouse undue anxiety. We believe that the chief function of the episcopate is to express the voice of the Church in just such questions as this. The disunited condition of the universal episcopate prevents that expression of the voice of the whole that would be much more satisfactory than the voice of a part, and the Anglican Communion does not purport to be able to speak infallibly or as a distinct "Church." That would not excuse her Bishops from seriously considering such questions as arise, and, seeking to know the will of God, frankly answering them.

The position taken by the Archbishop in the matter seems to us entirely beyond criticism.

BISHOP LAWRENCE'S statement on another page indicates that the Joint Commission on Business Methods in the Church intends to address itself seriously to the problem that has been committed to it. And well it may; for the

Business Methods in the Church

Bishop is right in saying that no business man will entrust any important share of his money to a religious corporation unless that corporation first shows its competence to administer a trust both exactly and intelligently.

The Bishop speaks of insurance. We also alluded to that branch of business methods quite recently. Those who lose property for which they are trustees, by lack of ordinary prudence, not only sin against those who trusted property to their care, but also against the whole Church and the whole system of trust estates, by introducing that lack of confidence which restrains men from trusting other like corporations. Trust money is not always administered by vestries and other like bodies in strict accordance with the terms of the trust. Treasurers of trust funds should invariably be under bond; not because they are under suspicion of dishonesty, but because that is the only right business method. So also should church accounts be rigidly audited; and an occasional reëxamination of terms of bequests and other conditional trusts should be made, that their precise terms may be recalled, and the use of the resulting income be proved to be that which is provided in the trust.

We shall hope that the Joint Commission will so thoroughly examine all phases of the subject committed to it, that when its conclusions shall be made known, they may be accepted as the rule of the Church, which any of its corporations, parochial or otherwise, may violate only at the cost of forfeiting the confidence of the public.

SOME questions have been asked as to a clause in our report, printed last week, of the recent quarterly meeting of the Board of Missions. The report told of Dr. John R. Mott's "wonderfully inspiring and searching exposition of the present

What "Power to Act" Means

situation," given at a luncheon; of his presentation of "the great value of the Edinburgh conference and of its continuation committee," and of his urging "coöperation therewith." "In the formal session later," continues the report, "the question of coöperation was left to the executive committee with power to act."

It is not strange that questions as to the extent of the coöperation requested, and of the limitations, if any, on the "power to act" granted to the executive committee, should be raised. We learn, on inquiry, that the proposed coöperation has reference only to a plan to erect somewhere in New York a building to be used as headquarters for various organizations in connection with the work of the Edinburgh continuation committee. The "power to act" bestowed upon the executive committee would have to do only with an indorsement of the plan, should they deem proper. It would in no case involve appropriations from missionary funds for the purpose.

In the urgent necessity for condensation of news reports, misunderstanding may easily be caused. We think there is

nothing in this action taken that can be deemed inexpedient by any critic.

HOW far American Unitarianism has drifted down-stream since the days of Channing is indicated by ex-President Eliot's proposal to abolish the word "God." But an incidental evidence of that change appears in a recent paragraph of the

Religion of
the Future

Boston *Evening Transcript*, which we reproduce:

"The Apostles' Creed was said in King's Chapel to-day at the funeral of Miss Sarah Hammond Palfrey of Cambridge, and Rev. Howard N. Brown, the minister of the chapel, who officiated, explained that it was in accordance with a promise which he made to Miss Palfrey a number of years ago."

That to use the Apostles' Creed at a Unitarian funeral is an event sensational because unusual, indicates how little of the Apostles' faith survives among them; and there are not a few who call themselves by the Unitarian name while rejecting belief in any personal immortality or survival after death. If such relapse into the blackness of darkness is "the Religion of the Future," the world may well mourn. But we have a good hope that it is only Unitarianism, not Christianity, which is wholly mortal.

ANSWERS TO CORRESPONDENTS

F. M. D.—Write to the Treasurer-General of the Church League for the Baptized, Mrs. Seth Low, 30 East 64th street, New York.

A TRINITY

THE ROCK—

"Oh, God of me, answer my cry!" cried the soul of the Rock,
In low, inarticulate speech—
Through a vague, half unconscious reach
It yet recked of its God.
"Oh, God! I would live! I would breathe! I, agonized soul,
In prison house silent and still,
Am in bondage: alone by Thy will
And command may I live!
I am tortured by primeval strivings towards what I might be!
With longings to bring to the earth
The mystical joy which my birth
Would reveal and release!"

THE MAN—

"Oh, God!" cried the soul of the Man, "My vision, my dream
Is imprisoned in darkness and night!
It struggles for freedom and light,
The dream of my soul!"

THE ROCK—

Then the soul of the Rock gave reply to the soul of the Man:
"Thy vision! thy dream! carve and live!
Oh, God! hear us both! Let me give
My soul unto his!"

GOD—

And the Soul-of-us-all, to the souls of them both made response,
That the soul of the Rock, yet unborn,
Should come forth in the light of the morn
To the soul of the Man:

A TRINITY—

And then stood revealed to the world a marvellous Thing!
The soul of the Rock and the Man,
And of God, God ere they began,
Their beauty conjoined.

For the never-sung songs of the heart, the pictures unlimed,
The poems unwritten, untaught,
Were here, in the marble enwrought
Into beauty divine.

In the marble, the statue enwrought—Oh, the wonderful Face!
Its mercy and love, and its gift
Of mighty, transcendent uplift
To them who'd aspire!

And gazing, their eyes wet with tears, all those that passed by
Caught a vision of what was beyond
The Rock and the Man, e'en the Bond
'Twixt them and their God!

* * * * *

Ah, fathomless depths of the yet undefined and unguessed—
The measureless God-head of God,
The compassless path He hath trod,
What finite may follow?—

But finite may dare to define and essay to translate
The appeal of the embryous soul,
Which struggles and gropes to its goal
Through cycles unknown:

Conceiving that matter—the clod, or the stone—touched by God,
May never forget that He spoke
When from Chaos and darkness it woke,
At Omnipotent call.

ANNAH ROBINSON WATSON.

NO POWER OF OURSELVES

FOR THE SECOND SUNDAY IN LENT

AT least two impulses drew the woman of Canaan to Jesus—she loved and was in despair over her daughter's recovery; and her faith in Christ's power and willingness to heal was her guide. But her faith grew out of unselfish love. She *must* importune until she had won!

There is surely nothing in this life that brings us nearer to God than our love for some other human being. How many of us could remain decent were it not that we learn to love others more than our own selves? Unselfish love has wrought more miracles of conversion than all the eloquence in the world. We cannot love either God or man in the highest sense without loving both. Every lover of mankind, who has not also found and learned to love God, has failed in his mission. We may make our plans with the best intention possible; but the good in them soon becomes void if we leave God out of the planning; for the schemes of the most humanitarian, if yet godless, of men can result only in brief and temporary blessings; and mere human blessings soon degenerate into curses. Think of the fearsome dangers that beset mankind in the inventions of man for the relief of pain. A conscienceless physician with his hypodermic needle is a wonderful ally of Satan.

So also with every system of worship and love offered to God that does not include in its scheme the caring for God's creatures; the end of it is the defeat of its purpose. It becomes a form of infidelity. St. James taught that we cannot love God whom we have not seen without loving the brother so obviously at our elbow. The Son of God loved *people*. Love for the men, women, and children of this world brought Him to earth; and He laid upon Peter the burden of proving his love for Him by feeding His sheep and His lambs. Judas evinced no interest in any but the theoretical poor; and Judas betrayed his Master. It is impossible to despise man without also despising the God who made him. The work of the Church of God is *among men*.

However we look at it, love of God comes to us by way of other human beings—through humanity. We first knew Him through the medium of the prophets; and the prophets, those great lovers of God, have always loved man greatly. The earliest prophecy came to most of us from the lips of the mother who loved us. The full revelation of the Godhead came only when the Word became flesh and dwelt among us. They who tell us of such things in the Scriptures were men, like ourselves. Thus, the avenue of approach to God is man. We must love God, first in *degree*, but man in *time*; for we know humanity before we know God, always; "Philip, hast thou been so long time with me, and hast not known Me?" To know that perfect human nature is to enter the threshold of knowledge of the divine.

In our individual and personal battle with evil and sin we need to keep the balance of the Law—to love God *and* man. If our hearts are open to the entrance of our fellows, God is not far behind their feet; and He will enter if we close not the door too soon. If we would love God worthily, His dear ones are all about us, in the loving and serving of whom we may please Him. If we cannot resist sin for our own sakes, we may find grace to resist for the sake of others.

And temptation? Why, the very appeal of temptation is to self. When the heart is elevated with love in the desire for service unto God and man we shall find that power, not of ourselves, by which we may overcome.

"Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen."

R. DE O.

WE ARE not placed in the world to essay the vain task of creating humanity afresh. Our part is to learn its tendencies, its capacities, its position, its destiny, and in the strength and by the light of the Incarnation to strive unrestingly to bring it a little nearer to its goal. Our aim will be, by the grace of God, not simply to relieve distress, but to render relief unnecessary; not to free ourselves from the burden of anxiety by abdicating our heritage, but to use it with thoughtful solicitude for the common weal; to make the conditions of labor for every fellow man such that he may discharge his office for the family, the nation, the race, and in the effort feel the joy of an accepted Sacrifice.—*Bishop Westcott.*

Blue Monday Musings

By PRESBYTER IGNOTUS

FIVE years ago this week, the first page of "Blue Monday Musings" appeared in THE LIVING CHURCH. How time flies! I set myself the task, recently, of indexing three bound volumes of sheets bearing that caption (preserved lest I should repeat myself too often), and the variety of topics treated therein was dizzying—from microbes to the Milky Way! But six months' accumulation of matters calling for comment fairly chokes the "B. M. M." pigeon-hole in my desk. I once read of an English Bishop, who used to let his correspondence pile up, unopened, for three months. Then it was all packed in a bag, which his Lordship carried himself to the channel steamer, crossing from Dover to Calais. Half way over, an ominous splash was heard; and a few days later the *Guardian* announced that, owing to an unfortunate *contretemps*, the Bishop of Airchester had lost a quantity of unanswered letters, and persons who had not heard in response to questions of importance were requested to write again! A rough-and-ready method, surely, tending to prove Napoleon's saying, that most letters, left alone, answer themselves. But I shall not treat my unknown collaborators so cavalierly, even if I seem a long while getting round to their communications. Many thanks to them all, from Hawaii to Australia and back by way of Scotland.

WHAT IMMEASURABLE power of suggestion may be in a bit of paper! I have just been sorting boxes of old letters, tied up fifty years ago in neat bundles never since undone; sifting drawerfuls of yellow newspaper cuttings, childish scrawls and scribbles preserved tenderly long after the child had grown to man's estate, faded photographs unmarked by name and now forever unidentifiable, a thousand other fragments of the past. Heart-breaking work, at best, with its dolorous *Sic transit*: but every now and then acutely painful, as some glimpse of bygone mirth appears, never to be renewed. There is a spell about it, paralyzing activity and hope and good cheer: one turns his face backward and walks with ghosts in a world unreal. Why treasure such things? Longer kept, harder destroyed: yet destroyed they must be some day—most likely by irreverent hands. Cleansing fires will receive them to an end not inglorious; whereas, preserved, the mass grows ever larger, dustier, sadder.

I used, as a lad, to keep every letter I received, filed neatly away in thick manila envelopes. Now, with thirty or forty a day, the waste basket is altogether too small for them, once acknowledged: but I am very slowly mustering up courage to burn those docketed so carefully in the later '80's and early '90's. Packet by packet they turn to ashes before me—and my heart bleeds as I lay each one on the coals! Jack, sunniest of comrades, keenest of wits, who won the heart of a maiden worthy to be his wife, and then, finding himself touched with an incurable malady, bravely gave her up sooner than tax her too heavily, and went smiling to his early grave; Anne, brightest girl in the high school class, with limitless intellectual ambition, who left college before her first year was half over to be companion to a widowed father, selfish in his grief, and wore away her life in services to him; Harry, full of promise, but tainted with some ancestral black drop that blighted his early manhood and has kept him dishonoured and in hiding to-day; Bob, indefatigable little athlete, always in training, always wielding the pen of a ready writer, whether on a provincial daily, in the gallery at Washington, on the firing-line in Oriental wars, or in a palace at Peking; Kathleen, rose-red princess of school-mates, inspiring (quite unconsciously), sonnets by the dozen; and Beth, equally gracious and sweet, but by no means unconscious of the school-boy lures that twanged her praises: these and how many others come up before me as I lay the little parcels on the fire. It is almost a sacrificial act—an oblation to that ever-passing, ever-coming goddess of Youth whom we never cease to honour even though she turns her face away from us.

O Jugend, wie bist du so schön!

But that is good counsel I gave a moment ago: do not accumulate *memorabilia*, lest the faded flowers crowd out those fresh-gathered, or still blossoming in the garden. Sufficient for

the day is each day's plucking; and the pressed flowers of a herbarium are sad brown things at most.

OF COURSE, this does not apply to letters of real historic interest; and it may be urged that even trivial things become important in after generations. Quite true: the cuneiform tailors' bills, the hieroglyphic police reports, lately deciphered by archaeologists, are fascinating; and no one can read a collection of letters like those of the Paston family, a diary like Evelyn's, a book of reminiscences like that of Lillie Greenough, (Mme. de Hegermann Lindencrone), just published, or such a vivid picture of his times as one finds in Charles Eliot Norton's *Letters*, without rejoicing that such documents were carefully kept. But if one thinks that his own papers are ever likely to be so valued, the least he can do is to bind them permanently, not leaving them in disorder, or for some one else to select, date, and arrange.

MEANWHILE, apart from the question of their future disposal, what is more delightful than the cheery, intimate, self-revealing letters of a good friend? I don't mind their being typed—indeed, my own correspondents should be very grateful to the dictaphone and the type-writer which make my messages legible. (I dare say the compositor setting this wishes I were equally merciful to him!) But a letter must have the flavor of the actual personality of its sender, if it is to be worth a second glance. Did you ever see those printed forms used by old-fashioned English firms?

"DEAR _____
Your favor of _____ has been duly received, and contents noted. In reply, we beg to say

.....
.....

We are, dear _____

Yours very respectfully,

.....
Pro"

Well, some people give the impression of having such forms in their minds when they write personal letters; and the result is painful. How different the ill-written letters of children, a few words covering a page, a few ideas filling the sheet, yet the whole bringing the dear, eager, loving little friend almost within reach! There is a certain poet, self-exiled, alas! from the banks of the Charles to the mistier valley of Isis, who cannot write a post-card without impressing on it something as well-defined as a Greek seal.

But I defy the greatest master of style alive to do himself justice in a fifty-word night-telegram!

I WONDER who devised this advertising card. Really, it isn't bad, in its way, though the way itself may seem a little unusual.

<p>THE KING'S INSURANCE COMPANY Largest, Oldest and Only Absolutely Reliable Fire, Marine and Life Insurance Company in the World.</p> <p>PAID UP CAPITAL. The unsearchable riches of Christ.</p> <p>ASSETS. Real Estate—"An inheritance incorruptible, undefiled, and that fadeth not away." Cash in Bank—"Gold tried in the fire." Surplus over all Liabilities—"Able to do exceeding abundantly above all we ask or think."</p> <p>LIABILITIES. Unmerited Claims—"All things are yours."</p> <p>CONDITIONS OF POLICY. "Repentance towards God, and faith in the Lord Jesus Christ." President, King of Kings; Adjuster, The King's Son; Solicitor, The Holy Ghost. Office Hours: All hours of Day or Night.</p>

ARE YOU INSURED?

REASONS FOR INSURING IN THE KING'S INSURANCE COMPANY

1. It is the oldest Insurance Company in the world, having been in successful operation for thousands of years.
2. The only Company insuring against Loss in the Great Judgment Day Fire.
3. The only Company insuring against shipwreck in the River of Death.
4. The policies never expire, giving to the faithful holders Eternal Life.
5. It has never changed its management.
6. It insures a man for more than he is worth.

Persons claiming to have no Souls need not apply. All applications must be made direct to the President. All companies offering to issue Policies after death are frauds. All genuine Policies stamped with a red seal.

I FIND in my pocket-book, cut out of a Montreal French paper, "La Presse," this touching advertisement, following a quack patent-medicine advertisement, under the head *Divers*:

"*Remerciement à la Ste. Famille pour faveur obtenue. Dame Hamel.*"

Why not? We may smile; but we are far more likely to make demands upon God's goodness than to acknowledge publicly His answers to our prayers. In a *questionnaire* sent me recently by a popular magazine, some of the questions were: "Do you pray regularly? Does it pay; and if so, how? Have you ever known any answers to prayer?" Whose fault is it that, in a nominally Christian country, it should be necessary to ask such questions? The ratio between requests for prayers for those at sea, *e. g.*, and the thanksgivings for preservation is not very satisfactory.

AN ENGLISH FRIEND has given me a sonnet of Swinburne, not to be found in the collected editions of his poems, but authenticated as his own early work, which is too significant not to preserve: I add it here.

"A GOOD FRIDAY PRAYER"

"This is the solemn day and this the hour
 When Thou, O Lord, wast nailed upon the tree;
 'Eli, Eli, lama sabachthani?'
 Thou criedst, and the demons lost their power.
 Behold, before Thy sacred face I cower,
 Not worthy to be looked upon by Thee,
 But Oh! do Thou be merciful to me
 And give me chastity for heavenly dower.
 O Lord, Thou knowest how often for my part
 I cried, 'Repentance from the fleshly fires.'
 Thou, Who all pure and all unspotted art,
 Forgive me now, for now my soul aspires;
 Help me to fight against my wild desires
 And in Thy wounds bind up my bleeding heart."

It seems rather like Rossetti than Swinburne; but I believe the attribution is certain.

Next week, D.V., to attack the pigeon-holes.

PRESBYTER IGNOTUS.

LETTER from Mr. Ramchaud Kashinath Dattarya to *The Times of India* (Bombay): "My purpos for writin on you this is to enform your many English Brothers not to give honor and devotion to your ladys becaus they will in the end becum proud and then they will want vote. 2 or 3 thing happen at Victory Garden tomorrow (yesterday) and then I all of a sudden made up my brain to write you immediate. There was many Englis womans and when mans are sitting on the bench, and womans come, man stand, and give their sit to woman. This happen 2 or 3 time tomorrow (yesterday) and I question you why? I again tell you why? Mans and womans are similar in this world and then why mens honors womans? If they honors old old woman, one thing, but they honors young lady. My purpos to write this to enform the English Sahib Loks (Englishmen) that when they do this they spoil their feminine lady and then this lady get proud and walk like peock and then ask vote, and then spoil Ken Garden and throw bomb on Loid Gorg, put bursting powder in envelope and post, and create other mischief. Therefore I say to my Englis, please don't spoil Englis womans in India because by honouring them you people put in their brains the sids (seeds) of Sufragtism and then they will get wild like Misses Pancurs. Please please print this letter near the Ruter's Telegram with big big words."—*The Public.*

HAVE a heart that never hardens, a temper that never tires, and a touch that never hurts.—*Charles Dickens.*

DISPOSITION OF THE KIKUYU CASE

Archbishop Refuses to Try Bishops of Uganda and Mombasa

REFERS QUESTIONS AT ISSUE TO LAMBETH COMMITTEE

Bishop of Zanzibar Denies any Purpose of Seceding to Rome

DEATH OF A NONAGENARIAN VICAR

The Living Church News Bureau }
 London, February 17, 1914 }

THE Archbishop of Canterbury has now made an official statement of what he proposes to do in regard to the grave issues raised by the Protestantizing action of the Bishops of Uganda and Mombasa in connection with the Kikuyu Conference, and which have been laid before him and pressed for a definite and authoritative statement by the Bishop of Zanzibar. The Archbishop's statement, which I will summarize below, was issued from Lambeth Palace on February 9th, and published textually in the *Times* newspaper the following day:

The Archbishop states therein that on October 21st last he received from the Bishop of Zanzibar a letter enclosing a formal document given under his hand and seal in which he called attention to a printed pamphlet entitled "Proposed Scheme of Federation of Missionary Societies working in British East Africa, published in Mombasa in June, 1913." The Bishop of Zanzibar, as he explained in detail in his indictment or appeal, regarded the provisions of the "Proposed Scheme" as having such a character as to be disloyal to the doctrine and principles of "the *Ecclesia Anglicana* [which] claims to be, and in fact is, within the Body of the Holy Catholic Church of Christ." The Bishop went on to state that this document was signed by the Bishop of Uganda, as chairman of the Conference, and also by the Bishop of Mombasa, as representing the Church Missionary Society; and that on the closing of the Conference the Blessed Sacrament was celebrated in a Presbyterian place of worship at Kikuyu by the Bishop of Mombasa, in the presence of the Bishop of Uganda, "the Sacrament being given to many members of Protestant bodies whose very existence is hostile to Christ's Holy Church." The Bishop of Zanzibar proceeded to accuse and charge the Bishops of Mombasa and Uganda with "the grievous faults of propagating heresy and committing schism." And he thereby most humbly implored the Archbishop of Canterbury to obtain from them for publication in East Africa and Zanzibar, "a complete and categorical recantation of the errors which they have taught in word and action"; or, failing that, the Bishop requested the Archbishop to appoint a day and place in which he might appear before him and not less than twelve of his Grace's comprovincial Bishops sitting with him as judges of this cause, and to meet there the Bishops of Mombasa and Uganda and to make and sustain his charges and accusations against them.

In the course of subsequent correspondence with the Archbishop, the Bishop wrote that the Bishop of Uganda was staying with him, and they had gone very fully into the proposals he had put forth. He explained certain passages in the official report of the Conference in a way very different from that on the surface. For example, he said that the whole Conference entirely understood that if the "new native Church" be non-Episcopal, the C. M. S. could not join it. But after a talk of some seven hours with him and the secretary of the Conference (a priest licensed by the Bishop of Mombasa), the Bishop of Zanzibar was left with the "quite clear impression that we were using terms in different senses." The Bishop wrote in conclusion that his official appeal to the Archbishop would need amending: "I may ask leave to amend it, for no amount of talking with Uganda will convince me that at Kikuyu he and Mombasa really represented the Church's doctrine, and I do beg that you will find a way to get the two Bishops to agree to some such reassuring statement as may clear the air. . . . In the last resort I do beg leave to meet the two in Provincial Court unless we can get them to put things right."

The Bishop did not in any subsequent letter indicate, says the Archbishop, what were the amendments which he desired to make in his official appeal. In a letter dated November 20th, he wrote: "You will have seen the Bishop of Uganda and will see that the very vital points requiring official decision are such as to make communion with those who differ quite impossible. He quite understands this, and seemed as ready as I am for a Provincial ruling." On "Modernism" they both were, he thought, of one mind. The Bishop concluded by saying that it would be a "vast relief" to him and to many of his staff to get the matter into official consideration, as many of them "are in dire trouble of mind and soul."

On the Bishop of Uganda's arrival in England the Archbishop obtained from him a full statement of the undisputed facts as to what took place at the Kikuyu Conference. And the Archbishop tells us that he has now seen the Bishop of Zanzibar, who arrived on the 6th inst., and has ascertained from him that "while he does not withdraw the charges of heresy and schism which he has made against the Bishops of Mombasa and Uganda,

he has no wish to press them if the results he desires to attain can be arrived at in another way, either by adequate conference, or by the direction of Church authority." After careful consideration of the documents which have been laid before him, of the correspondence which has passed between himself and those concerned, and of the verbal statements made to him by the Bishops of Uganda and Zanzibar, "I am," says the Archbishop, "unhesitatingly of opinion that I should not be justified in allowing the inquiry, which is, I think, essential, to take the suggested form of proceedings against the Bishops of Uganda and Mombasa for heresy and schism." With regard to the proposed federation, and to the possible repetition hereafter of the "Open Communion" which followed the conference, the Bishop of Uganda holds himself bound, the Archbishop says, to conform his course of action to such direction as may be given him by his Metropolitan, or by his Metropolitan acting in conjunction with other Metropolitans and Bishops holding positions of authority in the Church. The Archbishop continues as follows:

"Questions have been raised of real and far reaching importance, and although such 'trial' for 'heresy and schism' as has been suggested would, in the circumstances, be wholly out of place, it is right that these questions should receive deliberate consideration at the hands of those on whom special and central responsibility rests. The Bishops of the Province of Canterbury acting alone, or selected Bishops of that Province, would not in my judgment be specially entitled or exceptionally well qualified to give arbitrament in regard to a matter which markedly affects other people and other interests besides those of the Home Church. Happily there is within our Church an elected body of Bishops which does seem to possess exceptional qualification for the task." In the year 1897, the Bishops of the Anglican Communion, the Archbishop points out, assembled to the number of 194 in the fourth Lambeth Conference, resolved "that it is advisable that a consultative body should be formed to which resort may be had, if desired, by the National Churches, Provinces, and extra Provincial Dioceses of the Anglican Communion, either for information or for advice, and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of the Consultative Body." Such a Central Consultative Committee was accordingly formed by Archbishop Temple, and it "proved its utility during the following years, by considering and advising on certain important questions." Eleven years later, in 1908, as is recalled, the Bishops of the fifth Lambeth Conference, 242 in number, resolved to reconstruct the Central Consultative Body on representative lines, as was done by Resolutions 54 and 55. The Consultative Body elected in accordance with these resolutions, consists of 14 Bishops, including the Archbishop of Canterbury *ex-officio*. The Church in the United States does not at present send the four members to whom it is entitled. The next meeting of the Central Consultative Body will take place by the will of God in July of this year, and the Archbishop proposes himself, as standing "in the relation of Metropolitan" to the Bishops of Mombasa, Zanzibar, and Uganda, to lay before the body certain questions which arise out of what has taken place. The Archbishop will submit the questions in the following form, and he will be prepared to accompany his own statement by any written or printed communication which may, for that purpose, be placed in his hands by any of the three Bishops concerned:

"1. In June, 1913, a Conference of Missionaries working in British East Africa, was held at Kikuyu, and the resolutions of conference embodied a 'Proposed Scheme of Federation of Missionary Societies,' with a view to ultimate Union of the Native Churches. The Bishop of Uganda, as chairman of the Conference, has explained in a published pamphlet that 'nothing has as yet been settled.' 'From the first,' he says, 'it has been clearly understood that none of the signatories (of the proposed scheme), claimed any power to decide. The utmost that has been done has been to submit to the authorities concerned what have seemed to the missionaries in conference to be feasible proposals in the direction of united action. No Church and no society stands committed; the whole scheme is still *sub judice*.' In accordance with this, the Bishop has formally submitted to me, as his Metropolitan, the draft scheme. Some of its administrative provisions relate specially to the work of missionary societies as such, and have a technical character, necessitating their careful consideration by the authorities of the different missionary societies to which the signatories belong, as well as by others.

"I desire to obtain the advice of the Consultative Body upon a larger question, namely: Do the provisions of the proposed scheme contravene any principles of Church order, the observance of which is obligatory upon the Bishops, the clergy, and the lay-workers of the Church of England at home and abroad? If so, in what particulars?

"2. At the close of the conference the Bishop of Mombasa, assisted by the Bishop of Uganda, celebrated the Holy Communion according to the order prescribed in the Book of Common Prayer. The service was attended by a large number of the missionaries

who had taken part in the conference, and many of those who communicated were not members of the Church of England and had not been episcopally confirmed. All, however, had taken as the basis of possible federation 'the loyal acceptance of the Holy Scriptures as our supreme rule of faith and practice, and of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief.'

"I desire to ask whether, due consideration being given to precedent and to all the circumstances of the case, the action of the Bishops who arranged and conducted the admittedly abnormal service in question was, in the opinion of the Consultative Body, consistent or inconsistent with principles accepted by the Church of England."

It is upon these questions that the Archbishop will now request the advice of the Central Consultative Body. And the Archbishop concludes his statement as follows:

"In the consideration of them, points may obviously present themselves which call for wider deliberation and for a larger voice of Episcopal authority than can be given in final form by what is only a Consultative Body. But definite and practical counsel upon the particular points raised, will, I am sure, be forthcoming without delay. To push such questions aside, or indefinitely to postpone their consideration, is not only undesirable and unfair—it is impossible. It will be my earnest endeavor, as it is my fervent hope and prayer, that we may, under the guidance of God the Holy Spirit, and by the blessing of Him who is Himself the Way, the Truth, and the Life, reach in practical form a right and wise solution."

The Bishop of Zanzibar wrote at once to the Archbishop, acknowledging his letter containing a copy of his statement which appeared in the *Times*. His Grace would understand, he said, that the statement required most careful consideration:

"I am sure we are both fully aware that any precipitate action on my part might seriously endanger the unity of the Church. Your Grace will therefore hear more definitely from me in the course of a few days."

The Bishop of Zanzibar has now made a remarkable reply to the Archbishop's answer to his appeal in the Kikuyu case,

the text of which was published in the *Times* yesterday. The Bishop may indeed have erred in judgment in appealing

to Canterbury in this matter, but surely the splendid moral courage evinced in his criticism of the Primate's decision, as well as in his stand against the Bishops of Mombasa and Uganda, shows that holy Church has in him a true and heroic son and a champion of the Catholic faith and religion like those among the Christian fathers of old and like Bishop Gray of Capetown.

The result of the Bishop's consideration of the Archbishop's pronouncement he now begs leave to lay before his Grace at some length, lest he should appear to have "dissented lightly" therefrom. Before setting out these grounds it would be well, he thought, simply and frankly, to tell his Grace what appeared to be a possible solution of the difficulty. He refers then to two minutes presented to the Archbishop, in his name and the Bishop of Uganda's, containing the results of a private conference that they had in Zanzibar after Dr. Weston had made his official appeal, and after he had written his "Open Letter." The first minute contained, in final form, a statement of the points on which the Bishops of Zanzibar and Uganda, at the time, could not agree. They decided to refer these points to the Archbishop and Bishops of the Province of Canterbury, "that it might be decided which of us was right in his interpretation of the Doctrine and Discipline of the Church." The second minute was not final in form, nor was either of them in any way committed to it. It represented "an attempt to lay down the principles upon which any coöperation with bodies not in your Grace's Communion would be possible." This minute was in fact a confidential document, but the Bishop here referred to it "lest it should be thought that I had not done all that was in my power to make the situation possible to all parties." To return to the first minute, which contains these six points:

"(i.) May members of the Church take part with nonconforming bodies in their celebrations of the Lord's Supper?

"(ii.) May members of nonconforming bodies be given the Sacrament at our altars?

"(iii.) Does the acceptance of episcopacy involve Confirmation for all the baptized?

"(iv.) Does the acceptance of episcopacy involve, for all who seek it, the benefit of absolution in declaratory form, after private confession?

"(v.) Is it possible for a diocese of the Church to enter a federation of which some of the societies refuse baptism to infants?

"(vi.) Is not the acceptance of the Athanasian Creed, apart from any question of its public use, essential to any federation of Christian bodies?"

Since the Bishop's formal charges were contingent upon a failure to arrive at agreement, it was his hope that no formal proceedings would be necessary. The Bishop most humbly and respectfully sub-

mits to his Grace that his formal charges were not to come before him officially, until, after full investigation and conference, the Bishops of Mombasa and Uganda should have refused to accept the judgment of the official Church.

Having thus explained the course that "we" hoped events would follow, it is now due to his Grace, says the Bishop of Zanzibar, that he should, as frankly and simply, and with great respect both to his Grace's person and office, set out the grounds upon which he ventures to dissent from his public answer to the Bishop's appeal:

"First, as I have just pleaded, my formal charges are not yet matters for decision.

"Secondly, I cannot help feeling, and this feeling has no doubt influenced my decision, that had your Grace heard me in explanation or justification of the complaint that I laid, your answer would have been different.

"It might be said, since I plead that the charges are not officially before you at this moment, that I need not complain because I was not heard in their support; but, inasmuch as your Grace has passed judgment upon them, it seems right to lay emphasis on the fact that I was given no opportunity of talking them over with you.

"Thirdly, and with very great hesitation, I must point out that your Grace has prejudged the matter that is to come before you next July. In your published 'Answer' there are two passages that support my contention. In the first place, dealing with the charges which I made, and with my request that in the last resort a provincial court should be constituted, your Grace says 'the facts before me afford no case for such proceedings.'

"In the concluding passage of your answer you speak of the different religious bodies with which the Bishops desire to federate as 'branches of the Church of Christ.'

"Your Grace will, I am sure, pardon me if I point out that this phrase implies the validity of the ministries of the bodies in question, and the use of it by your Grace, in an official pronouncement, justifies the Bishops of Mombasa and Uganda in all that they proposed and did at the Kikuyu Conference.

"Fourthly, I would say a word upon the body of prelates to whom your Grace turns for advice at this most anxious moment. It is, of course, an evident truth that he who takes all responsibility for his decision when he makes it, is certainly not responsible to anyone else for the sources from which he seeks advice. Every one would admit that your Grace is entirely free to select whatever counsellors are most likely to be of service to you, and, certainly, the consultative committee of the Lambeth Council, incomplete in its representation as it still remains, is the most obvious body to which to turn for the purpose that your Grace has in view.

"Nevertheless, since your Grace has made public the names of your advisers, it is, I think, open to me to remark that this particular committee is, in some ways, likely to be regarded as a prejudiced commission of inquiry. Your Grace is yourself chairman of this committee, and, if I may say so without offence, you, who have already prejudged the case in your answer, will be, in a sense, both judge and foreman of the jury.

"But more than this. Some of the prelates who sit upon the committee are the elected representatives of Bishops who have already accepted, in the matter of inter-communion, a policy very little, if at all, different from that proposed at the Kikuyu Conference. That is to say, in deciding whether these proposals are ecclesiastically lawful or not, you will be taking advice from those who represent Bishops, or synods of Bishops, who have already compromised themselves in the matter now up for judgment.

"Fifthly, I respectfully submit to your Grace that the two questions propounded to your advisers are so framed that, read in conjunction with your preceding statement of the case, they tend to indicate the direction in which an answer may be expected; and this is more especially evident in the second question. For you desire that it should be answered, not by reference to Church order only, but with due regard to 'precedent and all circumstances of the case.'

"Sixthly, it is of course perfectly clear that your Grace has the right as Metropolitan to rule out any charge made against one of your own provincial Bishops. This right, on your Grace's own ruling, does not apply to the present case. Still, in deference to your Grace's high office and person, and, in order to remove all appearance of bitterness towards those who, whatever their error, are devoted servants of the Master of us all, I would readily have substituted for the words 'heresy and schism' in my complaint against my brother Bishops the words 'grave irregularities.' But, in view of your Grace's ruling which I now proceed to examine, the precise form of my appeal is of only academic interest."

The Bishop goes on to say that his Grace agrees with him that a diocesan Bishop is not bound by the "flat" of his Metropolitan; and that his Grace has gone so far as to rule that he (the Bishop of Zanzibar), is not in his Province. "Unless, then," says Dr. Weston, "the two Bishops are found to be faultless by an authority that is beyond question, it is clear that I shall still be in the position of having to determine for myself whether I can remain in communion with them or not; and it was to extricate myself from this position that I appealed to your Grace and your comprovincial Bishops." His plea was that as a Bishop consecrated by his Grace he was amenable to his judgment as Metropolitan of the Province from which he was sent out; and that since no Metropolitan acts

judicially apart from his comprovincial Bishops, they would be joined with him in any hearing of a case concerning a Bishop in heathen lands, who owed his mission to his see. It is too early, says the Bishop, to measure the effect of his Grace's ruling that this plea cannot stand:

"It would appear that we who are Bishops without a seat in Provincial Synod, are subject to no Metropolitan action as such. If this be so, we must perforce acquiesce. Yet I trust that your Grace will always receive and accept from us that homage and respect which is due by common consent to him who sits in the chair of St. Augustine; for, apart from some such centre of unity, the life of a Missionary Bishop would become almost intolerable in its isolation."

The Bishop proceeds to say that it was his hope that during the conferences necessary to the settlement of this controversy it might have been found possible to bring into closer relationship the dioceses of Uganda, Mombasa, and Zanzibar. But as he now sees the matter he cannot but fear that the present position is "the logical outcome of a deliberate policy that involved the sacrifice of relations with Zanzibar with a view to a closer friendship with various nonconforming bodies." The Bishop draws the attention of the Church to certain matters in connection with this alleged policy, and which he hoped, as a result of the conferences that would be held, would have been set right. As it is, his Grace's answer leaves them where they were. "As the spiritual father of my Africans," says the Bishop with deep pathos, "I am bound to protect them from what falls short of religious persecution; and your Grace will see that such a state of things as I have described makes my position quite intolerable, and renders vain all hope of a United African Church." In conclusion, the Bishop ventures most humbly and earnestly to plead with his Grace for "a definite settlement of this controversy."

The newspaper press has received from the Rev. H. F. B. Mackay, vicar of All Saints', Margaret street, the following text of a letter addressed to the Right Reverend the Lord Bishop of Zanzibar, and signed at a meeting of clergy held in December at All Saints', together with the Bishop's reply:

Expressions of Sympathy

"We, the undersigned, priests of the Church of England, without precluding ourselves from taking a share in action of a larger scope, desire to express at once to your Lordship how deeply we share in your anxiety with regard to any scheme for the union of Christians which does not clearly safeguard the Apostolic ministry of the Church and the doctrines of Confirmation and Absolution as contained in the New Testament and the Book of Common Prayer.

"We respectfully associate ourselves with your Lordship in urging that it is especially necessary at this time to maintain the infallibility of our Lord Jesus Christ during His ministry upon earth.

"And we also are prepared to support your Lordship in resisting any attempt to reduce the meaning which the Church of Christ has attached to the Communion of Saints."

The signatories, 111 in number, are mostly incumbents of well-known and representative Catholic parishes. The Bishop has returned his very warmest thanks for the sympathy and promise of support of those who signed the letter he has just received from them. His Lordship's reply calls for special attention on account of the reference to continued attitude towards rationalism among some of the clergy under the name it goes by in the Roman communion. In the matter of "Modernism" he may be allowed to say "that the first part of my 'Open Letter' is of more vital importance than the points on which the press has concentrated its mind, and that I have no intention of letting my contention pass unanswered."

The Rev. T. L. Murray, vicar of St. Mary and St. Chad's, Longton, Staffordshire, has handed to the Bishop of Zanzibar a memorial signed by 750 priests who have not signed any of the other addresses that have been presented. In acknowledging the address the Bishop of Zanzibar made an important explanation. The Bishop wrote thus in this connection:

"I would also thank you for calling my attention to a misunderstanding on the part of some people of a passage in my 'Open Letter.' When I thought in certain circumstances which might arise I should have no part or lot in the *Ecclesia Anglicana*, I was not thinking of seeking refuge in the Roman Church. I have not now, nor have I ever had, any intention of submitting to the see of Peter. To say at the present moment what I had in mind when I wrote the letter would be premature; I trust it may prove unnecessary. But please assure your friends who misunderstood the phrase that whatever comes I am not prepared to deny either my Episcopal Orders or the Catholic conception of the Episcopate to which my reception of those Orders binds me."

Dr. Jessop, late vicar of Scanning, Norfolk, has departed this life at the age of 90 years. He was better known as a man of letters than as a cleric pure and simple. He rendered a good service to Church history by his essays on the Great Pillage in the reign of Edward VI. R. I. P. J. G. HALL.

DEATH OF CANON DRIVER

THE death in London of the Rev. Samuel R. Driver, D.D., D.Litt., on February 26th, is reported by cablegram. Dr. Driver was Regius Professor of Hebrew at Oxford University, and Canon of Christ Church. He was one of the most distinguished Hebrew scholars of the day, and a Biblical critic of the more constructive school. Dr. Driver was born in 1846 and was educated at Winchester College and at New College, Oxford, taking several prizes, especially in Hebrew. He was a fellow, and then a tutor, at New College, 1870-83. He was a member of the Old Testament Revision Committee that worked on the Revised Version. It was not until 1881 that he was ordained deacon, and 1882 priest, both by the Bishop of Salisbury. In the latter year he entered upon his post as Professor and Canon as already stated. He was also for a term of years examining chaplain to the Bishop of Southwell.

Dr. Driver is chiefly known for his scholarly works on Biblical subjects and in Hebrew, and few works that we call authoritative in those departments of learning have been issued in many years without his influence. Among his better known works are the volume of Isaiah in "Men of the Bible"; *Introduction to the Literature of the Old Testament*; *Sermons on subjects connected with the Old Testament*; the international Critical Commentary on *Deuteronomy*; the Cambridge Bible Commentaries on *Joel, Amos, Daniel, and Exodus*; the Westminster Commentary on *Genesis*; the Century Bible volumes on the *Minor Prophets, Job and Jeremiah*; and, with Dr. A. F. Kirkpatrick, a work on *The Higher Criticism*, as well as a volume of lectures, *Modern Research as Illustrating the Bible*.

Dr. Driver was honored with degrees from Oxford, Cambridge, Dublin, Glasgow, and Aberdeen, and was a member of various learned societies.

HOW IS IT YE SOUGHT ME? . . . WIST YE NOT?

BY ZOAR

A COLD, icy wind is sweeping "over the land and the deep," struggling fiercely with the waves whose threatening roar rises as if in defiance of their blustering adversary; truly a dark uninviting night, one in which the warmth and the cheer of home seem to be the one thing to be desired on earth. Yet, in spite of the inclement weather, a dozen women have found their way to a brilliantly lighted hall, there to listen to a lecture on that simple, yet most complex of subjects: Love. Have I written "simple"?

As the lecturer, in a wonderfully draped gown and with carefully studied gestures, proceeds to develop the profound philosophy of her subject, quoting from a ponderous work in ten or twelve volumes, simplicity takes its immediate and irrevocable flight. In vain, the mind tries to follow the splendid theory expressed in such well chosen words. To an outsider still on the "lower plane of thought," what can the "projecting of our mind to a country in order to help uplift that country" mean? To such a simple mind, prayer direct, earnest prayer, seems far more likely to bring about the desired results. "Upward first, then onward," would she exclaim were she allowed to speak. And while her whole being instinctively antagonistic to the new interpretation of the power of the human mind rejects such a theory, the sound of the wind roaring outside brings to her mind that windy night when Nicodemus sought our Lord and heard His wonderful words: Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit. Ye must be born again. Born again to "project our mind" on a far distant country, and by that projecting, help to quell the discontent which is slowly but surely leading to a bloody revolution? Or born of the Spirit to take up our cross and follow Him in the daily path of self-renunciation and of work for others?

And the next morning, in the quiet chapel, empty save for the celebrant and one worshipper, these words of the Child Jesus acquired a new meaning. "How it is that ye sought me? . . . wist ye not?"

Are we seeking Him? Then, why not in His temple, in His own appointed way? The foolishness of God is wiser than men. If we refuse to accept the wonderful mystery of His Body and Blood, do we not run the awful risk of hearing His voice saying to us at "that Day" when we shall stand before our Judge: How is it that ye sought me? . . . wist ye not?

NEW YORK LAYMEN DISCUSS THEIR WORK

Church Efficiency Congress is Proposed

MONSTER LAYMEN'S RALLY ALSO TO BE HELD

Washington Commemoration at St. Thomas' Church

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church }
37 East 28th St.
New York, March 2, 1914)

ONE hundred laymen, coming from thirty-one parish men's clubs, met in the undercroft of Synod Hall on the night of February 23rd. The new president of the Seabury Society, L. O. Morny, of Holy Rood, presided, and among the speakers were the president and secretary, and two other laymen, of the Laymen's League of Boston. The chief address was given by the Rev. C. P. Tinker of the City Mission Society. Bishop Greer opened the meeting and commended the work that laymen are doing. He said the day of laymen is dawning in the Church. He appealed for far more trained volunteers to help meet the serious conditions which confront the Church in this great polyglot city. Laymen were present from Jersey City and Yonkers and the central committee of the parish clubs of Brooklyn. It was unanimously voted to start a national Laymen's League and to cooperate with the Seabury Society in advance work in New York. A Christian Efficiency congress was talked of, date not fixed. Further steps toward organization are to be taken without delay. The aims are to make men's clubs more helpful in their own parishes and to recruit volunteer laymen for some of the general work which Bishop Greer desires to have done. The laymen present expressed strong desire to be helpful to all official organizations in so far as details of work go.

A monster rally for laymen is being planned by the diocesan missionary committee for the evening of March 9th, the second Monday in Lent. The meeting will be held at Synod Hall, New York, and it is expected that every congregation in the diocese will be represented. The Bishop of New York will preside. During the evening there will be an open conference on the subject "The Laymen's Committee, what it can and will do." The missionary problems facing the Church and the more intimate problems of the various churches of New York will be fully discussed. The Ven. Hudson Stuck, D.D., Archdeacon of Yukon, and of Mount McKinley fame, will give an address on Missionary Work.

Big Rally for Laymen

An impressive service was held in St. Thomas' Church on Sunday, February 22nd, commemorative of the birth of George Washington. Bishop Burch preached a sermon on the Religious Character of Washington. The service was read by the Rev. Dr. Stires, rector of the parish, and the Rev. Dr. F. Landon Humphreys. The Sons of the Revolution in the State of New York, a guard of honor from the Veteran Corps of Artillery, and members of other patriotic organizations occupied seats in the nave. The great building was crowded to the doors.

A Quiet Day will be conducted at the Cathedral on Saturday, March 28th, by the Rev. Prof. H. E. W. Fosbroke, D.D., of Cambridge, Mass., who will also preach morning and afternoon on the following day, Sunday, March 29th. The Quiet Day begins with the Holy Communion at 7:30, and closes with Evening Prayer at 4:30. Arrangements are made for breakfast and luncheon at St. Faith's House at a charge of \$1.00.

Washington's Religious Character

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Quiet Day at Cathedral

Bishop Burch quietly observed the third anniversary of his consecration on St. Matthias' Day, February 24th, in St. Saviour's chapel, Cathedral of St. John the Divine.

PENITENCE

I deemed, O Penitence, thine eyes were sad:
My heart was heavy, and I drew not near
To thy sequestered loveliness for fear
Of adding to the sorrow that I had.
But, on a day, within the purple-clad,
Unpeopled sanctuary, I seemed to hear
A voice that called, "Come hither, kneel thou here!"
I knelt, my hand in thine, and I was glad.
Thine eyes are wells of joy, O Penitence;
Not sad at all, tho' brimming full with tears,
Waters of Marah, whose felt bitterness
Is sacrament, relief, and eloquence
Of Love lamenting barren, sullied years—
O Penitence, O Love-in-lowliness!

R. G. SUTHERLAND.

Washington's Birthday Conference of the Brotherhood of St. Andrew, New York

THE usual Washington's Birthday Conference of the B. S. A. chapters in the metropolitan district began with a celebration of the Holy Communion on Monday of last week at 8:30 o'clock, the Rev. E. Briggs Nash and the Rev. Raymond C. Knox officiating in St. Saviour's chapel of the Cathedral of St. John the Divine. At 10 o'clock a devotional service was held in the new Synod Hall, when the Rev. Henry H. Hadley, rector of St. Paul's Church, Newark, N. J., made an address on the petition, "Cleanse the Thoughts of Our Hearts."

The speaker remarked that in this prayer it is taken for granted that there is a desire for the cleansing of the heart. This desire is necessary before prayer is possible. God knows if we mean what we say. The desire to "magnify" God's Name comes from a desire for personal righteousness, and we desire that because we hate sin. Our experience testifies to what sin does in people's lives. Attention to the religious life is necessary if we would not be wrecked by sin. Sin is seductive, loathsome, contagious. For these reasons we have a strong desire to love God and His holy Name, and this is accomplished by having clean hearts. Is it not surprising what people of good moral standards can really do, what they do, in reading, and in enjoying certain amusements? Something is wrong. Adjustment is necessary. We must say to ourselves, if I do this or that, my heart is far from being clean. That I may have a pure heart, is the prayer of this Brotherhood.

We must cooperate with God in the cleansing of our hearts. We must rid our hearts of the germs of sin. This may be done by the process of substitution by which uncleanness is displaced by cleanness. A well-directed programme is necessary. The expression, "thoughts of our hearts," in this connection, is significant. The heart and the mind are so intimately related that the "thoughts of our hearts" represent spiritual affections. What is in the mind will control the heart. Therefore we need a well-defined method by spiritual exercises to get rid of impurity, which may be said to be anything that separates us from God. Meditate often upon phrases and sections of the Collect for Purity in the Prayer Book. Cultivate the habit of listening to God. If our hearts are set, it is the most natural thing in the world to obey the commandments; that is spirituality.

In closing, the speaker quoted Dr. Stephen Smith: "Soul cells are one sort of brain cells. These must be cultivated. Cease to stimulate vicious brains and they will waste; stimulate the good cells and they will increase." Perhaps one reason why we have not succeeded in our spiritual life is because we have not been attractive or Godlike. In Lent, read some book that will centre your mind on spiritual things.

The first Collect in the Holy Communion service and other prayers were read, and Hymn 510, "Go forward, Christian Soldier!" was sung.

The conference on "The Church Militant—Possibilities of Development," was begun at 10:30, Mr. Francis H. Holmes of St. Mark's Church, Orange, N. J., being in the chair. Hymn 505, "Fight the good fight with all thy might," was sung. The Creed and prayers were said, and Hymn 507, "The Son of God goes forth to war," was sung.

The Rt. Rev. Dr. Burch, Bishop Suffragan of New York, spoke on Membership, remarking that this term may be summed up by references to the Prayer for Christ's Church Militant, or by the definition in the Church Catechism as to what I am made in Baptism.

But is this true? Membership is Christian life in an unending struggle with the powers of sin. We are members of a fighting Church; we are not true as members of the Church unless we are fighting members of the Church. The essence of the whole matter lies in our willingness to go into the midst of the fray and fight. The chief thing to fight against is indifference. Another foe is a certain type of individualism, which is an impregnable barrier against the spread of Christ's Kingdom. Popular religion is only a worldly means to a worldly end; it builds up a code of ethics, which, like a picture, can be looked at, but which has no practical application to human lives. These are the fields in which the militant layman can be so much more a power than any other class of militant Christian. The speaker quoted one of Bishop Anderson's metaphors, likening the Church to a ship depending on motion, with the laity as the oars. One failure of the Episcopal Church is the lack of full, rich propaganda of the laity. Every clergyman would like to have his laity—(1) strive to keep under the body; (2) strive with his brother for that mastery, (3) fight with the weapons of God.

After two verses of Hymn 516, "Onward, Christian soldiers,"

had been sung, Dr. JOHN WILKINSON, JR., vice-president of the Philadelphia Assembly, B.S.A., spoke on Leadership, and declared that the type of men needed for leadership is that in which is found the spirit of the ever-living Christ; men in whom is a burning desire to bring other men nearer to God through their own personal exertions and influence, cooperating with the Spirit of God. No man can be a leader unless he is first willing to be led himself. Christ asks us to follow Him. There is great latent power in undeveloped leaders. When men recognize Christ as their leader, and follow Him, then shall they be fitted to be leaders of other men, and then shall the Church Militant become the Church triumphant. Hidden flaws in character have made many a leader fail when the test came. There are at least ten requisites for a successful Militant Christian:

- (1) Faith, combined with love, and God. We must do God's work in God's way, then God will bless our work because it is His.
- (2) Knowledge of God's Word, and of His orders given in response to prayer.
- (3) Consistency; live as you pray. There is no such thing as a life that is a sealed book from man or God; there is no place for neutrality in Christian leadership—it is God or Satan.
- (4) Readiness to sacrifice oneself. Christ demands conduct and character patterned after His own.
- (5) The aiming at a definite goal or object.
- (6) A capacity for hard work.
- (7) A vision which pierces beyond worldly and temporal things into the realms of the unseen and eternal realities.
- (8) Directness of method.
- (9) Patience.
- (10) Common sense. The speaker demanded, Are you keeping the Rule of Prayer? This is the fundamental thing in leadership in the last analysis.

After the singing of Hymn 509, "Soldiers of Christ, arise," DEAN GROSVENOR made a short address of welcome to the Brotherhood men.

Dr. HUBERT CARLETON of Boston, general secretary of the B.S.A., followed the Dean with an address on "Boys." He began by making an allusion to the gratifying development of the organization in the Metropolitan District, largely due to the untiring work and zeal of Mr. Franklin H. Spencer, the field secretary. Continuing, the speaker declared that the Church's first business in this world was to minister to all classes, not overlooking the boys. If this is not being done it is the duty of every Churchman to go to God and find out what is the matter, and to ask himself, Is my parish in a winning or a losing fight? The first failure is made when the God-father feature is neglected. The second source of failure is in the lack of family religion. The third source of failure is in the Sunday school. Other regrettable conditions are: That Confirmation is so often the door out of the Church, and that the current teaching of the Church, so far as the boy is concerned, is unintelligible. Brotherhood men should live as Christians, and help the boys to live straight lives. Our boys are not working at their religion as they should; adults are to blame. There are two primary needs: (1) The winning of the boys that should be working. (2) The guiding of the boys by the men. We must insist that the truths and precepts of the Bible be put into practice.

Mr. EDWARD H. BONSALL of Philadelphia, president of the Brotherhood, appeared and spoke to the conference, bringing a message of advice and good cheer. He spoke of the splendid condition of the organization, and paid a glowing tribute to the field secretary, for his splendid work in the Metropolitan District.

Mr. SPENCER made an appropriate reply and thanked the officers and members for their hearty cooperation.

After the singing of Hymn 179, "Hark! the sound of holy voices," Bishop Burch pronounced the benediction.

At 12:30 P.M., luncheon was served in Columbia University commons, at which Mr. Alexander M. Hadden presided. Grace was said by Bishop Talbot.

BISHOP THOMAS of Wyoming, spoke on the topic, "The World for Christ," quoting the hymn, and answering the query, how, by further quoting, "with loving zeal." In the first place we must have love such as is spoken of in I Cor. XIII. Secondly, we must have zeal for the world, not only at home, but abroad as well. Not the zeal of undignified familiarity. Bishop Thomas closed with a strong appeal for men to give themselves to the Christian ministry.

At 2:30 P.M., there was a mass meeting at Synod Hall, Bishop Greer presiding. The opening exercises were Hymn 196, "Our fathers' God! to Thee," and the Creed and Prayers. THE BISHOP OF NEW YORK said some words of greeting. He said he was hopeful that the Brotherhood men would often find it convenient to gather here for the discussion of religious work and methods.

In the Church as in the individual life there were three stages:

Address on Leadership

Dr. Carleton on "Boys"

President Bonsall's Message

"The World for Christ"

Afternoon Mass Meeting

First, the life of childhood, when the gathering of facts was the principal business. Second, the age of youth, which is the time for thought, speculation, and inquiry. Third, the age of manhood, which is the period for volition and experience. In the infant Church the historic facts of Christianity were preached and received by believers. People heard and marvelled. Later came the period corresponding to youth. This was the age of the great Creeds of Christendom. Now we have reached the manhood period in the Church. This is the period that repossesses the facts, which quickens the doctrine by living expressions of it, reached as a deliberate act of volition, by which one surrenders himself to the Will of God as revealed and expressed by Christ. The experience of the individual Christian has these three stages, sometimes overlapping. It must be the power of this Brotherhood to do this. Great days of undeveloped achievements are before us. The power of God is in the Church working for the world. Problems of great and difficult solution are before us, and great obstacles, yet with that divine power we can solve and surmount them. Faith is our God-known destiny. God cannot and will not let it come to naught.

After Hymn 143, the Brotherhood Hymn, BISHOP TALBOT spoke on the topic "The Living God." The speaker said: The Christian religion can be imparted as a power in only one way, that is through a life. It means personal loyalty to our divinely human Lord. Christianity is not the religion of a book, as Mohammedanism is. God sent His love into the world through Christ, and Christ through the twelve Apostles. Carlyle said: "The only way religion can get into a man is from some man who has got religion." St. Andrew's Brotherhood represents the rank and file of the Church's laymen. There is a great ground-swell of democracy rising in the world. The Church is not in close and loving touch with the world. The Brotherhood should bring the Church in closer and more loving relations with the great mass of humanity. We must remember that our Lord is still here on the earth. Our Lord's way of dealing with people was the way of personality. "Come and see where I live, how I live, then you will know where I am." Christ is gone into the heavens to be present with us more vitally than when He dwelt upon the earth.

Religion is not a mere dream, it is a great life and a practical reality. We must come into the presence of Christ. This is vital and it is most surely done through the Holy Communion. If our contact with Christ is vital, it will generate in our lives a Christian character. The great test of the reality of our Christian life is the test of Brotherhood. St. Andrew's Brotherhood is not a vital organization if it is not bringing men into the Church. Let each one ask himself, Am I holding up the hands of my rector? Personal loyalty to Jesus Christ, and patriotism to the flag and to our fellow-men, would be Washington's words if he spoke to us to-day. The only way to save America and ourselves is to save our brother-man throughout the world. What shall we do in the presence of our world-wide contact? It is the rank and file by whom Jesus Christ can be imparted to the world.

After Hymn 176, "For all the Saints," the Hon. FRANK MOSS, first assistant district attorney (retired), of New York County, made a most interesting address on the words, "Here am I, send me." He alluded to the unmistakable fact that the great missionaries and benefactors of mankind throughout the ages have heard the call of God, and have answered in the words of the text. Each one has a call to duty in the Church where we are, and to exemplify the Christian life in social, political, and business circles. Present-day low standards are the outcome of the failure to answer the call of God by the hundreds and thousands of professing Christians. The call to duty may have reference to our own homes. Many a Christian father is not what he ought to be to his own children. How far shall I be sent? Perhaps right at home. "The Lord shakes hands with a poor fellow, when you shake hands with him." It is the personal touch which does it all. This is the solution of all problems of social and religious uplift.

The conference closed with the singing of Hymn 583, "Work, for the night is coming," and the benediction by Bishop Burch.

BROTHERHOOD

Thou poor, frail butterfly with broken wing,
 What brought thee to my window-ledge? How came
 Thee here to me? Like wingèd bits of flame,
 Gold-tinted, iridescent, thou dost cling
 So tenderly tenacious to my hand.
 Fair spirit of the sparkling summer day,
 I saw thee by the care-free brook's side play,
 Flitting across the clover-covered land,
 A silken sheen beneath the open sky.
 Here now, chance-blown, disabled, thou dost dumbly cry,
 Appealing to the brotherhood from which we came;
 That chaos of our by-gone life, The Flame;
 That Future when we both shall winged be;
 Helpless thou art but for God's grace—and I like thee!

MARGARET RIDLON.

LENT OPENS WELL IN PHILADELPHIA

One Hundred Clergy Attend Pre-Lenten Conference

RECTOR-ELECT OF CHURCH OF THE HOLY APOSTLES

Bishop of Southern Brazil Gives Washington's Birthday Oration

OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau }
 Philadelphia, March 2, 1914 }

THE Church in Philadelphia has reason for thankfulness for the earnest way in which the people of the city are entering into the Lenten spirit. The special services of our own Church are drawing a very large body of worshippers. The services conducted by the Lutheran and Roman Catholic bodies are also attended by large numbers. Even the newspapers of the city are writing sermon editorials on the value of the season and strongly recommending its observance. The general observance of Lent outside the parish churches is due to the Brotherhood of St. Andrew, and they are being followed each year by an increasing number of other Christian people.

Bishop Rhinelander conducted the pre-Lenten conference for the clergy in St. James' parish church on Monday, February 23rd. There were about one hundred of the clergy of the diocese and of Wilmington present for the greater part of the day. Beginning at 8 o'clock with a celebration of the Holy Communion, the day was given to prayers and intercessions and closed about 3 o'clock with the renewal of the vows of the clergy, in the church. The general subject of the meditations was "Failure in Our Work and How It Can Be Changed by Prayer." The meditations were uplifting and helpful, and the clergy went away with renewed strength for their work.

The Rev. George Herbert Toop, the new rector of the Church of the Holy Apostles, was born in Wiltshire, England, but came to the United States with his parents when eight years of age. His boyhood was spent in Rockville, Conn., and Providence, R. I. He was educated in a private school in England, public schools of Connecticut, St. Stephen's College, Annandale, and Berkeley Divinity School, Middletown, Conn. He was engaged in business a few years before entering college. On June 5, 1901, he was ordained deacon, and was advanced to the priesthood on May 14, 1902, both by Bishop Brewster. After being ordained, he went to Yonkers, N. Y., as an assistant in St. John's Church, and worked there nearly two years. On June 15, 1903, he accepted the rectorship of St. Luke's Church, Matteawan, now consolidated with Fishkill Landing into the city of Beacon-on-Hudson, N. Y. He is about thirty-five years of age. He will assume charge of his new work on May 1st, at which time the Rev. Wm. T. Capers, the present rector, will take up his duties as Bishop Coadjutor of West Texas.



REV. GEO. HERBERT TOOP

The Holy Apostles is one of the largest and most flourishing churches in the diocese of Pennsylvania, and its Sunday school leads all others in the country in its Easter Offerings for missions. Besides the large church and Sunday school of the Holy Apostles at Twenty-first and Christian streets, the parish includes three chapels. These are the Memorial chapel of the Holy Communion, Twenty-seventh and Wharton streets, erected by the late George C. Thomas, the millionaire banker and philanthropist, as a thankoffering for the recovery of one of his sons at sea; the chapel of the Mediator, Fifty-first and Spruce streets, which was established on account of the removal of members from the mother church to West Philadelphia; and the chapel of St. Simon the Cyrenian, Twenty-second and Reed streets, for colored people. In addition to these, the parish

(Continued on page 667)

ASH WEDNESDAY IN CHICAGO

Majestic Theatre Crowded for Noon-day Service

PAROCHIAL MISSION OPENS AT CHRIST CHURCH

Missions Study in Many Places

OTHER CHURCH NEWS OF CITY AND SUBURBS

The Living Church News Bureau }
Chicago, March 2, 1914 }

ASH WEDNESDAY in Chicago was observed with unusual devotion. The weather was not prohibitive, as it was two years ago, though the temperature was cold in the morning. The congregation at the noon-day service was an immense one, filling the Majestic Theatre, the upstairs seats being needed as well as those below. Bishop Anderson was the speaker, as he was for the two following days, and his theme on all three days was "Religion in the Family and in the Home." Reminding us that the family is the unit of society, the basis of all organized life, the foundation of all government, he said:

"The family was the first school, the first church, the first nation in the world. All the colleges and universities in the world to-day can't dethrone the parent nor relieve the parents of their responsibility in making the home a sanctuary. It was the first church and all the churches in the world to-day can't displace the parents or relieve them from the obligation of making the home the school of the soul."

The Bishop declared that love and religion are the two old-fashioned things that keep the family together and its life intact; but religion, as well as love, sometimes grows cold; and if it does, the only thing to do is to go back to religion. The clergy know of many instances of love having been brought back into the home when men and women went back to religion.

In conclusion he said: "Learn how to sing once more 'Mid pleasures and palaces, there's no place like home'."

Dean Sumner took charge of the service at the "Majestic" on Saturday, and the speaker for the week-days from March 2nd to 6th inclusive, is the Rev. Dr. W. F. Faber, of St. John's Church, Detroit. The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, is scheduled for Saturday, March 7th. Fr. Field, S.S.J.E., will be the speaker at all of these noon-day services from March 9th to 14th inclusive. It is more than likely that the location of the Majestic theatre for these noon-day gatherings down-town will prove to be better than that of the Chicago Opera House—the scene of these Lenten services for a number of recent years.

At Christ Church, Woodlawn, Fr. Field began an eight days' Parochial Mission on Ash-Wednesday, with gratifying attendance.

Father Field Begins Mission

The early Eucharists are to be celebrated daily at 6:30 and 7:30 A.M., throughout the mission, and other appointed services are at 2:15 P.M. for women, and later on for children, closing with Evensong. The 8 P.M. hour is devoted to a mission service for all. The preparation for this mission has been steadily made for several weeks, with frequent services of prayer, and with a wide distribution of literature. A Parochial Mission will also be held at Calvary Church, the Rev. G. M. Babcock, rector, from March 14th to 22nd inclusive.

The study of missions is being maintained all through Chicago this Lent as never before. In some Sunday schools the regular curriculum is being entirely laid aside, and the whole session for each of the six Sundays is being devoted to systematic and graded missionary study. Possibly the most carefully outlined schedule of this Lenten missionary study is one which has been prepared at Christ Church by Miss Kehoe, the rector's Sunday school secretary, assisted by the rector, the Rev. Charles H. Young. Each of the twelve grades of this model Sunday school will engage thus in the study of missions.

Lenten Study of Missions

At Emmanuel Church, La Grange, where missions have been studied carefully during previous Lents, Mr. F. G. Hoag, the Sunday school superintendent, has prepared an extensive series of lessons from the *Spirit of Missions*, covering the pith of the most important themes treated of in the magazine during the past year.

In other parishes less elaborate schemes are being used, but in a great many some definite attention is being paid to missions study in the Sunday schools, as well as in numerous smaller groups of well organized missions study classes. At the Church of the Redeemer, the rector is giving a series of Tuesday evening Lenten lectures on the "General Features of the Mission Field, at Home and Abroad."

The Woman's Auxiliary of the diocese held the annual conference of parochial officers in the Church Club rooms, on the 19th of

Conference of W. A. Officers

February, with a session lasting from 10 to 3:30. The morning hours were devoted to an elaborate "Questionnaire" on the salient points of Auxiliary work. There were 14 questions propounded, and answers were called for from the floor. These questions were care-

fully selected, so as to sweep the entire gamut of the essential principles involved. They included data concerning our local Auxiliary responsibilities, as well as those dealing with the whole field of missionary endeavor. Two hours were given to this discussion, and the 150 officers present, representing 60 parochial branches, were deeply interested in the whole topic. The diocesan treasurer then gave a condensed report of the financial status of the Auxiliary for the current year. The next theme was a discussion of the relations between the senior and junior departments of the Auxiliary, which are united in this diocese, and the plan is most efficient. The closing discussion of the series was on the educational work, the committee in charge reporting on the systematic effort now being made to establish missions study classes throughout the diocese. This valuable series of discussions led up to the final address of the conference, which was by Bishop Anderson, who stressed the new responsibilities obtaining from the relationship between the parochial men's missionary committees and the local branches of the Woman's Auxiliary, in the long list of congregations now possessing both organizations. The Bishop emphasized the importance of increased coöperation between these two groups in each instance.

Miss Agnes Huntoon, of Alaska, has been speaking at many gatherings of parochial Auxiliary branches in Chicago, for the past

A Returned Alaskan Worker

few weeks. She is finding a warm welcome in her home diocese, wherever she goes. On Shrove Tuesday Mrs. John Henry Hopkins addressed missionary gatherings of women at St. Luke's, Evanston, and of women and girls at St. Bartholomew's, Chicago, on the Church's Mission to the Colored People and to the White Mountaineers. The Rev. Herbert W. Prince gave his lantern lecture on "Life and Missionary Work in Southern India" at the parish house of the Church of the Epiphany, and before the Junior Auxiliary of the Church of the Redeemer, just before Lent.

"The Western Society for the Increase of the Ministry" was organized at a meeting held in the Hotel La Salle on the afternoon

To Increase the Clergy

of Shrove Tuesday, by officials of the Western Theological Seminary. The purpose of the society is to create a fund for educating a large number of students for the holy ministry. The society will be incorporated under the laws of Illinois not for profit. Membership in the society, according to Dean De Witt, will be divided into five classes, as follows:

Life membership, \$1,000.

Active membership, \$100 or more annually.

Voting membership, \$50 or more annually.

Associate membership, \$10 or more annually.

Contributing membership, \$2 or more annually.

Bishop Anderson explained the purpose of the society, and at the conclusion of the discussion a name was adopted, and the following chosen as incorporators of the society: The Rt. Rev. Charles P. Anderson, D.D., the Rt. Rev. William E. Toll, D.D., the Very Rev. William C. De Witt, D.D.; Messrs. E. P. Bailey, Dr. J. H. Chew, Arthur Dole, W. R. Stirling, C. H. Conover, J. O. Heyworth, A. R. Sheriff, J. L. Houghteling, Francis P. Butler, M. A. Mead, A. A. Sprague II.

The following were chosen an executive committee to provide for the formal organization of the society when the charter is received from the Secretary of State at Springfield: Messrs. J. O. Heyworth, A. A. Sprague II., and C. H. Conover.

After having brought St. Alban's Church, Chicago, within the past four years from comparative feebleness to its present thriving

and growing condition, the Rev. C. K. Thomson has resigned his rectorship, in order to

recover the full strength of his voice, which

has of late been somewhat impaired and threatened as a result of

his untiring labors. A gathering of some ninety men gave him a

farewell banquet before Lent, and the vestry accepted his resignation,

taking effect February 28th. Mr. Thomson came to this diocese

about six years ago, to become curate at Trinity Church, Chicago.

He was "locum tenens" at Trinity during the interim between the

rectorship of the Rev. Ze Barney T. Phillips and that of the present

rector, the Rev. John M. McGann. He was ordained by Bishop

Talbot in 1905 and 1906, and began his work as assistant at St.

Mary's chapel, Reading, Pa., filling that position for the three years

previous to his arrival in Chicago. His work at St. Alban's has

been of unusual efficiency, and the parish now enrolls over 325 com-

municants. The fabric of the building has been restored almost

de novo, and the services have been adorned with much dignified

and reverent ceremonial. He will stay in Chicago for the time being.

He is busying himself, during these months when he cannot use his

voice for public service, in getting up a European tourists' club for

travel during the approaching summer. His successor at St. Alban's

is the Rev. Jacob Julius Steffens, who has been for the past eighteen

months the curate at the Church of the Redeemer, in which church

he was ordained to the priesthood in Advent 1912. Mr. Steffens

holds his M.A. degree from Princeton, and also has studied at the

University of Chicago and at the Western Theological Seminary.

He came into the Church while studying at the University of Chicago,

through the influence of the Rev. C. H. Young, at Christ Church.

He had been reared in the Dutch Reformed Church. He was for

two years on the faculty of the University of Missouri, before his ordination. He was married on the third of last June at the Cathedral in Grand Rapids, Mrs. Steffens having been a resident of that city. He leaves a parish full of friends at the Church of the Redeemer, who wish him every success in his new and neighboring work.

On March 31st the fiscal year of Trinity Church will end. The future of the parish is at present a matter of debate. Many removals of Trinity's wealthier members have greatly weakened the resources of the fine old parish. A large endowment fund is absolutely necessary, and notable progress has been made in raising cash and securing pledges of late, more or less conditional. Some newspaper talk has been circulated about possibly selling the property and consolidating Trinity and St. Chrysostom's—the latter parish being on the North side near the district into which many of Trinity's wealthy people have recently moved. The whole situation is a critical one, and is unsettled at this writing. The endowment fund realized some \$3,700 from the recent performance of "Tante," at the Blackstone theater. Other recent gifts have added \$11,000 more to the fund. It may not be possible to retain the parish in its present location, on the South side.

The Rev. Irwin St. John Tucker, who has lately come to Chicago from New York City, will assist, for the present, on Sunday mornings at the Church of the Redeemer.

LENT OPENS WELL IN PHILADELPHIA

(Continued from page 665)

institutions include Cooper Battalion Hall, Christian street, below Twenty-third, a large club house for men and boys, with a thoroughly equipped gymnasium, reading rooms, shuffleboards, bowling alley, pool and billiard tables. The present great parish was started as a little mission, in 1869, by the late Phillips Brooks, who was then rector of Holy Trinity Church. There have been only five rectors—the Rev. Dr. Charles D. Cooper, the Rev. Henry S. Getz, the Rev. Nathaniel S. Thomas, the Rev. Wilson R. Stearly, and the Rev. Wm. T. Capers.

Washington's Birthday at the University of Pennsylvania is always a day full of interest and enjoyment. This year it was observed on Monday. As usual, the exercises were held in the Academy of Music. The faculty, speakers, and student body marched in a body in gowns and hoods to the academy where the addresses and presentations were made. The orator of the day was the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil. He made a deep impression upon his hearers.

The superintendents and men of the Sunday schools of the diocese met in the Church House on Tuesday evening, February 24th, for a supper, the Bishop of the diocese presiding. There were present about forty men. The Bishop introduced the speakers in his usual happy way. He said that the work of the Church depended largely upon the laymen, and that that is especially true of the Sunday school. He made a strong appeal for the teaching of missions in the schools. The other speakers, Mr. Bonsall, Dr. Duhring, and others, spoke of the different sides of the problem presented by the Sunday school.

There have been many large classes presented to the Bishop for Confirmation, but that at St. John the Evangelist deserves special mention. It will be recalled that two years ago this church was considered hopeless. Surrounded by a foreign population, it seemed impossible to make any impression on them. Yet the minister in charge presented 66 candidates for confirmation on Sunday evening, February 22nd. Of this number fifty per cent. were mature men. In twenty months there have been 123 candidates confirmed there. It would seem that this confirms the opinion that the down town church should not be abandoned or removed to a "better" neighborhood. This parish has no endowment. It depends entirely upon the offerings of the congregation, with but a small grant from the convocation. But the people who are there have risen to a sense of their responsibilities, and have contributed very largely of their small means to the parish.

The congregation of St. Luke and Epiphany gave a surprise party in honor of the twenty-fifth anniversary of the connection of the verger, William J. Montgomery, with the parish, on the evening of Shrove Tuesday. A number of gifts were presented, including a purse containing \$2,000, and a suite of parlor furniture.

WE ARE told that the love of God is to be shed abroad in our hearts through the Holy Ghost that is given unto us. We are told that the Holy Ghost takes of Christ and shows Him to us. We are told that the Holy Ghost will cry 'Abba Father' in our hearts. Instead of trying to stir up our own feelings, we ought to pray to the Holy Ghost to shed abroad the love of God in our hearts, to take of Christ, and show Him to us, to cry 'Abba Father' in our hearts.—*The Bishop of London.*

THE KING'S BUSINESS

By THE RT. REV. WILLIAM LAWRENCE, D.D.,

Bishop of Massachusetts, Chairman of the Joint Commission on Business Methods in the Church

WHEN the Church papers publish the fact that a church or parish house has been burned to the ground, adding that it was only half insured, and generous people are asked to give towards the reconstruction, has it ever occurred to us that many of those charitable people who do give, think, although they may not say, that it was the Church's fault, and that that is the last time they are going to help to encourage that sort of carelessness? Or when at a parish meeting the parish treasurer has made his report from which it is clear that the accounts have not been very systematically kept nor audited, and a business man rises from the back bench and asks certain questions which cannot be exactly answered, that business man goes home with the thought that he will never put any goodly fraction of his property into the Church until it has better business methods? Have you ever thought that the very leniency towards the payments of the people's pledges which some parish treasurers take for kindness, is creating in the minds of the people a distrust of the efficiency of an organization where the people are not kept up to their promises?

The fact is that in the conduct of thousands of parishes, and ten thousands of accounts in the Church, there is almost uniform honesty, very much earnestness, and some efficiency. Such exceptional instances, however, as those mentioned above, get well advertised and have great influence in creating a sense of distrust of the efficiency of the Church. During the last twenty-five years there has been throughout the business world a remarkable keying up of methods in finance. Small shopkeepers who have not kept exact accounts have, because of their inability to know just where they are, gone under. Keen shopkeepers who know where every dollar comes from and where it goes, succeed. It is not a question of honesty, nor altogether a question of ability, but it is one of system and exactness. The Church is a spiritual body, whose spiritual results are dependent to a good degree upon the faithfulness with which the officers and people of the Church fulfil their duties in the institutional life of the Church. Hence the spirit which moves the Church should be felt in every detail of the Church's action.

The last General Convention, realizing the necessity of better method and greater efficiency, appointed a Commission on Business Methods to study the whole subject and to recommend to the next General Convention such improvements in systems of accounts, in auditing, in insurance and the disposition of trust funds, as will make for the greater efficiency of the Church. This Commission has begun its study, and its Secretary, Mr. Robert C. Pruyn, 60 State street, Albany, N. Y., would be glad to receive information and suggestions bearing on the subject.

It is said that in the commercial world some of the greatest profits in these days are made by those men who are able to use commercial by-products. It is interesting to study the by-products which come from any new movement. There is no question that the income tax, which compels the citizens to report their income, is going to do a great deal towards creating in those citizens more exact methods in the keeping of their accounts, and thus increasing the appreciation of the worth of a dollar. We believe that a better system of accounting throughout the Church will yield valuable by-products.

In the first place, it will reveal to the Church the fact that consecration and enthusiasm without method can no more make an efficient Church than coal and boilers with imperfect machinery can make an efficient steamship. Through system, money which is lying in people's pockets ready for movement, will be reached in a way that the most piteous appeals cannot affect. It will increase the respect of people for the Church, that officers and members have such a keen realization of their duty which they carry into the smallest detail. It will inspire such confidence in the Church on the part of those men who deal in large figures, that they will begin to think that the Church can handle their gifts with the same reliability and usefulness as the great educational institutions which are now receiving large gifts. The flow of such gifts may then turn towards the Church.

THE BEST that we find in our travels is an honest friend. He is a fortunate voyager who finds many.—*Robert Louis Stevenson.*

The Road of the Crosses

A MEDITATION

By the Rev. LOUIS TUCKER

IT is now a great highway, but once it was an empty valley, with no road at all. The best place from which to see it is the shoulder of the hill around which the road swings to the right, just before it crosses that river from which it rises to the Celestial City. The first Man who passed it came alone, and where He set His foot were blood-drops. He had a wound in His side, and the palms of His hands were pierced. On His shoulder He carried that very heavy cross, which was the sign of how His enemies despised Him; much as a man now might carry the rope with which he was to be hanged. The river was very deep at His crossing, deeper than it has ever been since. As He went up to the Celestial City, those within thronged out to welcome Him home, and sang the song which begins, "Lift up your heads, oh, ye gates!" for He had built that city, and was, and is, its King. And so a cross became its standard, and its password, and its sign.

Very many in the land where He got the cross loved Him far too well to be left willingly behind. He had said, "Follow Me!" and footprints showed the way where He had gone. So they, too, set out down the valley, between the two low ranges, where it is never very light. Each bore a cross: for those who gave one to the Master, or their successors, see to it that none of His servants go more than a few steps down the valley-road without one. It is a road, now; so many following feet have trod that way through all the centuries. Those who came first were drawn by love of Him; but many now follow from love, as well, of those who have gone before. All love is of God; but some is less high and deep than some. Therefore there are guards on the road now, and certain things are done because there are so many pilgrims.

The guards stand two and two, at intervals on either side of the road. They are very bright, and armed with great, cross-hilted swords that shine; and guards and swords together make a brightness where they stand. The wayfarers know of the brightness, but cannot see the guards, nor the swords, though they guess sometimes that they are there, and are glad or ashamed, according to what the light shows. All along the grass by the roadside lie crosses which wayfarers have found too heavy, and have discarded. But it is not allowed that any should pass a station of the guards unless with cross on shoulder; so, when one comes who has laid down his cross, the bright swords fall across his pathway, and he is turned back. He may try again as often as he will, but something he does not see will always bar him, till he goes back and takes up his cross. Then the swords rise to salute, and he passes.

It must, however, be his own cross that he bears, and not another's. The most common error of those who have laid down their crosses is to pick up some other cross which looks lighter, and try to carry that. Wayfarers talk together, and though they cannot see the guards, yet it is well known among them that you cannot pass certain narrow places on the road without a cross. But often it takes many trials to make one understand that it must be his own cross, and not another's cross. Most of the confusion on the road, and practically all the quarrels (there are a good many quarrels on the first part of the road, though few towards the end) are caused by those who, having laid down their own crosses by the roadside, try to carry the crosses of other wayfarers instead. Sometimes they pick them up from the grass; sometimes they try to take them away from others. This confusion is greatest in the first part of the road, because none get by the guards, or come near the Celestial City until they have learned better, and most of them remember what they learn.

It is permitted to carry other people's crosses, but, first, you must shoulder your own. However, none ever, even with the utmost good will, and though he carry his own cross, quite takes another's cross away from him. The one to whom it belongs must keep his hand on it, and show that he knows that it is his own, or he cannot pass. Children are an exception to this. You may carry a child's cross, and the child, too, when the little feet get tired, if you like. The guards—who have never been children—salute in such a case most eagerly, in

memory of the King who was a child. The people who make quickest progress are those who carry children, and the pairs who exchange help, so that each carries part of the other's cross. There are some who look like these, but are not, who hold to their own crosses, but slip the end of the beam on the shoulders of others by force, or stealth. I have least hope of those who rest the most of the weight of their own crosses on the shoulders of women, or of little children. These are sometimes let pass for the sake of those whom they have forced to help them; but they either change, or disappear from the road, for I did not see that any such arrived, unchanged, at the Celestial City.

There are many who think that they cannot bear their crosses, yet they bear them. There are a few who really cannot bear them, and who sink under their weight. In such a case there is One who comes swiftly along the roadside to them, and lifts them up. I did not hear what He said to them, but they go forward, bearing their crosses lightly. Such often come very swiftly to the Celestial City.

There is another thing about this road which is different from other roads. After the wayfarers pass eight or ten pairs of guards, the crosses look lighter. Certainly the bearers are not so bowed down under them, nor do they shift them so often from shoulder to shoulder. It may be only that they have grown stronger, or more patient. However, where the road swings round the shoulder of the hill, and dips down towards the river, and the light of the Celestial City shines on it, the crosses have not only certainly grown lighter, but much smaller, for I saw clearly many wayfarers using them as walking-staves, to help them on their journey.

When they get to the river, almost all the pilgrims use their crosses staff-wise, to steady them through the current of the water. It may be the light of the Celestial City on it, for I have heard it called black water; but to me the water of the river seemed very clear, and greatly to be desired. It was given me to go down to the river and stand ankle-deep in the current; and I could see the bare feet of the pilgrims shining clear through the water as they crossed the ford. It was not given me to drink of the water, as the pilgrims did in crossing, for I was sent back to the hill-top; but I saw very plainly that where the road comes up out of the ford, the crosses had grown small; such things as one may hold in the palm, or wear on the breast.

Moreover, they were made of gold; and some of them, for the greater honor, were jewelled. As he came up out of the water each wayfarer held up his cross. The two guards on the bank saluted, and the wayfarer returned the salute; therefore he saw the guards. From the ford the road leads upward to the city; and at the gate the guards dropped their swords, and barred the way before each pilgrim, until he held up his cross. Then they saluted, and he answered and passed in; so that there was a constant flashing, very bright, as the swords moved. From within the city came so joyous a singing, that I had great wish to enter.

WE FAIL when we try to do too much; the world's standards of efficiency are not God's. Not what we accomplish, but what we are, matters; character is the great thing. And so many of us are cold, unloving, indifferent, unprofitable, because we have not grown near to God in the habitual exercise of worshipping Him and praising Him. Our prayers (too few and cold at best), are petitions, or intercessions—sometimes, if rarely, thanksgivings. But adoration, such as heaven knows, reverent, loving contemplation of the divine majesty and goodness, with the uplift of the whole nature it brings, and cheerful praises of God as altogether lovely: these, alas! are wanting. So it is that Church services seem tedious; that congregations on week-days are small; that too few frequent the altar of the Blessed Sacrament; and that we lose the sweet savor of our religion. Let us, therefore, renew and intensify our worship of the One Ever-Living and True God, Father, Son, and Holy Spirit, using all the aids and privileges Mother Church affords us.—*Rev. Dr. W. H. van Allen.*

THERE are offenses given, and offenses taken, not given.—*Isaiah Walton.*

SOCIAL SERVICE

—* Clinton Rogers Woodruff, Editor *

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

"SOCIAL SERVICE AT THE GENERAL CONVENTION"

SOcial Service at the General Convention of 1913 is the title of the carefully edited report of the suggestive conference held in New York last October, under the auspices of the Joint Commission on Social Service. It includes in full the main addresses and papers, and intelligent summaries of the extempore speeches. The sessions were fully reported at the time in the columns of THE LIVING CHURCH, but this volume is well worth reading even by all who read those reports. It is quite likely that the brilliant address of the Bishop of Utah will come in for the most criticism, for he reaches his conclusions by ignoring the evolutionary character of society and the theology of the Church. The spirit animating the Bishop is so sincere and so earnest that one hesitates about criticising his utterances, for he speaks not only with great personal force, but with greatly added authority because he is a Father of the Church. No one familiar with the facts would deny that rich men have great influence in the councils of the Church; but they would hesitate to say that she was "merely the almoner of the rich." The Bishop is most striking when he describes the Church and her founder, our Blessed Lord, as the source of "holy and undying enthusiasm," although in the next sentence he robs that declaration of its full and true value by declaring that "first the Church must stand on the solid ground of economic Truth." Although a Protestant of the Protestants, it would seem as if the Bishop, by this statement, aligned himself with the Bishop of Rome, who claims authority not only in spiritual, but in political and social matters as well.

The Bishop of Massachusetts, in seeking to do justice to the late Bishop Potter, overlooks the splendid pioneer work of Bishop Huntington, Dr. Holland, Father Huntington, and those associated with them in the establishment of C. A. I. L. and the Christian Social Union.

The Joint Commission has done well in putting these proceedings in permanent form and the editor (the Rev. Frank M. Crouch, secretary of the Commission) has done his work well. Steps should be taken to get this volume at least into the hands of every member of the diocesan commissions. Moreover, some steps should be taken to get them to read it carefully, for it is stimulating and suggestive. The price has been fixed at a dollar, so that the volume will be self-supporting and to enable the Commission to use some copies for missionary purposes. Its circulation should not be confined to those who have to do officially with the administration of social service in the Church; it should be read by all who believe that the second commandment of our Blessed Lord is coördinate with the first and equally binding with it.

The address of the Joint Commission is 281 Fourth avenue, New York. The pamphlet may also be obtained of The Young Churchman Co.

WORK IN SOUTHERN VIRGINIA

The Social Service Commission of Southern Virginia (of which the Rev. Francis C. Steinmetz is chairman) has entered upon an active educational propaganda. It has declared itself in favor of the fullest protection of the moral health and general welfare of men, women, and children, and that gambling is injurious to the full grown, and a bad example to the children, and that all possible safeguards should be thrown around the innocent at marriage. It therefore resolved to endorse the Byrd Child Labor bill, the proposed Eugenics bill, the Kenyon bill, and the Anti-gambling bill, all now pending in the Virginia legislature.

The following is a copy of a letter that has been sent out to the clergy of the diocese by Dr. Steinmetz:

"Acting under the instructions of the last Diocesan Council, your Social Service Commission has organized for work.

"By resolution, the said commission shall, by study and correspondence with all the clergy of the diocese, inquire into social con-

ditions, and present to the next council a programme for further action."

"In harmony with the above, we wish to enlist your hearty cooperation and sympathetic interest. Without your intelligent and earnest assistance the commission will be powerless. We feel assured, however, that you are already alive to the great problems which confront us as a Church and a people, and that you will eagerly welcome the help the commission may afford. Of course you wish information on the scope and purpose of the movement. This we are sending under a separate cover in the shape of a pamphlet entitled 'A Social Service programme for the Parish.' On reading this, our recommendation is that you will call a meeting of the men of your congregation, or congregations if you have more than one, for a discussion of the whole subject of 'The Church and Social Service,' and then proceed to the organization of a local social service committee. Will you do this?

"Later we intend to ask you a number of questions, the answering of which will enable us to obey the above resolution."

BILLS PENDING IN NEW JERSEY

Among the bills introduced at Trenton affecting social welfare are those authorizing the appointment of women as police officers; requiring street railway companies to issue rebate checks to passengers when unable to furnish seats (two such checks to be equivalent to one ticket or cash fare); regulating the issuance of injunctions in labor disputes and limiting the meaning of "conspiracy"; forbidding advertisements for employes during a strike; to prevent lead poisoning and other occupational diseases; forbidding the employment of women as core makers or molders in foundries; limiting the employment of women to nine hours per day; providing one day of rest in seven for employes; regulating the business of loaning money in sums of \$300 or less; creating the office of Public Defender in the counties; requiring medical certificates before marriage; an act to legitimize children born out of wedlock upon the marriage of the parents.

PEOPLE'S BUREAU IN NEW JERSEY

In coöperation with a number of other organizations, the Social Service Commission of the diocese of Newark has established a "People's Legislative Bureau" at Trenton, N. J., the state capital, for the purpose of giving information regarding bills introduced affecting social welfare, and for calling conferences on the same as occasion may demand. The Commission and the Bureau are now in position to give the clergy of the diocese any information regarding the progress of bills introduced, as well as the text of the bills. They have prepared a list of the bills which have been introduced in the legislature relating to social welfare and mailed it to all the clergy and social workers in the state.

WHAT CITY GOVERNMENT CAN DO

"Philadelphia—City Government—

"The greatest hospital manager; the largest philanthropist; "The strongest agency for preventing poverty, misery, sickness, vice, and death;

"The most effective machinery for promoting health, sanitation, education, recreation, safety, prosperity, and morality for 1,600,000 people."

In this way the Philadelphia Bureau of Municipal Research has put the problem. I had intended using this in a speech the other evening, but Director Norris, who spoke before me, used it as a text for almost the same line of argument that I had intended using.

PUBLIC UTILITIES DISTINCT FROM CITY GOVERNMENT

A public utility plant owned by a city should be treated as an enterprise separate and distinct from the city itself and all of its accounts should be kept accordingly. In every respect the plant should be deemed an independent agency. This is the opinion of the Railroad Commission of Wisconsin handed down in the Sparta (Wisconsin) Water Case.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

LENTEN TEACHING

To the Editor of *The Living Church*:

MAY I suggest to the clergy, that they emphasize the spiritual side of the Lenten season to their people? It seems to me a practice has arisen among many to announce certain extra services with special sermons on various topics, but not on penitence, fasting, self-denial, prayer etc., and this almost constitutes the Lenten observance; and so the penitential and spiritual side is largely overlooked. I can recall (more years ago than I would fain remember) a church in which Lent was observed as the Church rules. What Lent meant was held up to the people. In Holy Week a crowded church nightly attested to the result of such teaching. Beyond an occasional mention, how little we hear as to fasting and self-denial. How little are our Lenten services penitential.

In the church to which I allude, the rector died suddenly on an Easter Tuesday. It was reported, and I believe with warrant, that the austerity he practised during the fast, and particularly during the Holy Week, caused, or at least hastened, the end. If so, it was foolish to have observed the sacred season as he had. The Church did not require it. But even at that, one felt here was a man to whom the Church's rule as to fast and prayer was real, who took his vows seriously; and foolish though he may have been, his example and work spiritually blessed many. It all reverts, to put it concretely, to teaching. Teach the people Church doctrine, Church truth, Church practices, what a fast is, what a feast means; and the spiritual uplift must follow. CLEMENT J. STOTT.

Kansas City, Mo., February 23, 1914.

LIMITATIONS IN DOMESTIC MISSIONS

To the Editor of *The Living Church*:

THEN the question of the selection of Missionary Bishops the chief thing seems omitted, which is the effect of the present system upon the Church people in the fields. Machinery and money and canons, etc., are only of benefit when they result in upbuilding the Church in the fields where it is introduced. If the Church is presented in a form that attracts and holds people it will grow of itself; but if the presentation is of a nature that does not attract, the cost of presenting it is to a great extent a loss. The same economic principles are involved as in ordinary business enterprises. We Churchmen have an organization which we believe is beneficial to our own spiritual development, and we desire to share it with others, and so carry it into the "mission field."

While there is much discussion in regard to the effect of various amendments upon the people in the eastern states—such as the one-fourth of a vote to deputies from missionary districts upon the question of the change of name, etc.—there does not seem to be much consideration of the matter as it affects the people in the missionary districts; yet this is a very important aspect.

What is the effect of our present system upon the people in the missionary districts? Suppose that you were living in one, and a Bishop was needed; which would please you best—to have a voice in selecting someone, or to have an utter stranger saddled for life over the district where you happened to reside?

The nineteen Missionary Bishops in the United States proper cost \$62,700, and of this amount the Board pays \$61,700, and only \$1,000 is raised by the people in the field (Western Colorado).

If any diocese had nineteen missionaries, and the people among whom they worked raised as little for their support, there would be some feeling that something was wrong.

A prominent deputy has remarked that he felt that it would help to spur the people on to support their own Bishops if they found that they were denied privileges the dioceses enjoyed. But it does not seem to have this effect. The effect seems to be that the people sit down and let the Board shovel out money from the Church people in the East. Why should they feel any responsibility? The people in the East created the missionary districts, made laws for them, selected and sent the Bishops: why not also pay for them?

A number of men selected as Missionary Bishops have declined. Why not? They were not "called" to the field. They were merely given an opportunity to go; an invitation extended from outsiders without any voice from the field.

There are various things that need to be remedied in the conduct of Domestic Missions.

1st. A better mode of choosing Missionary Bishops.

2nd. It is very unfair that the salary of a Missionary Bishop should be wholly paid by missionary funds, while the missionary

priest under him gets most of his salary from the people, and only a small portion comes from the missionary funds.

3rd. It is unfair that the Missionary Bishop has his salary assured for life, while the missionary priest may be discharged at any time, at the whim of the Bishop.

4th. It is very unfair that the Missionary Bishop is responsible to nobody, while the missionary priest can be abused, discharged, thrown out of work—by the Missionary Bishop—and there is no manner of appeal from the arbitrary decision of a Missionary Bishop.

It might be said that no Bishop would be so unjust; but Bishops also "hold their gifts in earthen vessels," and it is done all the same, and there is nothing to prevent it.

Of course the high character and noble conduct of some of our Missionary Bishops prevent such disasters; but human nature even among Bishops, is not infallible. LEWIS OSTENSON.

Oconomowoc, Wis.

PEACE THROUGH THE TRUTH

To the Editor of *The Living Church*:

RUMORS of controversies in our Church have reached even to far Japan, and in a way we too have our anxieties on account of plans and schemes for unity. One friend has just written me (about our Japanese difficulties): "*Ecclesia Anglicana* has reached a stage in history when the question of her attitude towards Protestant bodies must be faced and settled. The same problems seem to be arising all over the world. God grant that attempts at unity may not be productive of further schism."

And just as I read this I read something about Bishop Gore's view of the serious nature of the case, and then came your issue of January 10th, which has Dr. Arthur Ritchie's letter saying that "we are face to face with the most serious condition the Anglican Communion has ever been called to meet."

Now for my own part I believe that we ought to cease, absolutely, all dilly-dallying with the denominations, and that we should be doing the truest and most effectual service to the cause of Christian unity by holding unwaveringly to all we have. I have read Father Kelby's recent book, *The Church and Religious Unity*, in which he shows conclusively that both undenominationalism and inter-denominationalism come to the same thing—shut your eyes to differences and pretend we're all one—and then in the course of two hundred and eighty-two pages he devotes himself to the task of *arguing* the much-beloved "Nonconformist" into accepting the sacramental and dogmatic position, assuming apparently (for I don't quite grasp his thought and may misread him), that *we* are not quite so free "as this separated brother, and if we can get him to make his contribution of "freedom" work along with our organization, we shall have something that will pass for unity, or at any rate will necessarily lead easily and naturally to unity. But I for one do not hesitate to say that these separated brethren as *bodies* or as *churches* have nothing to contribute. As individuals they can contribute a great deal.

The disruptive forces which carried all these men away from the apostolic community and then caused them to set up their own churches were great and full of life, and they are living yet. We have become so used to the spectacle that we accept it practically as a natural one; but the spectacle is the scandal of the whole world.

Yet as long as we accept the principle that individuals have a right to separate and then to re-unite with such others as agree in personal principles, we shall only blunder in our efforts for re-union. Even if we individual Christians should all over the world *vote* on a given day to unite, we should not in fact be nearer than we are now. Christian unity is a deeper and more vital thing than men as men, even as believing men, can make it.

The time is one, however, in which, whether we like it or not, we must face the question of what we are. The inquisition will be a searching one and one which may strain our loyalty to the very breaking point. But "dismay," or "alarm," or "doubt and fear," or "deep concern" as to what the outcome will be—why, who for one *serious* minute can let his heart harbor these?

My sincere belief is that such an inquiry as I have in mind will help hold us together.

But here I make my protest against all who embitter controversy, against all who openly charge evil purposes to their brethren in the ministry, or who covertly insinuate evil when they do not make open charges. I urge that controversialists who press logic or extreme conclusions to the bitter end serve no one's purposes better than the devil's. And when clever and fierce partisans argue

against things in one sense which their opponents hold in another sense, to their knowledge, they exhibit more of cleverness than of honest love of truth. And *these* are the men who will break us apart unless they do better, and not those who seek to make possible a wider and more comprehensive reach of the Church.

Is it too much to be hoped for that we should be patient with one another? Can we not debate like those who, being themselves conscious of no evil purpose, do not impute evil to other men?

Sharp arguments, jeers, taunts, insinuations, hints of evil, rigid logic, fierceness, and zeal—are these and these alone to be our instruments for re-uniting those who have fallen out of step "in the cloudy and dark day"?

I believe we have all been guilty of unbrotherly conduct. We have pressed our reasonable liberty to ends that have made even good things barren of greater good, not because our purposes were amiss but because we have acted in forgetfulness of mutual responsibility.

There must be a stop, soon, to such things. And if there is one thing which will make efforts for unity fruitful, it is fidelity to what we have all freely accepted as the basis of our life. Men are afraid of a break-up, but if we are faithful there can be nothing to make us fear. There ought to be no more courting of popularity, no more apologizing for our excessive conservatism, no more fear of the spirit of the age, no more dogmatic pronouncements against dogmatism.

I see no reason why then we should not hope for a "Whole-Church" party that will win to itself all that is sound and good in High and Broad and Low. Then, exhibiting to the world the spectacle of vital, Catholic unity, we can do something for all who are willing to receive what we hold in trust for them. But there should be no more fears, or mutual distrust; rather let "brother clasp the hand of brother, stepping fearless through the night." Tokyo, Japan, February 3, 1914. CHARLES F. SWEET.

CONFIRMATION AND THE QUADRILATERAL

To the Editor of *The Living Church*:

RINDLY permit me to comment briefly upon a single point in the Rev. G. Woolsey Hodge's letter in your issue of February 21st. I refer to his claim that there is no requirement of Confirmation in our Quadrilateral. My reverend brother is mistaken upon this point. By necessary implication the fourth Article of the Quadrilateral includes Confirmation, Priestly Absolution, and whatever else has been held from the beginning, by the Catholic Church as parts of the original deposit of Faith. The fourth Article (the "Historic Episcopate") means the episcopate *with all the functions and duties imposed upon it by the Great Commission*, "Go ye . . . teaching them to observe all things whatsoever I have commanded you." Therefore the "Historic Episcopate" received from us by any other religious body must, under the aforesaid Commission, teach and enforce Confirmation as a part of the "all things" referred to by Christ. One "ready for and desirous of" Confirmation may indeed receive Holy Communion before being confirmed, but cannot continue to communicate if he refuses Confirmation. No branch of the Catholic Church allows that. It would not be a "Historic Episcopate" but a schismatic Episcopate that would allow communicants under its charge to continue communicating after refusing to receive Confirmation.

As to our Colonial experiences, the whole Anglican Communion now recognizes that the Church of England was grossly negligent of duty in not sending a Bishop to confirm her members beyond the seas. Now wherever she has members she sends a Bishop to confirm them, even to the heart of Africa and the wilds of Alaska. It should be recognized at once in advance of all conferences on unity that our requirement of the "Historic Episcopate" means the Episcopate administering the *entire deposit of Faith*, in obedience to Christ's command to His first Bishops to teach men to observe "all things whatsoever I have commanded you."

Baltimore, February 24, 1914.

CUSTIS P. JONES.

ORCHESTRAL SCORES FOR CHURCH MUSIC

To the Editor of *The Living Church*:

IN every parish of moderate size there are likely to be young and middle-aged persons who play violins, cellos, cornets, and clarinets. It is usually easy to get them to "play in church" with a little encouragement. A few instruments of this kind in addition to the organ are a great help to congregational singing, improves the Church's music in a general way, gets the musicians into church, and usually delights the people. Especially effective is such a group of players in a Sunday school.

There is one difficulty, however. Music has to be written out for some of the instruments. Orchestration is an art not widely understood by musicians. In any place there is usually one musician who does most of this work for those who desire it, and it costs money. This fact makes it very difficult for the average parish priest who desires to enrich his music and at the same time

to get the musicians together and interested, through their art, in religion.

Here is an extract from an advertisement in a recent inter-denominational monthly which speaks for itself:

"SONGS OF PRAISE.

"If you want something different in the line of songs for your Sunday School; . . . songs that make everybody sing, get *Songs of Praise*. It has a full (14-part) orchestration, . . . etc." Here is another:

"GREAT REVIVAL HYMNS NO. 2.

"JUST OFF THE PRESS. WITH ORCHESTRATION."

These two advertisements are taken from the same number of the magazine in question. Probably there is a wider selection of these song collections than is here indicated. A sectarian minister desiring to enrich his Church music and having the players, needs only to make his selection of orchestrated songs and go ahead.

It may be that the tunes in the Church Hymnal are published in the same way. If so, I should be glad to know where these may be procured. If not, I confidently believe that their publication and wide use would greatly improve our services and be of value in the other ways I have indicated.

Middletown, Conn.,

Very faithfully yours,

February 24th.

HENRY S. WHITEHEAD.

"THE PROBLEM OF THE COPPER COUNTRY"

To the Editor of *The Living Church*:

AS one of those who expressed indignation and resentment at a former editorial treatment of the strike situation in the copper mines of Michigan, I desire to be one of the first to express gratitude for, and appreciation of your interesting and helpful discussion of the subject in your leader of February 21st.

The men upon whom the great responsibility rested of interpreting in the light of the Incarnation an acute and delicate economic and social condition, for the people immediately concerned, felt that they had a right to expect from the Church press sympathy and counsel, or silence. When therefore they received only criticism, it is not surprising that they replied with some heat and with scant courtesy.

For we have not been unmindful of the fact that all economic and social questions are at bottom religious questions, and we have insisted upon so treating them in season and out of season. Never for one day since the General Convention has the Resolution of that Convention which you quote been out of our mind, nor have we allowed our people to remain ignorant of the fact that the Church had put itself definitely on record as demanding a better social order, and had called upon her people in the most authoritative way to give themselves to the study of social questions to the end that social justice might be achieved in the industrial world.

In the pulpit we have insisted, with all the emphasis of which we were capable, that the office of Christian men under circumstances like these is to be the mediators between those classes of society that are at war; while in public meetings and in private conferences it has been our privilege constantly to remind our citizens that these people of alien birth and of low intelligence and un-American political ideals are, after all, our people, that they had been more sinned against than sinning, and that they must be won by kindness, sympathy, and justice.

But, Mr. Editor, in passing judgment upon our work, you must remember that it differs from yours in this: that while you in your editorial capacity have only to deal with a theory, we have to deal with a condition; a condition withal which we know throughout. You, for instance, can take Mr. Mitchell's word for it that the miners struck because wages, hours, and other conditions were unsatisfactory. We cannot, because we know it is not true. What ought to be a sufficient proof to you that it is not true is that there have never at any time been enough men out to make the strike effective: We know that the strike has been caused by outside missionaries of social strife and disruption working upon minds of a very low intelligence, poisoning them against their employers, and offering them inducements which they themselves knew they could never make good. We have therefore not hesitated to declare publicly and privately that before we began to work for peace, there must be created conditions where honorable peace is possible, and that that involved the elimination of these professional fomentors of strife from the situation. We may be wrong in all this, we may deserve censure and rebuke, but at least we have not been inactive, and we have not been a negligible factor in the situation.

I confess I was not very much impressed with Mr. John Mitchell's discussion of the Western Federation and its officers in your columns. I have a great respect for Mr. Mitchell, and I would give a good deal to have him give the world his real opinion of Mr. Moyer and the Western Federation, but of course, loyalty to his order would not permit him to give it. Had you been studying the United Mine Workers, and had you written to Mr. Gompers for his opinion of that organization in general and of Duncan MacDonald in particular, you could hardly have gotten an answer in different terms than you have here from Mr. Mitchell; and yet those of us who followed the deliberations of the Indianapolis convention of the

United Mine Workers know that, in that case, there would be a wide difference between his real opinion and his public expression of opinion.

We in the Copper Country are not influenced in the least by anyone's good opinion of the Western Federation of Miners or its officers. We are not judging it or them by the record of former years. We are judging by our own personal experience with them during the past five years and especially during the last six months. We believe that the organization itself is responsible for all the crimes which have been committed here during this unhappy strike, and we base that belief upon the fact that they bear all the marks of having been deliberately planned and executed by experienced criminals who knew effectually how to cover up their tracks; and the further fact that they were "pulled off" at just the psychological moment when they could best be used to excite public sympathy in the country at large, and move the gullible to larger contributions to the strikers' fund.

But whether we are right in that belief or not, this we know: that this campaign which they have conducted here has been from beginning to end a campaign of falsehood. They have captured the metropolitan press of the country, with one or two exceptions, they have captured the religious press, the "uplift" magazines and periodicals, and, of course, the Socialist and sensational papers, and through these media they have disseminated their ridiculous lies, until the reading public has come to think that this Copper Country of Michigan, which capable society engineers have pronounced the most ideal mining camp in the country, is worse than Siberia. At the present moment a Congressional investigation is going on, and the federal government is being used as a press agent for the Federation in sending forth to the nation a description of the industrial situation here, which is so grotesquely false that it would be just an amusing farce, if it were not for the effect that it will have in bringing the whole community into undeserved disrepute in the country at large.

It may be true, as you say, sir, that violence is an inevitable accompaniment of industrial warfare, but I refuse to believe that any cause can succeed or ought to succeed, which is based upon, and which finds its only support in, lies.

You may be right (I think you are) in saying that labor in the Copper Country must sooner or later be incorporated into the great national movement, and the mine managements must be completely democratized, but I will venture to predict that the Western Federation of Miners will not again try to unionize miners of the intelligence of the great majority of those engaged in the Michigan copper district, or attempt to penetrate into a district so highly civilized as this, until it has completely changed the character of its officers, and radically altered its methods.

Craving your pardon for taking so much of your space, and again thanking you for your helpful interest in our difficult and perplexing problem, I remain,
Yours truly,
Houghton, Mich., February 23, 1914. WM. REID CROSS.

DISTRIBUTION OF THE CLERGY

To the Editor of *The Living Church*:

THE *Living Church Annual* in its careful discussion of the question of clergy supply states: "The crying need is for better equilibrium between the classes of clergy; and side by side with the unheeded call for unmarried clergymen for mission work, is the unheeded call of clergymen with dependent families for work that will give them fair sustenance." This is a fair statement of fact. But I made an accidental study this morning of the stipends of the unmarried and mission clergy I knew through association, and the same of the married clergy, neglecting, of course, the exceptionally paid men of the latter class. I averaged the amounts and I found that on an average the unmarried men received actually larger stipends than the married. I do not know whether these facts hold throughout the Church; but it would be interesting for Bishop Lawrence's commission to study the facts in its possession from this point of view. If this study of mine is right, it indicates a drift of unmarried men to the stronger parishes, and a necessity to group the weaker parishes in such way as to guarantee a support for a married clergyman. It leaves also on my mind the impression that the Church is overmanned, basing the proportion, of course, on resources, not on opportunity.

Baltimore, February 28th. OSCAR WOODWARD ZEIGLER.

PARISH DEDICATIONS IN AMERICA

To the Editor of *The Living Church*:

THE writer recently undertook, as a matter of personal interest, an enumeration of the names of the parishes and missions of the American Church as reported in *The Living Church Annual* for 1914. It is possible that some others may be interested in the result obtained.

Exclusive of thirty-one "memorial" churches, and thirty-five others bearing names of places or institutions, there were found to be 226 different names borne by the various parishes and missions.

French, Spanish, and Italian names are included with their English equivalents. Such names as "St. Michael's-in-the-Mountains," "St. Agnes'-by-the-Lake," "St. Thomas'-by-the-Sea," "St. John's-in-the-Wood," etc., are listed under the names of the several saints. But such distinctive names as "St. John the Baptist," "St. John the Evangelist," "St. Mary the Virgin," "St. James the Less," as also "Holy Trinity," have been separately listed.

The most common names, together with the number of times they appear (subject to correction, the postings not having been checked back), are as follows:

St. John—598	Emmanuel—141
St. Paul—565	St. Thomas—132
Christ—514	Holy Trinity—106
Trinity—488	Ascension—103
Grace—387	Calvary—98
St. James—290	St. Matthew—98
St. Luke—271	St. Philip—90
St. Andrew—270	St. George—82
St. Mark—242	Epiphany—81
All Saints—208	St. Barnabas—72
St. Mary—205	Redeemer—70
St. Peter—199	Holy Cross—50
St. Stephen—167	Our Saviour—50
Good Shepherd—155	St. Alban—50

Although many interesting conclusions might be drawn from the above tabulation, the writer prefers to confine himself to the presentation of the results shown by the actual enumeration.

Yours very truly,

New Britain, Conn., February 25th. LESLIE F. ELLSBREE.

MONEY

HERE are many people who say, "Oh, don't discuss money, preach about the love of God or some other topic!" But the Church needs money. It is hampered in every way for lack of it. Nearly every vestry in the land is compelled to borrow money and pay interest because of just this popular and prevalent idea that money ought not to be mentioned in church. If all the delinquencies in envelope subscriptions were paid up next Sunday, not only in this parish, but in every other parish, I dare say in many instances vestrymen would be puzzled at first what to do with the money. People who are punctual and honorable about paying household accounts will let church bills run on indefinitely, and even repudiate them in the end, for they have learned that no legal pressure is apt to be brought to collect a church bill. It used to be the same with the doctor's bill, but now the physician who takes a proper view of his responsibility to society and his family, collects his bill just like any other creditor collects his.

The Church ought to collect its bills in the same way exactly, for the sake of the people.

We have had dinned into our ears that the Gospel is free so long, that we have come to believe that we have a right to it without paying for it. Wrong, all wrong! I do not believe that God ever intended that we should get something for nothing. The only concession I make to poverty is that the price to be paid for salvation is not beyond anyone's reasonable ability to pay.

I do not believe there is a Church in the land which will not admit to its privileges all who may desire them for just whatever they are able to contribute. That is not the question. It is a question of doing what you can, which is doing what you ought. The burden is carried, always has been carried, and perhaps always will be carried by the few; but if I were one of the indifferent many, it would be my highest ambition to get to the class of the noble few.

Self-denial, what is it? I know a vestry committee which called on a man and asked him if he could not give five cents a week on each side of the duplex envelope. The man said that he had met financial reverses, which was true; that sickness and other demands had greatly increased his expenses, which was also true; therefore, he could not afford to pledge himself even for five cents a week on each side of the envelope, which was *not true*, although perhaps he believed it. The interesting feature of the interview was this: He was smoking a ten cent cigar at the time and he smoked at least three every day, probably more. It didn't occur to him that he could give up one cigar a day for this purpose although it did occur to the committee which waited upon him. But they were timid men and didn't say it.—*Rev. Dr. Cyrus Townsend Brady.*

WE OUGHT always to make choice of persons of such worth and honor for our friends that if they should ever cease to be so, they will not abuse our confidence, nor give us cause to fear them as enemies.—*Joseph Addison.*

LITERARY

DEVOTIONAL

The Life in Grace. By Rev. Walter J. Carey of Pusey House, Oxford, with an Introduction by the Bishop of London. Longmans, Green & Co. Crown 8vo. Price 90 cents net.

There is great need in our day for insistence on the practical value of a knowledge of Christian doctrine as the basis of a real spiritual life. The statement is not a meaningless commonplace. Theology, whether regarded as the highest form of truth or as a mass of unverifiable speculation, is held to be the property of experts, while religion, as the matter that directly affects right living, is for everyone. Accordingly it is felt by many that in writing books on personal religion for the use of the laity, theology should be given in homeopathic doses. People who desire instruction in Catholic doctrine, Church history, or the Anglican position, can find these subjects treated elsewhere; there are a number of popular books that cover the ground and it would be hard to improve on some of them. On the other hand, devotional books abound, but these for the most part presuppose some acquaintance with the Church's faith. This distinction between the related subjects is of course legitimate, but it does not tend to cement the bond between the two things which popular thought is prone to consider in mutual isolation—creed and deed. It is a rare thing to find a book on Church doctrine which from beginning to end and on nearly every page applies the subject to the every-day life of the reader, and in which the interest is sustained from start to finish because of the writer's appreciation of the reader's point of view. It is also rare to find in the same relatively short compass a really satisfactory treatment of Christian duty where principle and practice are clearly related to the dogmatic faith and the sacramental system. In saying that *The Life in Grace* is such a book, we say all that is necessary to commend it to the favorable notice of clergy and laity. It is significant that the Bishop of London contributes an introduction (preceding the author's preface), in which he strongly recommends it to his people for their reading this Lent. Under these circumstances many persons will be attracted to it who might otherwise remain ignorant of its value, but the general verdict will be that it ought to achieve a wide circulation without any official imprimatur.

It remains to note briefly the contents of this modest volume and the line of treatment adopted. The subject is developed under four principal heads: "Considerations Necessary for the Understanding of Grace," "The Doctrine of Grace," "The Great Acts of God whereby He made Grace Possible," and "The Response of Man to Grace." Where all is so good it is difficult to say what portions are best, but the chapters on "Conversion," "The Place of the Sacrament in the Converted Life" (including a notably sane discussion of sacramental confession), and "The Christian Character in Action" have most impressed us. Occasionally a point is driven home by some apt epigram and the language is at times even colloquial, throwing into relief the intense earnestness of the writer and making his appeal the more direct and the more compelling. Lack of space in this brief notice forbids quotation, but the sum and substance of the book may be given in a sentence (p. 173): "God made the Life in Grace possible through Christ's Atonement and Grace offered: Man can make that life his own by Conversion and Grace received."

T. B. F.

The Self-Revelation of Our Lord. By the Rev. J. G. H. Barry, D.D. Edwin S. Gorham, New York, 1914. Price \$1.50.

Dr. Barry's last volume is a worthy successor to the series of devotional books he has already published, which have been deservedly popular. The present volume consists of a dozen meditations based on the self-revealing titles applied by our Lord to Himself: I Am, I Am the Way, I Am the Truth, I Am the Life, I Am the Living Bread, I Am the Door, I Am the Good Shepherd, I Am the Vine, I Am the Light of the World, I Am the Resurrection and the Life, I Am He That Liveth and Was Dead, and I Am Alpha and Omega. The method employed is that of the familiar formal meditation, which adds to the value of the book, for it may be used as a practical guide for meditation and not merely for spiritual reading. First, a picture is suggested to the imagination by the words which form the subject of the meditation; then follow several points for spiritual consideration; concluding with a prayer, involving aspirations for the virtue or grace suggested by the consideration. This part of each section occupies several pages. The greater part of the book is taken up with the author's own exposition of the several meditations. The style is clear, simple, and direct, enriched by numerous illustrations. The tone is thoroughly Catholic, and the matter dealt with is drawn rather from the central and fundamental doctrines of the Faith than from those of secondary

or minor importance. The book should commend itself as a practical guide in meditation and as a stimulus to the devotion of our Lord.

L. G.

DOCTRINAL

Faith and the Faith (The Bohlen Lectures, 1914). By the Rev. Samuel Hart, D.D., Dean of Berkeley Divinity School. Longmans, Green & Co. Price 80 cents net.

This group of lectures is not at all like Canon Skrine's well-known book, in spite of resemblance in the title. It is written from a somewhat different point of view, with a different purpose, and appeals, we think, to a different class of readers. Hence, whatever else may be said, we should not institute any comparison of the two volumes. The purpose avowed by Dr. Hart is at once simple and practical. It is to investigate the relation between faith, the act of the Christian, and its expression in the terms of the creed—faith and doctrine.

In making this inquiry it is necessary at the outset to explain what is meant by the word "faith" and its synonyms, so the first lecture is devoted mainly to the exegesis of biblical texts which directly bear on this question. The next three lectures treat of the content of "the Faith"—God, Jesus Christ, the Spirit—and the fifth deals with "The Life of Faith." These are large themes to be handled within such narrow limits. Condensation was inevitable, but our author, who never uses a superfluous word, has managed this so well that with all the difficulties he has had to surmount, he has given us a treatment of the subject that is lucid, suggestive, and reasonably complete.

We cannot always agree with his positions. On one point in particular it is necessary to take issue. Dr. Hart is of the opinion that "faith" in the creedal or quasi-creedal sense is not to be found in the New Testament; indeed he says (p. 23) this seems "quite certain." To sustain his point he has much to say about the uses of the Greek article—a class of data which cannot be considered decisive either way, as he admits—and he makes a brave and earnest effort to show that the passages he quotes permit the subjective sense for which he contends. In this he seems to us not very successful, though other readers may be differently impressed. Be that as it may, the leading exegetes take the opposite view of the passages he quotes, and they are men whose opinion we are sure Dr. Hart would not treat as a negligible quantity even if he declines to be bound by their judgment. We refer to von Soden, Hollman, and Köhl (sixth edition of Meyer's Commentary)—all these on Jude 3—and the last named also cites Gal. 1: 23. Bigg, in the *International Critical Commentary*, is at one with these on the passage in Jude, also reading "your most holy faith" (vs. 20) in the same sense. Mayor sees the creedal meaning in Gal. 3: 23, Phil. 1: 27, and Acts 6: 7. All these scholars concede it to the texts in the Pastorals, 1 Tim. 4: 1; 6: 21; Titus 1: 4. But further, we cannot see that Dr. Hart's contention is required by his argument. Admitting as he does that "faith" was bound to reach expression in "the faith" sooner or later, he yet quite strangely, as it seems to us, overlooks passages in the New Testament itself which are understood by many as attempts to formulate it. See, for example, 1 Tim. 1: 15; 3: 16; 2 Tim. 1: 13.

In common with all orthodox writers he maintains that the Chalcedonian Christology adds nothing but a formal statement to the truth declared in the prologue of the Fourth Gospel, in which passage he discerns the process of "faith moulding the faith" (p. 85). He does not anticipate that any other formulation will be needed in our day, so far as we are concerned, though he submits for consideration the question whether we are to insist on the reception of the precise terms of these formularies by "races whose language and philosophic thought are utterly different from ours."

With regard to faith in the Holy Spirit, he notes some of the difficulties which it encounters in taking expression, also that theology has not yet reached a complete formulation, which probably requires "a stronger and more searchingly tried faith than we now have" (p. 115). A growing experience of the gifts of the Spirit will qualify the Church to make a full declaration of faith in Him.

The Christian life as related to the Christian profession is considered in the fifth lecture. This life of faith, being itself sacramental, is based on the Faith, the reality, of which the sacraments are manifestations and the Creed the expression. That reality may be apprehended by the "simple faith" of the believer, the formal equivalent of which is the faith of the Church. It is more or less the fashion to emphasize the perfectly valid distinction between soundness of faith and soundness of doctrine. There are other points, however, which are equally valid and of no less importance. If the Church has any reason for existence it is that she may teach men with authority the confession of a true faith and not leave

them unaided to construct a faith of their own out of the materials of their own limited experience. Again, it is at once the duty and the privilege of the individual to respect the corporate faith of the Church, the collective experience of the Christian consciousness, as the normal expression of the truth and, so recognizing it, to make it truly his own. All this and more is definitely set forth by the author under "individual and organic utterance."

It should be said that the book contains in its table of contents a clear outline summary of the argument of each lecture, which, in a work of this kind, is better than an index. T. B. F.

The Apology of Experience. (No. VII. of the Liverpool Diocesan Lecture Series) by the Rt. Rev. W. Boyd Carpenter, D.D., D.C.L., Canon of Westminster. [Longmans, Green & Co. Price 20 cents net.]

The Religion of the Atonement. (No. VIII. of the Liverpool Diocesan Lecture Series) by the Rev. J. G. Simpson, D.D., Canon and Precentor of St. Paul's. [Longmans, Green & Co. Price 36 cents net.]

These lectures may be commended to the attention of many readers. Bishop Carpenter in the first of these has essayed the difficult task of showing how the phenomena of religious experience subjected in recent years to scientific scrutiny, corroborate the assurance given us in numerous passages in the Bible that "the argument from within" is decisive. "I live, yet not I but Christ liveth in me," is St. Paul's way of describing the experience. And this note, "the recognition of the higher which claims to surmount the lower," is the typical feature of Christian experience repeated century after century in countless devoted lives.

The second group of lectures is a worthy contribution from the viewpoint of a scholarly Evangelical, to the discussion of that doctrine which writers of his school have always held to be the central and characteristic feature of the Christian religion—a contention which is expressed in the title. The treatment of the theme starts with "St. Paul the Evangelical" (Lect. I.) and his conscious experience dating from his conversion, which event is rightly regarded as the determining factor in his theology. Especially notable is the third lecture, "Evangelicalism and Churchmanship," in which we have the contention that Evangelicalism rightly understood involves Churchmanship—not a grudging, half-hearted admission that the Church is necessary, but a wholehearted affirmative, as part of the logic of the position, that the Church exists to discharge a mediatorial function; that "as Christ, so the Church," is "full of grace and truth." This involves both Sacraments and Church authority. The writer deals with the latter only, and there is nothing in what he says of private judgment to which we should take exception. He avows no irenic purpose but he has done a positive service in this direction which entitles him to our thanks. T. B. F.

Non-Communicating Attendance. By W. G. Sparrow Simpson, D.D. Longmans, Green & Co. New York and London, 1913.

Since the attempts to maintain the Eucharist as the habitual Sunday worship for all Christians have usually resulted in the practice of non-communicating attendance, Dr. Simpson feels that this tendency indicates a principle rather than an accident. In this volume he summarizes the evidence for the practice and states the dogmatic principles upon which it rests. He concludes that since it has been practised in most ages of the undivided Church and has the sanction of councils and fathers, that since it emphasizes the doctrine of the Eucharistic Sacrifice, and has not been disallowed by the Anglican Communion, it should be encouraged as a feature of the Catholic revival. We feel, however, that the practice will be encouraged or discouraged rather from the consideration of our present peculiar needs than by an appeal to antiquity. L. G.

MISCELLANEOUS

PAPERS read before a Conference on Unity and Coöperation in Foreign Missionary Work, in New York, January 12th and 13th, are to be published in pamphlet form. Among the writers are John R. Mott, Robert E. Speer, J. Campbell White, Bishop Lloyd, Seth Low, and others.

The pamphlet will be one of some 200 pages and is to be sold at cost: it may be obtained at 20 cents per copy postpaid, or \$15 per hundred, from Literature Department, Room 903, 156 Fifth avenue, New York. As the type will be distributed as soon as the first edition is printed, it is necessary that orders be sent in immediately.

The Secrets of Success for Boys and Young Men. By B. J. Kendall, M.D. Published by the author, Geneva, Ill. Price 50 cents in cloth, 25 cents in paper. This is a book dealing, mainly, with the sex problem, and the use of liquor and tobacco. There is a striking array of notables who have endorsed it, printed upon the paper cover. We would not think of putting it in the hand of any young boy. For those who approve this method of teaching purity the book may commend itself. It is not the method of the Church.

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

THE children are coming to their own again in the worship of the Church. This is as clear as can be. Evidences have been pointing toward it for more years than we commonly reckon, and to-day the stream is flowing steadily toward this ideal: that every child in every parish should have place and part in the worship of our Lord every Sunday.

There are still, unfortunately, men who do not see the importance of this; men, who, in spite of their real reverence for Jesus Christ and their honest desire that He should be loved and worshipped, forget that when the apostles tried to keep the little children from Him He rebuked them and said, "Suffer the little children to come unto Me and forbid them not." The movement is gaining strength daily, and we believe that in time even these men will see that the little children are the best and most welcome worshippers of their Lord, not in a Sunday school room, in the parish house, but before the altar, in the only service that He has bidden us offer in His Name.

The children's Eucharist has long since passed the point where it is the ear-mark of a particular school of Churchmanship. The right of the children to that worship is quite clearly recognized by men of many types. They see that it is not only the only divinely appointed service but that it is the one best fitted to the children's comprehension. Do we want something that appeals to the children's love for the beautiful, for the mysterious, for the wonderful? We find it here best of all. Do we want something that can meet the simple development of the little child and yet satisfy the deepest yearnings of the adolescent or the adult? Again it is here.

Better than the choir offices; better than the most skilfully arranged "pedagogical" services, such as are urged in some text books; better than anything any one can devise; stands the service of Christ's appointment as the one satisfactory service for the children's worship.

THE PROBLEM for the average parish priest is how to arrange for this service along with the demands of the rest of the congregation for services at hours adapted to their needs and traditions. The early Eucharist, and one later service, ought not to be an impossible plan for any parish. Three celebrations a Sunday for any priest is not only against Catholic usage but, in part no doubt for this reason, is a spiritual demand that few priests could live up to. How, then, shall the children's Eucharist be arranged for? It is here, alas, that in most parishes we are driven by the necessity of the case to a make-shift. The only practical plan seems to be to have it on alternate Sundays, unless it be a desideratum not to have the main service of the congregation the Eucharist; or might we put it that the main part of the congregation does not desire to come to the main service of the day? A workable schedule then would be either of these: The second Eucharist alternately with the children and with the main congregation (for we must not as yet hope that they will come together); or, where the conditions we have spoken of obtain, to have the Eucharist with the children every week. The criticisms that the children will not be reverent, nor attend, nor understand the service, fall to the ground in the face of experience.

THERE IS A third plan which can be tried in some places and we believe might be tried with great success in many places. It is one recently adopted in St. George's mission, Indianapolis. The following account was prepared by the vicar at the request of the editor of the *Indianapolis Churchman*, and is reproduced here with commendation to the readers of this department:

"The vicar of St. George's Church, Indianapolis, has been revolving in his mind for some years the advisability of adopting a plan combining the Sunday school session with the late morning service. Several factors seemed to prevent the adoption of the plan, but finally, as a venture of faith and common sense, the move was made.

Two months have passed, and so far the scheme has been successful in every way. The school has not only kept up its membership, but has increased it. Its efficiency is greater, and deportment and punctuality are almost perfect. The element of spontaneity is more nearly constant than ever before. The writer does not mean to claim that the combination session-service is the cause of all these excellent results, but as the results have come after the change in policy, the reader is at liberty to draw his own conclusions.

"The Church school, or Sunday school, begins promptly at 10 o'clock, instead of half-past nine, as formerly. There is no opening service, not even a collect. The teachers are in their places, talking informally with the scholars, the secretaries have distributed all necessary material before ten, and at the stroke of ten the session begins. At twenty-eight minutes after ten the session ends, and the scholars who are in the church move up front; the scholars who are in the parish house march in two by two, the boys sitting on one side and the girls on the other. All classes are attended by their teachers, who furnish correct models of deportment in the Church worship, and assist their scholars, now fellow-worshippers, in finding the places in the service books. Such assistance is growing less necessary as time goes on. Later, the vicar intends to have service boards made which will show at a glance the order of service for drill work in classes and guilds.

"The singing and responses are excellent, because Deaconess Humphreys instructs the girls, and the vicar the boys, during the week in the music and the fixed and variable parts of Morning Prayer and Holy Communion. This instruction is constantly put into use as Morning Prayer and Holy Communion are used alternately. When Sunday comes, the children are able to participate heartily and intelligently in the service.

"The crucifer and the girls who sing in the choir vest before ten o'clock, and sit with their various classes until the lesson period ends, when they take their places in the procession with the adults who have vested before half-past ten. The organist plays a voluntary as the children march into church and kneel in silent prayer. Promptly at half-past ten the vicar recites the choir prayer, which is followed by the processional. It takes less time to do these intermediate acts than it does to write about them. There is practically no gap between the Sunday school session and the Church service, and the two combined last only fifteen minutes longer than the Sunday school session required formerly.

"In the Sunday school session a definite lesson is taught according to a schedule adopted at the beginning of the term, dealing mostly with the Bible, the Church Catechism, the Church hymns and canticles, and missions. In the church, instead of a sermon, the vicar addresses the congregation on certain fundamental and practical topics in a proper sequence. These addresses are informal and catechetical, having a review and an advance each Sunday. As the address lasts not less than fifteen minutes, it will be seen that the children receive forty-five minutes' instruction as a whole.

"The collection is taken by two boys appointed each month. The small duplex envelopes are used, and children and adults make their offering together. At the end of the service, the teachers, who have received the attendance cards as they entered the church, quietly note the attendance of their classes, and the children leave the church as quietly as adult worshippers would. This is in marked contrast to the somewhat boisterous demonstration which sometimes followed dismissal from Sunday school. The children feel that there is a difference between coming from church and being shooed from school.

"At present, only the intermediate and senior grades are attending service because the idea is to educate the older children first, and the younger children will have a tradition to follow. In a short while the primary grades will be allowed to attend, and then finally the whole school.

"The writer does not claim that the above is a perfect arrangement; he simply claims that it is an accurate account of how the church attendance and Sunday school problem is being solved at an obscure little mission. He will gladly welcome any suggestions which will make for greater results and efficiency."

CHRIST CHURCH, Chicago, has again put into practice a plan that ought to be widely known, though unfortunately the information did not come to hand soon enough to enable those who are attracted by its possibilities to follow its valuable suggestions in their entirety this Lent. The regular courses of study in the School of Religious Education will be put aside during Lent in order that the entire school may devote itself to the study, "The Gospel in Action." To each grade in the school has been assigned a special missionary field of study. The object of the course is to give the members of the school a knowledge of the Church's work in each part of the world, to show them the conquering power of Christ, and to inspire them with a living desire for personal service. At the close of Lent the interesting exhibition of missionary work known as "Everywhere," will be given. The following is the lesson course:

Grade I.—American Indians (Primitive Man, Picturesque Life).

"The First Americans." "Oneida Indians." "Nelly and Gipsy." History Primer.

Grade II.—Mountaineers of the South. (Closely connected with year's work on Shepherd Psalm.) "Church's Mission to the Mountaineers of the South." Picture Series No. 4. Descriptions taken from "Little Shepherd of Kingdom Come."

Grade III.—Eskimo and Indians of Alaska. "Alaska Churchman." "Winners of the World" (Alaska). "Ten Stories every Young Churchman Should Know" (Bishop Rowe). "Conquerors of the Continent."

Grade IV.—Negroes of America. "Pickaninnies' Progress." "John Henry."

Grade V.—Missionary Heroes of America. "Conquerors of the Continent."

Grade VI.—Mountaineers of the South. (Same material for reference as in Grade II. Emphasize the Geography, Institutional work, and Missionary Heroes.)

Grade VII.—Bishop Rowe the Hero of Alaska. (Same reference material as in Grade III. Emphasize Geography, Institutional Work, and Hero of Alaska.)

Grade VIII.—Missionary Heroes of the World. "Winners of the World." W. E. Gardner.

H. S. I.—Indians on Reservations to-day. "Indian Lectures." "Stories of Indian Chieftains." "Old Indian Legends."

H. S. II.—Japanese. "Japan Advancing Whither?" "Sunrise in the Sunrise Kingdom."

H. S. III.—Chinese. "Flowering of the Flowery Kingdom." "The Church in China."

H. S. IV.—Missionary Hero of China. "Bishop Ingle." Biography.

A SPLENDID contribution to the subject of work among girls is *Young Working Girls, A Summary of Evidence from Two Thousand Social Workers*, edited for the National Federation of Settlements by Robert A. Woods and Albert J. Kennedy, its Secretaries; With an Introduction by Jane Addams, its First President. (Boston and New York: Houghton, Mifflin & Co. 1913. Price \$1.00 net.) It is not a book of theories. It is a careful, very readable, interesting series of chapters upon information gathered from these many workers, and giving just the sort of information that men and women interested in helping working girls ought to have at hand. It deals with the causes that lead to their being at work; the conditions at home and at work; the social life that they need, its demands and its dangers; the moral questions involved; and lays down wholesome suggestions for really helping such girls to meet their conditions and fit themselves in them for their adult life. We commend it most strongly to all social workers.

THE LENTEN VALUE OF THE PRAYER BOOK

THE Book of Common Prayer is no common book; it is an extraordinary book. Crystallizing the spiritual experience of the ages, each epoch adding in some small degree to the treasury of devotion as each century adapts the service to its peculiar needs, we enter through its pages into the very recesses of public and private worship. It is the expression of the spiritual experience of the race, adapted to English-speaking folk.

Yet there is a woeful ignorance among Church people of its value to personal religion because we have chained it to the chancel reading desk and have substituted manuals of devotion or extempore prayer in the home and the closet. One of the most eminent priests of the Church was brought to our Communion through a chance copy of the Prayer Book which he picked up in travelling and read through on the train. When he came into the Church he was surprised that our laity did not appreciate the missionary value of the Prayer Book. To him it was our great missionary asset.

During Lent we are trying to appreciate more largely the spiritual values in life. Any self-sacrifice is made not as an end in itself, but as a method of higher self realization; the gains toward a better understanding of the facts of the Faith are stressed because of their practical and devotional enrichment of life. And the Churchman can find no better manual for instruction, devotion and ruling ideas than his Book of Common Prayer. The only way to keep the Church ideal of a balanced, sacramental Christian life in the isolated communities where Church privileges are few is through the household use of the Prayer Book. One earnest family, reading the services in the home, is a potential Church. In Church families the open Prayer Book should lie beside the open Bible.—*The Church Record*.

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

OUR DUTY

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave one prayer unsaid,
Till the lands which Hell has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, "Tell My brothers I have died."

O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way.

FREDERICK GEORGE SCOTT.

THE SPIRIT OF LENT

BY CAROLINE FRANCES LITTLE

IN these days of luxurious and strenuous living, when one's time and energies are liable to be absorbed in outward and social service, and in too great a devotion to institutional work, are not Church people losing sight of the true spirit of the Lenten fast?

Very seldom now do we hear the Lenten hymns sung at the week-day services. Is it because we do not feel the spirit that these words imply?

"Shall not we Thy sorrows share,
And from earthly joys abstain,
Fasting with unceasing prayer,
Glad with Thee to suffer pain?"

It used to be the custom for Church people to read spiritual and devotional books during these Lenten days, but now the book-sellers claim that there is but little demand for them. Why is this? The prophet sounded a call, hundreds of years ago, that certainly should be heard during the penitential season in these days of laxity, "Come my people, enter thou into thy chambers, and shut thy doors about thee."

The Prayer Book declares all Fridays, the days of the four Ember Seasons, and the Rogation Days to be days of abstinence, which, of course, means that no meat can be eaten. It further tells us that Ash Wednesday and Good Friday are fast days, which the Church has always interpreted to mean that no food or drink can be partaken of until after six o'clock. Of course, also, during Lent, no meat is eaten upon Wednesdays, or on Easter Even. Extra self-denials in food are left in a way to the individual conscience.

How different from the selflessness of the early Christians are the superficial efforts of many of the people of to-day. Some persons say that to give up desserts, coffee, butter or sugar is too childish; hence, not willing to do any or all of these things, they merely decide not to deny themselves anything. There is no change in the Lenten menu at their tables.

In a compilation of some of the laws of the Early Church we read, "The Fast of Lent is to be observed. . . Christ commanded us to fast on the fourth and sixth days of the week; the former on account of His being betrayed, the latter on account of His Passion." In Holy Week, bread, salt, and herbs only were permitted for food, and water for drink, with this further direction: "And do you abstain from wine and flesh, for they are days of lamentation, and not of feasting." In regard to recreations we find the following: "The celebration of festivals, birthdays, and marriages during Lent are forbidden, also all public games and stage plays." Do not some of our young people's guilds spend a large part of Lent in practising and rehearsing for amateur theatricals, which are publicly given after Easter? Does this not break the spirit of the rule?

The Eastern branch of the Catholic Church exceeds those of the Western in austerities. The severity of our climate makes it quite impossible to follow them wholly in their strict rules, but certainly all could probably do more than they do, even in this latitude.

The Church needs to come away from many of her activities, if they have become too secular and worldly, and be separated these six weeks from the whirl and rush of this busy

world. "In quiet and confidence shall be your strength." And our Lord himself said to the twelve, "Come apart and rest awhile."

Opportunities for retreats are offered by all the Sisterhoods, and by many parishes, but how small a proportion of the communicants avail themselves of this one day to withdraw from the world for quiet and meditation.

"Leave awhile your hopes and fears,
Loves and longings of the years,
Lo, the Saviour Christ appears,
Kneel in penitential tears."

THE CHURCHMAN'S MANUAL

A LENTEN study of the Ordinal by the laity would result in a deepened Churchmanship. We are a royal priesthood. Confirmation is the Ordination of the laity, the further ordinations and consecrations of certain individuals set them apart to perform particular functions of the body of Christ, but the functions belong to the whole body, which is not a membership of Bishops, priests, and deacons, but of the whole body of the laity, and there would be no ministry without a laity. Part of the exhortation in the Ordering of Priests has a personal message to every layman. A prayerful reading of these offices during Lent will give a deeper appreciation of the spiritual authority of an apostolic ministry. In an age which tears out the ark of the covenant from the holy of holies one can get no better tonic than the Form of Consecration of a Church. If you really pray for yourself the prayer in that service beginning "Regard, O Lord, the supplications of thy servants," you will enter into a higher reverence for the sanctuary of God, and the Church ideal will be easier to fulfil in those communities where house weddings, and house funerals, and house baptisms are separating the Church from the most joyous and the saddest experiences of life.

A Lent which uses the Prayer Book as its chief manual of devotion and instruction will result in a balance and poise of the Christian life, because we shall be realizing the ideal of the Church of the Apostles, and the tried experience of ages of faith and worship, rather than the haphazard individualism which marks modern American Christianity. "Why are you a Churchman?" was asked a man whose religious life had all the sweetness and light which Matthew Arnold considered the distinctive marks of our Master's character, with the conviction and faith which Arnold himself failed to find. The answer was that the rounded characters of Church people impressed him, and he found that it was the influence of the Book of Common Prayer as the best interpreter of the Scripture ideal of the qualities of Christian character.

If we appreciate the Book only as the guide to the proper and dignified public worship of Almighty God, let us learn this Lent that it is the greatest guide for our approach to God in home and closet.—*The Church Record.*

WE HAVE NOT reached or touched the highest in us until we come to that which is spiritual, we have not begun to fulfil our highest duty to God until we give our souls the chance they need, until we push, for a time at least, lower claims aside, and pay attention to the highest claims. And that is what Lent is for, what it ought to mean to us. It is the time when that which is spiritual in us should be put deliberately first and kept there; when these bodies of ours, often too well cared for, often too much pampered, should be brought under subjection and given their proper place; when these minds of ours, too much occupied with self-pleasing and self-seeking, should be turned to their highest sense and filled with the thought, not of the world and self, but of God and our work for Him. Let us use the season now before us for this discipline of self, and let us make it a real discipline.—*Rev. Herbert Shipman.*

WE CAN see divisions, differences, limitations, but all that is eternal and infinite in it (the Church), all that controls actions which perplex us, and harmonizes discords which are unresolved to our senses, is not to be perceived on earth, but is with Christ in heaven. . . . If the true unity of the whole Church which is derived from the participation in the Spirit of Christ, is compatible with the existence of independent centres of local and partial authority in its manifold organization—Christ Himself is the one Head—and He left no single successor to represent in outward form the relation in which He stands to the Body.—*Bishop Westcott.*

It is not by attending to our friends in our way, but in theirs that we can really avail them.—*Margaret Fuller.*

Church Kalendar



- March 1—1st Sunday in Lent.
- " 8—2nd Sunday in Lent.
- " 15—3rd Sunday in Lent.
- " 22—4th Sunday (Mid-Lent) in Lent.
- " 25—Annunciation B. V. M.
- " 29—5th Sunday (Passion) in Lent.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

- Rev. Hudson Stuck, D.D.
- Miss Agnes Huntoon (in Fifth Province).
- Miss F. G. Langdon.
- Mr. C. W. Williams (in Fifth Province).

BRAZIL

- Rt. Rev. L. L. Kinsolving, D.D.
- Rev. W. C. Brown, D.D.

CHINA

- Rev. Arthur M. Sherman.

HANKOW

- Dr. Mary V. Glenton.

SHANGHAI

- Mrs. John A. Ely.
- Rev. P. N. Tsu.

JAPAN

TOKYO

- Miss Irene P. Mann.

PHILIPPINE ISLANDS

- Rev. E. A. Sibley (in Fifth Province).

PORTO RICO

- Ven. R. S. Nichols.

WORK AMONG MOUNTAIN PEOPLE

- Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG INDIANS

- Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WYOMING

- Rt. Rev. N. S. Thomas, D.D. Address: Stratford House, 11 East 32nd Street, New York City.

Personal Mention

THE REV. FLOYD APPLETON, rector of St. Clement's Church, Brooklyn, N. Y., has accepted the rectorship of St. Paul's Church, Harrisburg, Pa., diocese of Harrisburg, and will assume his new duties on Maundy Thursday.

THE REV. WILLIAM BEDFORD-JONES has accepted a call to the rectorship of the Church of the Epiphany, Los Angeles, Cal., dating from February 1st. His address is 224 North Hancock street, Los Angeles.

THE REV. BERNARD I. BELL, rector of St. Christopher's Church, Oak Park, Ill., diocese of Chicago, has accepted his election as Dean of St. Paul's Cathedral, Fond du Lac, Wis.

THE address of the Rev. R. M. W. BLACK is now St. Peter's Rectory, Columbia, Tenn.

THE REV. HAROLD S. BROWSTER of Holy Trinity chapel, New York, has accepted a call to St. John's Church, Bisbee, Ariz.

THE REV. WILLIAM TAYLOR DAKIN, for some years past associate rector of St. John's Church, Savannah, Ga., has been elected rector, to succeed the late Rev. Charles Hall Strong, D.D.

THE REV. HENRY V. B. DARLINGTON, son of the Bishop of Harrisburg, has become the rector of Zion Church, Belvidere, N. J., diocese of Newark, with the adjoining missions of Delaware and Hope.

THE REV. W. A. DEWITT has become curate at Trinity Church, New Haven, Conn.

THE REV. GEORGE H. EDWARDS, retired Arch-deacon of Southern Ohio, is acting as *locum tenens* at Eureka Springs, Ark.

THE REV. W. J. HAWTHORNE, for three and one-half years rector of Trinity Church, Findlay, Ohio, and priest in charge of St. Paul's Church, Kenton, resigned February 15th, to accept the rectorship of St. Paul's Church, Hammond, Ind., diocese of Michigan City.

THE Rev. N. W. HEERMANS, JR., has become curate at Christ Church, West Haven, Conn.

THE Rev. HORACE WEEKS JONES, having resigned the rectorship of Trinity Church, Demopolis, Ala., has accepted that of St. Paul's Church, Evansville, Ind., and expects to enter upon his new work about March 25th. His address will be 613 Upper First street, Evansville, Ind.

THE Rev. J. L. BLAIR LARNED has recently become priest in charge of St. John's Church, Globe, Ariz.

THE Rev. JAMES MCCLINTOCK, rector of Grace Church, Philadelphia, Pa., has accepted the rectorship of St. Barnabas' Church, Reading, Pa., diocese of Bethlehem, and will assume charge of the parish on April 1st.

THE Rev. J. C. MCKIM is doing special work in the diocese of Tokio, and should be addressed, until further notice, at Wakamatsu, Japan.

THE Rev. JOHN S. MOODY of Fayetteville, N. C., has taken charge of St. Peter's parish, Charlotte, N. C., during Lent. His address is 510 North Tryon street.

THE Rev. GLENN TILLEY MORSE, rector of All Saints' Church, West Newbury, Mass., sailed from Genoa, February 19th, on the steamship *Berlin*, for New York. He has spent two months cruising on the Mediterranean and visiting Rome and Florence.

THE Rev. WALTER W. REID, for the past two years rector of Grace Church, Sheldon, Vt., has resigned to accept the rectorship of St. John's Church, Monticello, N. Y. After April 1st his address will be Monticello, Sullivan county, N. Y.

THE Rev. WALTER SCOTT, residing in Mt. Auburn, Cincinnati, Ohio, is acting as *locum tenens* at Trinity Church, Covington, Ky.

THE address of the Rev. J. J. STEFFENS, is changed from 5533 Cornell avenue, to 4338 Prairie avenue, Chicago, Ill.

ORDINATIONS

DEACONS

MILWAUKEE.—At the Chapel of Nashotah House, on St. Matthias Day, the Bishop of Milwaukee ordained to the diaconate Mr. HAROLD BAXTER LIEBLER and Mr. WILLIAM JAMES MAC-CARTNEY. The candidates were presented by the Dean, the Very Rev. Edward A. Larrabee, D.D.

PRIESTS

NEW YORK.—At the Cathedral, by the Suffragan Bishop, on St. Matthias' Day, the Rev. FRANK DAMROSCH, Jr., was advanced to the priesthood. The candidate was presented by the Rev. Canon George William Douglas. A number of Cathedral and other clergy united in the imposition of hands.

RHODE ISLAND.—At St. Mark's Church, Warren, on the Feast of St. Matthias, the Bishop of the diocese advanced to the priesthood the Rev. LOUIS P. NISSEN. The candidate was presented by the Rev. William M. Chapin, warden of St. Andrew's Industrial School, Barrington, and the sermon was preached by the Rev. Joseph Hutcheson. Mr. Nissen now becomes rector of the parish at Warren, where he served his diaconate.

MARRIED

HADDEN-LOYD.—At Calvary Church, New York City, on Saturday, February 21st, GAVIN HADDEN and REBECCA SELDEN LLOYD, daughter of the Rt. Rev. and Mrs. Arthur Selden Lloyd, Bishop Lloyd officiating, assisted by the rector, the Rev. Theodore Sedgwick.

DIED

KEMPER.—At her home in Milwaukee, February 19th, LOUISE ADDENBROOKE KEMPER, wife of Lewis H. Kemper. Her husband and three children survive her.

Grant to her, O Lord, eternal rest!

MEMORIALS

HORACE CRAIG BRANNIN

At a meeting of the vestry of St. James' parish, Pewee Valley, Ky., held on Wednesday, February 18th, the following resolution in memory of the senior warden, HORACE CRAIG BRANNIN, was unanimously adopted:

WHEREAS, It has pleased Almighty God to take unto himself our friend and fellow worker, Horace Craig Brannin, and

WHEREAS, We count his service in this parish as senior warden, superintendent, and teacher in our Sunday school among our greatest blessings, and

WHEREAS, The memory of his patience and fidelity is treasured by all the members of our congregation; now therefore, be it

Resolved, That while deploring his sudden and untimely death, we praise God for hav-

ing sent us so true a friend and helper, and we herewith extend to the family of our departed brother our deepest and most sincere sympathy.

Resolved, further, That this resolution be spread on the records of St. James' parish and that copies be sent to his family, to *The Bishop's Letter*, and to THE LIVING CHURCH.

DAMON W. JOHNSON,
Secretary, St. James' Parish.

RETREATS

MASSACHUSETTS.—There will be a day's Retreat for Associates and friends at St. Margaret's Convent, 17 Louisburg Square, Boston, Wednesday, March 11th. Conductor, Rev. J. G. H. Barry, D.D., of the Church of St. Mary the Virgin, New York. Address the ASSISTANT SUPERIOR.

NEW JERSEY.—A Quiet Day for women will be held at All Saints' Church, Orange, N. J., on Tuesday, March 24th. Conductor, the Rev. J. G. H. Barry, D.D., rector of the Church of Saint Mary the Virgin, New York. Those wishing to attend are requested to apply to Rev. C. M. DUNHAM, 40 Valley street, Orange, N. J.

NEW YORK.—A Quiet Day for Ladies will be held at Christ Church, Bronxville, N. Y., under the auspices of the Altar Guild, on Tuesday, March 10th, beginning with a celebration of the Holy Communion at 9 o'clock, and ending with Evensong at 4 o'clock. Conductor, the Rev. William Francis Mayo, O.H.C. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

NEW YORK.—A Day's Retreat for women will be given in Lent, April 4th, at Holy Cross Mission, Avenue C and Fourth streets, New York. Conductor, the Rev. Charles S. Hutchinson. Apply to the Sisters St. John Baptist, Holy Cross House, Avenue C and Fourth streets.

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. No advertisement inserted for less than 25 cents.

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.

WANTED

POSITIONS OFFERED—CLERICAL

SUPPLY WANTED for June, July, August; suburban parish, large city near New York. Three Sunday services, no daily. \$50 per month and use of rectory. Address "CATHOLIC PARISH," care LIVING CHURCH, Milwaukee, Wis.

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PRIEST, age thirty-five, university and seminary graduate, seeks new field after Easter. Fair salary expected; efficient service rendered. Address "SINBAD," care LIVING CHURCH, Milwaukee, Wis.

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HELP WANTED—Refined, educated lady—Churchwoman, musical—as companion to elderly lady, and assistant in light duties in return for pleasant home in small, congenial adult family, about ten miles from Chicago. Address "H," care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST and CHOIRMASTER, with excellent testimonials, English and American, desires change. Large experience in boy and mixed choirs. Devout Churchman. Address, COLLEGE GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

LADY wishes place as companion in exchange for home and small remuneration. Good reader, pleasant personality. Wisconsin or vicinity. Address G, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER of defectives will take young child or misunderstood girl in her home. Best references. Address: HELPER, care LIVING CHURCH, Milwaukee, Wis.

AGRADUATE DEACONESS with seven years experience desires position, in school, parish, or neighborhood work. Address "DEACONESS," care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER desires post. Young, good musician, Churchman, used to boys. Address D, care LIVING CHURCH, Milwaukee, Wis.

ACATHOLIC PARISH desiring a Deaconess to work therein, may address, giving particulars, FIDELIS, care THE LIVING CHURCH, Milwaukee, Wis.

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UNUSUAL TRAVEL. SEE PAGE 686

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APPEALS

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- Teaching for Lads.* For Use in Bible Classes, Confirmation Classes, and Communicant Classes. By the Rev. Peter Green, M.A., Rector of St. Philip's, Salford, and Canon of Manchester. Author of "How to Deal with Lads," "How to Deal with Men." Price 80 cents net; by mail 86 cents.
- MACMILLAN CO. New York.**
Training the Girl. By William A. McKeever, Professor of Child Welfare in the University of Kansas. Author of "Training the Boy," "Farm Boys and Girls," etc. Illustrated. Price \$1.50 net.
- J. B. LIPPINCOTT CO. Philadelphia.**
The Training of a Forester. By Gifford Pinchot. With Eight Illustrations. Price \$1.00 net.

PAMPHLETS

- THE YOUNG CHURCHMAN CO. Milwaukee.**
The Use of the Chalice. A Report of the House of Bishops on the Use of the Cup in the Holy Communion, 1913. Church Booklets, No. 124. Price \$2.00 per 100, postage additional.
- CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.**
The Light that Lighteth the World. Church and Servant Series. Price 10 cents.
- FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.** 105 E. Twenty-second Street, New York.
Two Addresses by Prof. Sidney L. Gulick on A New Immigration Policy and The American-Japanese Problem. Bulletin No. 10, February 18, 1914.

BOOKS RECEIVED

- [All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]
- LONGMANS, GREEN & CO. New York.**
Paradise. A Course of Addresses on the State of the Faithful Departed. By E. E. Holmes,

THE CHURCH AT WORK

GAMBIER SUMMER SCHOOL

THE 1914 SESSION of the annual summer school held at Gambier, Ohio, will be held June 17th, 18th, and 19th. The Rev. Thomas Jenkins of Fremont, Ohio, is the secretary and treasurer, and details may be obtained from him.

The subjects and lecturers include: "The Trend of Modern Philosophical Thought," Prof. Leighton, O. S. U.; "The Sunday School," Rev. Chas. H. Young, Chicago; "The Organization of the Parish," Rev. G. C. Stewart, Evanston; "How to Interest the Clergy in Missions," Bishop Lloyd, New York; "The Trend of New Testament Criticism in the Last Fifteen Years," Rev. Prof. Edmunds, G. T. S., New York.

NEW PARISH HOUSE AT BUFFALO, N. Y.

THE CONTRACT has been let, and as soon as the weather permits, building will be begun on the new parish house for St. Mary's Church, Buffalo, N. Y. (Rev. G. F. Williams, rector). The building is to adjoin the church at the rear. The style of architecture will be in accord with the church itself, and will make a very handsome property. The exterior is to be of Orchard Park Devonshire brick and cut stone, except that section which adjoins the church, which will be of brown stone, similar to that used in the church. The roofs are to be of slate, with copper flashing and galvanized iron gutters. It will contain an auditorium with a seating capacity of four hundred, a study for the rector, vestry room, rooms for the Woman's Auxiliary, Girls' Friendly Society, and other organizations, a banquet hall, kitchen, gymnasium, dressing rooms, shower-baths and toilets. The cost, including the heating and lighting, will be \$25,000, with an additional \$5,000 for furnishings. Already nearly \$20,000 is in hand, either in cash or in pledges.

CONFIRMATION AT HUNGARIAN CHURCH

ANOTHER STEP forward in connection with the recently established church for Hungarians was taken on Sunday, February 22nd, when the Bishop of Michigan City confirmed



REV. VICTOR VON KUBINYI

a class of twenty-eight in Trinity Church, South Bend, Ind. After High Mass, celebrated by the Rev. Victor von Kubinyi, priest in charge, the class was presented by Father Kubinyi, each candidate being accompanied by a sponsor. The Bishop delivered an address to the candidates and congregation of over two hundred people, who showed the utmost interest in, and satisfaction with, a ceremony, the form of which was new to them. After the service a beautiful Pectoral Cross of silver set with four amethysts was presented to the Bishop, as a memento of the first confirmation in a Hungarian congregation of the Church. Under the energetic leadership of Father Kubinyi, Trinity Church is steadily growing, and the wisdom of Bish-

op White in accepting this priest and congregation can hardly be doubted.

WISCONSIN CHURCH BURNS

CHRIST CHURCH, Green Bay, Wis., one of the finest church buildings in the diocese of Fond du Lac, was damaged by fire on the morning of Quinquagesima Sunday shortly after the early service. The fire was discovered by the sexton. It made headway so rapidly that the rector, entering the burning building, found it almost impossible to reach the sacristy and secure the sacred vessels, though ultimately he succeeded in doing so. The prompt response of the fire department confined the flames to the basement, although the floor between the nave and the chancel was so badly damaged that it caved in. There was also damage from smoke, soot, and water, but the edifice itself was saved.

DEATH OF REV. G. S. GIBBS

THE REV. GEORGE STANLEY GIBBS died in Crowley, La., on Monday, February 23rd, after an illness of ten months. Mr. Gibbs suffered from a nervous breakdown last Easter, followed by pleural inflammation with complications. He was never able to resume ministerial work, and spent some months in Mineral Wells, Texas, in the hope of regaining health. An attack of grippe last winter, coming in his already weakened condition, hastened the end.

For the last few years Mr. Gibbs has been in charge of Trinity Church, Crowley, La., and the work in Lafayette, Opelousas, Washington, Eunice, and, for a time, in Jennings. He was untiring in his ministrations, which required a great expenditure of strength, and his work has called forth general admiration.

The funeral services were held in Trinity Church, Crowley, on Tuesday, February 24th. Following a short service at the house, the

body, vested in cassock, surplice, and stole, was brought to the church, the coffin being placed in the chancel. The burial office was said by the Rev. C. B. K. Weed, rector of the Church of the Good Shepherd, Lake Charles, and by the Rev. G. L. Tucker of Houma, Archdeacon of South Louisiana.

The body was taken by train to Lafayette, and was interred there. The service at the grave was read by the Rev. R. R. Diggs, rector of the Church of the Epiphany, New Iberia, the Bishop saying the committal, and pronouncing the benediction.

Mr. Gibbs was born in Lexington, Va., May 3, 1845. He studied for orders at the Virginia Theological Seminary in Alexandria, Va., was ordained deacon in 1876, and priest in 1877, by Bishop Whittle. He married Miss Fannie Moss at Hot Springs, Ark., in 1883. His wife survives him, also two children, Miss Lara Gibbs, and Mr. Stanley Gibbs of Dallas, Texas. His ministry extended over thirty-six years.

TRINITY STUDENTS VISIT BERKELEY DIVINITY SCHOOL

A COMPANY of about twenty students from Trinity College paid a visit to the students of Berkeley Divinity School, Middletown, Conn., on Friday, February 20th. They attended the evening service in the chapel, and then dined with the whole body of officers and students of the school in the refectory. After dinner, Dean Hart made an address of welcome, and Professors Ladd and Hedrick spoke in an informal way. All then adjourned to the Men's Club room in the parish house of the Church of the Holy Trinity, where addresses on the call of the ministry upon the young men of the Church were made by the Rev. Professor Gesner, and the Rev. John N. Lewis, Jr., of Waterbury. A reception was held later in Dr. Hart's house. Saturday morning there was a celebration of the Holy Communion at an early hour, which closed the conference.

DEATH OF REV. F. M. MANN

THE REV. FERDINAND MESHACK MANN, vicar of St. Cyprian's Church, Darien, Ga., died in a hospital in Savannah on Friday, February 6th. He was ordained to the diaconate in 1892, and advanced to the priesthood in 1906, by Bishop Nelson, and spent his entire ministry at Darien, where he did very efficient work, and was highly respected by all in the community, both the whites and those of his own race.

HAMILTON COLLEGE REUNION IN BOSTON

FOUR CLERGYMEN addressed the twenty-second annual reunion of the Hamilton College alumni association of New England, at Boston, on Washington's birthday. The president, the Rev. Dr. William C. Winslow, offered as an academic creed, "I believe in Hamilton College—why?" The Rev. C. K. Gilbert of *The Churchman*, Dean George Hodges of Cambridge, and the Rev. Dr. W. H. van Allen, representing Syracuse University, dwelt on topics relating to college needs and the demands of life, to-day; upon the requirements for being useful as well as scholarly in the world. Mr. Frederic G. Perine, a Church layman, was elected president for the ensuing year, and Church clergymen were elected as the three vice-presidents, Dr. Winslow, Dean Hodges, and the Rev. F. D. Budlong.

A prominent feature of the evening was the address of the Rev. Dr. Martin of New York on the endowment fund of \$1,000,000, which the committee of the trustees, whose chairman is Senator Root, is seeking to raise, so that the salaries of the faculty may be

adequate, and comport with the substantial and beautiful buildings which grace the fine campus of about one hundred acres. The new library, costing \$100,000, will be occupied next summer. There are over 1,600 living graduates of Hamilton.

WASHINGTON'S BIRTHDAY SERVICE

THERE WAS a magnificent service at Christ Church, Norfolk, Va., on Sunday afternoon, February 22nd, in celebration of George Washington's birthday, to which the Colonial Dames, the Sons and Daughters of the American Revolution, and the Daughters of 1812, were invited, the edifice being thronged. It is estimated that there were over a thousand people present. The rector, the Rev. Dr. Steinmetz, delivered a fine discourse on "Patriotism," emphasizing the life and deeds of the great Virginian whose natal day the occasion commemorated. The music, under the direction of Prof. J. J. Miller, organist and choirmaster of the church, was in keeping with the patriotic character of the service, and the choir sang most beautifully—the charm of the musical programme being greatly enhanced and enriched by the renditions of a splendid orchestra of string and brass instruments from the naval station here.

CORNERSTONE LAID OF ALL SOULS' CHURCH, WASHINGTON, D. C.

ON SEPTUAGESIMA the Bishop of Washington laid the cornerstone of All Souls' Memorial Church. The day was very fine, and the congregation more than filled the parish hall, which is used as a chapel. The service was taken by the Rev. H. S. Smith, D.D., rector of St. Margaret's, and the Rev. Charles T. Warner, rector of St. Alban's parish, from which the new parish was set apart by the diocesan council last May. The address was made by the Rev. R. H. McKim, D.D., rector of Epiphany. The architect is Mr. Frederick A. Kendall, who is also the senior warden of the parish. The church is being built by the rector of the parish, Rev. J. Macbride Sterrett, D.D., in memory of his eldest son, J. Macbride Sterrett, Jr., who passed into Paradise while a student at Columbia University, Washington, D. C. Dr. Sterrett was for many years professor of philosophy in this university. The church will cost \$12,000, and will be built of Potomac blue stone, and will have a large tower. A memorial organ has been given by the rector's wife in memory of their only daughter. It is hoped that someone will present a memorial set of tubular chimes in the tower. The church is in a growing section of the city, and the congregation has grown rapidly. The church will be on the corner of Connecticut and Cathedral avenues.

MARYLAND RECTOR PARALYZED

THE REV. HENRY THOMAS, rector of St. Matthew's Church, Hyattsville, Md., was slightly paralyzed on the left side, during the service on Quinquagesima Sunday, and had to be assisted to the vestry room, and later was carried to the rectory. He is 55 years of age. We are glad to report he is improving.

MOUNT ST. ALBAN SUMMER SCHOOL

THE WASHINGTON Sunday school institute is sending out advance notices of a summer school for Sunday school workers, to meet at Mount St. Alban (Washington Cathedral close), from June 8th to 12th. It is planned for all Sunday school workers, including the clergy. It is under the joint management of the board of religious education of the Third Province, and of the Washington Sunday school institute, with the cooperation and ap-

proval of the Bishop of Washington, and the Cathedral Chapter. The sessions will be in the open air, weather permitting. Board and lodging at \$6.00 for the four days, \$1.75 per diem, will be provided at the National Cathedral School for Girls. The enrollment fee is \$2.00, and covers all tuition and class charges. The programme will include all departments and grades of Sunday school instruction, and the conferences, classes, and lectures will be given by Sunday school experts from various sections of the country. A detailed programme will be issued later.

THE BEDELL LECTURES

THE BEDELL LECTURES for 1913 will be delivered by the Rev. George Hodges, D.D., Dean of the Episcopal School, Cambridge, Mass., at the Church of the Holy Spirit, Gambier, Ohio, on the afternoons and evenings of Monday and Tuesday, March 30th and 31st. On the subject, "The Church of the Fourth Century," four lectures will be given as follows: I. Monasticism in the East: Basil, Gregory; II. Monasticism in the West: Martin, Cassian, Jerome; III. The Church and the Greek Court: Chrysostom; IV. The Church and the Latin Court: Ambrose.

The Bedell Foundation, established by Bishop and Mrs. Bedell, provides for the publication of these lectures, which are given every second year. The usual date of delivery is on or near Founders' Day, which, at Kenyon College, is celebrated on the Festival of All Saints'. During the year 1913-14 President Peirce had planned to spend a leave of absence in Europe, and it seemed more convenient to arrange for the lectures on the dates announced.

FIRE AT HARCOURT SCHOOL, GAMBIER, OHIO

THURSDAY NIGHT, February 26th, Lewis Hall, one of the dormitories of Harcourt School for Girls at Gambier, Ohio, was partially destroyed by fire. Although it was after midnight when the fire was discovered, all of the occupants of the dormitory were awakened in time to enable them to escape to another part of the building, and the fire was extinguished, the village fire department being assisted by the students of Kenyon College and Bexley Hall. The dormitory will be rebuilt.

OFFICIAL PUBLICATIONS READY

THE SECRETARY of the House of Deputies, Rev. Henry Anstice, D.D., announces that the Journals of the General Convention of 1913 are ready for delivery. Copies bound in cloth are being sent, carriage prepaid, to every Bishop and every member of the House of Deputies and to the secretary of every diocese and district for preservation in the archives. Any clergyman may secure a copy of the Journal, which includes the Constitution and Canons, by sending to the secretary at the Church Missions House, New York, 20 cents in stamps to cover the cost of delivery. If he prefers to receive a cloth-bound copy, 50 cents additional should be sent. Journals not disposed of as above are on sale at \$1.00 for paper covers and \$1.50 for cloth, and will be sent to any address postpaid on receipt of the price. A limited number of Journals of recent years can be had at 75 cents each, postpaid.

The Constitution and Canons in separate form are sold to clergy and laity alike at 40 cents in paper or 75 cents in cloth, postpaid. Any order to receive attention must be accompanied by the requisite remittance in stamps, cash, or money order, and *not* in local checks, except when 10 cents is added to cover bank charge of collection.

The new Tables of Lessons, authorized

for alternative use, will be sent *free* to every clergyman expressing a desire to receive the same. Additional copies to either clergymen or laymen will be mailed for 12 cents each. The Tables of Lessons set forth in 1910 will be included, if requested, without charge.

MISSION HOUSE AT LYDIA, VA., BURNED

THE MISSION HOUSE at Lydia, Greene county, Va., caught fire from a defective flue in one of the upper rooms on the night of February 23rd, and was totally consumed; nothing being saved except two trunks containing clothing. The house was occupied by Deaconess Virginia Mitchell, Miss Hackbusch, a school teacher, and Miss Adkins, a trained nurse. When the fire was discovered it had made considerable headway, and the inmates barely escaped with their lives. The loss is fortunately well covered by insurance, and a new building will be erected at once. The Jewell Memorial Chapel, and a hospital building located on adjoining property, were saved. This is the second fire at the mission. A few years ago the hospital was burned and rebuilt.

MEMORIALS AND GIFTS

THERE HAS recently been presented to St. Luke's Church, Memphis, Tenn. (Rev. Edmonds Bennett, D.D., rector), a pair of massive electric lamps, on metal standards ten feet high, by Mr. George L. Forrest of New York City; a pair of seven branched candlesticks, by Miss Rebecca Harrison, and an embossed processional cross, by Mr. and Mrs. Charles Keeler.

RECENTLY, at St. Paul's Church, Kenton, Ohio, as a thankoffering for the confirmation of her young son, Mrs. William A. Norton, a communicant of the parish, gave a new and complete Communion service of sterling silver, and the children of Mr. J. S. Armatage, a member of the vestry, presented to the vested choir, in memory of their departed mother, a beautiful processional cross.

UNDER THE WILL of the late Mrs. Catherine Ives Hicks, a communicant of Grace Church, Stafford Springs, Conn. (Rev. Percy V. Norwood, rector), her residence, adjacent to the church, with all its furnishings, is given to the missionary society of the diocese, to be used as a rectory. In addition, one-half of the residue of her estate is left in trust for the benefit of the parish. It is estimated that this will amount to about \$20,000.

TWO STANDARD candlesticks were recently given to All Saints' Church, West Newbury, Mass., by the rector, the Rev. Glenn Tilley Morse, in memory of his mother, Mary Glenn Morse, and his grandmother, Lucy Maria Lewis Glenn. They are four and one-half feet high and of pure perpendicular Gothic design. They were carved by I. Kirchmayer in oak, coated with silver and gold, and then burnished in the high light until the silver shined through the gold.

ON FEBRUARY 15th the rector of the American Church of the Ascension, Munich, Bavaria, dedicated a pipe organ, for which he has been soliciting contributions for a little over a year. The cost of the organ was 5,215 marks, in part subscribed by the permanent resident Americans, and in part by those visiting Munich for a short time. The organ has two manuals, pedal keyboard, ten speaking registers, and 570 speaking pipes. The construction is thoroughly modern throughout.

ST. PAUL'S CHURCH, Duluth, Minn. (Rev. A. W. Ryan, D.D., rector), has received a gift of a new casing for the organ from Mr. Arthur E. Gilbert, as a memorial of his

mother and brothers. A brass plate has been placed over the vestry door and on the panel of the organ case, which reads, "Given in loving memory of Mary Rockwell Gilbert, Frederick Lee Gilbert, Samuel Vanderpool Gilbert, by Arthur Eaton Gilbert." Frederick Lee Gilbert was for long a vestryman of St. Paul's, one of the leading forces in the building of the new church, and a liberal giver to that end.

ALABAMA

C. M. BECKWITZ, D.D., Bishop

United Parochial Mission at Montgomery

THE CLERGY of Montgomery, Ala., requested the Rev. Frank J. Mallett of Salisbury, N. C., to conduct a mission in all the parishes in that city from March 3rd to 12th. The other members of the society of mission clergy assisting were the Rev. F. H. T. Horsfield, and the Ven. F. B. Wentworth. The services were as follows: Holy Communion daily at 7:30 A. M., services with instruction or address at 4:30, and special mission services at night.

ALBANY

R. H. NELSON, D.D., Bishop

"Go-to-Church" Movement in Schenectady—New Rectory for St. George's, Schenectady

THE CHURCHES in Schenectady have inaugurated a "Go-to-Church" movement for the month of March, in which the labor organizations, the fraternal societies, the Board of Trade, and other civic bodies have become deeply interested, and with which they are coöperating. Thousands of non-churchgoers are pledged to church-going every Sunday in March. The rector of St. George's Church, the Rev. W. R. Tayler, D.D., has been a leader in the campaign. At a luncheon given by him to the ministerial association of the city, at which forty denominational ministers were present, Dr. Tayler read a paper on Lent and its spiritual purpose, urging the time as being opportune for a great spiritual advance, and suggesting the extension of the movement up to Easter. Every Monday in Lent the ministers of the city will meet with the rector of St. George's in conference, for the best interests of the religious and moral life of the community. This is done without any exchange of pulpits or "Church Federation," to both of which Dr. Tayler's opposition is fully understood.

THE VESTRY of St. George's Church, Schenectady, have decided to erect a new and commodious rectory, at a cost of \$15,000.

ARIZONA

JULIUS W. ATWOOD, Miss. Bp.

Contemplated Improvements in Church Properties

GRACE CHURCH, Tucson, has recently sold the site of the church in the downtown section for \$25,000, and has purchased another, much larger site, in the university section of the city. The old church and guild hall will be pulled down after Easter, and reërected on the new site. Ultimately the old church will become part of the parish house. Plans are being drawn for a new church, which will not be built at present, and for a new rectory, which will be built at once. The old church and the new buildings, when completed, will form an architectural unit.

TRINITY PRO-CATHEDRAL, Phoenix, is offering its property for sale at \$35,000. When it is sold work will begin on the new Cathedral.

A CONCRETE CHAPEL is soon to be erected at Roy, a mining town in the eastern part of the state. The Roy Consolidated Mining Co. presented the church with two good lots in the centre of the town.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Testimonial to Retiring Treasurer—Work Among Naval Apprentices

AT THE recent diocesan convention, the treasurer of the diocese, Mr. W. A. M. Van Bokkelen, having served in that capacity for twenty-three years, and having passed his eightieth birthday, desired to retire from the office, which of necessity involves so many details. This brought out a warm expression of the high regard in which he is held. And at the same time a committee was appointed to give more tangible expression to this feeling. This committee consisted of Archdeacon Emery, the Rev. Dr. Bakewell, Mr. J. Potter Langhorne, and Dr. Henry C. Davis, all of them for many years personal friends of the treasurer. This committee planned a luncheon in honor of Mr. Van Bokkelen, at which time a loving cup was presented to the guest of honor, on which was this inscription: "William A. M. Van Bokkelen, Treasurer, Diocese of California, 1891 to 1914. Presented by Bishop Nichols, and members of Convention. Integrity; Judgment; Firmness; Mercy." Mr. Van Bokkelen will retain the office and title of treasurer, but will have for his assistant, Mr. Frederic M. Lee, who will take the bulk of the detail work off his shoulders.

THE WORK of Grace Cathedral, San Francisco, is spreading out in many directions. The latest development is in bringing the apprentices of the U. S. naval training school at Goat Island under the auspices of the Cathedral. On the evening of Washington's birthday about three hundred of these young men attended service in a body in the crypt of the Cathedral. For this service the regular boys' choir of the Cathedral was augmented by nearly one hundred volunteers, both men and women.

CONNECTICUT

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

Centennial of New London Archdeaconry Clericus—Other News

THE CLERICUS of the New London archdeaconry held its one hundredth meeting on Monday of this week, at Norwich. The occasion was made the more enjoyable by its coincidence with the annual visitation of Bishop Brewster to the three parishes in Norwich.

THE DIOCESAN CONVENTION for 1914 has been definitely set for June 9th and 10th, at St. John's Church, Bridgeport.

A NEW organization, known as "The Hearth Fire Girls," whose members shall be between the ages of ten and thirteen, has been formed at Grace Church, Norwalk (Rev. J. B. Werner, rector). Its rule is "To be helpful at home and faithful at church."

GEORGIA

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

Meeting of Brunswick Archdeaconry

THE ARCHDEACONRY of Brunswick assembled on February 18th and 19th for its winter session at St. Paul's Church, Jesup (Rev. John Moore Walker, deacon in charge). The meeting was presided over by Archdeacon Winn, and the Bishop was present through most of the sessions. The subjects discussed were the inefficiency of natural religion, and revealed religion, as set forth by the Episcopal Church. Business sessions were held, sessions for conference on mission work, and the Bishop made one or two addresses to the clergy.

IOWA

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

Fifteenth Anniversary of Bishop Morrison's Anniversary—Other News

A FINE tribute was paid Bishop Morrison on the occasion of the fifteenth anniversary of his consecration as Bishop of Iowa, when the clergy and the laymen of the diocese tendered him a banquet at St. Paul's Pro-Cathedral, Des Moines, Monday evening, February 23rd, the day preceding the actual consecration anniversary. About one hundred laymen and clergy of the diocese assembled. Bishop Longley acted as toastmaster, and very felicitously introduced the speakers, each of whom spoke of some phase of the work which had been done in the diocese since Bishop Morrison's advent. The speakers, besides Bishop Longley, were Rev. George W. Hinkle, rector of Christ Church, Waterloo, a classmate of Bishop Morrison at the General Theological Seminary; Rev. Edward H. Rudd, D.D., rector of St. Luke's Church, Fort Madison; Rev. Seth M. Wilcox, rector of St. George's Church, Le Mars; Hon. George F. Henry of St. Paul's Church, Des Moines, and Mr. C. D. Jones, St. James' Church, Independence. Bishop Morrison, in reply, made a strong address, in which he pleaded for the deeper recognition of religion as the basis for all Church work. At the completion of the dinner Bishop Morrison was presented with a late model of Edison's talking machine as a gift from the clergy and laity of the diocese.

AT ST. JOHN'S CHURCH, Keokuk (Rev. John C. Sage, rector), on Friday, February 27th, the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina, conducted a quiet day. Special Lenten sermons will be delivered in this parish by a number of Bishops and priests, including Bishop Griswold, Rt. Rev. Samuel C. Edsall, D.D., Bishop of Minnesota; Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa; Rev. Irving P. Johnson, D.D., of Faribault, Minn., and Rev. Edward H. Rudd, D.D., of Fort Madison.

MISS MARY TRIPLETT, secretary of the Woman's Auxiliary of the diocese of Missouri, visited St. John's Church, Keokuk, on Thursday, February 26th, addressing the women of the parish, together with the women of the missionary societies of the various religious bodies in the city, who attended upon invitation. Miss Triplett also made a number of addresses at the missionary loan exhibit on the evening of that day, helping in the Y. W. C. A., building under the auspices of the united missionary societies of Keokuk.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Quiet Day for Clergy—Baltimore Rector's Anniversary—Other News

THE CLERICAL ASSOCIATION of Baltimore, and other clergy of the diocese, by invitation of Bishop Murray, gathered at Christ Church chapel, Baltimore, on St. Matthias' Day, for a pre-Lenten quiet day. The Holy Communion was celebrated in the church, the Bishop being celebrant. The Rev. Herbert Parrish, diocesan missionary, gave a series of addresses on "Man in relation to (a) himself, (b) to his neighbor, and (c) to God." Fifty-three of the clergy were present.

QUINQUAGESIMA marked the twentieth anniversary of the ministry of the Rev. Edwin B. Niver, D.D., at Christ Church, Baltimore. He was assistant under the Rev. C. George Currie, D.D., for three years, and then succeeded him as rector, and has served longer than any former rector. Dr. Niver is greatly beloved by his people and is one of

the most popular and highly respected of the clergy of the diocese, being a member of the Standing Committee, and having served as a deputy to the General Convention at each session since 1901, and few men in the city are doing a larger or more valuable work than he. Under his leadership his congregation is doing a splendid work for the relief and uplift of the poor, at his Fell's Point dispensary and mission, the Orphan Asylum, and other institutions. Within the last year improvements costing about \$40,000 have been made to the interior of the church, making it one of the most beautiful in the city. There is said to be no finer example of interior Gothic architecture in America.

THE REV. CHARLES FISKE, D.D., rector of the Church of St. Michael and All Angels, Baltimore, has been appointed by Bishop Murray as local representative for Maryland of the central bureau of the Joint Commission of the Church on Press and Publicity.

ANNOUNCEMENT has been made that Bishop Murray has sold St. Barnabas' Church, Curtis Bay, near Baltimore, to a Polish Catholic congregation, the purchase price being \$4,000. The money will be devoted to paying off the debt on the Bishop Paret Memorial parish house at Locust Point, Baltimore. All movable furniture, memorials, and thankofferings in the church have been reserved for use in other chapels or churches in the diocese.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Meeting of the Central Convocation

THE REGULAR mid-winter meeting of the central convocation, the Rev. John Munday, Port Huron, Dean, was held on February 17th, at St. John's Church, St. John (Rev. C. E. Bishop, rector). The day began with the celebration of the Holy Communion, the Bishop of Western Michigan being celebrant. Bishop McCormick conducted a quiet hour for the clergy, and in the afternoon a quiet hour for the women. Resolutions of condolence were passed on the death of Mrs. L. C. Difford, beloved wife of the Rev. L. C. Difford of Durand. The Rev. Joseph Ryerson was elected secretary. The principal addresses of the day were delivered at the missionary rally in the evening by Dean Munday, the Rev. John B. Pengelly, and the Rev. Dr. Sayres, general missionary.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

The Sunday School Convention—Quiet Hour for Clergy

THE SUNDAY SCHOOL convention of the diocese met at the Cathedral in Michigan City, Saturday, February 21st. The Dean celebrated the Holy Communion. The programme consisted of an address by the Bishop on "Adult Bible Classes"; by the Rev. Frederick Ingle of St. Matthew's Church, Kenosha, Wis., on "The Theory of the Sunday School"; by Mr. Price, superintendent of St. Matthew's school, on "The Working Plan of the Sunday School"; by the Rev. Lester Bradner on "The Plan of Religious Education," and by the Rev. W. N. Wyckoff of Christ Church, Gary, Ind., on "The Gary Plan."

A PRE-LENTE quiet hour was given by the Bishop to the clergy of the diocese in St. James' Church, South Bend, Ind., on Monday, February 23rd. This was followed by a luncheon, complimentary to the Bishop and clergy, by the Rev. Dr. McKenzie, rector of Howe School. Plans for the future work of the diocese were discussed.

MISSOURI

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

Roman Priest Conforms—The Work in Brazil—Other News

THE REV. J. D. GALLAGHER, for twelve years a priest in the Roman Catholic Church, in now in St. Louis preparing for admission into the ministry of this Church in accordance with the canons. He is at present on the staff of Christ Church Cathedral in St. Louis.

BISHOP KINSOLVING of Brazil addressed the Woman's Auxiliary of the diocese, at a special meeting held in the parish house of the Church of the Holy Communion, February 27th. He considered, he said, that the work of this Church in the district of Brazil was unique in that it put first evangelization, with educational and institutional work coming later. Speaking out of an experience of twenty-five years in the Latin-American mission field, he declared that it was all-important to make the natives feel their responsibility in the matter of new church buildings and furnishings, and so successful has this effort been that during the past year five churches have been built by the natives themselves. But he emphasized the need of money for the Pro-Cathedral at Rio de Janeiro, one of the largest and most beautiful cities of the world, a Cathedral which should represent adequately a Church which stood on the platform of the open Bible and Catholic tradition.

THE BROTHERHOOD OF ST. ANDREW in St. Louis arranged for noonday Lenten services in Columbia Theatre. Among the speakers are Bishop Tuttle, Rev. R. N. Spencer of Kansas City, Rev. Dr. Buckner of Memphis, Tenn., Rev. R. L. McCready of Louisville, Ky., Bishop Thurston of Eastern Oklahoma, and Bishop Johnson.

AT ROLLA, a stained glass window, subject, "The Good Shepherd," has been given recently.

UP TO JANUARY 12th the diocese had given \$1,830.96 on its missionary apportionment, nearly double the amount at the same date last year.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Dean Delany Holds Retreat at Omaha

THE VERY REV. S. P. DELANY, Dean of All Saints' Cathedral, Milwaukee, gave a pre-Lenten retreat for the clergy of the diocese at Trinity Cathedral, Omaha, beginning Tuesday evening, February 17th, and ending Friday morning, February 20th. About twenty-five priests were in attendance.

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

Lenten Services in Toledo and Cleveland

DAILY NOON-DAY Lenten services for business people have been announced by the rector of Trinity Church, Toledo, the Rev. George Gunnell. This church is located in the very centre of the shopping district. The special preachers include the Bishop Coadjutor, Rev. William D. Maxon, D.D., Rev. Charles L. Ramsey, Rev. Franklyn C. Sherman, Rev. W. Ashton Thompson, Rev. Charles Cosby, Rev. William H. Pool, Rev. Charles H. Gross, and Rev. Robert L. Harris.

THE SEVEN west side parishes in Cleveland have arranged united Wednesday evening services throughout Lent, each to be held in a different parish church. The first was held in St. Mark's (Rev. Lucius W. Shey, rector), Ash Wednesday evening, at which the Bishop of the diocese was the preacher.

A SERIES of lectures are given at St. James' Church, Painesville, by Miss Virginia E. Percival of Lake Erie College, on "Some Chapters in the Life of the Church." These are given every Wednesday evening in Lent at 7:30. Miss Percival, one of the teachers at the college, is a thoroughly informed student of Church history.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Bishop Whitehead Given Motor Car—Other News

BISHOP WHITEHEAD, during the last week in February, was presented with an electric motor car, the gift of many friends throughout the diocese. It was presented at the breakfast of the Laymen's Missionary League, held after the corporate Communion of the league, on the occasion of the league's twenty-fifth anniversary, February 22nd. It will help very materially in lightening the work of the Bishop in the city and suburbs.

ON ST. MATTHIAS DAY the Bishop instituted into the rectorship of Christ Church, New Brighton, the Rev. Walter Archbold, D.D. Bishop Whitehead preached the sermon. Other clergy present were the Rev. T. J. Bigham, Archdeacon of Pittsburgh; the Rev. Messrs. Howell and Drew of Sewickley, Rev. G. W. Lamb of Rochester, the Rev. L. F. Cole of Pittsburgh, and the Rev. Dr. Hills of Bellevue.

NOONDAY SERVICES, under the auspices of the Pittsburgh assembly of the Brotherhood of St. Andrew, were begun in Trinity Church, Pittsburgh, on Ash Wednesday, with the rector of the parish, the Rev. E. S. Travers, as preacher. During the remaining days of February the addresses were made by the Rev. W. L. Rogers of Calvary parish.

THE REV. DR. BRATENAH, secretary of the Third Province, has been spending some time in the diocese, talking up missionary work, and trying to introduce the use of the duplex envelope in some places where it has not heretofore been in service.

THERE IS much rejoicing in Calvary parish, Pittsburgh, over the fact that the church is to be consecrated in June. It is expected that the sermon will be preached by the Bishop of Chicago.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Choir Guild Revived at Grace Church, Providence
—Special Lenten Services in Many Parishes—
Other News

THE CHOIR GUILD, composed of past and present members of the choir of Grace Church, Providence, held a meeting at the parish house, Monday night, February 23rd, which resulted in the revival of the organization. This guild has held no meetings for six years. Nearly a hundred were present, and one of the guests of the evening was the Rev. Allen Greene of Peabody, Mass., who, as curate of Grace Church, founded the choir ten years ago. The Rev. Dr. Crowder, rector of the church, was present, and spoke briefly; the senior warden, Mr. Rathbone Gardner, acted as toastmaster, and Mr. A. Lacey Baker, organist and choirmaster, made a few remarks on the present choir and its work. A musical programme was presented after dinner.

MUCH INTEREST always centres in the Lenten programme of Grace Church, Providence. The noon-day service is an attempt to reach the people who throng past the church doors in the retail shopping district, and while well attended at other times, is crowded during the Lenten season, when special preachers of national reputation are

secured. The preachers this Lent are Rev. William E. Gardner, Very Rev. George Hodges, D.D., Rev. Harry P. Nichols, D.D., Rt. Rev. Charles S. Burch, D.D., Rev. Karl Reiland, D.D., Rev. William Harman van Allen, D.D., Rev. Milo H. Gates, D.D., and Rt. Rev. James De Wolf Perry, D.D. On Wednesday evenings several of the clergy of the diocese will assist in giving a course of sermons on "The Teaching of Some Unfamiliar Offices of the Prayer Book." On Sunday evenings the rector, Rev. Dr. Crowder, will give a course of sermons on "The Prodigal Son."

THE BISHOP conducted a pre-Lenten quiet day and conference for the clergy on Monday, February 23rd, at St. John's Church, Providence. A celebration of Holy Communion began the day, the Bishop officiating, assisted by the Rev. Herbert J. Piper, assistant minister. Following the celebration the Bishop gave two very helpful meditations on the general subject, "The Way of Prayer," and the remaining time before lunch was filled with intercessions. After luncheon there was a conference on parochial ministrations.

A RECEPTION was given to the Rev. Lee Waltby Dean, who is now in charge of both the Church of the Saviour, and St. Thomas' Church, Providence, in the parish rooms of the former church. An incident of the evening was a "kitchen shower."

AT ALL SAINTS' CHURCH, Providence (Rev. Arthur M. Aucock, D.D., rector), a special effort will be made through the Sunday night service and sermons. The sermons this Lent will be delivered by the Rt. Rev. Samuel G. Babcock, D.D., Rev. Simon Blinn Blunt, D.D., Rev. Lewis W. Dewart, Rev. Lewis G. Morris, and the Rev. Artley B. Parson.

MOST of the churches are having special courses of sermons delivered by visiting preachers from other cities within and without the diocese. St. Mary's Church, East Providence, will undertake a ten-days mission, from March 8th to 17th, with the Rev. Harvey Officer, O.H.C., as missionary. The mission will be followed by services on Tuesday evenings, with special preachers, including Bishop Perry, Rev. George J. Sturgis, and the Rev. Edward L. Reed.

THE PARISHES of Providence and vicinity will take part in the "Go-to-Church-Sunday" movement on March 8th. A vigorous campaign is being waged by all the denominations and by the Church to make this movement a success.

IN NEWPORT, besides the parochial Lenten programme, a union service will be held on the Wednesday evenings in Lent at the four churches in turn, beginning at Trinity, March 4th, and ending at the same church April 1st. Bishop Perry will conduct a one-day mission at Kay Chapel of Trinity Church, Tuesday, March 3rd. The Brotherhood of St. Andrew is procuring a large attendance of men and boys.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop
Anniversary of Rector of Christ Church, Greenville

QUINQUAGESIMA SUNDAY marked the fourteenth anniversary of the Rev. Alexander R. Mitchell as rector of Christ Church, Greenville. This occasion was observed by a special service and sermon by the rector. A special feature of the service was the unveiling of a window presented by the members of the Sunday school, in memory of Miss Eliza Powell, who for sixty-five years was a faith-

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ful and devoted teacher. The window was unveiled by Masters Hamlin Beattie and Edgeworth Blythe, whose relatives were taught by Miss Powell.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

Date of Diocesan Convention—Other News

BISHOP VINCENT has issued a circular calling attention to the fact that the regular canonical date for the diocesan convention is the 20th of May, conflicting with the observance of the Feast of the Ascension, on Thursday, the 21st, and postponing the meeting of the convention to Wednesday and Thursday, May 27th and 28th, in All Saints' Church, Portsmouth.

THE CHOIR of St. Paul's Cathedral, under the direction of Mr. K. O. Staps, A.R.A.M., is giving three musical services this Lent. On the First Sunday evening in Lent, Mendelssohn's "Hear My Prayer," and Gounod's "Gallia"; on the evening of Mid-Lent Sunday, Maunder's "Olivet to Calvary," and on Palm Sunday evening, Stainer's "Crucifixion."

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Work of Sunday School Field Secretary—Piedmont Clericus Organized

THE REV. S. U. MITMAN, Ph.D., field secretary of Sunday schools in the Third Province, finished a most successful itinerary in the western part of the diocese on Monday, February 23rd. The objective points were Blacksburg, where the Roanoke Sunday school institute held its semi-annual meeting on February 20th and 21st, and Lynchburg, where was held the first meeting of the Lynchburg Sunday school institute on the 22nd and 23rd. As the field secretary was in the diocese filling an engagement at Petersburg on February 10th, one of the representatives of the diocese arranged a series of one-day institutes which proved a great success. They were as follows: 11th, Roanoke; 12th, Montvale; 13th, Bedford City; 15th, Bristol and Abingdon; 16th, Wytheville; 17th, Pulaski; 18th, Radford; 19th, Christiansburg. Dr. Mitman had a set of slides on Palestine, and his delightful lecture on the "Land Bearing Testimony to the Book" was given many times.

THE PIEDMONT CLERICUS of Southern Virginia is the name of the youngest clerical organization in the diocese. The Rev. John B. Dunn, Rev. Claude F. Smith, Rev. George Floyd Rogers, Rev. C. O. Pruden, Rev. Frank Mezick, Rev. Thomas Howell, and Rev. G. Otis Mead were in Lynchburg together on Monday the 23rd, and decided to form a clerical society. The officers are: Rt. Rev. B. D. Tucker, D.D., president; Rev. Joseph B. Dunn, vice-president; Rev. Frank Mesick, secretary and treasurer. The clericus will include the clergy in the cities of Lynchburg, Roanoke, and Danville.

TENNESSEE

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

Eighth Annual Meeting of Philological Association

THE EIGHTH annual meeting of the Tennessee Philological Association was held at the University of the South, Sewanee, Friday and Saturday, February 27th and 28th. Mr. W. R. Webb, Jr., of the Webb School, Bell Beecher, is the president of the association; Mr. R. S. Radford of the University of Tennessee is vice-president, and Mr. R. B. Steele of Vanderbilt University is secretary and treasurer. There were afternoon and evening sessions on Friday and a morning

session on Saturday. Among the speakers and essayists were Dr. J. M. McBryde and Prof. John N. Ware, both of Sewanee, whose subjects were "The Position of the Accent in Modern English Words," and "Guy de Manpassant: Love in Nature." Representatives were present from Vanderbilt, Southwestern Presbyterian University, University of Chattanooga, Union University, University of Tennessee, Middle Tennessee Normal School, Maryville College, Tennessee College, the Nashville public schools, Webb Schools, and other institutions throughout the state.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Auxiliary Institute at Grace Church, Grand Rapids

ON Thursday, Friday, and Saturday, February 26th, 27th, and 28th, at Grace Church, Grand Rapids (Rev. G. P. T. Sargent, rector), Miss Thomas and Miss Webber of Detroit held an institute for Auxiliary women and Juniors of Grand Rapids and neighboring places.

CANADA

News of the Dioceses

Diocese of Ottawa

THERE WAS a large attendance at the funeral of Mrs. Caroline Greene, diocesan president of the Woman's Auxiliary, which took place February 17th. Archbishop Hamilton read the lesson, and most of the city clergy were present. Mrs. Greene was much beloved, and her earnestness and enthusiasm in many departments of Church work will be greatly missed.

Diocese of Toronto

A VERY representative gathering was held February 20th, in the parish house of St.

NO GUSHER

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James' Cathedral, Toronto, for the purpose of urging upon the Ontario government the necessity of having the Scriptures taught in the public schools. Bishop Sweeny was in the chair. Members of other religious bodies were present, and a number of them voted for the resolution.

Diocese of Montreal

THE MEMORIAL to the late Archdeacon Ker is to take the form of an organ for Grace Church, of which he was rector for so many years. Subscriptions to the fund are coming in well.

Nova Scotia

THE FRIENDS of King's College, Windsor, will be pleased to know that the forward movement for endowment has been steadily growing. Sir Henry Mill Pellatt, D.C.L., Knight Bachelor and Commander of the Victorian Order, Toronto, has endowed a chair in the university to be known as the Sir Henry M. Pellatt chair in Philosophy. Mr. J. H. Plummer, D.C.L., president of the Dominion Steel Corporation, has also consented to endow a fellowship, to be known as the J. H. Plummer Fellowship in English.

The Magazines

RICHARD HARDING DAVIS opens *Scribner's* for March with a vivid and lively account of "Breaking into the Movies." He tells a romantic story of how in his sophomore year a first voyage to Santiago, Cuba, and a visit to the American iron mines there made so strong an impression that ten years afterward he added a love story and wrote his famous novel *Soldiers of Fortune*. Then it was dramatized by Augustus Thomas, and years later Mr. Thomas and Mr. Davis returned to the scene of the novel, and made several miles of moving-picture films. This is the story of how a company of actors, with volunteer regiments of Cuban troops, detachments of United States marines, villas in Santiago, all united to make the record of a story which already has been sold to moving-picture places from St. Petersburg to Rio Janeiro. The illustrations and Mr. Davis' amusing text show exactly how it was done.—AN AMERICAN achievement of an unusual kind is told by Howard Crosby Butler in "Sardis and the American Excavations." For several months of each year for four years a party of American college men has been engaged in excavating this ancient city of Cræsus by the river Pactotus. Already they have uncovered a magnificent temple; they have found the key to a lost language, the Lydian; and have rescued wonderful specimens of the jewelry of ancient Sardis, so refined that it suggests the best Etruscan work.

"TRULY This Man Was The Son of God," is the title of a huge painting, by George Inness, Jr., which is reproduced in full colors as the frontispiece of the March *Century*. This canvas representing Calvary is novel in treatment, and exceedingly reverent in spirit. It created a considerable sensation when exhibited in Paris, a city not easy to impress with paintings of this kind.

A BIG FLY

MANY thousands of people have seen the big glass mosquito at the American Museum of Natural History in New York. Now, it has a companion in a house fly sixty-four thousand times as big as the one we are so often adjured to "swat" or "starve." This model has cost nine months of work and study on the part of Ignasz Matausch, a Hungarian model maker in the service of the museum. The proportions have been preserved with the minutest care, Mr. Matausch having made his drawings and casts for the

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head, body and various members of the insect from dissection. Larvae and pupae of the fly are shown in models molden on the same scale, as are the eggs, which appear as little cucumber-shaped pieces of paraffin about two inches long. A real fly's egg is just about visible to the naked eye. The same artist has painted an enlargement (fifteen hundred diameters) of the hairy foot of the fly, showing the typhoid bacilli, of which the insect is the common carrier, on the clawlike tip of the member.—*The Outlook*.

HARMONY

A BEAUTIFUL INCIDENT is told by a traveler of his visit to the Cathedral of Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of music vibrated to and fro, loudly beating against the walls swelling into full chords like the roll of a great organ, and then dying away into soft long-drawn, far-reaching echoes, melting to silence in the distance. It was only the guide, who lingering behind a moment, had softly murmured a triple chord. But beneath the magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live. Every voice in the building, the slamming of seats, the tramping of feet, the murmur and bustle of the crowd are caught up, softened, harmonized, blended, and echoed back in music. If a dome, the work of men's hands, can thus harmonize all discords, can we doubt that, under the great dome of heaven, God can make "all things to work together for good to them that love Him?"—*Christian Observer*.

A WELL-PLANNED MEAL

A WELL-PLANNED meal containing the proper combination of foods is not difficult to prepare. The essential ingredient, a repairing material, is protein, found abundantly in meat, eggs, cheese and nuts. The starches and sugars, technically known as carbohydrates, are required also, together with fats for fuel for effort. These two fuel-furnishing foods can be used alternately, thus securing a variation. Scientists who have given the question of food values special attention report that a diet of protein, fat and carbohydrates, alone, would cause starvation more quickly than if all food were withheld. There is the necessity of introducing some mineral salts that yield iron, calcium, magnesium, phosphorus, and potassium.

A supply of iron is obtained from raisins, whole wheat, dried beans, prunes and meats or the yolks of eggs. Calcium is contributed by milk, dried peas and beans, celery and citrus fruits. In meat, peas, beans, milk, and prunes there is magnesium. Phosphorus forms a quality in meat, milk, egg yolks, whole wheat, dried peas, and beans. Potassium is furnished in potatoes, parsnips, cabbage, turnips, and apples.—*Leslie's*.

WHEN one man would pull another man down in order that he may rise, or silence another's voice that his voice may be heard, or destroy another man's business in order that he might live, it is the outgoing of a spirit that is born of the devil and of darkness.—*Selected*.

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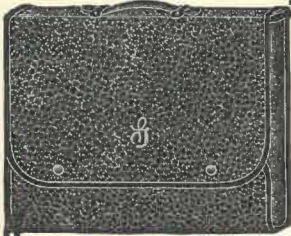
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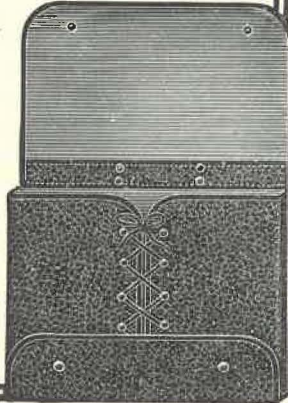
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