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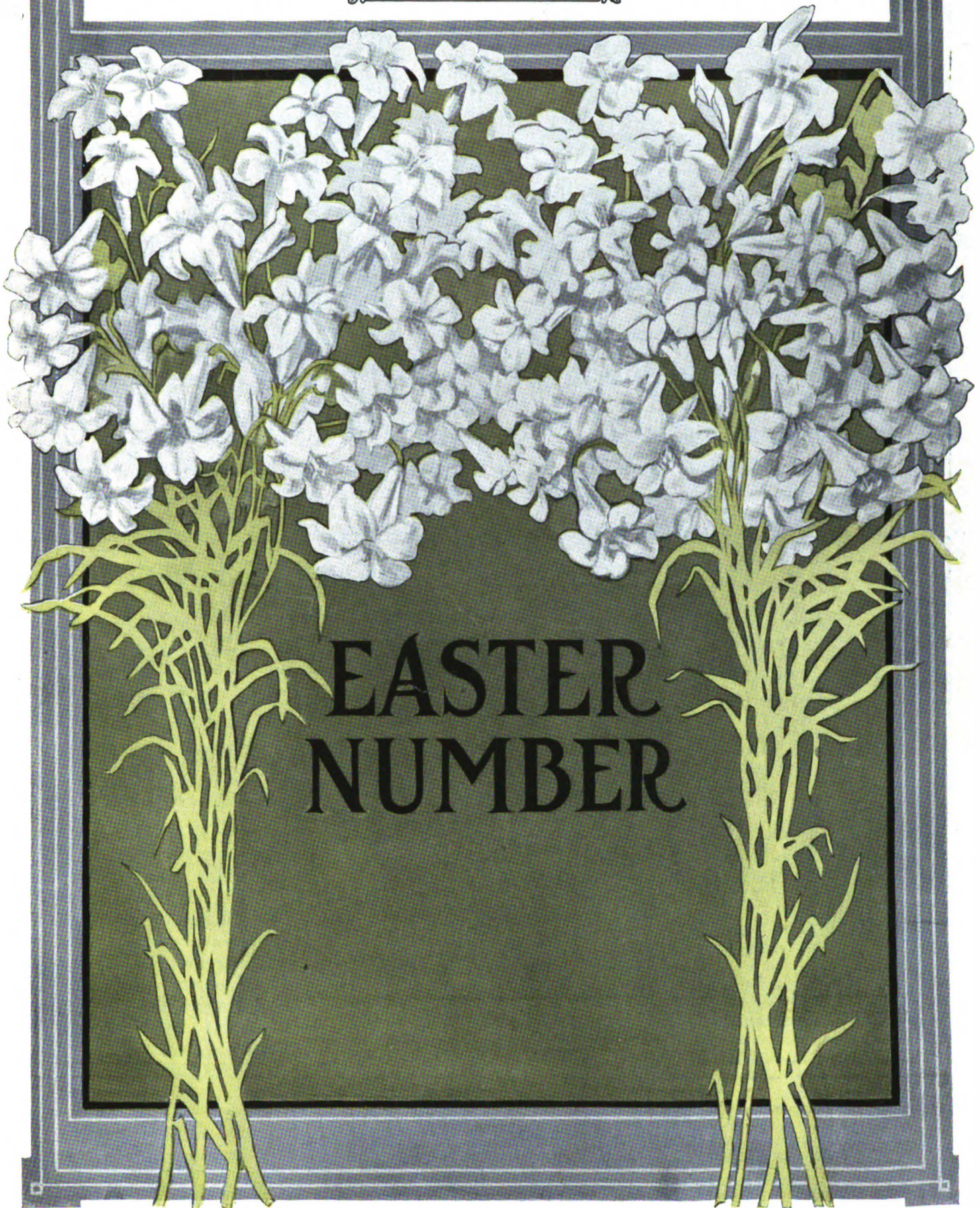
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# Living *The* Church

VOL. XLVIII · No 21

MILWAUKEE, WIS

MARCH 22, 1913



## EASTER NUMBER



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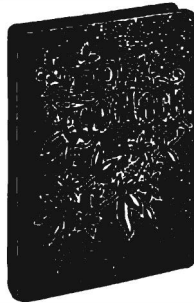
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**THE YOUNG CHURCHMAN CO.**  
 MILWAUKEE, WISCONSIN



# The Living Church

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NO. 21

## EDITORIALS AND COMMENTS

### The Resurrection To-day

**S**OONER or later God makes even the most undivine things to turn to His glory. There could be nothing more antagonistic to the spirit of the Catholic religion than that rationalistic temper that is the legitimate outcome of the intellectual upheaval of the sixteenth century. By it all things ancient and venerable in the Church and her faith are subjected to the cold, antagonistic testing of intellectual analysis, predisposed and often determined to reject.

We cannot wonder that those who have looked upon the Church as a divine institution, indwelt by the Spirit of the living God, and have accepted her faith as divinely given and imposed, have shrunk back from the conflict with this unspiritual antagonist. But, however unwillingly the human guardians of the truth have entered upon this testing, the divine faith itself has always come forth unharmed from the fiery trial, without the smell of fire upon it, "like the silver which from the earth is tried, and purified seven times in the fire."

True in respect to all the articles of our holy religion, this is preëminently true of the great central fact and doctrine of all—the resurrection of Christ our Lord from the dead. In this, as in nothing else, we may say that God has made the wrath of man to praise Him. If the resurrection of our Lord had been anything less than a literal fact, the influence of the story would not have outlived the first century. If it had been capable of successful contradiction, it would have been swept away by the hard world-spirit of the century just past. The anti-spiritualism of each age has girded itself anew, confident that now at last its spiritual enemy is to be slain.

But the outcome has always been the same. The myth theory, the vision theory, the resuscitation theory, and all the other productions of the German theory-shops, have gone the same way—to the dust heap. Bright intellectualism and brilliant rhetoric could not save them. No theory but the acceptance of the liberal truth of the facts set forth in the Gospels as the belief of the Apostolic Church has to-day anything more than an academic interest. We may think of each one in turn as exclaiming, in the words popularly attributed to the dying Emperor Julian, "Galilean, thou hast conquered!"

THIS EASTER DAY of 1913 finds the truth of Christ's Resurrection from the dead more firmly and joyously believed than ever before. The way of looking at the whole subject has changed, because the intellectual outlook of the whole world has changed. The entire attitude of mankind towards matter and spirit has changed. The old arguments for the credibility of miracles are no longer used, not because they are not as sound as ever, but because they are no longer needed. Thoughtful men do not now doubt the miraculous, because the ordinary is seen to be so full of miracle. The material is relegated to its proper place, because it is now seen to be only a part, and the lower part, of the great reality. Men can now accept the spiritual world outside of them, because they are beginning to realize and to value the spiritual within them. The new psychology, as well as the new sociology and the new history,

predisposes serious minds to accept this truth of the Resurrection of the Man of Galilee, and to accept Him as the Saviour of the world.

As we turn aside from the study of the multiplied energies of the world to-day, and take up the story of the New Testament, we are startled to find that, instead of having lost its old power, it has taken on a strange new power; and the Carpenter of Nazareth stands to-day as, not merely the solver, but Himself the solution of all the problems of our teeming age.

What is the great characteristic of society to-day? Is it not a growing appreciation of the significance and sacredness of life? And there stands One there in the Gospel story who says to us, "I am come that they might have life, and that they might have it more abundantly." He speaks of Himself and His teaching as "a well of water springing up into eternal life." Where does this bubbling hopeful life of to-day come from? Trace it back and you will see, however long it may have run underground, however distorted it may at times have become, it has its source in Him who stood and proclaimed Himself as the fountain of life.

However far away from Christ philanthropy may seem to have started; however indifferent to Him, or even opposed to Him, its workers may have been, those who to-day go deepest into the human problems and feel most keenly the human needs, are more and more consciously proclaiming that the source of all their power and the star of all their hope is in Him who was moved with compassion when He saw a great multitude, "because they were as sheep not having a shepherd." It is because He is living in them to-day that workers for mankind believe that He lived on earth nineteen centuries ago. It is because He is "the Resurrection and the Life" in dead lives to-day that men believe that He rose from death to eternal life that Easter morning.

What is the chief characteristic of social and political movements to-day? Is it not the changing of old things into new; not by revolution, but by growth? Ancient forms of wrong are beginning to realize that they can abide no longer in the brightening light of the ever-dawning day; and they are becoming changed, they know not how, into new forms of helpfulness and progress. And we take up that little book, and we read of One who had walked in Galilee, but who appeared from heaven and said, "Behold, I make all things new." And we see and know that it is He who is under all these seething movements of our age, making all things new.

Bishop Westcott begins his wonderful little treatise on the Resurrection\* by quoting from Jean Paul Richter, where he describes a dream of his disembodied spirit, how all alone it felt in the vast spaces of the universe. And as he was overwhelmed with the sense of his own littleness, and yearned for companionship, "there came sailing onwards from the depth, through the galaxies of stars, a dark globe along the sea of light; and a human form, as a child, stood upon it, which neither changed nor yet grew greater as it drew near. At last

\* *The Gospel of the Resurrection*; by Brooke Foss Westcott, D.D., D.C.L.



I recognized our Earth before me, and on it the Child Jesus, and He looked upon me with a look so bright and gentle and loving, that I awoke for love and joy.' The thought which inspires this grand vision," continues the great prelate, "is that which I wish now to develop and confirm. It is my object to show that a belief in the Resurrection of our Lord, is not the solution (for that we cannot gain), but the illumination of the mysteries of life."

THE HISTORICAL PROOFS of the Resurrection of our Lord are antecedently satisfactory to any one who believes in a divine Creator and sustainer of mankind. But, as we have said, such methods of proof are not as all-important to-day as they once were; for now men are more disposed to accept the proofs because of the Person portrayed in the Gospels than to accept the Person because of the proofs. We feel that it is morally fitting that such a Character as is set forth should not die; and, if dead, that He should come back victorious to live for evermore.

The moral fitness of Christ's Resurrection makes us disposed to accept the historical proofs of the Resurrection as readily as we would the proofs of any other fact of history. To end in defeat and corruption is unworthy of that Life which no human mind could have invented; which was in truth God dwelling in humanity. This is what St. Peter means when he says, "God raised Him up, having loosed the pains of death, because it was not possible that He should be holden of it."

Just as its moral fitness to the Life of Christ is the most satisfying proof to us to-day that He literally rose from death, "because it was not possible" that life should be holden of

death; so the character and works of Christ subsequent to His Resurrection are the abiding and satisfying proof of the fact. His life as He came and went among His chosen ones during the great Forty Days was no anti-climax, but rather a culmination; not the end of the earthly career of one who longed to return home, but rather the beginning of the permanent work of One whose Life on earth can never end. We see Him appearing formally to His chosen ones, deliberately giving them full authority to carry on His work to the end of the world; commanding them to tarry in Jerusalem till the Power to fulfill His commission should be bestowed; then deliberately departing and formally sending the promised Power, of which the history of Christianity and of mankind have been the living witnesses until this time.

The final proof to us to-day that Christ was alive outside the tomb that morning is that He is alive here and now to-day. If Christianity were merely a religion of the past we might admire it but it would not take hold of our lives. We would not waste much time upon it, but would turn from it to look for a religion for to-day, for to-morrow, and for the coming years. But just the contrary is true. The principles of Christ and the Life of Christ are just beginning to be adequately realized even by so-called Christian nations, and are just beginning to take hold upon the great heathen nations of the world. As the risen Christ stood alive outside the tomb in the abiding glory of His undying manhood, so His religion in the world to-day is full of His risen Life, is just beginning to bring to mankind the sense of their true destiny. The Sun of the universe has but fairly risen, "coming forth as a bridegroom out of his chamber, and rejoicing as a giant to run his course."

## The Problem of the Minimum Wage

**S**UDDENLY this problem has become acute. From an academic counsel of perfection it has become a question of immediate legislation. State legislatures are grappling with it; governors are discussing it; political commissions are recommending it.

To a large extent, this sudden emergence of the subject is due to the testimony before the Illinois commission appointed to investigate white slavery and prostitution. Starting faithfully upon their quest for causes of the downfall of girls, the commission very soon came upon the discovery that wages of six dollars a week, minus living expenses of eight or nine dollars a week, produced not only mathematical chaos but moral chaos as well. The unskilled girl in the factories and the great department stores is paid, according to elaborate testimony submitted to the commission, every particle of which was a matter of common knowledge before, from four to six dollars a week. If she is living at home, the home obviously pays the balance of the cost of her living. If she is homeless, the balance of the cost is paid—how? That is the question that is asked with the utmost bluntness not only by this Illinois commission but also by every one who is alive to the seriousness of the condition. And that the question mark has frequently been the door to prostitution is not only a matter of fact; it is also a matter of course.

It does not follow that there is no other answer to the question. Thousands of girls preserve their honor in the midst of the most untoward surroundings. Also, many others fall with no economic problem to push them. Economic distress on the part of the wage-earning girl is only one of a number of factors in the problem of prostitution. Neither is it necessary that its particular share in the problem, as related to the share of other factors, be appraised with mathematical accuracy. It is enough to say that the problem of six minus eight in the quest for living promotes first anxiety, then despair, then—sometimes—prostitution.

And so the demand for legislation to require a minimum living wage for girls and women has arisen with a sudden insistence that seldom has been paralleled in American annals. We can hardly wait long enough to get the necessary measures drawn up and hurried through our legislatures. We are impatient of discussion. We are suspicious of any who do not join vociferously in the popular demand.

And yet it is just possible that the reputed cure for the

trouble is only superficial. Perhaps we might better make haste slowly.

WITHOUT at all venturing into the delicate problem of what woman's political status should be, we believe it will generally be admitted that woman normally is the home maker and man normally is the breadwinner. We have no right to seek an economic adjustment that runs counter to this fundamental expectation.

It is quite true that there must always be exceptions, and the possibility that any particular girl may sometime be obliged to earn her own living and perhaps to support a family as well, must always be recognized in connection with a girl's education. Yet the abnormality of that condition ought equally to be recognized. Woman cannot, to the best advantage of the race, be at one and the same time, both home maker and breadwinner.

When, therefore, the insistent demand comes to us to provide by law that woman shall be treated as a normal, permanent factor in industry, and that wage-scales shall be adjusted to the expectation that she ought to earn her full living in that way, it may be that we are making a bad matter worse. When we find that unskilled girls in industry, with no opportunity (under present conditions) of earning a real living, tend to increase prostitution, may it not be that they ought not to be in industry as unskilled workers at all? Perhaps we ought rather to remove the cause for their being there than to seek to provide a "living wage" for them in the factory. After all, perhaps the ground we ought to take is that young womanhood belongs normally in the home and not in the factory.

But that means that the breadwinner must have the opportunity of earning the support for his whole family, thus enabling the girl to stay at home. As an unskilled laborer he cannot, probably, do that to-day. Even as a skilled laborer, such is the cost of living that he can do it, in many trades, only on a narrow and precarious basis, leaving little margin for sickness and times of unemployment. That condition undoubtedly drives the daughters into industry.

Yet it ought to be distinctly recognized that this condition is abnormal. Girls have a right to live and to be supported at home, doing such work as naturally devolves upon home-makers, and recognizing the normal probability of marriage ahead of them. But the abnormality exists. They are forced



to become breadwinners. Their fathers do not support the family adequately. What shall we do about it?

Obviously, the first thing would seem to be, to inquire whether a minimum wage scale can be provided sufficient for the normal breadwinner—the man, where he is normal in health and in ability—to support his family. Our hasty reformers may be beginning at the wrong end. It is not the girl's wages that need to be bolstered up—it is her father's. What is wrong is not that she is at work for from four to six dollars a week; it is that, while unskilled, she is at work, outside her home, at all.

This does not mean that a woman should be estopped from following the honorable profession of bachelor maid and voluntarily entering upon a life of self-support. That is her right; and a social system that forces her into matrimony is itself a frightful wrong. But to enter that profession she is bound to fit herself to become a skilled, productive worker in some line of industry. She may not demand that society give her a living wage *qua* woman; she can only demand the right to perform such labor as shall be of sufficient productive value to make self-support possible to her. And that means that she must become, to the fullest degree of which she is possible, a skilled laborer. She may then rightly demand that a living wage be the recompense of her skilled labor—not because she is a woman but because she has given to society the equivalent of that which she expects in return.

But the unskilled girl in the factories and the stores is not, necessarily, thus productive. If she has been driven into industry, not because she deems her vocation to lie therein, but because her father cannot support her at home, she is, indeed, the victim of our bad economic system, which has so nearly broken down at this stage of the world's history. She it is that is in greatest danger of falling into prostitution. What shall we do with her?

We ought, first, to recognize the abnormality of her condition. The great bulk of unskilled girls in industry either live at home, or have, without real necessity, left their homes. If the former, the demand that their unskilled labor should be so remunerated that their father no longer supports them even in part, places a premium upon a condition that is bad in itself. It is superficial to ask, with some of our reformers, "Is not any girl worth the cost of her living, to society?" She may be to society; but it does not follow that her employer is bound to pay society's bill. That is to say, her employer is not paying for her girlhood but for her unskilled labor. Society's obligation to support the girl is one that should be expressed through the family. *As girl* she is entitled to protection and support in her own home; not in the factory. If, through any abnormal conditions, social or individual, this fails her, society may, no doubt, be bound to intervene, but it does not follow that the father's responsibility is to be transferred to the employer of her as an unskilled laborer. The cure for the condition is not to be found in compelling the employer to act *in loco parentis* in the girl's support.

Thus, though it is an evil that unskilled girls, living at home, should be obliged to go into factories and receive in wages less than it would cost them to live apart from the family, the wrong is not with her wage scale; it is with her father's. It ought to be unnecessary for her to go into the factory at all. But if she *must* go, to supplement her father's inadequate wage, it does not follow that she should be compelled to earn her whole living, or that her whole living should be a charge against her employer. Her father is bound to support her; whatever she earns, by her unskilled labor, is that much help to him in the fulfilment of his duty to his child. But it must not be supposed that he has shifted the duty of her support on to her employer; and if the employer of the girl is forced by law to pay a fictitious price for the girl's labor, he is, in effect, paying a bonus to the employer of the girl's father. If law is to intervene at all, it ought to be to compel payment of a family's living wage to the man who rears the family.

Can that be done by law? The question, other than as an academic possibility, is too new for an off-hand answer to be given. But if it cannot, it does not follow that we ought to seek a solution of the problem by regulation of the girl's wage. To do that is to tinker with an effect without going back to its cause. It would seem probable, then, that only confusion would result from the enactment of most of the minimum wage bills now pending in the several states.

In the meantime, is any alleviation possible to a condition that is not immediately curable but is part and parcel of a fast-dying economic system? We believe there is.

I. Homelessness, on the part of a girl, is a grave evil; and it is a crime where it is avoidable and the girl is unskilled. Very much of it can be prevented by laying stress constantly on this fact. The farmer who permits his unskilled daughter to go alone to the city is committing a crime against her. She cannot earn her full living as an unskilled laborer in any industry. Let that be taken as absolutely certain. If, in her failure and despair, she falls into sin, the blame is not to be imputed to our economic system, much less to her employer, but to her parents. Parenthood implies the duty of protection to the children until these have homes of their own. The first amelioration of the condition, then, is to inaugurate a Back-to-the-home campaign among girls, and to stop the influx of girls from homes in the country and in smaller towns to the city. The girl living at home and obliged to earn some part of her living to supplement her father's wages, is not a serious problem in society, however unfortunate it is that she should be forced to do it; the problem is with the homeless girl in the cheap boarding house of a city or of a mill town.

II. The second step is to train girls to be skilled instead of unskilled laborers. To permit a girl to grow up without being trained to do something well, such as could, in emergency, be used to provide her own living, is another crime. An expert young woman in any phase of industry ought also not to be away from home life if that be avoidable; but if she is, she is at least prepared to escape from the worst phases of the social danger. She will be competent to earn her own living if she be thrust suddenly upon the world.

III. What remains after all the homelessness possible has been removed, and after the largest possible number of girls have become skilled in something, is the very considerable number who have no homes to which they can return, and who have not been trained to do anything well. Send these into factories as unskilled laborers, and your product will be despair and prostitution. But it is wholly unnecessary for them to be in factories. The place for such girls is in domestic service. Here is an ever active labor market, in which the demand is always greater than the supply, in which a home is invariably provided, and in which the opportunity is given to advance rapidly, and at good wages, from unskilled to skilled labor. Granted that the social limitations of domestic service are annoying; it does not follow that they are prohibitive. And those who are eloquently portraying the dilemma of starvation or prostitution as confronting the unskilled girl, wholly overlook this third factor which makes it necessary to seize neither horn of the imaginary dilemma.

IV. And what, then, of the factory and the department store, after all this mass of cheap, unskilled girl labor has been removed? Ah, here is the real solution of the problem. Big business will find a way to adjust itself to a condition in which girls are no longer waiting to be fed into a machine and turned out broken in spirits, in health, and in morals. Any business that requires that sacrifice of girls, may well go to the wall. If we cannot have shoes without that price, let us all go barefoot. But the only way to compel business to find the way, is to stop the supply of cheap girls. We are quite convinced that this cannot be done by virtue of any law compelling an employer to pay ten dollars for five dollars' worth of labor, provided only that that labor be performed by a girl.

So if there is to be a minimum wage law at all, let it be one that applies to men, and that does not assume that the girl is the central figure in the problem of breadwinning.

But we confess to the greatest doubt whether a matter of that sort can really be reached by law. Whether so or not, until the time comes that the economic problem shall have been satisfactorily solved by statute, let us recognize that the condition, in so far as it relates to girls, can be cured to a considerable degree by the steps we have proposed above.

**W**E have frequently published warnings against giving credence to roving solicitors for alleged orphanages, etc., of the Assyrian Church. There is sufficient reason for distrusting all of them, and several different squads are constantly at work in this country, and have been for long terms of years. Any who give money to them, do so in the face of such repeated warnings, and are almost certainly being deceived; yet apparently the solicitation continues to be a profitable transaction for those engaged in it.

Last week we received letters from one of our clergy in Missouri and from one in central New York state telling of



such callers, who were working the people in their respective communities. We are constantly receiving such letters, and as sufficient warning has repeatedly been given, we do not make a practice of printing or referring to them. But one variation in the credentials is reported to us in the second of these letters. A letter of testimonial was exhibited signed by "Rev. W. H. Browne, priest of the Archbishop of Canterbury's Mission of Help to the Assyrian Christians." We have therefore looked up the various W. H. Brownes (and Browns) who are listed in *Crockford*, and as a result, find that none of them is now, or is credited in his biographical sketch with ever having been, connected with the Archbishop's Assyrian Mission.

It ought to be evident that one has no way of testing the genuineness of any of the documents presented by these beggars from a land in which beggary is recognized as a fine art; and that Americans in large numbers should be so gullible as to give money to unknown Asiatic solicitors, especially when local charities and American missionary boards have the gravest difficulty in financing their own work, is much to our discredit as a nation.

And as we have repeatedly said before, if anyone desires to give money for work among Assyrians, the way to do it is to send it to the Archbishop's Mission direct, which has the guarantee of the English Church; and not to intrust it to Asiatic strangers, whatever be the stories that these may tell.

### ANSWERS TO CORRESPONDENTS

V. M. B.—A general canon (46) requires "the previous consent of the Bishop, acting with the advice and consent of the Standing Committee," before a mortgage may be placed upon a church building. For what purposes it might be legitimate to raise money by means of such a mortgage is a matter for local determination in any case.

LAY CLERK.—(1) Only choristers can be considered under the direction of the choir-master.—(2) The matter of position in procession would be wholly under the regulation of the rector in any church.

### THE KING: CRUCIFIED, RISEN

IN THE PIERCED HAND of the crucified and risen King are the keys of death and hell, and upon the weary plains of human history His adorable figure towers supreme, the one perfect Conqueror, the Judge, the only Saviour; the full Revealer, the Hope-bearer, almighty Maker of righteousness in men. To Him the nations throng; and if human hearts would cease to bleed when struck by death, only He can surely heal them; if souls would rise from sin's corrupting grave and shine as images of God again, only He is the Bringer-in of this salvation; if spirits dread to be unclothed of flesh, and doubt the life beyond, only He can impart to-day the life which in itself has a present eternity; if the kingdoms of the earth would cease to war, only He has the secret of the universal and everlasting peace. The best in man foretells the resurrected Christ, and the need in man flees to Him for succor; and no lapse of time, no subtlety of thought, no unplumbed mystery, can drive humanity from its trust in Him—even though multitudes are slow in yielding their obedience, and though lonely souls look on and wonder, who is this? That His disciples believed His Resurrection; that only His Resurrection could have wrought this belief; that through His Resurrection and Ascension there came to them the revelation of His abiding presence, as the Son of God with power, reigning, saving, judging, building up in and through and over men the Kingdom of the Everlasting Father; that His Resurrection and Ascension are to us likewise, not only supernatural facts, but means whereby, through the power of the Holy Spirit, He enters into human souls to lift them even now to a heavenly life—these are impregnable truths upon which we dwell as we remember how the disciples waited for the power from on high.

To us likewise He is the living Lord, the Lord of the unseen and the seen, for whom space and time are no barriers, in whose wounded hand rests the government of the world. May He uplift us to live here on earth a life far-brought, a present life eternal because bound to God in Christ.

As sharers in the great commission to bear the Gospel of redemption to men, may the divine Inspirer enkindle us, give us the consolation of inward peace, the strength to toil, the prevailing grace to minister as following Him "who came not to be ministered unto, but to minister and to give His life a ransom for many."—*Bishop Sessums*.

JESUS has lighted up the grave. In the resurrection from the dead Jesus has put a light in every grave, an angel in every tomb and a hope in every breast. Because that tomb is empty and Christ is risen there need be no blight without a blessing, no sorrow without a joy, no loss without a gain, no parting without a meeting. The same spirit that raised up Jesus from the dead and dark can raise up dead souls. That spirit can put a light, an angel of blessing, in every chamber of your soul. This is the true power of His resurrection. Are we risen with Christ?—*N. Y. Observer*.

### THE BODY THAT SHALL BE

FOR EASTER DAY

SOME one has pointed out the impossibility of judging from a seed what the plant will be. There is nothing about an acorn to indicate the oak; the bulb bears no resemblance to the tulip; the size of the seed gives no promise of the flaming poppy; and these poor bodies of ours give every warrant to believe that flesh and blood cannot inherit the kingdom of God, and that corruption cannot inherit incorruption. But there are the oak, the tulip, and the poppy; and there is He that sitteth at the right hand of God. Now is Christ risen from the dead and become the first-fruits of them that slept. There is a natural body, and there is a spiritual body. There is nothing unreasonable about it; and nothing is more natural than our belief in the Resurrection.

There has been a lot of foolish talk, among the pseudo-scientific, about the absurdity of expecting the elements and cells of the body to be gathered from the four quarters of the globe, and reassembled into the original bodies that died and were disintegrated. But elements and cells, as much as they become a part of us, are merely incidental to our individual bodies. The composition of two bodies may be identical, but the identity of each is inviolable. The difference between the bodies of the reader and writer of this article is not a difference of cells, or of any other material quantity. The substance of our bodies is constantly dying and being replaced by other like substance; and what we eat will make the needed substance for either individual body, indifferently. It does not make the slightest difference which of us eats a particular meal, it will become part and parcel of the body of whichever partakes.

The identity lies deeper than meat and drink; far beyond the cycle of cells. It is more subtle than form and appearance. It belongs to the "I." This inner, spiritual entity, which we call the "ego," makes its own body, as every observer knows. Beauty, far from being only skin-deep, is *soul-deep*. And nothing will more quickly mar or make the face of man as the emotions and thoughts and desires that dwell in that hidden place.

And when we pause from the wisdom of our own conceit, lay the learned books aside, and face our own selves, we know, with greater sureness than we know anything else, that it is *not death* to die; and we know that we shall have a body after "death," which shall adequately manifest the "I," even as these bodies now express and show forth our selves. With what body shall we come? "Thou ignorant one!" The Apostles knew, and the multitude that saw Him ascend in His risen body; but we can have only faith, and know that the things which were written are true. The point that concerns us for the moment is that it is not unreasonable; and that our hearts proclaim it truth.

It may be impossible to conceive that resurrection body; but it is utterly impossible to conceive that we shall ever *cease to be*. Try it! And, if we live, God will give to every seed his own body.

But all this is in the way of poor human reasoning. We have the perfect assurance of Jesus Christ. There is no way of explaining the power of the Gospel but by the fact of the resurrection of Christ. So great a thing as Christianity could not have been founded, and *maintained*, upon any delusion. Christ is, indeed, risen from the dead! We may well be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

Grant us so to die daily from sin, that we may evermore live with Him in the joy of His Resurrection. Amen.

R. DE O.

THE LIFE of a true Christian seems to me to be continually full of Easters; to be one perpetual renewal of things from their lower to their higher, from their temporal into their spiritual shape and power. . . . So the partial, and imperfect, and temporary are always being taken away from us and buried, that the perfect and eternal may rise out of their tombs to bless us. So our life is like the life of a tree, which is always full of immediate apparent failure, which is always dropping back after each rich summer to the same bareness that it had last winter, which keeps no leaves or fruit, and stands again and again stripped of every sign of life that it has put forth, and yet which still has gathered, as we see when we watch with a larger eye—has gathered all those apparent failures into the success of one long, continuous growth, has not lost the strength of those old summers but gathered them into its own enlarged growth and sturdier strength.—*Phillips Brooks*.

## Blue Monday Musings

**J**OAQUIN MILLER'S death means the passing of the costume-poet in America: I mean, the man who relied upon picturesque roughness of attire and a certain fashion of hair and beard to do for his verses, by way of advertisement, what their intrinsic merit might hardly accomplish.

Not that merit was lacking; but it might have blushed unseen except for the *réclame* given by newspaper paragraphs describing the verse-maker's dramatic appearance. I saw a photograph of Miller the other day, bearded to the waist, top-booted, with fringed gauntlets and sombrero, conspicuous indeed on his pine-clad hillside. Dropping the cacophonous *Cincinnati Hiner* which was his original forename, and assuming Joaquin as much more suitable, he showed that tendency to personal dramatics which never left him. Whitman was another, whose flannel shirt proved almost as famous as Garibaldi's, and who exulted in a mutilated Christian name (if indeed he was ever christened) and in the title of "good grey poet," while he was still in the early forties. How utterly free from that sort of pose were Browning, say, and Stedman!

I met the most outstanding figure among English poets the other day, beside whom the laureate is a jest and Kipling a hand-organ man: I mean, of course, Alfred Noyes. And he was as modest and inconspicuous a gentleman of thirty-three as ever came down from Oxford. But he read his own poems wonderfully, with just enough of the chanting cadence to bring out all their music; and how they echoed high ideals, true patriotism which abhors "imperialism," and the spirit of a world-wide democracy!

By the way, Mr. Noyes is a suffragist: *i. e.*, he believes in letting half the race come into council with the other half, to determine matters of common concern. That doesn't sound unreasonable, put that way, does it? And no amount of lunacy on the part of a few English women like Mrs. Pankhurst and Mrs. Drummond can impair its reasonableness: one might as well urge that all men were unfit to vote, because of the foul-mouthed, insolent beasts who insulted the suffrage paraders in Washington, on March 3rd. And I am bound to add that all the arguments I ever heard against political equality can be reduced easily to arguments against universal male suffrage and in favor of a very limited and aristocratic franchise.

If I were to use a tenth part of the material kind readers of this department send me, there would be room for nothing else in THE LIVING CHURCH; and even to answer the questions sent would go far beyond my modest page a week. Some, I fear, misunderstand the purpose of the "Chamber of Horrors." It isn't to make any group of good people ridiculous, or to exalt ourselves above our neighbors; but rather to warn against irreverence and bad taste in the whole province of Church and Religion, and to counsel improvement. There comes to hand as I write a neat Lent list, with admirable suggestions as to the observance of the holy season, and courses of sermons announced, whose topics are significant and appropriate: and this is published for a New Hampshire Methodist congregation where, as here reported, last year (under another pastor), a "Tom Thumb Wedding" disgraced those who participated and those who allowed it. A change for the better, indeed!

But is it not remarkable that the Harlem Y. M. C. A., combining with the Calvary Methodist congregation near by,

THOMAS DIDYMUS LOQUITUR:

A. D. 29

I.—EASTER

Nay, idle words ye speak: have I forgot  
The fatal ending on the barren hill?  
Silent He hung there, and the thieves were still,  
Gross darkness settled round the dreadful spot;  
The Prince of Darkness triumphed, and the plot  
They laid so craftily, to work their will  
Upon our gentle Master, and fulfil  
His prophecy of death, miscarried not.  
Nearer I crept, who had so basely fled,  
Till I could trace the title overhead,  
"Jesus of Nazareth, King of Jews."  
Then came the earthquake, "It is finished!"  
With a loud voice He shouted, and was dead.  
Ah, Simon, if I could believe thy news!

II.—LOW SUNDAY

Within the Upper Room I met the Ten.  
They sang their Alleluias, but mine eyes  
O'erflowed with water. "How could He arise,  
Whom Joseph's grave concealed from mortal ken?  
Ye do but dream. If only once again  
My hands might handle Him, my fingers prise  
The wounds that marred His flesh, it would suffice;  
I will believe my senses; not till then!"

Lo, there He stood, inside the fast-barred door,  
He that was dead, and lives forevermore!  
The Hands they pierced, the very Feet that trod  
The Way of Sorrows, ten long days before,  
I touched them, and fell prostrate to adore  
The Risen Jesus Christ, my Lord and God!

PRESBYTER IGNOTUS.

should see no unseemliness in a burlesque "inauguration" on March 4th, with inane and vulgar mockery of the presidential oath of office and all that has to do with that august solemnity? Any fool can mock; it takes no intellect to jeer at sacred things; and the ordinary parody is horribly defiling to the mind. Fancy a parody of the 23rd Psalm or the Sermon on the Mount! I have never been able to forget a loathsomely clever parody of the exquisite, haunting, unearthly music of "The Blessed Damozel." If there is any literary activity among lost souls and fallen angels, I incline to think parody plays a large part.

Some times people defend that spirit, on the ground that it is a sort of acid cleanser, and that you can't destroy the beauty of real worth. But this is patently absurd. A grotesque suggestion may be like the moustache a naughty boy puts on a lovely pictured face, ruining it forever. A man came to me the other day, full of a discovery: "I've found out what made X. deny his Orders and turn R. C.," he said. "You know he was very thick with Y.—he who professes great friendliness for us, Roman though he is. Well, everybody knows that Y. is far from an

authority on history, morals, or divinity; but he's been dropping in to see me quite often this year, and I have at last discovered his policy. It is to say, very innocently, scornful little things intended to make all religion of the non-papal kind seem laughable. Of course, I don't mind his flings, and know how to answer them forcibly; but poor old X. had no sense of humor, took himself and his dignity very seriously, and abhorred being laughed at. Y's bland giggle destroyed his faith and made a renegade of him!"

OREGON is nothing if not up-to-date, as witness this clipping from the *Daily Oregon Statesman* of February 20th:

"A very pleasing incident of the recent revival services held at Hazel Green occurred Valentine's evening when the Rev. Mr. D— and the people successfully executed a surprise donation on the pastor, the Rev. Mrs. O. M. P—. Decoying the pastor and her husband away for supper to the home of one of the parishioners, Rev. Mr. D— and the young people tastefully decorated the church with ferns and streamers while the older people piled the pulpit and tables with fruit, vegetables, grain, and good things to eat. The hit of the evening occurred when, in his inimitable manner, Mr. D—, in behalf of the men of the congregation, presented to O. M. P. a thoroughbred Duroc Jersey pig, which at a given signal was brought to the front of the church and placed within the altar. Strange as it may seem, men who refused to go to the altar that they might come in touch with the Lord's Christ, pushed eagerly forward to see the pig."

How THAT Middle-Western hostess—a nominal Church-woman!—ought to blush, who, "to relieve the Lenten monotony," gave a big dance the other night! Laud and Stafford had a splendid watchword in all their correspondence, a kind of summary of their policy: "Thorough!" Church people need it now-a-days. There are too many light half-believers of their casual creeds, with no conception of what loyalty means.

PRESBYTER IGNOTUS.

THERE IS ROOM in the tower of God for thee, my soul. Run away from all controversy and make thyself quiet in God.—*Joseph Parker.*



## YORK CONVOCATION IN SESSION

### Little Business Appears to Have Been Transacted

#### STEPS IN THE CALDEY SECESSION NARRATED

Death of Earl Nelson

#### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau  
London, March 4, 1913

CONVOCATION of the Northern Province met week before last at St. William's College, York. Addressing the full synod, the president (the Archbishop of York) thought they might say that the conclusion of their labors in the matter of the King's Letters of Business was now at last in sight. In his opinion, and he believed that it was shared by the Archbishop of Canterbury, the time had come when the presidents of both convocations should confer as to the steps which should be taken to present in a compact and coherent form the main recommendations of both bodies. That would be not so much a draft answer to the King's Letters of Business as a convenient basis for the final discussions.

In the Upper House, sitting separately, the sittings were mainly devoted to the discussion of a series of resolutions, moved by the Bishop of Manchester, on the ornaments and fittings of the churches. These reflected, in brief, the Non-conformist attitude of the Bishop of Manchester and other northern Bishops towards ecclesiastical ornaments and fittings rather than the mind of the Church as expressed in the Ornaments Rubric. Ultimately the whole question was adjourned to the next group of sessions.

In the Lower House, Canon Lambert moved a resolution to the effect that, seeing that the Welsh Disestablishment bill had only passed the House of Commons by the help of the Irish vote and had been rejected by the House of Lords by an enormous majority, this House demands that no such bill shall become law before it has been submitted to the judgment of the people at a general election or by a referendum. The resolution was adopted without opposition. The House passed two resolutions, moved by Canon Rawsley, relative to children and cinematograph shows and offensive postcards. The former resolution declared that the cinematograph can in a true sense be recreative and educational, called upon the licensing authorities to assist in the movement by exercising constant vigilance, and that special afternoon performances with suitable films should be provided for young children on Saturdays and holidays. The latter resolution commended the formation of an association of picture-postcard publishers with a view to preventing the dissemination of pernicious postcards, and urging the encouragement of retail dealers to establish, in coöperation with the police, a local censorship of postcards, as has been successfully done in various parts of the country. It was agreed to ask the president to nominate a committee to consider the provision of a permanent memorial in St. William's College to the late Rev. C. N. Gray, vicar of Helmsley, a leading member of the House for more than twenty years, and to whom was due that interesting old Jacobean block of buildings adjoining York Minster as its permanent home.

In the House of Laymen for the Province of York, the Archbishop attended, and addressed the members on the subject of the marriage union. The Duke of Northumberland afterwards presided over the proceedings of the House, and the following strong resolution was passed:

"That this House, believing that the maintenance of a sacred marriage tie is the only sure foundation of a sound and healthy national and family life, earnestly deprecates any extension of the grounds of or facilities for divorce."

It is important to notice that by the terms of this resolution the York House of Laymen reject the recommendations in the minority report of the Royal Commission on Divorce, as to extension of facilities for divorce, as much as those in the majority report as to extension of grounds for divorce.

Human nature, as one is led to reflect by the news from Caldey, can sometimes be as sadly weak and wilful and wayward and disappointing among those who profess the Religious life as among people who live in the world. Apparently in order to have their own way about carrying on the Benedictine revival in the English Church, rather than, in the first place,

to submit to the Catholic order and discipline of the Church, the majority of the monks of Caldey, including the abbot (together with most of the nuns at Milford Haven) have abjured their position as English Catholics and lapsed to the Roman schism. They have become Papists, it must be clearly understood, not because of the convincing force to their minds of Roman claims or through *à priori* considerations in favor of the Roman system, but simply because they have found that they could not have the Bishop of Oxford as episcopal visitor to the Community on their own conditions.

It has been known for a year or more by those who have had inside information that false developments were going on at Caldey. And it would seem indeed that nothing less than treachery towards the Church of God in this land has lurked in this Community for some considerable time past. What we have to lament at this time is not the failure of Benedictinism within the English Church, but the failure of Abbot Carlyle personally as a re-founder.

The *Times* newspaper of last Wednesday published the following statement, which had been sent from Caldey:

"For more than a year past the Benedictines of Caldey Island have been in correspondence with the Archbishop of Canterbury and the Bishop of Oxford with a view to electing the latter as episcopal visitor to the Community. This correspondence has now come to an end because the Community cannot conscientiously submit to the conditions the Bishop has found it necessary to impose before consenting to accept the office of visitor. These conditions, if acceded to, would practically imply for the Community a denial of their faith and practices which they have held and taught for the last fifteen years. Under the circumstances the Community feel that they can no longer remain in the Church of England when by doing so they would be untrue to what they believe to be vital principles. The Community have, therefore, decided to ask to be received into the Roman Catholic Church, and will seek admission to the Benedictine Order."

It is understood that this announcement affects all except young members of the Caldey Community, and all except two members of the Milford Haven Community of Sisters.

With reference to the secession at Caldey, the *Church Times* says:

"Founded with the approval of Archbishop Temple, receiving the sympathy of Archbishop Maclagan, the Community lacked nothing in the way of support and kindness. Friends found for it all the money which from time to time it needed. Suitable homes were placed at its disposal as its growth necessitated. Up to the end of 1911 it commanded a degree of respect which since that time has been withdrawn from it. Signs of increasing instability, vacillation on many other points than that of the Roman claims, have weakened the interest which had hitherto been felt in it, and have caused the withdrawal of the support of those who in the early stages of the history of the Community gave it their whole-hearted sympathy, though never perhaps their absolute and unwavering confidence. They had hoped against hope that the Community would outlive its weaknesses, that it would come to see what were the real issues between Rome and Canterbury. They have hoped in vain. The secession has been long expected, and among those who knew the facts has been completely discounted."

These are questions, as it is pointed out, which now demand an immediate answer. The Caldey Community, founded within the English Church, appealed to English Churchmen for funds. Those funds were given to it as an English foundation; not, of course, to the Community for its use apart from communion with the English Church. And any honorable man will consider such conditions binding morally if not legally. From the movement itself several lessons may be learned, thinks the *Church Times*:

"One is the necessity which lies upon all Communities to preserve the ideals of poverty unimpaired. Many have remarked in the history of the last year or two on Caldey, a departure from its original austerity. Our regret is for the swift decline of the Community from its first zeal. Our sole sympathy is with those who have based their hopes upon weak and fallacious men, and have seen those hopes come to naught. What they have done by way of generous aid has been done with the best motives; they will not wish it undone because they themselves have been deceived. Still less will they admit that there is now no possibility of reviving the Benedictine life within the English Church. At least the Caldey experiment has proved that it can, that the life is both permissible and possible. The research which has been a result of the attempt has convincingly proved that Benedictinism within the English Church only awaits a founder possessed of stability of character, and with sufficient knowledge of history and theology, to see what really constitutes Catholicity."

One of the foremost and most notable lay figures in

#### The Caldey Secession

Church life for many years has now passed away in the death of Earl Nelson. He was born in 1823, and was the great-nephew of Nelson, England's greatest naval hero. He succeeded his father in the peerage in 1835, at the unusually early age of 12, and having taken his seat in the House of Lords in 1845, he lived to become the "Father" of the House. Lord Nelson was, says the *Times'* obituary article, "a conspicuous instance of the layman interested in Church affairs, and in earlier years he took a prominent part in the public discussion of ecclesiastical questions." Besides being a frequent speaker at Church congresses, the late Earl was a member of the Canterbury House of Laymen from the diocese of Salisbury, and president of both the Brotherhood of St. Andrew in England and the Incorporated Free and Open Church Association. But the cause with which he was especially identified was that represented by the Home Reunion Society, of which he was chairman of council. May he rest in peace!

**Death of Earl Nelson**

The parliamentary committee of the London County Council, having had under consideration the opposition of the Dean and Chapter of St. Paul's to the proposed tramway subway under St. Paul's churchyard, recommended that the clauses dealing with the proposal be omitted from the council's bill, which will shortly come before Parliament. And now the county council have decided to abandon the scheme.

The vacant residentiary canonry at Gloucester, in the patronage of the Lord Chancellor, has been filled by the appointment of the Venerable Walter Hobhouse, Archdeacon of Aston. The new Canon of Gloucester, who is 51 years of age, spent the first ten years after his graduation at New College, Oxford, in scholastic work at the university, and was ordained to the priesthood in 1891. He left Oxford to become headmaster of Durham School in 1894, and six years later succeeded Mr. D. C. Lathbury as editor of the *Guardian*. On retiring from Church journalism in 1905, he volunteered for work in Birmingham, where he was closely associated with the present Bishop of Oxford (Dr. Gore) in organizing the new Midland diocese. He was Bampton Lecturer of Oxford in 1909, his subject being "The Church and the World in Idea and in History." Last year he was appointed Archdeacon of Aston, in succession to Dr. Burrows, the present Bishop of Truro.

**Becomes Canon of Gloucester**

The *Oxford Magazine* says that "it is understood that there is to be a big fight in convocation next term over the Statute as to Divinity Degrees." The preamble of the statute *de christianizing* and un-churching the degrees was approved by the residents in Congregation in December last by 185 votes to 34. The new proposals come before convocation of Oxford University on April 29th.

**Items of General Interest**

The Prince of Wales, who is an undergraduate at Magdalen College, Oxford, attended on Saturday last the annual Welsh service held in Jesus College chapel on St. David's Day. The service was in Welsh, and the sermon (in English) was preached by the Rev. A. D. Mozley, rector of Wigginton, Banbury.

J. G. HALL.

**FEARS**

Afraid? And what have I to fear?  
Because 'tis dark? Ah, but He's near!  
When dark is densest, nearest! Tight  
He clasps my hand and through the night  
Together, closer than in day  
We walk; He pointing out the way.

When He, who loves me, leads me through  
Dim paths where phantom ills seem true,  
I know He has a joy for me  
That outweighs all, and trustingly  
I go with Him, for Oh! I know  
God's Love appoints where we shall go!

Afraid? Yes, sometimes there's a fear  
That His blest voice I may not hear!  
That He may bid me walk with Him  
A while, where earthly lights are dim,  
And find me unprepared! That He  
Might plan in vain, a night for me!

JESSIE FAITH SHERMAN.

IF A MAN while devoutly engaged in prayer, were called by some duty in the Providence of God to cease therefrom and cook a broth for some sick person, or any other such service, he should do so willingly and with great joy.—*John Tauler*.

**FORMER ROMAN PRIESTS RECEIVED IN NEW YORK**

**Italian Priest Will Work Among New York Italians**

**OTHER NEWS OF THE METROPOLIS**

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

THE Rev. Dr. Joseph F. Militello, formerly a Roman Catholic priest, was formally received as a presbyter in the diocese of New York on Thursday, March 13th. The promises of conformity and reception were made in St. Augustine's chapel of Trinity parish, Bishop Burch acting in behalf of Bishop Greer. Dr. Militello continues his work among Italians at St. Augustine's Chapel, where he has been on duty during the past year. At the same time and place the Bishop Suffragan confirmed a large class of Italians and others. Canon Nelson made an address in Italian.

The Rev. William Thomas Walsh, formerly a Paulist priest of the Roman communion in New York, who was received into union with the American Church by Bishop Greer last fall, will shortly become rector of St. Mary's Church, Mott Haven, succeeding the Rev. Burton H. Lee, now rector of St. Paul's Church, Ossining. Fr. Walsh has had much experience in conducting missions while in the Paulist community, and is accounted an eloquent preacher.

Announcement is made by the Rev. Dr. William Walter Smith, secretary of the Board of Religious Education, diocese of New York, that the type-written copies of the minutes of all board business meetings will be sent out for the information of members of that body and others interested in the proceedings.

**Board of Religious Education**

At present the board consists of the Rev. Milo H. Gates, D.D., the Rev. Harry P. Nichols, D.D., the Rev. Ernest M. Stires, D.D., the Ven. Hiram R. Hulse, the Rev. De Witt L. Pelton, Ph.D., the Rev. F. S. Smithers, Jr., and Messrs. Walter L. Hervey, Ph.D., Andrew F. Currier, M.D., F. L. Gammage, D.C.L., Benjamin W. Wells, Ph.D., Mr. Harry H. Pike, Mr. Norman S. Walker, together with the following members appointed by the Bishop: The Rev. Pascal Harrower, the Rev. Frank Flood German, and the Rev. Wm. Walter Smith, M.D.,

At the call of Bishop Greer, a meeting for organizing the board was held at the Diocesan House on Wednesday, March 12th, Bishop Burch presiding. Committees were appointed to draft by-laws for the board; to complete the apportionments for religious education, \$5,000 in all, to cover the local diocesan needs and those of the department and the general board. The diocesan board appointed the New York Sunday School Commission, Incorporated, as its agent in the supply business of the diocese. The proposed summer school at the Cathedral was heartily approved, and the meeting pledged its support and cooperation. Dr. Smith was elected secretary, and Mr. Pike, treasurer of the board.

The following appointments were made: Committee on By-Laws: Archdeacon Hulse, Dr. Wells, Dr. Smith. Committee on Relation of the Board and the N. Y. S. S. Commission: Dr. Gates, Mr. Pike, Dr. Pelton. Chairmen of Standing Committees: (1) Finance, Norman S. Walker; (2) S. S. Organization and Equipment, Rev. F. S. Smithers; (3) Curriculum and Lesson Course, Rev. Pascal Harrower; (4) Teacher Training Summer Schools, Rev. Frank F. German; (5) Missions and Social Service, Ven. Hiram R. Hulse; (6) Worship, Music, and Art, Rev. D. L. Pelton; (7) Primary and Secondary Schools, Dr. F. L. Gammage; (8) Publicity, Dr. B. F. Wells; (9) Parents and Home Department, Dr. A. F. Currier.

The Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, Fifth avenue and Forty-fifth street, has been elected a trustee of the Cathedral of St. John the Divine, vice the Rev. Dr. Leighton Parks, resigned.

**Personal Mentions**

The Rev. John L. Scully, rector of St. Mary's Church, Manhattanville, and Lecturer in the Department of Dogmatic Theology in the General Theological Seminary, is reported as improving. He recently underwent a serious operation in St. Luke's Hospital.

TRULY Easter is the Lord's day. He made it such by rising from the dead. Great, however, as was the conquest over death, great as was the victory over the machinations of man and the defeat of the Powers of Darkness, the most precious spoils of the Risen Christ are the souls He redeemed. Small wonder that these were the first prizes upon which He laid hands after the refinement of human cruelty had been compassed. These and the other souls of men, for whom He, till the end of time, will have shed His Precious Blood, are trophies worthy of the Risen Son of Man.—*Catholic Transcript*.



## LENT WELL OBSERVED IN PHILADELPHIA

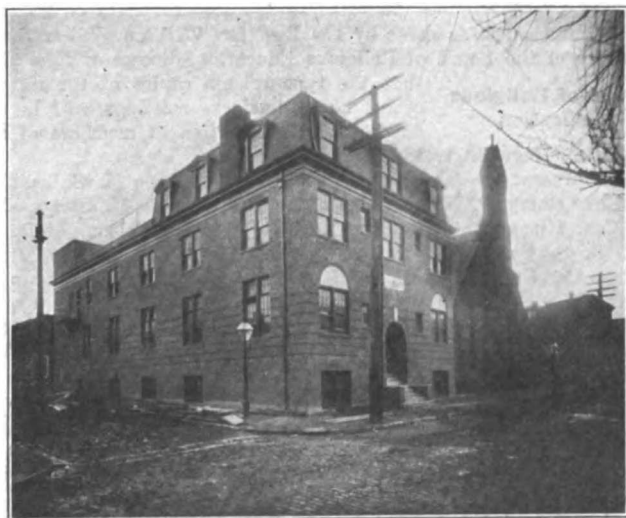
Father Seyzinger's Lectures Especially Well Received

## OTHER NOTES OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, March 18, 1913 }

THE final lecture in the course on Church History, by the Rev. E. Edmund Seyzinger, C.R., was given at the Garrick Theatre on the afternoon of Thursday, March 13th. Before beginning his lecture Fr. Seyzinger announced that the committee in charge was much encouraged by the response that had been made to the effort, and it was planned to follow it up by the formation of reading circles, to pursue the line of thought that had been suggested, followed perhaps by a similar course of lectures next Lent. He added that in none of the cities where he had spoken had he received so much encouragement, nor been met by so keen an interest, as in Philadelphia.

This remark (which is quoted with no invidious intent toward the dioceses of New York and Washington), unquestionably fits in with what has been manifest, at any rate in all general efforts made here this Lent to bring home to people the Church's message and awaken them to face the Church's duty. Not only these lectures and the noon services, held at four different points, but the Saturday conferences at the Bishop's



THE PARISH HOUSE,  
St. Timothy's Chapel of St. James' Parish, Philadelphia

House, dealing with social problems, the missionary meetings held under the auspices of the Woman's Auxiliary at the Church House and elsewhere, the vigorous life shown by such organizations as the G. F. S. and the Daughters of the King, and the increased interest among Church students at the University, all bear witness, if not to a deeper spirituality, at least to a quickened sense of spiritual need, which, under the guidance of the Holy Spirit, may lead to great things.

The Social Service Commission of the diocese of Pennsylvania has issued a letter to the clergy urging them to support the bills now before the legislature for the improvement of housing conditions, the welfare of women in industry, and the strengthening of the laws governing child labor. These bills are known as the Walnut bills, and their sponsor, the Hon. T. Henry Walnut of Philadelphia, is a Churchman, and an ardent worker for social betterment. The letter is signed by the chairman and secretary of the Commission, Clinton Rogers Woodruff and the Rev. George C. Foley, D.D.

Plans for Holy Week in the churches of the diocese include daily services in almost all parishes. The Three Hour service will be held in a large number of them. At old St. Peter's the meditations will be given by the Rev. William T. Manning, D.D., rector of Trinity Church, New York, and at St. Paul's by Bishop Rhinelander. The Bishop has also been giving the addresses at St. Stephen's noon service, during the past week, on the subject of The Beatitudes. The Rev. H. Page Dyer will be the preacher at the Church of the Transfiguration on Good Friday. The Rev. William T. Capers of the Church of the Holy Apostles speaks throughout Holy Week at the Garrick Theatre. A considerable number of Philadelphia parishes still cling to the evening celebration of the Holy Communion on Maundy Thursday.

The Rev. Thomas Sparks Cline was instituted rector of Grace

Church, Mt. Airy, by Bishop Rhinelander, on Saturday, March 1st. The Bishop preached from the text, "Yea, rather, blessed are they that hear the word of God and keep it," on the relationship of priest and people in obedience, loyalty, and love. The Dean of the Convocation of Germantown, the Rev. Jacob LeRoy, was present, together with a number of clergy from neighboring parishes. The Rev. Gilbert E. Pember acted as master of ceremonies. At the conclusion of the service, the many members and friends of the parish who were present offered their greetings and congratulations to the rector and his wife.

Bishop Rhinelander is expected to address the regular monthly meeting of the Indian's Hope Association, in the Church House, on Monday, March 31st, at noon.

## MISSIONARY BULLETIN FOR MARCH

NEW YORK, March 14, 1913.

A YEAR ago the receipts to March 1st from parishes and individuals, from the Woman's Auxiliary and the Sunday schools, all applicable on the apportionment, were \$333,496.15. This year to March 1st they have been \$316,375.48, a decrease of \$17,120.67.

We are sorry indeed not to be able to record a reduction of the decrease reported a month ago, but, on the contrary, that we must state that that decrease has been further increased by \$415.98, thus bringing it to the above figure, \$17,120.67. We will not at this time go into the reasons that have brought this about, and we pray that next month our report will be of a totally different character. We wish now to express our deepest gratitude to all the contributors of the above \$316,000 for their love and loyalty to the cause. And this we do with all our heart.

All round and round the world there seem to be pulsations of a new expectancy. The dark places have been explored; modern invention is making one people of us, and men are feeling their human kinship as never before. History is now making. Nations that have been children all these centuries are just growing up to man's estate. It seems a critical time—perhaps the most critical time of all the years since Christ's first coming. The world is to be won. People everywhere are deeply stirred, and it is very dangerous to let slip such a time of deep feeling and moving of the depths. If our Churchmen realized the World Movement in which the Church is engaged, appeals for men and money would be less frequent and better answered. What are armies and dynasties compared to the weapon far more forceful than steel? For it disarms brute force and turns fighting armies into praying hosts.

While the Church is working for the consummation of her ideals she may take to heart one ineffable comfort—God is working too. He is going to bring it to pass, but, like John the Baptist, she must prepare the way. His work lies where love abounds—and where the Spirit of Charity is, there dwells the Master of the World. It is our task to fill the World with faith and love and charity and hope. This is the atmosphere in which God works miracles, in which men do not differ, and in which they are determined to understand.

What a vision it is! The whole world merged in one unconquerable host!

"On to the bounds of the waste,  
On, on to the City of God!"

Very truly yours,

GEORGE GORDON KING, *Treasurer.*

FOR FIFTY DAYS the joyful alleluias will be heard throughout the wide domain of the Church. Triumphant songs will fill the air and stir the souls of men. The confusion of those arrayed against the Son of Man, who have since the first Easter been compelled to gnash their teeth as countless souls have gone over to the standards of Christ, finds its undercurrent in the celebration of this splendid festival. But the Church that rose with Christ makes His rising from the dead the dominant note in her Paschal rejoicing. Of a truth: "This is the day which the Lord hath made; let us rejoice and be glad in it," for Christ is risen, and being risen, can die no more.—*Catholic Transcript.*

ONE of the most solemn of sights is a church left empty after divine worship and the preaching of the Word. Men and women have met before God—and dispersed to mix again with the world of common life. How have they gone—to be as if the holy hour had not been, or to live amidst life's intercourse and action as those who have seen the Lord, and tasted His joy, and received His Spirit, and who remember that as the Father sent Him so sends He them?—*H. C. G. Moule.*

**MUCH PASSION MUSIC SUNG IN CHICAGO**

**Noon-day Services Well Attended**

**NOTABLE FINANCIAL RECORD OF GRACE CHURCH**

City Welfare Exhibit Shown at St. Paul's Parish House

OTHER LATE NEWS AS LENT DRAWS TO ITS CLOSE

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

**P**ASSION music, usually by Stainer, Gaul, or Maunder, will be given during Holy Week in a large number of parishes. The choirs of at least two parishes have sung Passion cantatas each week during the whole of Lent. St. Peter's, Chicago, has thus emphasized Wednesday evenings in Lent, and the Church of the Redeemer, has held "Passion Music Services" every Sunday evening. Several other choirs have sung one of the six parts of Gaul's "Passion Music" on each of the six Lenten Sunday evenings, giving the whole cantata on one night in Holy Week. Dr. Stainer's "The Crucifixion" is sung almost everywhere, with unabated appreciation, in and around Chicago. It seems impossible to find another Passion cantata which can begin to take its place, as an aid to deep, real devotion. As a matter of fact, those musicians who can compose sacred music would find a rich reward of appreciation and of patronage, if they would give the large number of choirs, all through the Church, which are looking for such cantatas each Lent, some new setting of the Passion which would compare even approximately with Dr. Stainer's beautiful work in devotion, simplicity, and general effectiveness. Next to the devotional settings of the Nicene Creed, there is scarcely any kind of sacred music needed in increasing degree each year, which is so scantily supplied to the Church. Is it, we often wonder, because there are so few Christian composers to-day who have sufficient religious fervor and spiritual intelligence to set the Passion and the Nicene Creed to really valuable music?

The various chapters of the Brotherhood of St. Andrew in Chicago gave much time and effort during Passion Week to circulating among the men and older boys of their respective parishes the Brotherhood's leaflet on "The Week of Prayer," to be observed during Holy Week. In a number of parishes evening services of prayer and meditation were added to the Prayer Book service-list each night during Holy Week, following the suggestions of this well-prepared leaflet. In some parishes the Brotherhood men sent out a circular by mail to every boy and man in their congregations, with one of these leaflets accompanying.

The Rev. Dr. W. F. Faber, rector of St. John's Church, Detroit, gave a very powerful series of noon-day addresses during Passion week at the Chicago Opera House, each one being filled with the spirit of Lenten devotion. The general theme was "Sin," and the five sub-topics were The Fact of Sin; The Seriousness of Sin; The Bondage of Sin; The Defilement of Sin; The Disease of Sin. During Holy Week, Chicago clergy only will be heard at the Opera House. Dean Sumner took the service on Monday, and the Rev. F. G. Budlong of Winnetka, on Tuesday. The attendance generally has been somewhat above the average.

The noon-day services in Grace Church Chapel, the Hibbard Memorial, have been much more largely attended this Lent than last year. The Rev. Dr. Waters estimates that the attendance at the Lenten services at church and chapel this year has been at least 50 per cent. higher than in 1912. It has been no uncommon sight to find the Hibbard Memorial Chapel almost filled at noon, for the 20 minutes. A large number of Chicago clergy have taken turns visiting this beautiful chapel at mid-day, to conduct these services.

Nearly every congregation in Chicago is provided with a daily celebration of the Holy Eucharist during Holy Week, except, of course, on Good Friday. Most of the clergy take their own service of the Three Hours, as in former years, though the Rev. W. B. Stoskopf was able to announce that Bishop Webb of Milwaukee would conduct the Three Hours' Devotion at the Church of the Ascension. On Maundy Thursday evening, at the Cathedral, Bishop Anderson has usually, in past years, climaxed the day's devotion by solemnly consecrating the Holy Oil, for use in administering Holy Unction. Vials are sent for each year by a great many clergy, from far and near, as well as in many parts of the Chicago diocese.

Dr. Waters has just published a very attractive Year Book, of some 225 pages, giving the data of the ten years of his rectorate, his tenth anniversary having arrived on February 15, 1913. There are twenty illustrations in this handsomely gotten-up volume (the third of its kind since the organization of the parish). The

financial statements show unusual figures, including the notable fact that, while \$190,000 has been expended by the parish during these ten years for its own current expenses, the sum of \$194,000 has been given to missions.

During most of Passion Week there was given at St. Paul's parish house, Kenwood, a City Welfare Exhibit, being largely that which was placed in Trinity parish house, earlier in Lent. The Exhibit at St. Paul's was under the auspices of the Sixth Ward organization of the Women's City Club, and St. Paul's parish Social Service Guild, and it was open afternoons and evenings through most of the week. One address was given each day.

Two more of the Chicago clergy have recently undergone serious operations, with narrow escapes from death—the Rev. G. W. Laidlaw, rector of St. Paul's-by-the-Lake, and the Rev. M. J. deVillareal, of the Church of the Ascension. The latest reports from both priests are that they are out of danger and are progressing towards convalescence. Not for some years have so many of our Chicago clergy been laid upon the operating table as during the past few months.

Calvary Church (the Rev. G. M. Babcock, rector), is receiving the gift of a Bishop's chair, in memory of Frederick E. Mudge, 1859-1903. His niece, Miss Constance Mudge, is the donor. The chair is a beautiful piece of black walnut, handsomely carved.

Bishop Anderson addressed a large gathering of Sunday school workers of various denominations, at a down-town meeting on Saturday, March 8th, and on Monday, March 10th, he spoke at the Methodist ministers' weekly meeting in the First Methodist church (the only place of worship remaining within Chicago's "Loop district"), the subject being "The Present Status of the World's Conference Movement." It was interesting to have one of the leading dailies of Chicago report that "Bishop Anderson is leading in the movement to federate the Churches of America!" The Bishop is in great demand among all kinds of Christians in Chicago, and often declines many more invitations than he can find time to accept.

Bishop Anderson was also among the large number of Churchmen, the laymen being in the the great majority, who attended the dinner which marked the third anniversary of the Chicago Convention of the Laymen's Missionary Movement. This anniversary was observed at the Auditorium on the evening of Tuesday, March 11th, Mr. Edward P. Bailey, senior warden of Grace Church, presiding. The principal speakers were Mr. George Innes of Philadelphia, and Mr. J. Campbell White of New York. The occasion was an important one, and drew together a large group of the ablest men in Chicago who are now devoted to the great cause of missions, and especially of foreign missions.

We note that St. Patrick's day was solemnized on Monday in Holy Week by one good group of Chicago Roman Catholics with a banquet, and all the other ceremonial proper to this annual affair. Early in Lent this important matter was the subject of considerable debate in Chicago's Papal circles. TERTIUS.

**"RESURGAM"**

A SINGULAR FACT in the history of St. Paul's Cathedral, London, is that the first stone which the architect ordered the masons to bring from the rubbish of the former Cathedral, destroyed by fire, was part of a sarcophagus, on which had been inscribed the single word, "Resurgam," "I shall rise again." The prophecy was fulfilled, for out of the ruins of old a veritable poem in marble has arisen.

Every soul born into this world has "Resurgam" written upon it. "I shall rise again." God has filled all nations with emblems of this doctrine. If the little insect that is formed on the leaf in a few short days takes wings and soars into life, if the dry root that has lain motionless during the winter frosts sends its green life upward toward the tender smiling sky of the spring time; if the little grain of wheat holds in its bosom a potentiality that will produce its kind after ten milleniums have sped by, how much greater the possibility that lies in the life of man. The one sweet triumphant note which the soul of every man flings out as it passes on through the gates of the material realm is, "Resurgam."—Selected.

CHRIST has gone through the dread experience [of death]. He has come forth "the same yesterday, to-day, and for ever." He is with me now, closer to me than flesh, or world, or friend. When these are going, or have gone, He will be with me still, a light in the darkness, a stay in the strangeness, a Presence known and loved in the loneliness, a Life seen in the midst of Death.—The Archbishop of York.

HE WHO RUSHES into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—Arthur T. Pierson.



## THE ANGLO-CATHOLIC CHURCH

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

BY THE REV. EDMUND SEYZINGER, C.R.

### IV.—SACRAMENTS AND SOCIAL LIFE

It will help us to understand the dignity and the importance of the Sacramental System of the Church if we remember that, from the beginning, God has been pleased to communicate His gifts to men, through men. Scientists tell us, indeed, that before the appearance of man in the world, one form of life was made with the capacity to minister to other forms of life. Thus there was interchange, interconnection between one form of life and other forms of life; lower forms of life passing into and becoming part of higher forms of life.

We may, for instance, think of three forms of life known to everybody. There is a life of a vegetable which lives and grows. Then there is the life of an animal, a higher kind of life, because an animal not only lives and grows, but, at all events to some extent, possesses thinking powers. All know that vegetable life ministers to animal life, which depends very largely upon it. That is an illustration of one form of life ministering to another. Then we come to man—man, not only a living, growing, thinking person, but having also the power of viewing his life from outside or from a distance. It is this capacity to view his own life from outside, and to direct his life, that entitles man to call himself a spiritual being. Man is made up of body and spirit. For his bodily sustenance he depends upon lower forms of life to which I have referred, and for his spiritual sustenance upon God, who ordinarily is pleased to give His gifts to man, through the ministries of man.

It is only as we come to see that God works through human agencies that we understand the place and importance of patriarchs, prophets, and priests in the old dispensation. We all know in ourselves how God has worked for us through human instrumentality. The gift of life itself we received from God through the instrumentality of our parents. Knowledge comes to us from the agencies of teachers and masters. In fact, we cannot separate ourselves from the environment of ministry which surrounds us on all hands. Daily we receive from others, and daily also, for good or evil, we give to others. The ordering of human life as we see it, shows quite clearly that all are meant in a certain sense to be ministers. The disorders of the world are so great because human beings do not cooperate with the Divine plan. Competition rules out the spirit of brotherhood or cooperation, and selfishness bars the advance of consecrated service.

The Incarnation is essentially the re-publication by God of His method of working for man through man. When the fulness of time came for God to accomplish His crowning work for mankind, God sent His Son into human life as Minister and Servant. The Incarnation is nothing more or less than God's method of working out redemption for man through the humanity which the Eternal Son assumed of the pure Virgin Mother, by the operation of the Holy Ghost, and so the Incarnation is the central fact of human history. All that went before it was preparatory to it; all that has come after it has been the working out of the Christian idea. Every event in human history is either B. C. or A. D.

The Incarnation was in a special sense the setting up of God's Kingdom in the world. We fall into error if we regard the Kingdom of God as present in idea merely, and not yet in reality. The Incarnation meant the establishment of God's Kingdom as a reality in humanity. It was as a real, present thing that Christ referred to it again and again.

With the coming of Christ new forces began to work in human life. Those forces have not ceased to operate. They have become an abiding experience. Whatever objections may be raised by worldly critics against the Catholic Church, no one can doubt that she has stood the storms of centuries because she has believed in the reality of spiritual forces. She has, moreover, produced a multitude of saints, who with united voice acknowledge that their satisfaction, their joy, and their power to glory in the Cross have been found in the reality of those spiritual forces upon which the Church rests, and which, in her membership, play upon the souls of men.

The Church of Christ, then, becomes the Kingdom of the Incarnation, and the Sacramental System is the extension of the Incarnate life to human souls. The Sacramental System does not originate in the will of man; it has its starting point

in God. The Sacraments exist on God's authority; by God's will. The Sacramental System, moreover, is a rational system, in that it reconciles matter and spirit. It is, so to speak, a sign post to us all along the highways of life, that we are essentially spiritual beings, and that the purpose of the material order is that it may become a medium for the manifestation of spirit. Matter and spirit are not rivals, but allies or partners. Our material bodies are given to us as organs through which we may demonstrate and reveal the living spirit within. They are sacraments of an indwelling spirit. A sacrament then is a supernatural conjunction of spirit and matter. It is not matter only nor spirit only. It is the conjunction of the two which makes the sacrament.

The lecturer proceeded to give an interesting account of the early usage of the word *Sacramentum*, showing how it was always used with the idea of religious sanction, and how with that idea attached to it, it passed into Christian usage. The term sacrament was used in primitive times in a very wide sense. For instance, God, Prayer, and Bible, and Nature were spoken of as sacraments. Nevertheless, the old fathers put into a place of honor certain of those ordinances to which we now restrict the term sacrament—namely, Holy Baptism and Holy Communion. This does not mean that they taught there were only two sacraments. It means that they used the term sacrament in a sense which would cover much more than what is now meant by the seven sacraments. Then there came the age of definition, when sacraments were defined as seven, and that definition was generally accepted in England from the twelfth to the sixteenth centuries. Then came the time when those responsible for the framing of the article "Of the sacraments," following the plan of the early fathers, put into a class by themselves the two sacraments universally necessary to salvation, and give separate treatment to the five "commonly called sacraments." Those five are in a true sense sacraments, but they are not sacraments of such necessity and importance as the two spoken of as sacraments of the Gospel. For instance, all are not called to marriage, nor are all called to ordination; and it may be difficult for some baptized people living in isolated places to receive Confirmation. Again baptized persons may be living in such difficult and isolated conditions as to render it almost impossible for them to receive even in sickness Absolution or Holy Unction when most desiring to do so.

The lecturer dwelt on a reality of grace given through the sacraments, and he pointed out how important it is for members of the Church to take a keen interest in the education and bringing up of those received into the membership of the Church by Baptism. There was, he said, a sad loss of spiritual power through neglect of Church people in this matter. And sadder still, perhaps, was the fact that, through the neglect of adult members of the Church, numberless young people were allowed to grow up without a sense of vocation in life, so that they did not realize their vocation, oftentimes, until it was too late to fulfil it. All this resulted in weakness to the Church and loss of dignity to the sacraments.

The lecturer described Confirmation as the Sacrament of Advancement into full membership of the Church, and Absolution as the Sacrament of Cleansing.

He concluded by reminding his audience that in the Church the faithful are formed into a Divine Brotherhood through union with Christ. In this brotherhood the characteristic of membership is service. All are called to work for the glory of God, and the good of one another. It was only appreciation of this fact which would help to put right the industrial disorders of our time, and also those terrible social evils which were undermining our nation and family life. He referred to the awful fact that there existed those who sought to render of none effect the sacrament of life itself, and to thwart the purposes of Almighty God. He hoped the day would soon come when a united Church would go forth as a great Sacramental Army, fired with the ambition to make the whole world of humanity a perfect sacrament of God; that is, a revelation of God the indwelling yet transcendent Spirit.

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THERE IS DANGER in zeal that is not controlled by wisdom. Many a person meaning well rushes into a cause and from very excess of zeal hurts that cause more than he helps it. With all our virtues we need plenty of common sense. With all our zeal we need caution and care to do the right thing in the right way. It is not true, as some may think, that the end justifies the means. Be sure you are right, then go ahead, but be careful how you go.—*Selected.*

## The Theological Adjective\*

By the REV. L. W. S. STRYKER, Rector of St. Matthew's Church, Wheeling, W. Va.

### I.

THE great words, Revelation and Theology, if given their proper significance, make clear the duty of putting and keeping first things first; and it is by performing this duty that we save ourselves from much confusion and from many misunderstandings. It enables us to bring out in its full strength and beauty the doctrinal noun, the gift of Revelation, so that the qualifying adjective, which Theology supplies, may do its perfect work.

For by Revelation we understand the uncovering of truth without reference to definition or interpretation, and by Theology we mean the rules of reason and logic applied to revealed truth that it may be converted into terms of speech that are heard by head and heart and soul. It goes without saying that the gifts of Revelation must first and always be accepted, held, and appreciated, before the fruits of Theology can become safe and nourishing food for those who would and do appropriate them. We do not mean to deny the value of either Revelation or Theology, or unduly to magnify one at the expense of the other; but we do maintain that here, as in the alphabet, "R" comes before "T," and, furthermore, that a loss of this fact means mental and spiritual mistiness, superficial doctrinal positions, the presence of false visionaries, and a general loosening of the cement that holds together strongly and surely the foundation upon which is reared our spiritual house.

Now the world, as we know it in our sacred business as clergymen, is divided into two classes. There is the company to which you and I belong, and which exists to learn what the theological adjective rightly stands for, and to teach the same; and there is the larger band of the laity, who may know the same truth, but who, generally speaking, do not keep the fact and the adjective in their true relation to each other. We are not to make the layman, or even ourselves, theologians; but we are to work and pray that all men may believe in spirit and truth.

To anybody at all familiar with such things, a casual glance backward over the centuries of ecclesiastical disturbances reveals a condition which at once serves as an apt illustration of the main contention of this paper. Catch-words and shibboleths have at times been numerous, and around them men have rallied and raged a bitter strife. Out of these conflicts have emerged good results on the one hand, but, on the other, 'isms have been brought forth, for no other reason than that the adjective has been made the only bone of contention, while the noun, which it qualifies, has not been accorded its recognized place. Theology, *i. e.*, of some sort, has resulted, but Revelation, its base and cause, has contributed too little to the success of these movements, while remaining all the time of course unimpaired, and shining with undimmed lustre to the eye of faith.

At first sight such a view of the past may be regarded as both superficial and untrue, because it appears to pass unnoticed the meaning of the various and great upheavals of thought which characterized, especially, the sixteenth century. But while giving full recognition to such criticism, we venture to think that the failures following the so-called Reformation era have, many of them, been due to a recoil from false theology antedating that period of Church life. That is to say, the old adjectives have been torn asunder in the midst and new ones set up in their places; while the noun, older than its qualifying word, has been allowed to lie unheeded.

The doctrines which took their rise in Mediaevalism, and which, therefore, do not stand the test of the Vincentian Rule, remained in force until men could stand them and their corollaries no longer, and then the break came. But a fierce and radical—not to say fanatical—hatred of past domination ran riot in many directions. It was a day of extreme revulsion of feeling. The getting away from false theology—from the pernicious adjective—was not accomplished without the substitution of other false adjectives, which meant that sanity and common sense were thrown to the winds in many cases, and that equipoise was lost.

The enthusiasm for the unadorned and simple truth was commendable, but it was marred by the efforts to clothe truth in a new garb to take the place of the garments which had been

torn away from her. Nakedness is not a cause for alarm or embarrassment where truth is concerned. Rather is it the grace and glory of the nude which in this case should be held up before the eyes of a believing world. The idea of modesty here is misplaced. When truth is decked with the adjective of a rabid theology, her naked simplicity and subtle charm are lost. Truth is Revelation, and as such is not only to be discovered but uncovered. Once for all delivered to men as the Faith, she stands naked and unashamed before all eyes; and she does not add to her beauty when clothed with the garments of man's weaving.

To us, in common with other members of the Western Church, there is given a type of mind which remains unsatisfied with simplicity of thought. To others, who belong to the Eastern Church, there has been given a type of mind which has never called for theologic definition as in our case. Here is one great distinction between the East and the West. The fierce stress of controversy has not harassed the Eastern Church. Far less strenuous in its activities than the West, it has for centuries been concerned chiefly with intensive life, while the branch of the Church to which we belong has been engaged in activity, which means extension of influence, and the questioning and testing of the truth as we have received the same. The West has been and is the more really missionary in spirit and life; the East less assertive and active. This is the mark of glory and superiority of the West. The East has been and, I think, is still more really given to simplicity of faith and to the preservation of things; the West has been on the defensive as a disputant and militant follower of the Christ. This is where the East may at least claim an advantage over the West.

"The Russian and the Eastern Church," says Mr. Arthur C. Headlam, "generally avoid, as much as possible, definition. The Roman Church is always trying to define the manner of the change in the sacraments; the Eastern Church says it is a mystery. The tendency of the rest of the Western Christian world has been to try and define what it does not believe. The Eastern Church possesses much more the tone of the early fathers; an intense reality and boldness of belief; the building up of the service in the words and language of Holy Scripture; an absence of rigidity and exactness of language, where human language is felt to be inadequate and unnecessary." Again: "The Church of Russia has never been influenced, except in details, by the whole development of Western theology, from St. Augustine onwards. It preserves for us the tone and the spirit and the thought of the Church of St. Chrysostom and St. Athanasius. That this is altogether a gain, I should be the last to assert." "The Western Church has for its name the holy Catholic Church, while the Eastern Church holds for itself the title of the holy Orthodox Church. These titles sum up what was the chosen work of these two Churches." One shows the mark of "zeal in self-sacrificing missionary work, and the tremendous influence exercised in founding new states and institutions." The other indicates that the "Christian's calling in the East was the care for ancient literature, classic as well as Christian."

In parts of the Eastern Church there was a beautiful scholarship, but, because of the spirit which prevailed, "there was often a holding of the books without use of them" (Bartlett). These great distinctions between the East and the West not only prove the character of the work done in each of the divisions of the Church, but they also set forth clearly the fact that the type of mind was and is different. It brings us back to the subject we are discussing; for where orthodoxy is maintained in quietness, there is little need to trouble about the abuse of the theological adjective. On the other hand, when the idea of universal conquest of the world for Christ is the dominating motive, that adjective is bound to be brought forward conspicuously, and the inquiring Western mind will seek and insist upon obtaining some answer to its questionings as to the meaning of Christian thought and truth.

We are of the West, not of the East, and, therefore, our line of movement is clearly marked. The past has told us what the Western mind has done and will do, and the conception of Americanism as an interrogation point may not be considered an altogether meaningless caricature.

Such being the case, we are not concerned with views and attitudes to truth held by those outside our own environment. By temperament and training we are of the West, and, as such, we know what has been and will continue to be characteristic of that type of mind belonging, generally speaking, to the man

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to whom we are to minister. The understanding of this point means that we see the difficulties of the doctrinal situation before us, and that we must meet it as men of the West, living among and working for the Western people.

Unjust imprisonment in any form is lamentable, not only because it is in itself iniquitous, but because of its effects upon the victim. An ever-present fear of the governing powers, whatever they are, is the first great evil result. Fearfulness and trembling seize upon the miserable person or persons. The powers that be are dreaded, and the deliverance from the sphere of their operations is yearned for. But this fear of domination passes into the darkest kind of hatred of this tyranny. Freed from its bonds, there is manifested a revulsion of feeling, which would carry everybody, if it could, to the very opposite pole of thought; and this hatred of the cause of past injustice readily becomes a flame of fire, which the least influence may fan into a terrible outburst of passion.

This is one way of stating the tendencies of thought which followed hard upon the break with the past in the sixteenth century. And the end is not yet. For part of the inheritance to-day, from which we suffer, is traceable to this undying element of hate, which is the child of the older offspring—fear. Suspicion is lurking about also—another form of this inherited fear. The attempts to regain an equipoise, or to get back some of that which has been lost through lack of balance, whenever that may be seen, are met with charges which impute a sinister motive, or which maintain that it establishes a dangerous precedent, or which arouses the smoldering fires of hate; and here is the suspicion, fear, and hatred in regular order.

No wonder, then, that the task is difficult; and no wonder, too, that the result is often *nil*; for if any similar weapons are used—if, *i. e.*, hate meets hate—in this important business, the end sought vanishes from sight, and division becomes more evident than ever. It should always be said that every effort now made towards reëstablishing the noun in its true relation with the Theological adjective is made in the spirit of love and yearning—never in a spirit of dictation or compulsion. God is love, and the kingdom of His Son rests upon Incarnate Love; and wherever it extends its bounds and influence, that Love must be the chief and constant motive-power in every phase of the work involved.

Against error or accretions to the Faith we protest with no uncertain meaning. The word *Protestant* originally did not have, we know, the ecclesiastical meaning which belongs to it to-day; but, passing that by, its use at the present time, to say the least, has not the technically correct sense above indicated as a watchword against error. The general and popular division of Christendom into two camps has become second nature to a host of Christian people, and the employment of the terms "Protestant" and "Catholic," as we know, defines this twofold division of the followers of the Christ. How unnecessary it is to dwell here upon the word "Catholic." The clergy are not guilty of the misapplication of this word; but what a spectacle is presented when we turn to the ranks of the laity. The "Protestant Church" and the "Catholic Church" cover the grounds sufficiently in speech, and this unthinking use of "Protestant" in a day when much of its former and pregnant meaning is gone (for this is an age of affirmation, and not negation), together with the widespread practice of unchurching ourselves by the use of the other word "Catholic," should, in this generation, be in itself evidence enough of a need for recalling the distinction between the adjective and the forgotten noun. For the noun "Church" has been robbed of its real value by such practice, until ecclesiastically important and abiding distinctions are gone. Certainly, if you please, we were and are "Protestant" in the true, not popular, sense, or we are nothing; but that does not mean that we are thrown into the great camp of the army arrayed against the so-called "Catholic Church," and bidden to set up our tents on the basis of equality. Of course we are "Episcopal" also; but what's the use of saying so all the time, so long as the precious word "Church"—the noun—is there? For whoever heard of the Church as standing for any doctrine which eliminated the Episcopate? It is, I believe, true that one of the great Christian bodies marks the word "Catholic" in the creed with an asterisk or similar sign, calling attention to the fact that the word means "universal," in order, it would seem, to make clear the atmosphere in one particular direction. And the Lutherans say "Holy Christian Church" in the same place in the Creed.

Loose ecclesiastical phraseology is bad at any time. It speaks volumes in support of needed reform; and here, at the start and basis of all our distinctive use of terms, we can see

the widespread lack of nice use of the important adjective. It has been so long employed loosely that scarcely a voice is raised to correct the inaccuracies of ordinary speech in this particular direction. A once highly suggestive use of two ecclesiastical terms has been degraded into a popular one which betrays a lack of training along simple lines, and which also sees only the Church of Rome on the one hand, from which all outside people recoil as if from the presence of a poisonous reptile, and the many different Protestant bodies on the other, who are at one in their fear, dread, and suspicion of the Church whose head is in the Vatican. And the Roman Church loves to have it so, for such attitude will never cause her much concern. She does not care if we emphasize the differences between her teaching and Protestantism; but she fights against the attempts successfully made to show that other Christian bodies can lay claim to a Catholic heritage as true as her own.

[Concluded next week.]

## THE CALDEY SECESSION

BY THE REV. WILLIAM J. VINCENT

TO those of us who have known the Anglican Benedictines of Caldey with some degree of intimacy, the announcement of their secession came by no means as a shock. It has long been evident that a position avowedly firm in its faith and loyalty to the Catholicity of the Church of England, yet at the same time coupled with an unveiled lack of sympathy (in the full connotation of that term) with the present English Church is untenable.

But why such a position?

There is bound up in it a question touching our very organic life as a Church. Does the work of restoration, after the ecclesiastical housecleaning of the fifteenth century, necessarily involve the replacement of dust and cobwebs to enforce the fact of continuous identity? In other words, does the Catholic Revival mean a harking back to the thought, theology, and life of the fourteenth century, and must it be expressed through rites and customs peculiar to the Latin branch of the Catholic Church?

To my mind mediaevalism and Latin Christianity of to-day have their contradiction in the term "Catholic," if the Vincentian Rule holds good.

Abbot Aelred's Community at Caldey was part of that revival of the Religious life in the Anglican Church resulting from the deepening realization of the presence and working of the Holy Ghost, brought about by the Oxford Movement.

Dr. Pusey's sarcasm—"that there were many Religious vocations, but all to the office of Superior"—does not apply in this instance. A man of dominating personality, with intense penetration of character, wonderful executive ability, and a peculiar Religious genius, Abbot Aelred is undoubtedly fulfilling his vocation as Religious superior. But to one acquainted with the present day ecclesiastical and social conditions of England, it is a question whether the contemplative life, as of course Benedictinism is fundamentally, can play any part.

The rule is capable of no adaptation without grotesque distortion; the life is a curious fusion of that of an Egyptian desert-hermit, and of a sixth century Roman or Spanish farmer. To use a Liturgy and Breviary other than those traditionally Benedictine would present an incongruous enormity. What is left but to borrow wholesale from living Continental Monasticism?

This Abbot Aelred did freely. The vernacular is spurned at services in the community chapel, and in this connection I may state that Dr. van Allen's contention in his *Travel Pictures* is well founded. Seventy-five per cent. of the brothers do not know the meaning of the words they are using; all they have acquired is a uniformity of pronunciation.

The Archbishop of Canterbury was recently asked to recognize officially this Community at Caldey. Archbishop Temple had approved of it in writing, the late Archbishop of York countenanced it. But making it part and parcel of the English Church as an official institution called forth this pertinent question: Is Anglican Catholicity merely Romanism with the Pope left out, or is it something peculiarly our own? Bishop Gore, the Episcopal Visitor designate, whose Churchmanship we know well, evidently thinks the expressed mind of the English Church at the Reformation meant something, and does

not involve altogether a loss. Abbot Aelred fails to agree with him, so the step taken was inevitable and honest.

There is another side however which presents an entirely different aspect. Abbot Aelred as founder, has made it undisguisedly plain that the Community is his to guide and to control absolutely. Where the individual has proved too impulsive to mould, or to adamant to crush, means are found of squeezing him out, simple or solemn vows notwithstanding. The two senior brothers, both under life vows, were recently subjected to this treatment. Can there be any significance in the fact that they were both trustees of the monastic property?

From the following resolution of March 30, 1912, it would seem that secession has been under discussion for the past year at least. Note the wording:

*"At a special meeting of all the members of our Community in Chapter at Caldey on March 30, 1912, it was resolved by a majority of 31 to 1 that—*

*"After prolonged and careful consideration of the Claim that the See of Rome makes upon the allegiance of all who would call themselves Catholics, we are convinced that severally and as a Community we should be wrong to doubt our present position in the Church of England as true members of the Catholic Church of Christ.*

*"We believe the Church of England to have preserved, by the Providence of God, the essentials of Catholic Life; and we feel it to be the privilege of our Religious Vocation at Caldey to pray, to labor, and to suffer, that the sin of the Schism between England and the Holy See may be forgiven and the Separation ended. And we trust by the care and strictness of our Regular Observance, and by the devotion of this Community to Catholic Faith and Practice, that we may take our part in the work of Restoration and help towards the fulfilment of our Lord's Prayer that all may be one.*

*"We do not think it necessary to publish this conclusion in Pax, but wish that those friends of the Community who have known of our deliberations should have copies of it.*

*"Signed on behalf of the Community,  
"D. AELRED CARLYLE, O.S.B., Abbot."*

If we may judge from the suddenness of this final move it would seem that tentative arrangements were made with Roman authorities before appealing to the Archbishop—a trump card, as it were, of Abbot Aelred's: "Take us as we are, on our own conditions, or lose us." And the English Church preferred to lose.

### WHAT HAVE I DONE TO DESERVE SUCH MERCY?

BY ZOAR

**A** COLD, blustering day! The wind is having a glorious race with the foaming waves, playing havoc with whatever stands in its way, almost blowing puny man off his feet. Painfully, wearily, an elderly man leaning on two sticks, is dragging one foot after the other, bound for the shelter of a restaurant opposite. When he reaches it, the heavy swinging doors are too much for his feeble strength, someone holds them back for him and at last with a sigh of relief, he is seated at a table ordering his breakfast.

Watching each one of the slow, halting steps with intense sympathy and longing to go and help, memories of long months of even such helplessness and worse, rush back to the writer's mind. Oh! the pain of those days! the bitter tears! the despair! Yet—it is not of these she is thinking: her heart is lifted up to the Author and Giver of all good gifts, to Him who gave back the *power to stand again and to work*. Her exclamation is one of humble, wondering love: "*What have I done to deserve such mercy?*" Thousands are even now lying helpless on beds of misery, yet I was raised up again from such. Why should this great mercy have been shown unto me, and what can I render unto God for His merciful loving kindness?

In her wisdom, the Church prays for her sick children: "*in Thy good time restore them to health, and enable them to lead the residue of their life in Thy fear and to Thy glory.*" Ah! Let this be our prayer, the prayer of all who have gone through the deep waters of suffering and sorrow. Remembering the pain, the agony, the deliverance, from our heart shall rise the joyful cry of adoring love: Praise the Lord, O my soul: and all that is within me, praise His holy Name, Praise the Lord, O my soul: and forget not all His benefits.

**THERE** is no misfortune comparable to a youth without a sense of nobility. Better be born blind than not to see the glory of life.—*Theodore Munger.*

## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

### CONSUMERS' LEAGUE IN PHILADELPHIA INQUIRES AS TO COST OF LIVING

**T**HE Consumers' League of Philadelphia is going about the investigation of the cost of living on the part of working people in a careful and systematic way. As Miss Sanford, the executive secretary of the League, said in a recent interview:

"The efforts of the Chicago investigators into the question of a minimum wage were of necessity futile, as it was no use to ask a girl off-hand how much she spent a year on shoes or hats or gloves or carfare or lunches, or a dozen incidental items. She does not remember unless she has kept an accurate account, which very few do: so the Consumers' League proposes to distribute among working girls a condensed account book in which a careful record of expenditures may be easily kept. This is a much more intelligent way of getting at the facts than through the sensational hearings at which fourteen year old girls were asked: 'If you were starving and had no means of securing food, would you commit suicide?'"

"The Executive Committee of the Consumers' League realizes, as it points out in a formal statement, that quoting a so-called average wage scale is misleading and gives no information in regard to the earnings of women. It is not possible to be exact on the subject of wages paid or what wage is necessary for self-support except after the most careful investigation."

This substantiates the position I have often taken in this column to the effect that there ought to be scientific investigation of the facts before legislators embark upon widespread legislation in regard to matters of pensions, the minimum wage, and similar subjects, all of which are highly important but will suffer if not handled in an adequate way.

### FREE FAN SERVICE

At the New York Convention of the National Electric Light Association, considerable attention was given to the idea of supplying the sick with free-fan service, which originated with the Rochester Railway and Light Company, and which has now spread all over the country. It was stated in the electrical press that by July 1911, the plan, slightly modified, had been put into effect in fifty-five or more communities in the South, North, and West, supplied with energy from the public-service companies in the Byllesby group, in Stockton, Cal., and in a number of other places. Newspapers, to which such an attitude on the part of public-service corporations was a revelation, commented favorably on the plan, and it is certain that the value of the advertising thus received more than compensates for the cost of the service gratuitously given.

According to T. Commerford Martin, the secretary of the association, in his annual report, the same idea was carried out this winter in Chicago, during the tremendously cold weather, by the Commonwealth Edison Company, in loaning freely on telephonic request, its "Pulmotor" to be used in cases of gas asphyxiation. The device was thus useful in saving life in several instances and again the newspapers were loud in their praise of such public spirit. Somewhat analogous is the work done by many companies in giving, practically free, the use of their apparatus to thaw out the water pipes of customers appealing to them for help in sub-zero emergencies. Only a small charge was made to cover incidental expenses, and the saving to the customer, and the convenience, were in most cases beyond price.

### HOW A FLORIDA TOWN CLEANED UP

The day of small things is not to be despised, nor is the example of small communities. Winter Haven is a small place in Florida, but it has civic aspirations just the same. Among others it wants to present a clean and decent appearance (something our larger cities do not always present). Here is how Winter Haven went about accomplishing its desire. The words are those of the *Florida Chief*:

"Thursday was the day that several had promised to help clean up the park. At the appointed time three men, a boy, a mule team,

and a mowing machine appeared on the scene of action. To Manager Bass of the Glen St. Mary Nursery is due much praise. He was there with his mules and mower. A. C. Nydegger and J. N. Ackley were also there with their muscle and the writer sauntered around. Now we had figured on doing the hot-air part, but upon arriving we found that other of our esteemed citizens had overworked that side of the street and were compelled to roll up our sleeves and help gather up the trash that some careless loons had thrown around. Anyway, the park was mowed and the trash picked up, and you are invited to enjoy its improved appearance."

One commentator thinks three men, a boy, an editor, and a mule rather a small proportion; but if the same proportion were to hold in all the cities, it would mean a mighty big change. The editor of the *Chief* seems to feel that there is hope and I agree with him. Here is the way he puts the case:

"This town is growing and now is the time to start park improvements. It will be a heavy burden for three or four men to do it alone, but we have the men here who will do it if you don't help. But now listen: if they are allowed to do it alone, the *Chief* will see they get the credit so the general public will know whom to thank in years to come. If you allow it to go this way, don't come around and whine later on that this paper is run in the interest of three or four men because you see by the paper that they have done something. We are here to chronicle the acts of live ones. We are willing to do the best we can in the way of obituary notices, but draw the line on trying to pump breath into a corpse."

Is there not a lesson in this for other communities than Winter Haven? the editor of this department asked in an article in a recent issue of *The American City*.

"THE SOCIAL PREPARATION for the Kingdom of God" is designed primarily "for members of the Church commonly called Episcopal, but its mission is not confined to that." "The purpose is to show forth to Churchmen and to non-Church Socialists alike the religious possibilities of Socialism."

The editorial announcement from which these quotations are made concludes with this forceful and reverent statement: "Finally, this paper believes in the great universal Catholic Church of Christ, believes in her so and loves her so that it dares to cry aloud over the unworthiness of us who are within her. *Dominus vobiscum!*" The first number opens with a picture of the Bishop of Utah, under which is inscribed this phrase, "First American Socialist Bishop," and contains articles from the pen of the Bishop, the Rev. B. I. Bell, the Rev. George Israel Browne, the Rev. John Kerfoot Lewis, and Bouck White, head resident of Trinity House, Holy Trinity parish, Brooklyn, N. Y. E. M. Parker, Valparaiso, Ind., secretary of the Church Socialist League, is the business manager.

BISHOP BREWSTER, in his recent volume, called attention to the disregard of human life in recent years characterizing modern American developments. In this connection it is interesting to note that the American Museum of Safety is devoting its attention to accident prevention, and to this end has established a series of prizes for the most important inventions looking toward the saving of the lives of workmen. This year the Rathenau gold medal was awarded to Mr. Edison for his electric safety lamps. Mine explosions from the ignition of combustible gas mixed with air are, of all underground disasters, the most fatal and overwhelming. Mr. Edison's invention is in the form of a storage battery, light in weight, and portable in the belt. This battery can be upset without leaking, and the miner can lie down or stand on his head without injury to himself or to the apparatus. From this locked and "fool-proof" battery, an armored wire leads to the headlight in the cap, giving abundant light and leaving the hands entirely free.

PHOSPHORUS POISONING is now a thing of the past, thanks to the American Association for Labor Legislation, which is now directing its attention to lead poisoning, which is quite as dangerous an occupational disease as was the "phossy jaw." Accordingly, "cleanliness" bills, as they are called, have been introduced in various state legislatures requiring the sanitary removal of all dust in the lead poisoning industries.

UNEMPLOYMENT and the Work of Employment Offices is the subject of a recent bulletin of the United States Bureau of Labor. The report contains consideration of one of the remedies for unemployment, namely, that of the distribution of labor by means of employment agencies, and describes the activities of such agencies in various states.

## 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.

### ADMINISTRATION OF THE CHALICE

To the Editor of *The Living Church*:

**D**R. E. L. Trudeau has handed me an article written by him for the *Churchman* on the Administration of the Chalice from the standpoint especially of a bacteriologist, and has given me permission to send it to *THE LIVING CHURCH*. Coming from the pen of that eminent scientist and reverent Churchman, the article is of greatest value:

"The question of any possible danger of conveying infection through the administration of the chalice has for a long time been of the deepest interest in Saranac Lake in view of the number of invalids who gather here in search of health. Some three years ago, with the approval of the Bishop of the diocese, the simple plan of dipping the wafer in the wine and placing both at one time between the lips of the recipient was adopted and has been carried out ever since. The service has lost nothing in point of reverence by this slight change. So far as I know it has elicited no opposition, the well and the sick have communicated together with the utmost freedom, and the number of communicants has been greatly increased since the change was made.

"On purely bacteriological grounds the objection to the direct contact of the lips to the chalice has, so far as the transmission of tuberculosis is concerned, perhaps been exaggerated. The danger of transmitting the infecting agent in this way, though a possibility, is comparatively slight. In addition, the most recent studies lead us to believe that while no care to guard children against infection should be neglected, adults are much more resisting to any trilling infections, because practically all have come in contact with the bacilli of tuberculosis during childhood and early life; most of them have destroyed them in their systems and have thus become more or less protected against reinfection. The resistance displayed by adults to the frequent slight infections to which they must necessarily be exposed, and their remarkable resistance in many instances to the constant and closest contact with the tuberculous, sometimes for a lifetime without suffering the least harm, is in the opinion of some scientists explained in this way. Although therefore there may be widely differing views held among bacteriologists and physicians as to the possibility of transmitting diseases by the usual method of the administration of the chalice, there is no doubt at all that many communicants are deterred from coming to the rail by the fear of contagion, and that the method in use here entirely does away with this objection.

"The Church must decide whether of her own accord to initiate this slight change in the administration of the chalice, or whether to await the possibility of being required to do so by health authorities.

Very truly yours,

"(Signed) E. L. TRUDEAU."

Saranac Lake, N. Y.,  
Friday in Passion Week.

Faithfully yours,  
EDWARD S. STONE.

### "PRESENT STATUS OF THEOLOGICAL EDUCATION"

To the Editor of *The Living Church*:

**S**INCE 1804, when the greater part of that canonical legislation was enacted which we are accustomed to think of as "the educational system of the Church," there have been several commissions appointed by General Convention to remedy the numerous difficulties in the way of trying to do an extensive educational business without a coherent organization. None of these commissions have accomplished much, and for the same reasons: 1. The membership of the commissions has been so widely scattered as to make meetings for conferences practically impossible. 2. The number of amendments to our present canons which would be required by the inauguration of any modern system of education would be so many, that it would be almost too much to hope that either the committee on the amendment of canons, or the convention itself, would give the time necessary for their consideration. 3. The changes which would be required in the curriculum and faculties of most or all of our seminaries by adoption of adequate educational legislation, would be deemed impracticable by at least a considerable minority of the seminaries and their representatives in General Convention. 4. The necessary readjustment of the relations now existing between Bishops, examining chaplains, and seminaries, would challenge the opposition of many conservatives who are strong on "letting the ancient customs prevail"—especially in educational matters.

And, therefore, to many commissions on theological education



the case has seemed hopeless, and they have "reported progress," and in due time have been discharged.

What the present Commission on Status of Theological Education in the seminaries of this Church will be able to report to General Convention next fall, yet remains to be known; but it is of the utmost importance that the Church at large should know that—

1. There is a dangerous shortage of "fit men to serve in the Sacred Ministry of the Church" throughout three-fourths of the whole field of her jurisdiction.

2. That there are many fit men who cannot be trained for the fields for which they are naturally adapted and for which they are wanted, so long as the seminaries and the examining chaplains are handcuffed to the blind guides of our present canons.

3. That to-day there is no canonical medium of communication between any educational institution of the Church and its governing body, except under the rule of order favoring the General Theological Seminary, and under canon 55 favoring "primary and secondary schools" and "especially Sunday schools."

If, then, the present Commission on Theological Education shall find it possible to recommend to General Convention, action designed to remedy in any degree the present unfortunate status of theological education in this Church, may it not be hoped that the deputies from all dioceses will give the matter sympathetic consideration?

WM. C. DEWITT,  
Secretary, C.S.T.E.

### REVISION OF THE LECTIONARY

To the Editor of *The Living Church*:

I WISH to add my humble endorsement to the suggestion of the venerable Bishop of Albany, that "the Church" is a sufficiently descriptive name for the Church which Christ founded. The best of adjectives are but limitations of the noun to which they are related, and Christ's Church, being Catholic, is without limitations (except insofar as the human element enters).

The suggestion for the revision of the lectionary seems of more immediate necessity. While the proposed lessons are usually to be preferred to the old—should not the whole scheme of reading Holy Scripture be altered? Theoretically the consecutive reading of Old and New Testaments is perhaps ideal, but practically it is unintelligible to the congregations, because of the consecutiveness. Attendance at every service is required (as much as it is desired), else the connection is lost, and few attend every service.

A scheme proposed by one of your correspondents about a year ago would reduce the tables of lessons to two, one for Holy Days, the other for Sundays and week-days arranged for the Church year; First Sunday in Advent, Monday, Tuesday, etc., the week-day lessons being chosen to supplement those for Sunday. This would prevent interruptions and would provide for many of the Holy Days, such as two Ember Seasons, Rogation Days, etc. Allowance would of course be made for longer or shorter seasons, by providing for the maximum. The lessons should be chosen to harmonize with the teaching of the day as contained in Epistle and Gospel. Then an attendant at any service during the week would receive some measure of the Sunday's theme.

Why should the Bible be used as a machine, one wheel revolving once, the other twice a year?

Further, the Psalter should be rearranged according to the Church year, the psalm selected being in accord with lessons and altar service. The requirement of reading the Psalter straight through monthly is as sensible and as helpful as the requirement to sing the Hymnal straight through would be.

And why must we read three psalms (or their equivalent in length) at every service, regardless of their connection with one another? In one we rise with joyful hearts of praise, in the next reach an anti-climax in depths of humiliation.

The English Church has proposed a revision of the Psalter for Sundays and Holy Days (*LIVING CHURCH*, March 23, 1912). Would it not be desirable for the next General Convention to consider such a revision here?

FREDERICK E. SEYMOUR.

Wakefield, R. I., March 15, 1913.

### TO WHOM DOES THE PRAYER BOOK BELONG?

[CONDENSED]

To the Editor of *The Living Church*:

IT is not considered seemly to gainsay one's ecclesiastical or chronological elders; but a certain statement in Bishop Doane's letter to you printed in the issue of March 15th, should, I believe, not pass without comment. It is this: "The Prayer Book isn't the property of our Church. It belongs to all English-speaking people. . . ." This is not what I was taught, and have always believed. I understand that the Prayer Book is the "property" (in the sense in which the Bishop is using the word) of "our" Church; that it is ours because we have inherited it; because we have remained in communion with the body which rightfully issued it; and that it cannot be said to be in any sense the property of any nation or people, no matter what language they may happen to speak.

PAUL ROGERS FISH.

Holy Spirit Rectory, Kingston, N. Y., March 15, 1913.

### BOOKS FOR THE CLERGY

To the Editor of *The Living Church*:

THE chief pleasure is surprise, so G. K. Chesterton has written in *Orthodoxy*. Because of three letters in *THE LIVING CHURCH*, two clergymen who are genuine students have been amazed by the gift of helpful books from the East. The writer, also, is grateful for publications and for correspondence. Whatever advantage the clergy of the Church in the East may have of their vicars, so to assume, in these villages of the West, the priest of the smaller cure, because of parochial conditions, has the time (if the talent) for sustained study. The Bishop of Iowa, in a startling but statesmanlike sermon before the Board of Missions in Cincinnati, made bold to say, and truthfully, "The average mission (all over the West) has made no progress for years." It might be assumed that either a clergyman was worthless or that he was a wonder who seemed but to be "marking time."

Many think of missions in terms of currency. Ought not each true priest get a world-wide point of view, and, like Christopher Columbus, dare to go on a voyage of discovery? Is there anyone out West with whom the printed superabundance of the east might assist? Who can tell what wonderful results might come out of some Nazareth beyond the Mississippi! To my amazement, because of letters in *THE LIVING CHURCH* the cry has come from far-away Japan for helpful books.

WARREN RANDOLPH YEAKEL.

Burlington, Kansas, March 14, 1913.

### PROTEST AGAINST BLASPHEMY

To the Editor of *The Living Church*:

THE phrase "Three in One" is so associated in the minds of all true Churchmen and indeed all true Christians with the holy doctrine of the Blessed Trinity in Unity, that we feel it is blasphemy to use this phrase in connection with anything secular. No doubt many have felt the shock that I experienced when I first met with the advertisement of a cleaning oil called "Three in one oil." Probably the manufacturers of this oil had no intention of giving their product an offensive name; but is it not our duty to address them and request a change of name? The greater number of those who write to them the more likely are they to heed the request. I ask your readers therefore to write to them. Address them, Oil Company, 42 C. V. P. Broadway, New York.

H. EDDY.  
New York.

### LETTER FROM FATHER DABOVITCH

To the Editor of *The Living Church*:

I HAVE some dear friends in the United States, my native country, and most of them read *THE LIVING CHURCH*. Some are anxious to know of my whereabouts. In these days of immense moments and notable changes, as well as the less active movements and journeys of an individual, as for instance myself—who have gone through (again in these days) Albania, Macedonia, etc., and who now is spending some weeks in Palestine, while sending you greetings from Jerusalem, I wish to say that, when in answer to the prayers of my friends and co-workers in the Lord's vineyard I return home, I shall put myself at the disposal of those interested, and as ever, in my little way—if not in an increased capacity—continue in the work I have been engaged in for some years.

Respectfully, SEBASTIAN DABOVITCH.

Jerusalem, February 19, 1913.

### PROPERTY RIGHTS NOT VITIATED BY CHANGE OF NAME

To the Editor of *The Living Church*:

BESIDES *Terrett vs. Taylor* (9 Cranch's U. S. Supreme Court Reports, 43), referred to in your recent editorial, there is an equally interesting case in the same volume (p. 292), namely, that of *The Town of Pawlet vs. Clark*, bearing on the identity of the Episcopal Church with the Church of England, and on the devolution of title to property in this country granted for the use of the latter.

In the royal charter of the town of Pawlet, Vermont, dated in 1761, there was included a grant of one share in a tract of land "for a glebe for the Church of England as by law established." In the opinion of the Court, delivered by Justice Story, he indicates that, upon the agreed statement of facts, the town authorities would not have been entitled to recover this glebe land if, at the time of the passage of an act by the State of Vermont in 1794 appropriating such lands, there had been in Pawlet "a regularly established society of Episcopalians, erected by the crown, or the state, as an Episcopal church (i.e., the Church of England)." And in a concurring opinion, Justice Johnson says: "The difficulty arises on the meaning of the words 'Church of England as by law established'"; but adds: "This was unquestionably meant to set apart a share of land for the use of that class of Christians known by the description of Episcopalians."

It seems, therefore, that, notwithstanding the great difference between the names of "this Church" before and after the Revolution, there was, in the minds of a majority of the judges of the Supreme Court, no doubt as to the identity of the Episcopal Church with the Church of England; and that hence there would have been no ques-

tion that property, granted for the use of the latter, would have passed to the former if, when the appropriating statute was passed in 1794, there had been in the town a duly organized Episcopal parish or church, as there was after that date.

Wm. H. BRUNE.

Baltimore, March 11, 1913.

#### HIS VIEW OF TOLERATION

To the Editor of *The Living Church*:

**C**O answer the question you ask in a foot note to my letter published in your issue of March 15th, I would say that to my mind, having achieved "a state of toleration," any contention as to the name is, "at this time," inexpedient as disturbing the peace of the Church. When we have gotten so far on the way to unity that some other considerable body of Christians are ready to unite with us, a new name will be needed suitable to new conditions. This is admirably pointed out by Dr. Slattery in an article recently published in the *Churchman*.

ROWLAND EVANS.

Haverford P. O., Pa., March 15, 1913.

#### CONDENSED OPINIONS ON THE NAME

To the Editor of *The Living Church*:

**A**S you ask brief letters regarding the change of name, I beg to make some suggestions:

A change is desirable. American Catholic is the best name yet suggested; and I should be glad to see it adopted. I doubt whether many of our people are really attached to the word Protestant. But a very great number (probably a majority) in the Eastern dioceses still have a strong prejudice against the word Catholic. Nor are they convinced by the argument that this word is used in the Creed, and implied elsewhere.

No change ought to be made in opposition to even the prejudices of a considerable number of our people. It would do more harm than good. The suggestion of adding "Commonly called Protestant Episcopal," etc., as a sub-title, is open to two objections: (a) It is not true, the Church is commonly called the Episcopal Church; (b) nothing worth gaining would be gained; the chief desideratum is the elimination of the word Protestant.

Might it not be kinder, and therefore wiser, not to press too hard for any change, at present; still keeping up the agitation, however? Or, if this is not approved, to adopt the name Episcopal, with a more Catholic sub-title; in the hope that, some day, the latter may prove acceptable and be promoted?

EDWARD F. PUGH.

Philadelphia, March 10, 1913.

To the Editor of *The Living Church*:

**W**HICH name best describes our branch of the Church Catholic in this country—Anglican or American? To be brief, I ask, does not "Anglican" refer to people, or nationality; while the name American refers to the country where the Church is?

Would not Anglican denote that her people were English, or of English descent only, and might include the members of the English Church, and thus be a blind and wholly a nondescriptive name, for our branch of the Church in this country, while the name American describes the branch of our Church in America that embraces all nationalities that may be enrolled in her fold?

Since all the other parts of the Church, wherever located, have the name of their country, would not the name "American" harmonize with all the different branches of the universal Church, and best describe our branch of the Church in America, "The American Catholic Church"?

GEORGE BUCK.

Milldale, Conn.

To the Editor of *The Living Church*:

**P**REFER the title "American Catholic Church" to "Episcopal Church," because there is another so-called "Episcopal" Church in this country with the prefix Methodist, and it would therefore savor of the denominational order. But why should we not call our Church by the name which we use when we say the Creed, *Holy Catholic Church* in America; Commonly known as the Episcopal Church, if you please?

Very truly yours,

Asheville, N. C., March 9, 1913.

HORACE S. WEEKS.

To the Editor of *The Living Church*:

**I**HAVE long been convinced that there is only one satisfactory title, viz., The American Catholic Church, sometimes known as the Episcopal Church, or Protestant Episcopal Church. Who ever heard of the Protestants before the Reformation?

Yours sincerely,

R. J. BELT.

West Plains, Mo., March 8, 1913.

To the Editor of *The Living Church*:

**I**T seems to me that the only legitimate name for us is—what we are—"The Church in America" or the "American Church."

The Archbishop of Canterbury when writing of the appointment of the English committee on Faith and Order, speaks of the "Church in America" and the "American Church," never using any other

name by which to describe us. We allow, do we not, that we are the offspring of the mission of the Church of England in this country. The English Church is the Catholic Church in England, and what she founded here is the Catholic Church in America, and our missions abroad are the American Church missions to build up the Catholic Church in Japan, or China, as the case may be.

You allow that the "title to which we are entitled" from an historical standpoint is "The Church in the U. S. A. or the American Church," but, because the law of the land has given an entirely different meaning to the word "Church" to that which the Nineteenth Article gives and which history implies, that therefore it would be "at least tactless" to assume our right. I cannot follow your reasoning here, and trust it may not persuade any; it seems to me too much akin to the argument with which Caiaphas soothed his conscience in handing over the Founder of the Church to the view of the people, *Expediency—Tact*, if you will.

Pomfret, Conn.

Yours very truly,  
P. SIDNEY IRWIN.

To the Editor of *The Living Church*:

**W**HY not call it the Catholic Episcopal Church of America? This seems to me to cover everything. The Church is Catholic and Episcopal, and this name retains enough of the present name to identify it.

Chicago, March 17, 1913.

Yours truly,  
FREDERIC OTT.

#### BISHOP HEALS BY PRAYER

**T**HE Rt. Rev. A. F. Winnington Ingram, Bishop of London, has just made public the following remarkable experience:

In the course of his mission at St. Paul's church, Knightsbridge, he received a letter from a mother about her daughter, who was lying seriously ill from a nervous breakdown. The girl had heard the Bishop preach before she became ill, and begged her mother to send him a request for prayer. "We are told by St. James," wrote the mother, "to send for the elders of the Church, who will anoint the sick with oil, and the prayer of faith will save the sick."

The Bishop's narrative of what followed is thus reported in the *Guardian*, a Church paper:

"Within twenty minutes I was in the room. The poor little child had been raving and shrieking during the afternoon. At first it seemed almost unlikely that it would be possible, without frightening her, to pray for her and carry out the directions of St. James; but this extraordinary thing happened: As I went into the room I said: 'Do you know me, dear?' 'Yes,' she said, and slipped her hand into mine. She had not slept for a long time. With the mother and nurse I knelt by her bed. We had two prayers; then I anointed her forehead with oil, prayed for a blessing on it, placed my hand upon her head and gave her my blessing. At that moment she sank back into a deep sleep, slept for hours during the night, and—thank God!—if it be His good pleasure, she is now on the highway to recovery.

"I knew that evening that Jesus was personally with us. I could not help thinking of the raising of Jairus' daughter. It seemed almost the same thing over again. This little girl believed in prayer. Her petition had not been sent in, but was offered by her bedside, and will be offered again to-night."—*New York Times*.

#### "HAVE MERCY ON US, LORD!"

The centuries go whirling by,  
The fight with poverty and sin  
Is raging! Love at last must win,  
"Have mercy, Lord, on us, we cry!"

In youth when brightly shines the day,  
The flowers blossom at our feet  
And life in every phase is sweet,  
"Have mercy, Lord; to Thee we pray!"

When youth is dead, its hopes and fears,  
The feebleness of age we face,  
Oh let us feel Thy saving grace;  
"Have mercy, Lord, upon our tears!"

And when at last with failing breath  
We look to Thee, our only hope,  
Through death's dark shadows onward grope,  
"Have mercy, Lord!" our cry in death.

At length, dear Lord, before Thy throne  
We shall rejoice, redeemed from shame  
And sin; in rapture bless Thy Name;  
"Have mercy, Lord, upon Thine own!"

MARTHA A. KIDDER.

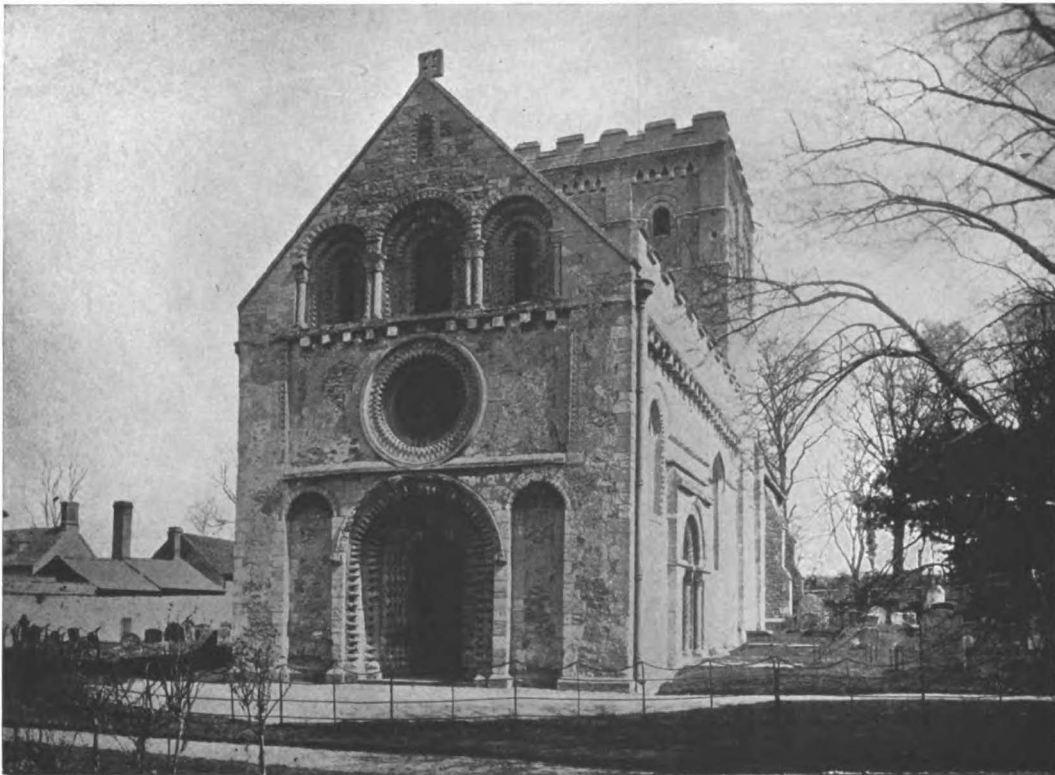
## The Churches of Oxfordshire\*

By the Rev. P. H. DITCHFIELD

THE churches of Oxfordshire are remarkable for their beauty and variety, and although they are dwarfed by the grand edifices of Northamptonshire and the Fenland, they possess many features of architectural excellence. The good quality and durability of the building stone of the county have enabled many of the churches to retain their early characteristics, though few have not been altered or received additions in later times. You can see to-day clearly and well the admirable work of the Norman builders; there are more than one hundred churches in the county which retain the round arched doorways, many of them quaintly carved with curious sculpture, the beakhead and overlapping scallop ornaments, fretted, and embattled, and knotted moulding, and strangely designed tympana, dear to the hearts of Norman masons. The county

the towers of North Leigh and Caversfield, which are similar to St. Michael's, Oxford, a triangularly headed arch at Bicester, the herringbone pattern in the walls of the old church at Bampton, the two double-splayed early windows at Swalcliffe, and other details at Langford, Broughton Poggs, and Aston Rowant.

Of Norman work the well-known church at Iffley may be taken as an example. It is one of the finest in the kingdom. It is somewhat late, built about 1160. Besides the Early English east bay of the chancel and the insertion of early decorated and perpendicular windows, it is almost in exactly the same state that the Norman masons left it. The west front is particularly fine. It is in three stories. In the lowest there is a grand doorway with two rows of beakheads round the arch and down



IFFLEY CHURCH, FROM THE WEST

that contains the noble Cathedral of Oxford, the splendid piles of Bloxham, Adderbury, and Chipping Norton, the striking churches of Burford, Bampton, Stanton, Harcourt, and Witney, the noble fanes of Iffley, Ewelme, Dorchester, and Thame, can scarcely be said to lack edifices of peculiar architectural interest and importance.

Of Oxford Cathedral, formerly the church of the Priory of St. Frideswide, I must write but briefly, as we are concerned mainly in this series of articles with the parish churches of each county. Cardinal Wolsey, when he suppressed the Priory in order to establish his new College of Christ Church, played havoc with the fabric of the minster, destroying a great part of the nave and part of the cloisters; but we have still left the remaining portion of the Norman nave and choir, the Early English Lady Chapel, belfry, spire, and chapterhouse, the beautiful decorated Latin Chapel and the perpendicular clerestory windows of the south choir and aisle, and the large window in the north transept of the same period. A very interesting feature is the remains of the early Saxon church of St. Frideswide of the eighth century, consisting of three Saxon apses, while the east wall of the Lady Chapel is also Saxon work. The masonry is very rude and early and wide jointed. The tower of St. Michael's church in the same city shows Saxon work. It has long and short work at the angles and deeply splayed belfry openings with massive baluster shafts, characteristic of the period. It is perhaps unnecessary to particularize all the churches which show Saxon work, but I may mention

the jambs, a wealth of zigzag, and a curious dripstone with a sort of chain-pattern of oval, each containing a curious animal figure, some of which are apparently the signs of the zodiac. In the second story is a rose window. This takes the place of a perpendicular window, and is a restoration of the original design. In the gable there are three Norman windows of four orders, ornamented with zigzags. There is a fine central Norman tower characteristically low, resting on two grand arches similarly adorned. The choir has a vaulted ceiling, and ends with the Early English bay, which is also vaulted, the slender ribs contrasting well with the heavier Norman groins. It is probable that the church originally ended in an apse, which Eastern termination never found favor with English builders. Hence the apse was removed by the masons of the thirteenth century, an instance of the triumph of national feeling and peculiarity over foreign innovations. The whole church is a fine example of Norman work.

Oxfordshire masons seem to have been partial to beakheads. We find them again on the doorways of Great Barford, Burford, Great Rollright, and St. Ebbe's and St. Peter's-in-the-East, Oxford. The chancel and crypt of the last-named church are good examples of the period. It would require far too much space to record all the Norman doorways in the county with

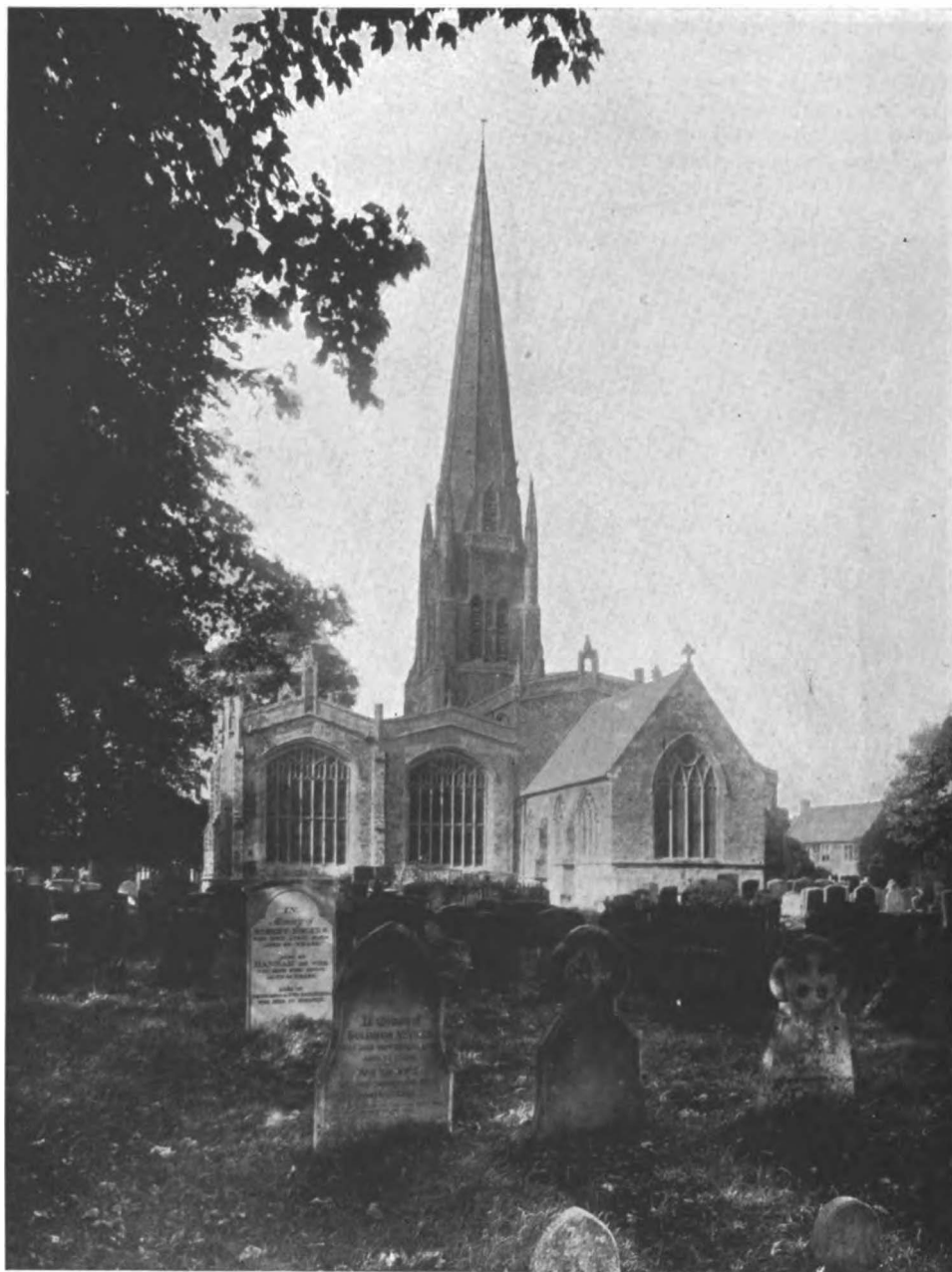
\* This paper was originally printed in *Christian Art*, a magazine formerly published in Boston, and is reprinted by permission of the former publisher.



their sculptured representations. There are several churches in the county which show transitional work, semi-circular arches blending with ornamentation of a later style, and pointed arches adorned with zigzag and other Norman characteristics. Examples of them may be seen at Middleton Stoney, Witney, and Shipton-under-Wychwood.

There are numerous examples of the Early English period (1180-1270). Witney and Kidlington may be taken as two of the best examples of the style in the county, although in both churches there has been much subsequent alteration. Witney has a fine large cruciform church, a monument of the religious spirit of the clothiers and merchants of the old town in former

the numerous other interesting features of this noble church. Kidlington church also presents many architectural problems. It is similar in plan to Witney, and was originally Early English. The fourteenth century builders rebuilt the chancel and added to it aisles, a south aisle to the nave, a beautiful south door and porch decorated with ball-flower; and in the fifteenth century clerestories were added, some windows inserted, and the graceful tapering spire erected on the Early English tower. The Perpendicular screen, old stalls richly panelled and adorned with poppy-heads, the niches and piscinæ and some old glass, all are worthy of close examination. Other Early English work is seen at Stanton Harcourt, where the



NORTHLEACH CHURCH

days. Its tall and graceful spire rises above the trees at the end of the broad street; whence a grand view may be obtained of this noble church, the spire with its slender finger pointing to heaven, whispering a *sursum corda*, and a beautiful north decorated window of the transept with its flowing tracery of the lily pattern. A few traces remain of the earlier Norman church, some blocked windows and the north doorway and porch, over which a parvise was constructed in the fifteenth century. It is possible to trace with fair accuracy the history of the buildings, which its stones tell. The nave arcades, part of the transepts and choir are all parts of the Early English church. Since then in Decorated and Perpendicular periods the transepts have been lengthened, clerestories added, windows inserted, and chantry chapels built. The chapel at the end of the north transept must have been especially beautiful. It was raised on a crypt, and there are two elaborated foliated and canopied tombs with stone effigies. It is impossible to notice

chancel and transepts are wholly of this style; Tackley, Bucknell, North Stoke, Swalcliffe, and several others.

In the Decorated period Oxfordshire builders attained to great excellence and were very active and vigorous. One of the best of their works, the church at Banbury, has entirely disappeared; it was pulled down in 1790, it being considered cheaper to destroy it and to build a new basilican theatre-like structure than to repair one of the grandest churches in the country. Such vandalism can scarcely be commented upon in polite language. Merton College Chapel, which often figures in architectural books, is an example of this style. It consists of a choir, transepts, or ante-chapel and tower, the nave and aisles never having been built. The choir is early Decorated work, and was finished at the close of the thirteenth century. There are seven beautiful windows on each side, of four different designs, and the east window is in the form of a Catherine-wheel. The heads of the windows retain their original stained



glass of the same age as the stonework, and afford one of the best examples of the glazing of the Decorated style now in England. The foundations of the transepts were laid in 1330, and the work was carried on during the whole of that century, and completed, with the exception of the top of the tower, in 1424.

Bloxham church is perhaps the finest in Oxfordshire, and Decorated work predominates and is very exquisite. Omitting

Adderbury was built by him, his arms being inscribed upon it.

Two peculiarities of Oxfordshire churches of the fourteenth century may be noticed. The fringe or foliated canopy to the containing arches of the windows, and the exterior cornice ornamented with grotesque sculptures of heads and animals. The chancel of Dorchester, with its Jesse window and beautiful sedilia, is the most ornate example of later Decorated or curvilinear style, and the magnificent spire of St. Mary's, Oxford, with its clusters of pinnacles and profusion of ball-flower ornament, is a splendid testimony to the skill of Oxfordshire builders of this period.

The county is not very rich in specimens of the Perpendicular style. New College Chapel, Oxford, was designed by the great master-builder William of Wykeham. Handborough church has a fine nave, arcade with fluted columns, and clerestory, font, screen, and rood-loft, and Ewelme, built by William de la Pole, Duke of Suffolk, in 1434, is entirely Perpendicular, and contains some beautiful monuments and brasses. Minster Lovel, the chapel of Magdalen College, Oxford, with its magnificent tower, and Burford, are some of the best work of the period. Burford is a remarkable church, built in Norman and Early English times, and transformed by the wealthy clothiers into Perpendicular work in the fifteenth century. The upper part of the tower and the spire, and



KIDLINGTON CHURCH

reference to the Norman and Early English portions, we may mention the north transept, with its good geometrical window, its curious pillar, the windows of the south transept, the west door and tower and spire, and north door and porch. The west door is surrounded by elaborate Decorated mouldings, one a running pattern of leaves and ball-flowers, and has above it a sculptured representation of the "Last Judgment." The tower with its spire is remarkable for its great height, being one hundred and ninety-eight feet high. It is one of three which are distinguished in a local rhyme:

"Bloxham for length,  
Adderbury for strength,  
And King's Sutton for  
beauty."

It is rich with late Decorated work, and can compete with that of King's Sutton "for beauty." The Decorated work at Adderbury somewhat resembles Bloxham, and is remarkably fine. Broughton Church is a good example of the style. It was carefully restored by Sir Gilbert Scott, who always said "the West window of the aisle was the best fourteenth-century window he had ever seen anywhere for beauty and fair proportions." The great architect William of Wykeham owned Broughton Castle, and left his impress on the architecture of the county. He is said to have designed the late Decorated windows of Swalecliffe, before he invented or introduced the Perpendicular style, and the early Perpendicular chancel at

the south porch with fan tracery<sup>d</sup> roof and the numerous chapels, are all worthy of close study.

Oxfordshire churches contain many objects of interest which have escaped destruction. There is some excellent late thirteenth century woodwork in the screens of Stanton Harcourt, Wardington, and Cropredy. The first has some curious little holes in the panel work, the object of which can only be conjectured. We have noticed the same at Burnham, Buckinghamshire. Brightwell Baldwin has a very fine chest, originally



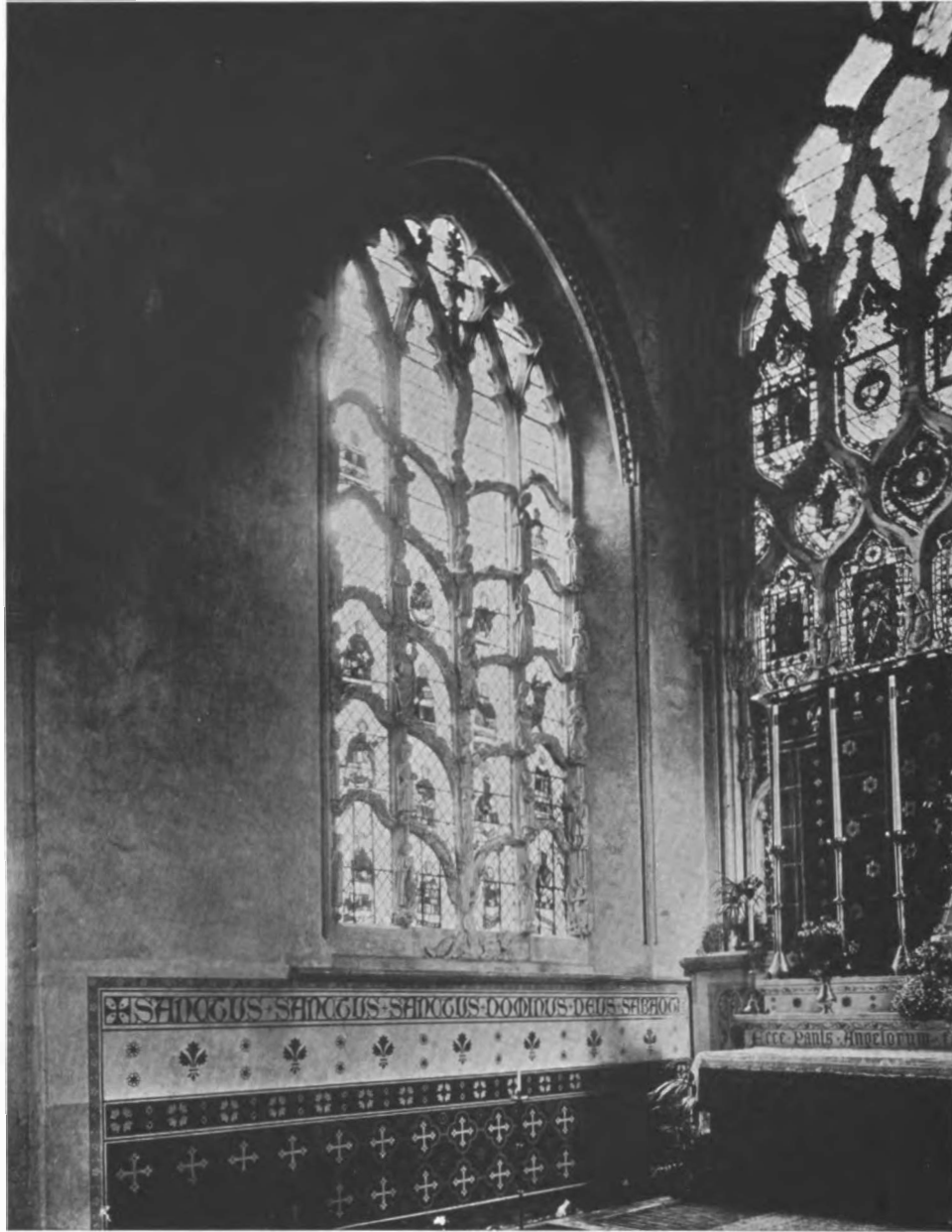
WITNEY CHURCH



painted, the combat of St. George with the Dragon being still visible. The watching-loft of Christ Church Cathedral and the font cover at Ewelme are remarkable. There are some remains of ancient stained glass, although the county is not rich in this respect. The Cathedral has some thirteenth century glass, showing SS. Blaise, Cuthbert, Augustine, Martin, and the murder of St. Thomas of Canterbury, and some fourteenth century glass in the Latin Chapel. New College has some fifteenth century glass in the antechapel. Dorchester has many fragments of old glass, including part of the Jesse window, and some circular medallions of Norman date, probably the earliest specimens of stained glass in England.

### WITNESSES OF HIS RESURRECTION

CO that one that has the clearer spiritual eyesight Christ will disclose the first radiancy of His glory. The circle of those who saw Him alive after the Resurrection gradually enlarges from the solitary Mary to a great company of men and women. It had never been heard before that a man lifted himself by his own will out of the grave and asserted his superiority to all the forces of destruction. When the chief priests heard of the Resurrection of Christ they rushed to spread the story that His disciples came by night and stole Him away. Certainly these reverend fathers were poor ornaments of that



JESSE WINDOW, DORCHESTER

We should like to call attention also to many other interesting details, such as the brass pre-Reformation eagle lecterns at Merton College and Cropredy, the beautiful reredoses with rows of saints or subjects, as at Bampton and Somerton, Yarnton, and in the cloisters of New College, the sculptured figures, such as the Norman crucifix at Langford, and the series of early fourteenth century subjects of the life of our Lord in the north transept at Ducklington, the various fine stone and wooden pulpits, fonts, etc., and the numerous pre-Reformation bells; but we have already exceeded our allotted space.

I have to acknowledge indebtedness to the architectural knowledge of my friend, Mr. Charles E. Keyser, M.A., F.S.A., for much valuable information contained in a chapter which he wrote at my request for a volume edited by me on the memorials of the county.

FOLLOW your honest convictions and be strong.—*Thackeray.*

Church which dated back to the days of the patriarch and prophets. Jesus had promised to meet His disciples in Galilee, hence His disciples went. Hearing the news, some five hundred had undoubtedly assembled on the mountain to see Him, and were not disappointed. Every word of Christ will be fulfilled. Some men doubted. All men are not philosophers. Most men are deficient in their reasoning faculty. Men want more proof than God is pleased to give. To God it is no little thing to be doubted by His child. The truth-loving man will read and search and think and pray to fill his soul with the truth.—*N. Y. Observer.*

Our Risen Lord, Friend and Brother of our life henceforth, Thou whom the light hides, and not the darkness, help us to rejoice for evermore in Thee and live to Thee in simplicity of faith and joy of love. Reveal thyself more and more to our weak and desirous hearts and to the whole company of Thy disciples, making us one in Thee. Amen.—*Selected.*



# LITERARY

## BIOGRAPHY

*William Edward Collins, Bishop of Gibraltar.* A Biography. By the Rev. Arthur James Mason, D.D. New York: Longmans, Green & Co.

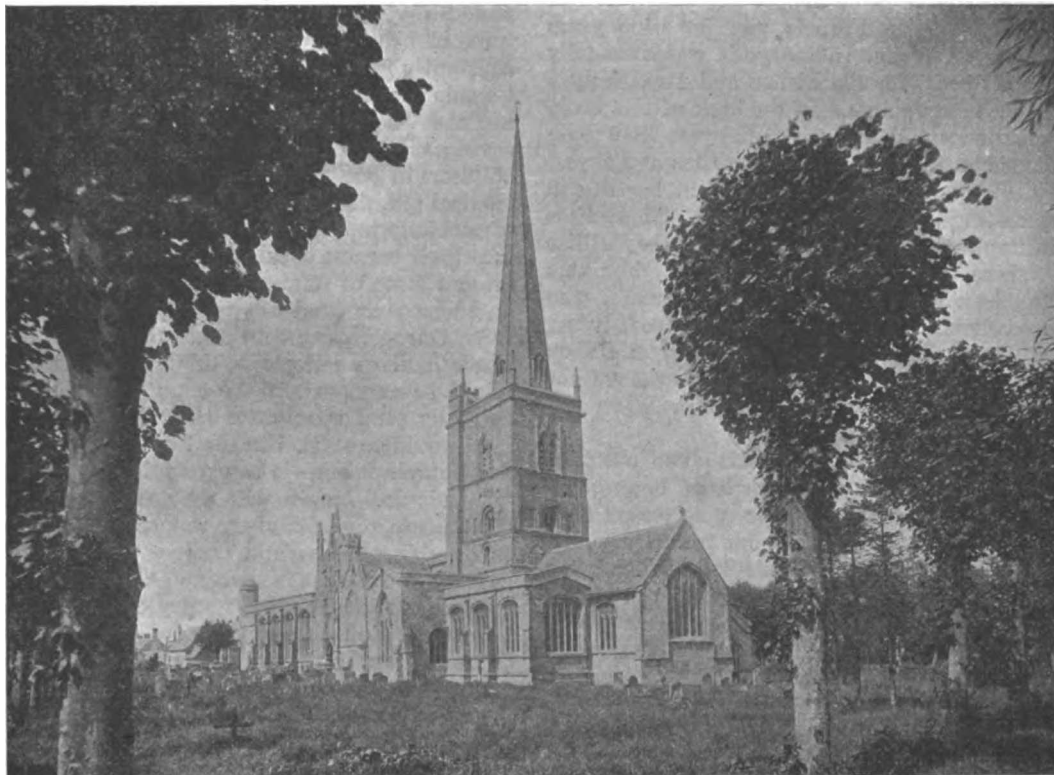
The late Bishop of Gibraltar was one of the most interesting English Churchmen of the present generation. He held a place for ten years to which that of no other Bishop in the Anglican Communion is exactly comparable. Possessing that type of clear intelligence and personal intensity which one associates with "the Angelic Doctor," he was preëminently a man of thought; yet he also distinguished himself as man of action, giving a notable example of episcopal activity and at times, as during the Messina earthquake and the last months of his life, of heroism. His special studies had developed that fairness, patience, sympathy, and breadth of vision which are characteristic of the historic temper; and these qualities he used to advantage in the varied ecclesiastical relations of his unique jurisdiction and in the consideration of the larger problems and responsibilities confronting the Church. His extensive knowledge and ability to apply it, as well as his personal force, were strikingly exhibited during the Pan-Anglican Congress of 1908. It was significant that during one discussion the most learned Bishop of the

places within the reach of all, the story of those noble lives, which adorned the Church half-a-century ago. And we believe that such books as these ought to be read by our younger men and women, if those high ideals of life and thought, teaching and worship, which marked the leaders of the Oxford Movement, are to be maintained amongst us.

## MISCELLANEOUS

*Intimations of Immortality, in the Sonnets of Shakespeare.* By George Herbert Palmer. Boston: Houghton, Mifflin Co. Price, 85 cents; by mail 90 cents.

We should hardly agree with Professor Palmer's implication in his preface, that the Ingersoll lectures on the Immortality of Man might just as well have been founded in commemoration of Robert G. Ingersoll as of George Goldthwait Ingersoll by his daughter, Caroline; although the conditions of the legacy do permit the choice of the lecturer from any religious denomination and from clerics or laymen. It is hardly possible that it was intended in lectures on Immortality that the subject should be treated as an "exhibit" to illustrate the speaker's denunciation of its principles. • However, this



BURFORD CHURCH

Anglican Communion remarked, "I am not here to speak, but merely to hear the summing up of the Bishop of Gibraltar."

Bishop Collins is fortunate in his biographer. Dr. Mason's work leaves nothing to be desired, being alike worthy of its subject and its author. F. J. K.

*The English Churchman's Library.* Dr. Pusey. By the Right Hon. George W. E. Russell. *Dean Church.* By D. C. Lathbury. London and Oxford: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, each, 40 cents; by mail 45 cents.

The sincere gratitude of the rising generation of Church people is due to the publishers of this series of "The English Churchman's Library." Here we are given in small volumes of scarcely more than two hundred pages each, admirably printed on good paper, at a very low price, written by writers of first-rate ability, the lives of the great leaders of the Catholic Movement of the last century. The Lives of Dr. Pusey by Dr. Liddon and Miss Trench, of Dean Church by his daughter, of Dr. Liddon by Mr. Johnston, will always remain standard works, permanent contributions to the history of the English Church during the nineteenth century. But there are many of the younger clergy and theological students, as well as many of the laity, who have neither the leisure nor the means for those larger books. Therefore we welcome heartily this newer publication, which

is a speculative question, as most of the twelve preceding lecturers had fallen into a harmony of treatment of Immortality as certain and desirable. In fact it was chiefly to avoid more or less necessary sameness and repetition that Prof. Palmer fortunately struck out for himself a new course, and for his theme took Intimations of Immortality in the Sonnets of Shakespeare.

Prof. Palmer assumes that the Sonnets fall into three groups; the first of seventeen, a second of one hundred and nine, and a final group of twenty-six. The speaker throughout is assumed to be Shakespeare, and the person addressed in the first two groups a man and in the last a woman. All through the Sonnets Shakespeare is represented as engrossed with the transitory nature of love. Time is moving on and all fair things fated to pass away, but, as the individual dies, the race survives. Future ages may still contemplate the love of Shakespeare, the beautiful youth, in his children. In the third group of Sonnets we have that squalid story, the last depth into which Shakespeare describes himself as sinking—yet here again in the intensity and bewilderment of sin, the possibility of Immortality is revealed—his true self rebuking the enslaving passion.

"He felt through all his earthly dress,  
Bright shoots of everlastingness."

ERVING WINSLOW.

# Woman's Work in the Church

— Sarah S. Pratt, Editor —

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

THE interest in any study is much enhanced by personality, when it is obtainable. Last year, when the Auxiliaries were so engrossed with the *Conquest of the Continent*, the great local interest of the book added much to its historic value. Wherever that book was read in class, some woman was sure to have known some of the Bishops or clergy mentioned, and there was such local color about the entire course that when committees looked over *Japan Advancing Whither* with a view to using it as a class book, doubts were felt as to its fitness in succeeding the popular *Conquest*. But, perhaps because the world is growing in kinship some and in grace more, *Japan Advancing* has been well liked and the collateral reading has been perfectly delightful. The last two numbers of THE LIVING CHURCH have contained articles by the Rev. John Cole McKim, a son of Bishop McKim, called "Personal Memoirs of the Japan Mission." Auxiliaries using the Japan book would do well to preserve these articles, pasting them in the book, as they are of value in adding a personal note to the mere facts of which these books must necessarily be made up.

From the fact that Bishop Francis was for nine years among the missionaries of Japan, Indianapolis was unusually favored in studying this book, for the Bishop and Mrs. Francis might be questioned on many points. In the back of this book, there is a chronological appendix, and under the year 1892 there is a line: "Mr. Francis begins work among the Etas at Tokyo." Mrs. Francis was kind enough to talk freely about her life in Japan and very interesting indeed was it to listen. These Etas are the class who kill animals for their hides, which they utilize in making drums, shoes, and other leather goods. For this reason, they are "unclean" in the eyes of the Japanese, who avoid them as the pestilence. The Etas are ostracised, living in a settlement of their own, remote from the city proper. They have a queen, somewhat as the Gypsies do, but they have not even the standing of our Gypsies; nobody will walk on the same side of the street with an Eta.

Into this forlorn condition of things came two cultured Englishwomen, who built a chapel for these Etas, hoping the English mission would administer it; but for some reason they liked the American clergy better and the work passed into the hands of Mr. Francis. On account of the long hours they worked, the service among the Etas had to be held late at night; very often it was past midnight before the missionary would get home. But the work was encouraging, as the Etas were very receptive. Soon they began to lose their jobs, and on inquiring, it was found that they would no longer work on Sunday—Mr. Francis had taught them to honor that day—and they would no longer turn out poor handiwork; their earnest instructor had taught them to be honest.

MRS. FRANCIS also read some letters which she had sent home describing her home and her social life. In them she told of her dressmakers, an old Japanese man and his daughter, who sat on the floor and sewed all day, making her very artistic clothing, for which service they charged ninety cents for the father and forty cents for the daughter. She told of birthday feasts where the table was decked with vases of cherry blossoms and of ways in which she had managed to proffer hospitality in her small house. Unstinted hospitality is a part of the missionary life: they do not question as to whether it is convenient, but make it convenient. Of Dr. Verbeck, quoted in *Japan Advancing Whither*, Mrs. Francis spoke warmly. He was identified with many fine beginnings of Christian work in Japan. He was a member of the Dutch Reformed Church, but as each child was born, Mr. Williams, our missionary, was asked to baptize it. "On condition that the child shall be allowed to choose for himself, when the time comes," was always the answer. Each of the six children made choice and was confirmed in the Church. One thing of interest read from these letters was that the first Three Hours' Service in Japan was held by Mr. Francis.

THIS DEPARTMENT is in receipt of a letter so serious—a plea

for some help on a subject so unspeakably vital, that almost everything seems trivial beside it. Much talk is heard of Child Labor and Child Conservation, but this letter, from the wife of a clergyman, plainly says that the very beginning of child life is, in hundreds of cases, criminally neglected. She quotes from a correspondent of THE LIVING CHURCH, who, under the heading "The Regulations of Midwifery," says that "about 50 per cent. of births are known to be attended only by midwives." Our correspondent says that she has lived in centres of civilization and yet has known many cases where women gave birth to children, totally alone. She cites instances of blood-poisoning and many forms of affliction and disease from which women living in isolated places have suffered. In New York, in Nebraska, in California, she has known these things, and certainly they must happen everywhere. She cites instances where but one day was allowed for this great function, and on the second day the mother must resume her household cares. She admits that it is a difficult, almost impossible state of affairs to improve. She thinks it a work which might be taken up by various societies of women. "I have wished some one would see the force of bringing this thing to light, especially when one sees constantly in the papers that there is a declining birthrate. In Canada they have the Victorian Order of Nurses commemorating the Queen's Jubilee, 1896; this order sent out a circular saying that "in view of the suffering endured by women and children in outlying districts of Canada, from want of proper medical aid, the National Council of Women of Canada desires respectfully to ask the Dominion government to take the matter into their earnest consideration and to take steps to remedy the present state of affairs." The government did take steps, and an endowment fund was raised; one million dollars were asked for. Our correspondent feels that there might be maternity wards in the small towns, or that a system of traveling nurses might be arranged, if the country could be made to see how fearfully vital the matter is. "I feel if ever anything of the kind would be started in the United States, it would be through the Churchwomen—it surely ought to appeal to all women."

It is well known that the death-rate is higher in the country than in town: country women do not care for their health as do city women; and because the bearing of children is a natural function, its dangers—direct and attendant—are not appreciated as a rule by country dwellers. The care that a city woman gets in confinement is practically impossible in the country. But surely there must be a way to better conditions and we are glad to have the opportunity to print this letter, feeling that it is sure to be a beginning of some thoughtful suggestion for improved conditions.

"THE FIRST LADY OF THE LAND" is a term which the writer has always disliked; it never seemed a wise title for use in a Republic. But be that as it may, there have been many charming women who have borne the title. Just now, to our future profit, we have a family of good women in the White House. They are women of fine Christian tradition, and each seems to have something in mind a little more serious than the question of how to pass the time. The people hear so much through the newspapers of "stylish women" and "swell dressers" and "elegant entertainers," and see such a disgusting display—via these same newspapers—of low-necked, bedizened dames, with the society smirk warm on their lips, that it is something to thank God for to see rational, sensible Christian women, who are not ashamed to be good in the old-fashioned way: to go to church, to keep Sunday, to ally themselves with quiet movements for the good of their fellow-beings. Thank God old-time Christianity still lives; they've been telling us it was dead and that the religion of the intellect was the fashionable kind. Well—the Wilsons have the intellect kind and the heart and soul kind, too, and these United States are going to have held up before them, for a while, some examples of Christian womanhood; and that is just as much needed as tariff revision. *Social revision* is what we need, in which Christian living is put at the top of the scale.

## EASTER

O white-robed angel, speak to me,  
Ere dawns the morning fair;  
Roll now away the stone of grief,  
Of gloom, of dread despair!

O white-robed angel, bending low,  
I hearken to thy word—  
This Resurrection-morn, with hope,  
Hath all my pulses stirred!

O white-robed guardian of a Grave  
Where once the Master lay,  
"The Resurrection and the Life"  
Shall be my joy to-day!

O white-robed angel, point the way,  
Till I my Saviour see;  
Till willing feet shall follow Him  
To His loved Galilee!

HELEN ELIZABETH COOLIDGE.

## DEATH DETHRONED

Death waited silent, in pride and power,  
On hearing the tidings of his great hour.  
Above, o'er Earth lay midnight gloom,  
Death held in his hands the key of doom;  
Death heard through his halls of the countless dead,  
A human wail and a sob of dread.

Death spoke no word when before his face  
A thorn-crowned Subject stood, a space,  
Yet rose from his throne without his will  
As he met a gaze unmoved and still;  
Death heard through his halls of the listening dead,  
No sound save the fall of his own foot-tread.

Death touched the hands and the wounded side,  
And bowed his head, despite his pride,  
He placed in the pierced hand his key;  
Laid by his crown and bent his knee;  
Death heard in his halls as he bent his head,  
The hurrying steps of the joyful dead.

ETHEL E. SABIN.

## THE LAW OF SACRIFICE AND ITS COROLLARY

BY THE REV. J. H. YATES

THE law of the cross is a universal law. This is a fact which seems to be often overlooked. It was not appreciated by the wise among the Greeks of St. Paul's day. To them the cross was an offense. To-day it is an offense to many people, often because its law is a hard law, yet everyone knows that the good things of this world are not to be obtained without work. There is no exception to this truth, for the apparent exception in the case of those who have goods left to them is not really an exception, because these never truly enjoy what they so obtain. How should this law be true in natural things and not in spiritual?

Science teaches that in the evolution of the race, enormous sacrifices of animal life were made. So by His sacrifice on the cross Christ made the higher life of the spirit possible for man. "I am come that they might have life." Again, our bodies are kept alive by the sacrifice of animal and plant life. So in the memorial of His great sacrifice does Christ feed us with His Body and Blood. "Except ye eat of My body and drink of My blood ye have no life in you." People say that this is a hard saying. Would they complain if their bodies became weak because they preferred not to take the trouble to eat?

Sacrifice is the means of approach to God. This was the teaching of the Old Covenant. It is also the teaching of the New. It has lately been discovered to be the teaching of science. How wonderfully it all works out! By bloody sacrifices man is evolved. By bloody sacrifices the Old Covenant prepared for Christ; approached God. By sacrifice was Christ lifted up. By sacrifice did He open for us the gate of Heaven. In the memorial of His sacrifice man still finds the way of approach to God.

So I might multiply examples indefinitely, for there seems to be no end to the ramifications of this truth. It is a law which holds good in all things. In science, in art, in business, in friendship, in everything good, obedience to this law is the road to success, as its opposite, selfishness, is the road to sin, to misery, to failure.

The way of the cross is the only right way. It may at first be hard, but in the end it is joy and peace and lasting happiness. The artist practises self-denial, but his self-denials issue in the joy of attainment, the ability to create or to perform. The mother sacrifices herself for her children, but in the end she rejoices with them. The self-denials of the lover issue in the joy of wedlock true and pure. The Son of God sacrificed Himself, and men sing, with hearts overflowing with Easter joy:

Jesus Christ is risen to-day,  
Our triumphant holy day,  
Who so lately on the cross  
Suffered to redeem our loss.  
Alleluia!

## "HIS SERVANTS SHALL SERVE HIM"

IN MEMORY OF ALLEN KENDALL SMITH,  
PRIEST AND PASTOR

Of the souls that are Mine (and the Master smiled),  
Whom I gave into your care  
To lead, and nurture, and make them strong,  
To wash them and keep them fair,  
I have known how you made their burdens yours,  
How you lifted them in your prayer.

And the service you loved, so bravely done,  
Is your service still to do,  
With the heartache and disappointment gone  
And only the joy running through;  
For the souls you helped are forever yours,  
While the old work becomes the new.

It is yours to watch as the souls come in,  
By the Garden's gate to stand,  
For some will be glad as they catch your smile,  
Glad for your welcoming hand;  
The children you signed with the Sign of the Cross  
Will be seeking this peaceful land.

The men whom you fed with the Bread of Life,  
Who quickened their steps on the way;  
And the women whose hearts you touched with praise  
As you brightened the lagging day  
By the tears you dried, and the hope you gave;  
Your compassion on those astray.

Yes, souls from afar, whom you never knew  
Save as you have gazed with Me  
Across the great reaches of the world,  
Across the isle-studded sea,  
And shared in My thirst for the souls I love  
Wherever they may be.

And so, from the Gate of Paradise,  
As the souls come in on their quest,  
It is yours to bring of your own to Me,  
Until each one I have blest,  
In the midst of the Garden, 'neath the trees,  
Where the river whispers of rest.

JOHN MILLS GILBERT.

TO RISE from the dead is just what we might have expected Christ to do. The resurrection furnishes the only positive proof of our immortality. Too many saw Jesus Christ after the resurrection for all to be deceived. We must believe history and the weight of evidence. The fact has been established by the clearness of the evidence. What a change took place in the apostles after this event! The sufficiency of evidence depends upon the number of witnesses, their qualifications and their information. The testimony of the witnesses was honest, prominent, explicit, and constant. The soldiers found Jesus dead. He was officially declared so by the Roman governor. He was buried in a new tomb, hence no other body could have been substituted for that of our Lord. Nicodemus, Joseph of Arimathea, and the women who assisted in His burial are most intelligent witnesses of His death. Passing from the fact we find that the Saviour declared His resurrection. He established His whole deity and messiahship on this. We come to view the resurrection of our Lord as the foundation of our faith. Take this chapter out of the Bible and many others are rendered worthless. This hope gives encouragement all through life and comfort in the time of bereavement and death.—*N. Y. Observer.*

ALL THAT IS of God in our life here will endure in the life to come. All the pure love, the hallowed memories, the friendships, the ties that God has sanctioned here, will be there, made perfect in Christ Jesus for the more abundant service in the life of the world to come.—*Canon Garnier.*



## ROSES

I do not know why roses grow  
Beside the gate and through the lane;  
Nor can I see why they, to me,  
Should be an antidote for pain.

Or why with grace the garden-space  
Is filled by roses, velvet-red;  
Or why they sing of everything  
Imagined or desired.

Yet while I live the roses give  
The best to me the world doth hold;  
The holy fire of heart's desire,  
The priceless boon of true-love's gold.

And when I sleep all still and deep,  
In that last home that sets us free,  
I somehow know a rose will grow  
A benediction over me!

LILLA B. N. WESTON.

## THE RESIGNATION OF DR. USEDUP

BY THE REV. FREDERICK M. KIRKUS

## I.

THE Rev. James Anxious, spending a leisure day in the study of his older friend, the Rev. William Rivers, has picked up the latest number of the *Church Chronicle*, and from force of habit has turned to the column of "Clerical Changes," to see if, perchance, any of his acquaintances have moved, or whether he might not find there some news of a sort encouraging to himself.

"Hello, Rivers," he exclaims, "here is a surprising piece of news! Dr. Usedup has actually resigned his parish! Here is the item:

"The Rev. Frederick Usedup, D.D., LL.D., rector for the past twenty-five years of Unity Church, Piousville, has tendered his resignation, to take effect on April 1st, next. The cause assigned is impaired health. The vestry have reluctantly accepted the resignation, and passed suitable resolutions expressing appreciation of his long and faithful service. They have also, by a unanimous vote, created the office of *rector emeritus*, to which honorable position he has been elected."

"So that has come about at last!" exclaimed Rivers. "Well, everybody who knows Usedup will realize that there is some sort of tragedy behind that notice. Either the 'impaired health' is a conventional fiction, or else it has resulted from sheer worry and over-exertion, due to the strained conditions under which he has been working for several years past."

"Indeed," replied Anxious. "Tell me, if you can, some of the circumstances."

"They are not easy to relate," answered Rivers. "Unity Church, Piousville, is what most people call an 'excellent parish,' and Doctor Usedup is what everybody would call an excellent man. He took up his present work when about 30 years of age, well-equipped, having had a college and seminary education, and with three years' experience as an assistant in one of the largest and busiest parishes in the land. He was a good preacher and pastor, and was thoroughly liked by everybody. Most of these things are still true about him. And yet whenever he is spoken of by his people nowadays it is with that sort of 'faint praise' that damns. 'Dr. Usedup? Oh yes! Such a good man. But . . . ' and that 'but' speaks volumes. He has many attached friends and devoted parishioners, yet the Church has 'run down,' and there is a general feeling with everybody that his rather suggestive name expresses it exactly. And at about fifty-five he has reached the dead-line, and must make room for his successor in the parish where he has done faithful work for a generation."

"But," enquired Mr. Anxious, "what are his limitations? There must be a reason for the decline of his usefulness; unless indeed the vestry and people are very greatly to blame."

"Reasons there are, no doubt," answered Rivers, "yet they cannot be explicitly defined. You know as well as I do the changes which twenty-five years have wrought in parochial methods. The old routine of services, with preaching on Sundays and pastoral visiting at more or less frequent intervals during the week, has given place to a much more complicated regime. The institutional features of Church life, for example, are the creation of our friend Usedup's contemporaries. He has naturally been desirous of moving with the tide, and has encouraged every sort of 'organization' which could possibly be kept going in his parish. Lacking the remarkably forceful

personality and vast physical strength of some of the leaders in the institutional movement, to say nothing of their resources in the way of buildings, money, and men, he could only follow their lead by sacrificing himself in other ways. What is the result? His physical strength is no longer equal to wrestling with organizations which have to be semi-annually galvanized in order to keep them alive at all; and meanwhile his intellectual vigor has deserted him altogether. Old sermons have been made to do duty (with occasional patching up, and by the gradual omission of all the striking passages by which they might possibly be recognized), once every two or three years. His creative faculty, in the way of sermon making, was allowed to lie fallow so long that it could never be resuscitated; and since his work has had to stand comparison with that of equally earnest men, with brighter intellects, and fresher thoughts, and more vigorous and attractive methods of presenting the truth, why, the result was inevitable. It may have been all very well for the Apostle St. John, at eighty years of age, to preach to his disciples at Ephesus always the same thing ('Little children, love one another'); but that won't do in the twentieth century. And however loyal a man's people and vestry may be, a dwindling constituency and a depleted treasury are pretty solid arguments for accepting a man's resignation when it is actually offered in good faith. As for poor old Usedup he will retire to comparative uselessness and a condition of poverty or dependence, until he dies of old age or a broken heart. And the solemn thing about it is that his fate may overtake any one of us, as a result of ignoring 'the due proportion of things,' to say nothing of the many other pitfalls into which we may inadvertently stumble.

"For after all," continued Rivers, "this is only one of many similar tragedies which are being enacted in the Church. Take the file of the *Church Chronicle* for two months past. There have probably been recorded 150 clerical changes. Deduct half of these as a liberal allowance for changes by death and by the normal and legitimate calls to 'go up higher,' by entering some larger or stronger field of usefulness. What shall we say of the balance of the record? A careful examination of the *Clerical Directory* for 1911, will reveal the fact that with many of the movers it is a sort of perennial business. Of others it is true that they have been 'restless' in their former places a long while before the recent release was afforded them. Of still others it is true that they were 'under pressure' to make a change, and retired from their last parish reluctantly, but perforce. And mixed up with all these causes of removal are many truly pathetic stories of dire poverty, embarrassment and debt, clerical blunders, and sometimes, alas, serious clerical misdemeanors; wranglings and disputings among the laity, to say nothing of the indifference and worldliness, the skepticism and infidelity, the lack of anything like a serious appreciation of sacred things, which all of us find to prevail in a measure even among our own dearly beloved and highly appreciated peoples; all of which constitute motives for 'clerical changes.'

"And outside the lists of actual changes, there are scores of men in the Church to-day who would be very grateful to have their own names recorded there within the next few months. Many of them are good men in good places—merely a case of misfit—and both they and the Church would be permanently benefitted if their case could be properly adjusted. But when all is said and done, the fact remains that we parsons are a pretty restless lot, and are very often bent on moving, just for the sake of avoiding some present unpleasantness and inconvenience, or to improve our material circumstances; when it is apparently the Lord's will that we should remain just where we are, and exert our best energies toward doing the best work of which we are capable.

"I know whereof I speak, for I have had many a restless fit myself, and know precisely what it means to read the list of 'clerical changes' with a tremor of expectation, and to lay the paper down with newly aroused hopes in my own breast that 'just the right thing' might turn up for me ere long."

"Really, Mr. Rivers," rejoined Anxious, who had listened to this long harangue with intense—almost with painful—interest, "your confession relieves me immensely! The fact is you have described my present case exactly. I have been feeling for some time that my work at Land's End is about finished, and I could not help thinking, as I read of Dr. Usedup's resignation, what a happy solution of the matter it would be if somehow the vestry of Unity Church could be put on my track! Now of course I don't want to ask you to do anything which your judgment does not approve, but if you could . . ."

"Yes, yes," interrupted Rivers, "I quite understand, my

dear Anxious, what it is you want, and I shall be glad to serve you if I can. I'm not at all sure you are right in desiring this change; much less am I sure that my word will have the smallest influence with the vestry of Unity Church, Piousville. But feeling certain, as I do, that you would do excellent work for them if they gave you the chance, I will speak in your behalf with pleasure."

## II.

Ten days have elapsed, and Rivers is once more at his study desk, pursuing the usual early morning task of opening his letters. Among them he finds the following:

"MY DEAR MR. RIVERS:

"I desire to thank you in behalf of the wardens and vestry of Unity Church, for your kind letter in regard to the Rev. James Anxious. We are greatly impressed by all that you say in his behalf, and shall take pleasure in giving his name our most thoughtful consideration in connection with our present vacancy.

"At the same time I feel it is only fair to add that we have already had forty names presented to us since the resignation of Dr. Usedup; some of them with excellent endorsements, and others in the way of direct applications of a very unpleasing kind, containing a good deal of self-commendation, and in some cases accompanied by photographs and sample sermons, printed newspaper comments, copies of commendatory letters, and the like.

"To one whom I have known so long and so pleasantly as yourself, perhaps I may be permitted to say that I am greatly perplexed by my position as chairman of the committee on choosing a rector. We have had the services of Dr. Usedup for so many years, that the work is quite strange to us, and I had confidently felt that we might rely on our own good Bishop to give us competent advice in the emergency. But my neighbor, Mr. Cautious, who has frequently represented his own parish under similar circumstances, says, 'By no means! The Bishops always have men whom they are anxious to serve, and parishes which they are desirous to relieve, and their advice is apt to be prejudiced by their own personal preferences, and their own kindly interest in those of their clergy who are distressed and unsatisfied.' On the whole, Cautious has made me feel that perhaps we had best not consult our Bishop.

"Then I had been given to understand that it was considered '*infra dig.*' for the clergy to make direct application for vacant parishes, or to preach trial sermons outside of their own pulpits, or in other such ways to present themselves as candidates for a vacant parish. But evidently I was mistaken, for the twenty men who have sent us letters of application during the past ten days cannot be suspected of ignorance as to what constitutes correct etiquette in such matters.

"You will easily understand that when men of good parts and untarnished reputation thus offer themselves for our inspection on our own ground and at our own convenience, it is a great temptation to us hard-headed men of business to take them at their word, and at least delay the more laborious methods which are customary in such cases until we have seen what sort of material this is. This is at least a method with which we are familiar in our own business, where if seeking some one to fill a position of trust, we expect and invite applications from anybody who chooses to make them and who will put at our disposal satisfactory evidence that they are competent for the work we want done. Still we know by our experience in many directions that questions of etiquette are very close to being questions of morals; and we must admit that *the very best* among the men whom we believe to be available, have made no move whatever to invite our attention. It is also true that some of the most promising of our self-constituted candidates are not quite willing to be candidates in the open; they will preach for us in the little church around the corner, where we can conveniently hear them; but not in our own church, where '*they might be suspected of seeking the place.*'

"Thus we find ourselves, as it were, between the devil and the deep sea; sought to such an extent that we can scarcely realize the necessity of seeking; counselled to beware of the advice of Bishops and of well-informed friends like yourself, on the ground that they may have a personal axe to grind in behalf of some favorite; puzzled by the conflicting reports we hear as to the etiquette of the situation; and a good deal depressed by the exhibitions of self-conceit, ambition, and (I must regretfully add) no little disingenuousness and indirection, which have displayed themselves in the letters of some of our applicants.

"No doubt the puzzle will be solved in time, and we are trying to encourage ourselves with the thought that somehow the Lord's hand is in it, and that when the time comes for us to extend a call to the man *we* have chosen, that he will prove to be indeed the man *divinely* intended to do the work of this parish in the spirit of the Good Shepherd, and with a view to the spiritual edification of us very needy and defective sheep who make up this section of His great flock.

"At present it does indeed seem as though seeking a rector was one of the matters concerning which 'the ways of the Lord are past

finding out'; but with all the courage we can muster we intend to do our best to 'work out our own salvation with fear and trembling.'

"With renewed thanks and very kind regards, believe me, my dear Mr. Rivers,

Very cordially your friend,

"A. G. D. BAFFLED,

"Piousville, N. W.

Senior Warden of Unity Church."

(Concluded next week.)

## "IDLE TALES"

THAT men might have the evidence of sight that Jesus was risen from the dead, angels from heaven came down and rolled away the stone with which Roman soldiers had barred the entrance of the tomb where, for two nights, had lain One not destined to see corruption. The risen Lord did not require this service. His glorified form could have passed through that stone just as it passed through the closed door of the room where the disciples were at prayer. But as another evidence of the Resurrection the sight of that interior, empty except for cast-off grave clothes, was exhibited by angelic intervention, and for those who, on the first day of the week, found their way to the cemetery garden where the first Easter lilies were then in bloom, what, perhaps, had before been half belief became never-to-be-shaken conviction.

The good women who were there, when they returned whence they came, told their friends and neighbors of this greatest of miracles, and among their listeners, we read, were those who regarded such recountals as idle tales.

The world is well-nigh twenty centuries older now than then, and men, one might think, are proportionately wiser than those untaught doubters. Generation after generation has seen what the religion of Jesus has done for a wicked world, and yet the pathetic fact remains that in our civilized and enlightened age not a few of those who have grown up in a land of churches would add the last chapters of the four Gospels to the Apocrypha of the Old Testament.

For them all talk of that Resurrection is but an idle tale. Their creed ends with the words, "dead and buried." They may not say in so many words that they accept the well-paid evidence of the soldiers, "While we slept His disciples came and stole Him away," but that they disbelieve the story of Joanna and the two Mary's is only too apparent in what they *do* say at a time when believers sing of the Resurrection, and budding and blooming nature takes part in the general rejoicing. If nature conquers seeming death, surely it is in the power of nature's God to conquer real death, and without that empty tomb in Joseph's garden, Christianity would be nothing more than one of the age's innumerable "*isms.*" "Help then mine unbelief!" might well be the prayer of the savants of to-day. They need such help more sorely than did the ignorant official who uttered the words when the religion that was to renew the world was but a new thing.

C. M.

## RESIGNATION

(23RD PSALM)

The Shepherd leads His flock in cooling pastures,  
Beside still waters, in the meadows green,  
O'er rough and thorny paths He gently leadeth,  
Shielding from dangers seen and those unseen.

At times in peaceful meadows and near quiet waters  
Our Father leads us onward day by day;  
Again with faltering steps and hearts nigh breaking  
We feel His outstretched hand point out the way.

We cannot pierce the veil that lies between us,  
And the dark future, or the present ill;  
Enough to know that we His flock He leadeth  
In pleasant paths, or rough, as He doth will.

In desert places He prepares a table  
Which for refreshment of our souls is spread,  
The cup o'erflowing of His bounteous goodness,  
The oil of gladness on the bowing head.

With friends above in strange and sweet communion,  
With friends below in fellowship divine,  
Our Eucharistic praise together blending,  
The mystic bread we eat, we drink the mystic wine;

Till at our Father's house in adoration  
We bow before His gracious mercy-seat,  
The Cross laid down, the crown each brow awaiting,  
We worship Him in peace and joy complete.

MRS. H. HERBERT STEEL.

## Church Kalendar



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

### MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

#### JAPAN

TOKYO:  
 The Rev. J. C. Ambler of Tokyo.  
 The Rev. P. C. Daito of Tokyo (in the Eighth Department).

#### CHINA

HANKOW:  
 Miss A. M. Clark of Hankow.

SHANGHAI:  
 C. S. F. Lincoln, M.D., of Shanghai.

#### PORTO RICO

The Rt. Rev. James H. Van Buren, D.D. (in the Fifth Department).

#### WORK AMONG THE NEGROES

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

## Personal Mention

THE REV. WILLIAM OSBORN BAKER, rector of Trinity Church, Haverhill, Mass., has accepted a call to become rector of Christ Church, New Haven, Conn., in succession to the late Rev. Frederic Merwin Burgess.

THE REV. WILLIAM S. BISHOP, D.D., who, with Mrs. Bishop, has been spending the winter in Italy, has received an appointment under the S. P. G. as chaplain at Perugia, Italy, during the month of March.

THE REV. SAMUEL W. DAY has accepted the rectorship of St. Thomas' Church, Plymouth, Ind. (diocese of Michigan City), and has entered upon his duties there.

THE REV. FREDERICK C. GRANT has resigned the curacy of St. Mark's Pro-Cathedral, Grand Rapids, Mich. (diocese of Western Michigan), and leaves on March 25th for De Kalb, Ill., where he assumes charge of St. Paul's Church.

THE REV. KENSEY JOHNS HAMMOND, rector of Immanuel Church, Wilmington, Del., has resigned to accept a call to the rectorship of St. Stephen's Church, Culpeper, Va.

THE REV. GEORGE HEATHCOTE HILLS, formerly rector of St. Mark's Church, Milwaukee, Wis., has entered upon the rectorship of Grace Church, Avondale, Cincinnati, Ohio, where he should now be addressed.

THE address of the Rev. NORMAN INWOOD, rector of St. Paul's Church, Beloit, Kans. (missionary district of Salina), after April 5th will be St. Alban's Church, Canarsie, Brooklyn, N. Y. (diocese of Long Island).

THE REV. HARVEY KERSTETTER has resigned the rectorship of St. Andrew's Church, Big Rapids, Mich. (diocese of Western Michigan), where he leaves on April 1st.

THE REV. WILLIAM B. KINKAID, curate in Trinity parish, New York City, will be transferred on April 1st from St. Luke's chapel to Trinity church. His address will be 61 Church street.

THE REV. WILLIAM H. LAIRD has been elected as secretary of the Standing Committee of the diocese of Delaware, and communications should be addressed to him at Greenville, Del.

THE REV. R. H. MCGINNIS, rector of the Church of the Holy Communion, Tacoma, Wash. (diocese of Olympia), has recently been appointed on the Social Service Board of the city by Mayor W. W. Seymour.

THE REV. B. S. MCKENZIE has resigned the rectorship of Christ Church, Yankton, S. D., and on April 1st will become rector of the Church of the Messiah, Gonzales, Tex. (missionary district of West Texas).

THE REV. F. C. SMITH, rector of St. Matthew's Church, Grand Junction, Colo., has resigned to accept the position of Rural Dean of South-western Colorado (missionary district of Western Colorado), and after Easter his headquarters will be at Durango, Colo.

## ORDINATIONS

### PRIESTS

NEWARK.—In St. Paul's church, Newark, N. J., on Tuesday, March 11, 1913, the Rev. JAMES F. LANE was advanced to the priesthood by Bishop Lines, who also preached the sermon. The candidate was presented by the Rev. Henry H. Hadley, rector of the parish. Mr. Lane has been curate in St. Paul's parish during his diocese, and will continue in this work.

### DIED

BOWNE.—Entered into rest eternal at Washington, D. C., March 10, 1913, ANNIE E. T. BOWNE, daughter of the late Dr. John B. Throckmorton, of Freehold, N. J.; sister of Mrs. Josephine T. Howell, of East Orange, N. J.; and aunt of Mrs. Alvin T. Gregory, of Washington, D. C. "May she rest in peace."

FLINN.—In Springfield, Vt., on March 2nd, aged 49 years, Mr. EDWARD BALDWIN FLINN. He was prominent in civic matters, and occupied many offices in town and state, and was an active and much interested member of St. Mark's Church, Springfield, Vt.

STORRS.—In Chicago, Ill., in March, Dr. CHARLES F. STORRS, formerly of Burlington and Winooski, Vt. In the latter place he and his family were much interested in the erection and support of Trinity Church.

## MEMORIALS

### DE WITT CLINTON YOUNG

It having pleased Almighty God, our heavenly Father, to take from our number, by death, on February 20, 1913, DE WITT CLINTON YOUNG, junior warden of St. Luke's Church, Smethport, Pa., we the vestry of St. Luke's Church desire to place on record an appreciation of our associate, and to express our sense of loss, and, also, witness to his long service faithfully rendered the parish and the Church.

Mr. Young was a member of St. Luke's from its organization, a vestryman of the same for about thirty years, and junior warden for over twenty years. He represented the parish in diocesan conventions, at times, and was elected a member of the Board of Trustees, at the formation of the diocese of Erie.

We would record our appreciation, and our sense of loss in the departure from this life of one who was always deeply interested in the progress and prosperity of the Church, faithful in his religious duties, and conscientious in the discharge of the trusts committed to him, firm in his faith and convictions, with gentleness and consideration for others, constant and reverent in the worship of God, and relying upon His mercy in whom he put his trust.

May God comfort his family and his soul rest in peace.

W. E. VAN DYKE, rector.  
 JOHN FORREST, Warden.  
 WM. F. SPECHT, Secretary.  
 GEO. W. MITCHELL,  
 O. J. HAMLIN.

### THE REV. GEORGE W. DUMBELL, D.D.

The death of the Rev. George W. Dumbell, D.D., rector emeritus of St. James' Church, Goshen, N. Y., will be deeply lamented by many people in Tennessee, where for nearly ten years he worked with great zeal and efficiency, and was a conspicuous figure in the annual conventions of the diocese. St. Paul's Church, Chattanooga, owes its present splendid church building (the best interior in the South) to Dr. Dumbell; and St. Luke's Church, Jackson, was rebuilt during his rectorship.

Dr. Dumbell was a man of fine presence and most attractive manner. He was one of the very best readers I ever listened to; and it is still a joy to me to recall the part of one Lent, when I attended his daily services and heard him read the lessons from the Book of Job.

He was a man of strong convictions and great courage. Graduated from Cambridge University, with a Master's degree, and the eldest son of one of the richest families in the Isle of Man, he became a disciple of and a co-worker with, Mackonochie; and sacrificed home and fortune for his religious faith.

It is hard for us to understand the bitterness of party feeling and the fierceness of party controversy, which prevailed in the English Church forty years ago; and Dr. Dumbell was the victim of a conspiracy, justified in the name of religion, which we Americans cannot approve, and can scarcely believe. Yet he never murmured, he never complained. He did his duty, as God gave him the light to see it, with his whole mind and heart; and these words are written to express the reverence and affection which, for twenty-three years, I have felt for a loyal friend, a faithful priest of the Church, a good man—and a true servant of the Lord Jesus Christ. "Right dear in the sight of the Lord is the death of His saints," and "their works do follow them."

THOS. F. GAILOR,  
 Bishop of Tennessee.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED

### POSITIONS WANTED—CLERICAL

PRIEST, strong Churchman, M.A. (Columbia), B.D. (General Seminary), desires work in or near some place where there is a college or seminary. Address "M," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires change, in or near city, a growing suburban parish favored. Address "E. I. A.," care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

WANTED, in clergyman's family, a young or middle-aged woman, with practical experience in housekeeping to take charge of kitchen and do cooking. One with Catholic ideals preferred and who would appreciate the opportunity to participate in daily offices and share somewhat in community life. Widow with one child might be considered. Location in New Jersey, one hour from New York City. Address stating age and references. "COMMUNITY LIFE," care LIVING CHURCH, Milwaukee, Wis.

THE RECTOR of St. LUKE'S PARISH, Lebanon, Pa., desires the services of a Catholic-minded Churchwoman as helper and secretary. Pleasant surroundings and interesting work.

CHURCHMAN as Choirmaster in Grace church, Cedar Rapids, Iowa. Fair salary and good teaching field. Address, with references, the RECTOR.

### POSITIONS WANTED—MISCELLANEOUS

CATHOLIC organist and choirmaster, for past eight years holding position with prominent chancel choir of men and boys in large city parish (Roman Catholic), earnestly desires to return to his former work and Church. Twelve years' experience in the full choral services of the Episcopal Church. Training has been along artistic, Churchly principles. Correspondence with rectors who will require the services of a loyal worker is respectfully solicited. Address "ORGANO," care LIVING CHURCH, Milwaukee, Wis.

YOUNG American woman desires a situation as companion-nurse to children or elderly person; can act as secretary, having knowledge of stenography and bookkeeping, and understands caring for the sick. Can furnish references from clergymen and physicians. Would travel or go anywhere. Address "COMPANION," care LIVING CHURCH, Milwaukee, Wis.

ENGLISHWOMAN, experienced with children. Able to cut and make their clothing. Would take entire charge. Or care of an invalid. Or any position of responsibility. Disengaged in May. \$40 monthly. Address "A. M.," care LIVING CHURCH, Milwaukee, Wis.

DEACON desires position as private tutor to college or preparatory school student. Experienced. Specialties: mathematics and Latin. Might travel. Address "ILLINOIS," care LIVING CHURCH, Milwaukee, Wis.

A POSITION for the summer, or permanently, as secretary or manager of a Vacation, Holiday House, or Summer Home. Exceptional references. Address "C," care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST, with highest testimonials, teacher of piano and organ, long experience, desires engagement. Address "G. E. F.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires well-equipped position. All-round, experienced, practical man. Testimonials unexcelled. Usual past salary \$1,000. Address "FUGUE," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wishes charge of missions, study for Holy Orders under priest. Clear reader. Earnest. Address "VOCATION," care LIVING CHURCH, Milwaukee, Wis.

SUMMER TUTORING at Seal Harbor. Me. FRANK DAMROSCH, JR., Berkeley Divinity School, Middletown, Conn.



PARISH AND CHURCH

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

**AN ORGAN WANTED BADLY.**—A new mission church in the Middle West, built by a western man, needs a suitable altar with hangings. Who will give these most necessary and all-important articles. ARCHDEACON RADCLIFFE, Ridgway, Pa., would like to hear of such an offer.

**ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, and Memorial Tablets;** solid brass, hand finished, and richly chased. I can supply at 20% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**ORGAN.**—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

**PIPE ORGANS.**—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**WANTED.**—Some one to contribute a good organ for a mountain church in North Carolina. For information and reference, address M. MARTIN, Sanford, Fla.

**CATHOLIC PARISH** (poor) desires donation of bell for tower. Address "K. B.," care LIVING CHURCH, Milwaukee, Wis.

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EPISCOPAL CLERICAL REGISTRY

**CHURCHES** looking for RECTORS, and ASSISTANTS, write the CLERICAL REGISTRY, 147 East 15th street, New York, late 136 Fifth avenue. VACANCY FOR UNMARRIED PRIEST, \$1,200.

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PUBLICATIONS

**FOR mission study, mission literature, mission stories, Junior Auxiliary plays, recitations, helps, suggestions, and missionary pictures, and for Mrs. Smith's Illustrated Catechism** send to Miss MARY E. BEACH, Sec., Church Missions Publishing Company (Under the General Convention), 211 State street, Hartford, Conn. Publication list for the asking.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President. GEORGE GORDON KING, Treasurer.

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APPEALS

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

NOTICES

PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal title for use in making wills: the "General Clergy Relief Fund."

Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

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

LEGAL ADVICE FOR REFORMERS

Legal advice, information, detectives, speakers, and plans for use in campaigns against white slavery, gambling, cigarettes, Sabbath desecration, polygamy and other evils can be obtained of the AMERICAN CIVIL REFORM UNION, 511-513 Caxton Building, Cleveland, Ohio. Rev. W. W. Bustard, D.D., is president and Rev. A. S. Gregg, superintendent. Write a letter to the Reform Union describing conditions in your town and you will be given free legal advice, and a plan for suppressing any evils that may exist.

THE AMERICAN CHURCH UNION

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

JERUSALEM AND THE EAST MISSION FUND

All offerings for work amongst the Jews in Bishop Blyth's mission, the Jerusalem and the East Mission Fund, will be received and acknowledged by the Rev. F. A. DeRosset (formerly of Cairo, but now of) 107 Cannon street, Charleston, South Carolina.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING

CHURCH, 19 S. La Salle Street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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- BROOKLYN:**  
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M. M. Getz, 1405 Columbus Ave.  
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- WASHINGTON:**  
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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.
- KINGSTON, JAMAICA:**  
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### BOOKS RECEIVED

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

ANTI-SALOON LEAGUE OF AMERICA. Westerville, Ohio.

*The Anti-Saloon League Year Book 1913.* An Encyclopedia of Facts and Figures Dealing With the Liquor Traffic and the Temperance Reform. Compiled and Edited by Ernest Hurst Cherrington, Editor of the American Issue. Price, postpaid, manilla bound, 25 cents; cloth bound, 50 cents.

GEORGE H. DORAN CO. New York.

*The Master of Repartee and Other Preachments Long and Short.* By Cyrus Townsend Brady, LL.D., author of "The Recollections of a Missionary in the Great West," "Gethsemane and After," "The Love Test," "The Chalice of Courage," "American Fights and Fighters," etc. Price, \$1.25 net.

HOUGHTON, MIFFLIN CO. Boston, Mass.

*Youth and Life.* By Randolph S. Bourne. Price, \$1.50 net.

*The American Child.* By Elizabeth McCracken. With Illustrations from photographs by Alice Austin. Price, \$1.25 net.

DODD, MEAD & CO. New York.

*Bringing Up the Boy.* A Message to Fathers and Mothers from a Boy of Yesterday concerning the Men of To-morrow. By Carl Werner. Price, \$1.00 net; postpaid \$1.10.

LONGMANS, GREEN & CO. New York.

*The Romance of the Hebrew Language.* By the Rev. William H. Saulez, M.A., B.D., Rector of Ninfield. With Frontispiece.

*Confessions of a Convert.* By Robert Hugh Benson. Price, \$1.20 net.

N. W. AYER & SONS. Philadelphia.

*American Newspaper Annual and Directory for 1913.* Forty-fifth Year. Price, \$5.00 net; postpaid \$5.60.

THE YOUNG CHURCHMAN CO. Milwaukee.

*Saint Alban the Martyr, Holborn.* A History of Fifty Years. By the Right Hon. George W. E. Russell. Price, \$1.50 net. Postpaid \$1.60.

THOMAS Y. CROWELL CO. New York.

*The Princess Athura.* A Romance of Iran. By Samuel W. Odell. Price, \$1.25 net; postpaid \$1.37.

### PAMPHLETS

FROM THE AUTHOR.

*The Religious Element in the Character of Washington.* Sermon Preached to the Daughters of the American Revolution. By the Rev. Franklin Campbell Smith, Member Colorado Society, Sons of the American Revolution.

*Easter: A Discussion on the History of its Origin, etc.* Reprinted from the *Manning*, S. C., Times. By Rev. C. W. Blanchard, formerly Pastor of Clarendon Baptist Church, Manning, S. C., at present Pastor of the Baptist Church, Kinaston, N. C., and the Rev. Albert New, formerly Principal of Jordan Academy, S. C., at present Rector of Weldon, N. C. Price 25 cents. Copies may be obtained from the Rev. Albert New, The Rectory, Weldon, N. C.

*Problems of the Passion Week.* By Alfred Martin Haggard of Drake University, Des Moines, Iowa, U. S. A. An Appeal to International Biblical Scholarship through a Commission of Eminent Experts, asking for a new Verdict Reversing Seventeen Hundred Years of Tradition, recalling certain "Assured Results" of New Testament Criticism, and declaring the Marvellous Accuracy of the Gospel Writers. Prices: \$1.00 per dozen; 2 for 25 cents; 15 cents per copy.

*Helps.* A Sermon on the Purpose of the Prayer Book. By Rev. C. W. MacWilliams. Price, postpaid, 5 cents each.

GIRL SCOUT PRESS. Upper Marlboro, Md.

*Girl Scouts of America.* Being a Review and Criticism of Mr. Seton's "Boy Scouts," applying somewhat the same idea to Girls, looking toward Homecraft—Woman Making and Mothercraft. By Lindus Cody Marsh.

OXFORD UNIVERSITY PRESS. New York.

*Social Therapeutics.* By Stanley M. Bligh, author of "The Desire for Qualities," "The Direction of Desire," and "The Ability to Conserve." A Lecture discussed by the Social-Psychology Group of the Sociological Society in November, 1912.

## THE CHURCH AT WORK

### CONFERENCE OF SEMINARY PROFESSORS

A CONFERENCE of members of the faculties of the theological seminaries of the Church is appointed to be held at the General Theological Seminary on Wednesday, March 26th. There will be discussion of Methods of Theological Education, and also of the Canonical Amendments, discussed at the last two conferences, and the conditions of Financial Aid and the regulation of Outside Work.

### MEMORIALS AND OTHER GIFTS

AT THE Sunday morning service at St. Matthew's church, Worcester, Mass., a number of memorial windows of unusual beauty were unveiled. They complete a series of windows, which were started some years ago, which, in sequence, illustrate scenes in the life of Christ and His ministry, in pictorial and symbolic form, and present a comprehensive narrative of the Gospels. The memorials were all designed and executed under the personal direction of Mr. Louis C. Tiffany at the Tiffany Studios, New York. The windows are Gothic in general form and consist of two lancets. The first one depicts the "Boy Christ in the Temple," and as stated at the base is "To the Glory of God—a thank offering by Edwin and Mary E. Butcher, 1912."

Taken in order the subjects and dedicatory inscriptions of the others are as follows: "The Baptism"—"To the Glory of God and in loving memory of Thomas and Mary Parker, gift of James Verner and Maude Parker Critchley, A. D. 1912"; "Christ Blessing Little Children"—"A thank offering to Almighty God for the many blessings vouchsafed to us. Presented by Joseph and Sarah Harper, A. D. 1912"; "Call of St. Matthew"—"To the Glory of God and in Gratitude and Thanksgiving this window is erected by Wallace Turner and his wife Helen Hinsley Turner, 1912"; "The Good Shepherd"—"Given in loving memory of my sister Caroline Paget by Charlotte Hinsley, 1912"; "Christ before Pilate"—"With thanksgiving and praise to Almighty God, Matthew Percival Whittall and his wife Betsey Whitin Whittall, 1912"; "Easter Morn"—"A thank offering to the Glory of God, James Earle Whitin and his wife Edgeworth Whittall Whitin, 1912." The eighth window, which is placed back of the font is a wonderful landscape effect of three openings, containing the inscription, "Given as a thank offering by Gertrude Clarke Whittall, 1912." These memorials, which are the most complete series that the Tiffany Studios have executed in recent years, are beautiful examples of the possibilities of delineation of figure and floral

effects in Favre glass. The artist's portrayal of each of the subjects is a thorough understanding of the scriptural text and its spiritual significance.

AN ANONYMOUS friend last week sent to the treasurer of the Church of St. Michael and All Angels, Baltimore, Md. (the Rev. Charles Fiske, D.D., rector), a check for \$1,000, as the nucleus of a fund for a new parish building at the Chapel of the Guardian Angel. The work at the chapel, which is a parochial mission of St. Michael's, has almost from its inception been in charge of the Rev. George J. Kromer, who has done there most self-sacrificing and patient work, and this gift is in appreciation of the good work done by Mr. Kromer and his people of the chapel.

A SILVER-MOUNTED wine cruet has been presented to St. Luke's Church, Jamestown, N. Y. (the Rev. L. W. Snell, rector), by Mr. and Mrs. Howard S. Rodgers in memory of their son, Howard Rodgers, Jr. A gift of fifty prayer-books and hymnals for use in the pews was also made to St. Luke's at the same time by Mr. George O. Meredith and family.

THE CONGREGATION of St. John's Church, Wichita, Kan. (the Rev. Percy T. Fenn, D.D., rector), have presented to the parish a



sterling silver communion service to replace the old plated one which has been in use for nearly forty years. The new service was used for the first time on the Fourth Sunday in Lent.

AN ALMS BASIN has been presented to Christ Church, Sausalito, Cal. (the Rev. George Maxwell, rector), by the Rev. T. D. Phillipps in memory of his wife, who died at that place on February 14, 1909.

**OREGON CHURCHMAN ON SUPREME BENCH**

TWO ADDITIONAL JUDGES of the supreme court of the state of Oregon having been created, with the provision that the Governor shall fill the positions by appointment, Governor West has named for one of the positions Judge William M. Ramsey of McMinnville. Judge Ramsey is a distinguished Churchman, formerly Chancellor of the diocese of Oregon, and now resident in the missionary district of Eastern Oregon.

**REMARRIAGE OF DIVORCED PERSONS IN CALIFORNIA**

STATISTICS of remarriages of divorced people in the counties of San Francisco, Sacramento, and Los Angeles, Cal., by ministers of various religious bodies, between July 1, 1905, and December 31, 1911, have been carefully compiled. These show a total of 1,876 such marriages, of which 1,575 were by Methodist, Presbyterian, Lutheran, Congregational, Disciples, and Baptist ministers. Of the others, 132 were by Roman Catholic clergymen, 78 by Hebrews, and 24 by the clergy of the Episcopal Church. No attempt is made to discriminate between the different causes for which divorces were granted prior to such remarriages.

**CHURCH IN MEXICO CITY DAMAGED IN REVOLUTION**

A BLOODY REVOLUTION in which several hundreds were killed, a terrific bombardment of Mexico City for ten days, the Madero government overthrown, three presidents in three hours, the setting up of military dictatorship, and the killing of ex-president Madero, and ex-vice-president Suarez, all happening within two weeks, caused a most anxious and trying time for the members of the Church mission in the city, but all passed through the stress and storm safe and well. Considering the terrific bombardment and the great destruction of property it is surprising how little damage has been done to our church properties. The government forces placed a machine gun on the tower of Christ church, and several men on the tower were killed or wounded. A window was knocked out of the church, and a bursting shell made a hole in the wall in the parish hall. The church of San Pedro was also struck in several places by shells and bullets. On Sunday, February 23rd, a special service of praise and thanksgiving to Almighty God for safety in the hour of danger, and the blessing of peace, was held in Christ church. The church was packed to the doors with a devout congregation, and the way the people joined in the responses and singing expressed the gratitude of thankful hearts. The Rev. Edmund A. Neville, the rector, officiated and preached at this never-to-be-forgotten service.

**DEATH OF REV. M. M. MOORE**

THE DEATH of the Rev. Melville M. Moore, priest in charge of All Saints' Church, Montecito, near Santa Barbara, Cal., in the diocese of Los Angeles, occurred from heart failure on Monday, March 10th. Mr. Moore was an able and hard working priest, and had done valuable work in the ministry. He

was ordained by the late Bishop Wilmer of Alabama as deacon in 1876 and as priest in 1877, and began his ministry as assistant at Trinity church, New Orleans. He was subsequently rector successively of Christ Church, Jefferson county, Miss., St. Peter's Church, Oxford, Miss., Holy Trinity, Nashville, Tenn., St. John's Church, Springfield, Mo., and then at the little seaside church in the popular summer resort at which he closed his ministry.

**CHURCH AT PHILIPSBURG, PA., OPENED FOR SERVICES**

THE NEW St. Paul's church, Philipsburg, was opened for service on Sunday, March 2nd, by the Bishop of the diocese, assisted by the rector, the Rev. Franklin T. Eastment, the Rev. Carl Nevada Smith, and the Rev. James

wholesome quality are served the girls. On the day it opened just one girl was served, and on the day of the last report fifty brought their luncheons and spent most of their noon-day period in the rest room. A committee of ladies goes over each day to see that the work is properly conducted. One of the warmest and earliest commendations upon the enterprise fell from the policeman on duty there.

**S. S. CONVENTION OF THE THIRD DEPARTMENT**

THE Sunday School Convention of the Third Department will be held in Trinity parish, Wilmington, Del., on Monday and Tuesday, April 14th and 15th. The Rev. S. U. Mitman, field secretary of the Third Department will speak on "Educational Work



ST. PAUL'S CHURCH, PHILIPSBURG, PA.

C. Quinn. The Bishop was the preacher. The church is constructed of native stone and it is 129 feet long, 45 feet wide, with a tower 70 feet in height. It has porches over entrances and an extension for choir room and sacristy. The wood-work in the interior is of oak with the exception of the Holy Table which is of white stone. The new organ has fifteen full registers. It is decorated to harmonize with the building. There are numerous and beautiful memorials, in particular, the altar, altar rail, sedilia, reredos, vases, and book-rest in memory of the Rev. Dr. Francis J. Clerc, for thirty years rector of the parish. Heraldry has been drawn upon in the interior decoration. Shields in the stained glass represent the consecrators of Bishop Seabury and Bishop White. Other shields represent the Church in Great Britain, other shields contain the coat of arms of the diocese of Harrisburg and of the diocese of Bethlehem, the mother diocese. The architects were Messrs. H. M. and H. W. Congdon. At the evening service the Rev. W. E. Van Dyke of Smethport, diocese of Erie, was the preacher.

**G. F. S. OPENS LUNCHROOM FOR BALTIMORE WORKING GIRLS**

IN ORDER to relieve certain conditions which, especially at the lunch hour, surround the girls who work at the Crown Cork and Seal factory and at the Lord Baltimore Press, a number of ladies of the Girls' Friendly Society in Baltimore raised a sum of money which warranted their renting a building in the neighborhood in which they have attractively fitted up and opened a lunch room and rest room, where lunches of a

in This Department—Its Conditions and Needs," and the Rev. William E. Gardner, educational secretary, will give an address on the subject, "A Programme for Religious Education." "Teacher Training" will be discussed by the Rev. Howard W. Diller of Pottsville, Pa., and the Rev. L. N. Caley of Philadelphia will speak on "Grading of the Schools and the Standard Course." The question box will be conducted by the Rev. W. H. Burk of Valley Forge, Pa. Three conferences will be held: The Rev. F. M. Kirkus will preside at the one on "Elementary Grades," Miss Helen Jennings of Trinity Church, Pottsville, Pa., leading the discussions; the Ven. Archdeacon Hall will preside at the conference on "Senior Grades," at which the Rev. G. C. F. Bratenah, D.D., secretary of the Third Department, will lead the discussion; the Rev. William H. Laird will preside at the conference on "Adult Bible Classes," the Rev. George Otis Meade of Christiansburg, Va., leading the discussion.

**NEEDS OF ALL SAINTS' COLLEGE**

BISHOP BRATTON is asking for assistance for All Saints' College for girls, Vicksburg, Miss., which was opened in 1909. The property consists of a substantial brick building, situated in the beautiful National Park, upon the borders of Vicksburg. There has already been raised within the diocese some \$80,000 for the campus of thirty acres, the building, and the equipment, and about \$3,000 annually for deficits and scholarships. There are still obligations amounting to \$20,000. Mississippi people have within the past two years faced a severe financial problem in the boll weevil ravages that have



produced such great suffering in the cotton district, and thus the Bishop feels it necessary to ask for outside assistance. He is trying therefore to secure subscriptions of \$20 or more from each of a thousand people, so that the debt may be wiped out by the close of this, the tenth year of his episcopate. Some of these thousand will no doubt be found within the diocese, but many more of them must be sought for beyond its borders. Bishop Bratton's address is Jackson, Miss.

#### CITY MISSION ESTABLISHED IN PORTLAND, ORE.

THE BISHOP of Oregon is endeavoring to lay the foundations of a city mission in Portland, and has appointed the Rev. Frederic K. Howard to the charge of the work, Mr. Howard also being chaplain of the Good Samaritan Hospital. The chaplain invites correspondence with any whom he may be able to serve in any way either through the Good Samaritan Hospital or the City Mission.

#### CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION

THE Religious Education Association, whose headquarters are in Chicago, with members present from nearly every section of the United States, and parts of Canada, closed a four days' convention in Cleveland, Ohio, on Thursday, March 13th. The programme of nearly one hundred and fifty writers and speakers contained the names of ten college and university presidents, besides professors of scholastic and theological learning and social workers, men and women, of national reputation. The key notes of this great convention were religious, social and civic education, producing undoubted conviction in the mind of every one who caught the true spirit of the conferences that the men and women who represent the Religious Education Association stand in solid front for the coordination of education and religion, and against every tendency towards divorcement of the one from the other. One of the features of the convention was the address at the second general session by Dean Sumner of Chicago on "The Double Standard of Morality; Its Relation to Civic Progress." The Dean spoke with peculiar power and grace, and frequently moved the great audience of two thousand people to applause. Charles F. Thwing, LL.D., president of Western Reserve University, was chosen president of the association to succeed Harry Pratt Judson, LL.D., of Chicago.

#### BISHOP'S VISITATION NOT CONTINGENT ON THE WEATHER

BY A SIMPLE ANNOUNCEMENT in his weekly kalendar, the rector of St. Paul's Church, Cleveland, Ohio, greatly enlarges upon the dignity and significance of the Bishop's visitation. In connection with the date and hour, he says, "The Bishop's visitation is not made to the clergy alone, nor simply for the administration of confirmation. It is a visitation of St. Paul's parish, and every person in any way belonging to St. Paul's should be present. The Bishop's visitation is not contingent upon the weather."

#### ARAB CHURCHMAN APPLIES FOR CITIZENSHIP PAPERS

FOR THE FIRST TIME in the history of the court of Buffalo, N. Y., an Arab has applied to be admitted to citizenship. He stated that he was born near Jerusalem, has resided in this country several years and is a communicant of the American Church. His name is Abdallah Keleel Dokman and he speaks excellent English.

#### DEATH OF DR. W. G. FARRINGTON

THE REV. DR. WILLIAM G. FARRINGTON, senior priest of the diocese of Newark, died at his residence in Orange, N. J., on Wednesday, March 13th, in the eighty-first year of his age.

Dr. Farrington was born in New York City, December 15, 1832, and was graduated from Trinity School in 1849. Four years later he was graduated from Columbia College, and in 1856 from the General Theological Seminary. He was ordained deacon June 29, 1856, and advanced to the priesthood December 21st of the same year. This was made possible through a dispensation granted by Bishop Horatio Potter, because the young clergyman had been elected rector of St. John's Church, Huntington, Long Island. Serving in his first rectorship for about two



THE LATE REV.  
W. G. FARRINGTON, D.D.

years, Dr. Farrington then went to Trinity Church, New York, where his friend, the late Rev. Dr. Morgan Dix, was rector. In 1863 he was transferred to the Newark diocese, having been called to the rectorship of Christ Church, Hackensack. He later served as rector of St. Barnabas's Church, Newark. At the request of the late Rt. Rev. William Henry Odenheimer, then Bishop of the diocese, he started the Church of the Holy Innocents at St. Cloud, West Orange. According to the wishes of Bishop Odenheimer in 1877, Dr. Farrington accepted a call to the rectorship of Christ Church, Bloomfield. He held this for twelve years, when upon the advice of his physician he gave up active parochial work. He became one of the editors of the *Churchman* and did as much parish work as his health permitted. For a time he was assistant in St. Mark's Church, West Orange. Dr. Farrington was first elected a deputy to the General Convention in 1871, and was sent for five more, including 1886. In 1871 he received the degree of doctor in divinity from William and Mary College. He was secretary of the board of trustees of the General Theological Seminary, New York, for twenty-five years, and later trustee from the diocese of Newark. He was also a member of the Standing Committee of the diocese of Newark, and for a time secretary of the committee, and also secretary of the diocese. Dr. Farrington acted as the Bishop's chaplain and secretary until 1888, and he also edited the *Church Almanac* for twenty-five years. Dr. Farrington is survived by his wife, one daughter and four sons. His chil-

dren are Sister Agnes of All Saints' Community, Baltimore; Wilson K. Farrington and Irving K. Farrington of Boston; Selwyn K. Farrington of New York, and Charles K. Farrington of Orange. The funeral services were held in All Saints' church, Orange, Saturday morning. The interment was made in Greenwood Cemetery, Brooklyn.

#### ALL SAINTS', BALTIMORE, MD., OPENED FOR SERVICES

AFTER undergoing extensive repairs and improvements, All Saints' church, Baltimore, Md. (the Rev. Edward W. Wroth, rector), was reopened for worship on the Fifth Sunday in Lent, March 9th. The rector officiated and preached in the morning, and at night Bishop Murray preached, congratulating the congregation on the spirit of cooperation in which they had worked so as to carry through the improvements without debt. The church building has been enlarged by an addition, 38 x 20 feet, to the front of the church, and by doubling the seating capacity of the main auditorium and of the Sunday school rooms, and providing a robing-room for the rector. The building has been repainted and repaired throughout, and a new baptismal font of Italian marble given, a mahogany reredos erected and several new stained-glass windows installed. The total cost was about \$8,000.

#### CORNERSTONE OF NEW CHURCH LAID AT MALDEN, MASS.

THE CORNERSTONE of the new St. Paul's church at Malden, Mass., was laid with appropriate ceremonies on the afternoon of Wednesday, March 12th. Bishop Lawrence officiated and was assisted by Archdeacon Samuel G. Babcock and the Rev. William E. Dowty, rector of the parish. Nearly twenty other clergymen were present from neighboring parishes, as well as city officials, and members of the Masonic order. After the Bishop had laid the stone he gave an address in which he complimented the rector and members of the parish on the fine new church edifice that is soon to be theirs and spoke in eulogy of Mrs. Mary Oakes Atwood, who made the building of the new church possible. The exercises were followed by a reception in the parish house, and refreshments were served by the Woman's Auxiliary. The new church has been made possible through a legacy left by Mrs. Atwood in memory of her nephew, Frederick E. Parlin, who died while a student at the Massachusetts Institute of Technology. The bequest amounted to \$30,000, with an additional \$8,000 to become available upon the death of a life tenant, Albert N. Parlin. The father of the young man thus memorialized has donated \$2,500 also to the fund. The erection of the church is under the direction of a board of trustees assisted by an advisory committee. St. Paul's Church was established in 1867. The senior wardens are W. B. de las Casas and William D. Hawley.

#### A MILWAUKEE RECTOR-ELECT

THE VACANT RECTORSHIP at St. James' Church, Milwaukee, will be filled by the Rev. Arthur H. Lord, now rector of St. James' Church, Sault Ste. Marie, Mich. He is a priest in Canadian orders, graduated at Trinity University, Toronto, in 1894, and ordained by Archbishop Lewis as deacon in 1896, and by Bishop Hamilton as priest in 1897. After spending his diaconate at Wellington, Ont., he was rector for three years at Queensboro, Ont., and in 1890 became rector of his present parish at Sault Ste. Marie. He is Archdeacon of Chippewa and an examining chaplain in the diocese of Marquette. Mr. Lord will assume his new work in Milwaukee about May 1st.

**FIFTY YEARS IN THE MINISTRY**

THE REV. DR. ALFRED B. BAKER, rector of Trinity Church, Princeton, N. J., since 1866, has resigned. The vestry have accepted the resignation with deep regret. Dr. Baker pleaded his advancing age as the reason for his action. He has served in the ranks of the ministry for nearly fifty years. During his long rectorate in Princeton he has had great influence with hundreds of the university undergraduates. It is proposed to make him rector emeritus on his retirement. He will reside in the parish and take a part in the services.

**NEW CHURCH TO BE ERECTED AT NEWARK, N. J.**

A MISSION started about two years ago in the southern part of Newark is to have a new church. The Church of St. Mary Magdalene will be built on a plot of ground 100x200 feet facing on Pomona and Weequahic avenues, and lying in the centre of the Clinton Park south tract. It will cost about \$7,000.

**GIFT TO WESTERN MICHIGAN ENDOWMENT FUND**

AT THE recent anniversary of the consecration of the late Bishop Gillespie, an anonymous gift of \$1,000 for the Episcopal Endowment Fund was received. Accompanying it was the following note: "In affectionate memory of our late Bishop Gillespie, and by way of appreciation of his worthy successor, Bishop McCormick, I desire to add \$1,000 to the Episcopal Endowment Fund of the diocese of Western Michigan.

**CONNECTICUT**

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

**Missionary Rally and Exhibit Held at South Norwalk**

AT TRINITY CHURCH, South Norwalk, Conn. (the Rev. Frederick A. Coleman, rector), the missionary organizations of the parish gave a missionary rally and exhibit on March 11th and 12th. Curious, native costumes, and other things of interest from the various mission fields were on display. Addresses were given by the Rev. Hugh L. Burseson, secretary of the Board of Missions, by the Ven. A. E. Beeman, Archdeacon of Fairfield county, and by the Rev. R. G. Gilbert, missionary of the Middlesex Archdeaconry, and a stereopticon lecture on Japan was given by the Rev. Arthur R. Gray, educational secretary of the Board of Missions. Two missionary plays were given, one, "The Brightness of His Rising," by St. Hilda's Guild, and the other, "The Star of Bethlehem," by the local Junior Auxiliary.

**DALLAS**

A. C. GARRETT, D.D., LL.D., Bishop

**The Bishop Presents Building Lot to Suburban Parish of Dallas**

BISHOP GARRETT has personally presented a large lot in the suburbs of Dallas to the parish of All Saints' (the Rev. F. L. Carrington, rector), for the erection of a new rectory. The present rectory will be converted into a parish house.

**DELAWARE**

FREDERICK JOSEPH KINSMAN, D.D., Bishop

**Wilmington Rector's Eighth Anniversary—Lenten Quiet Day for Women—Changes in the Standing Committee**

THE RECTOR of Trinity Church, Wilmington, the Rev. Frederick M. Kirkus, recently celebrated the eighth anniversary of his rec-

torship. The duplex envelope system has been a marked success in this parish, the finances of which have greatly increased in the eleven months since its inauguration. The vestry has recently accepted plans for a new stone pavement in the chancel, a stone railing for the choir, a stone pulpit, and choir stalls and clergy seats of antique oak.

THE LENTEN quiet day for women was held this year by the Bishop in St. Andrew's church, Wilmington, on Thursday, March 6th. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Mr. Sanford of St. Andrew's Church, and the Rev. Mr. Wolven of Holy Trinity Church. The addresses were upon the place of woman's work in the life of our Lord.

THE STANDING COMMITTEE, having accepted the resignation of its president, the Rev. Kensey Johns Hammond, who has accepted a call to Culpeper, Va., has elected the Rev. Hamilton B. Phelps of Newark as president, and the Rev. William H. Laird to membership and also as secretary.

**IOWA**

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

**Twentieth Anniversary of Keokuk Chapter of B. S. A.—Dean Sumner in Davenport—Quiet Day at Grace Church, Lyons**

THE TWENTIETH ANNIVERSARY of the chapter of the Brotherhood of St. Andrew in St. John's parish, Keokuk (the Rev. John C. Sage, rector), was observed with special services. On Sunday, March 2nd, the Brotherhood made a corporate Communion when twenty-one Brotherhood men received, together with a large number of their fellow communicants in the parish. At this service the rector preached a sermon appropriate to the occasion on "The Great Ideal of Religion," and the following Friday evening, at the chapter meeting, a number of interesting papers were read concerning the growth and activities of the chapter during the past twenty years. This chapter has been active not only in the usual work pertaining to the Brotherhood in the parish, but has also shown a large missionary spirit in sending our lay readers to four mission stations cared for by St. John's.

THE VERY REV. WALTER T. SUMNER, D.D., of the Cathedral of SS. Peter and Paul, Chicago, addressed the Woman's Club of Davenport on the afternoon of Monday, March 10th, his subject being "The Dawning Consciousness of Woman's Sex Loyalty."

THE VERY REV. DEAN HARE of Davenport conducted a Quiet Day in Grace church, Lyons, on Wednesday, March 12th. The Dean's addresses were much enjoyed by those who attended.

**KENTUCKY**

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

**Service for Babies' Branch of the W. A. Held in Louisville—Special Lenten Services Close—Notes of Interest**

A SPECIAL SERVICE for the "Little Helpers" or members of the Babies' branch of the Woman's Auxiliary was held at the Church of the Advent on Saturday afternoon, the eve of Palm Sunday. The rector, the Rev. Harry S. Musson, delivered a most helpful and earnest address on the place and importance of the Babies' branch, after which the annual offering was presented, a number of the "babies" being present and making their offering in person. A number of the diocesan as well as the parochial officers of the Auxiliary attended and were so impressed with the service and the helpfulness of it to this branch of the work, that an effort will be made to have a similar service held in all

the parishes where there is a Babies' branch, inasmuch as it is not practicable to have a united service at any one church on account of the distance for some of the little children. This service is an annual feature of the parish of the Advent, in which the Babies' branch is particularly strong.

THE LAST of the series of special Friday afternoon united Lenten services was held on the afternoon of March 14th at St. Mark's church, Louisville. The sermon was delivered by the Rev. James M. Maxon, rector of St. John's Church, Versailles, Ky., and president of Margaret College, the diocesan schools for girls, diocese of Lexington. Immediately preceding this was held a united meeting of the Woman's Auxiliary. Further pledges were received for the united Lenten work and additions to the united offering fund, and other business transacted. The speaker for the afternoon was Mrs. Muscoe Burnet of Paducah, who delivered a most interesting talk on mission work in Brazil and Mexico, entitled, "Light Under the Southern Cross."

THE FINAL WEEK of the noon-day services held in the Casino Theatre was brought to a close on March 15th, Bishop Woodcock being the speaker during the entire week. These services have been held since the beginning of Lent under the auspices of the Laymen's League. The experiment tried this year of having them open to both men and women has been amply justified, the attendance being excellent on the whole. During the third week it was a difficult matter for late comers to secure seats. Next year it is hoped that an even larger theatre can be secured.

CHRIST CHURCH CATHEDRAL has lost one of its most earnest and faithful communicants in the death of Mrs. Lottie M. Jones, which occurred at her home in Louisville on Saturday, March 8th. For several years past she had been in failing health but she continued her labors particularly among the poor and in connection with the Cathedral's clothing bureau, which she established. The burial was held on Monday afternoon, March 10th, conducted by Dean Craik.

A LECTURE on English cathedrals, illustrated by stereopticon views, was delivered in St. Andrew's parish house, Louisville, by the rector, the Rev. James Marshall Owens, on Tuesday evening, March 11th.

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## KANSAS

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

Remarkable Growth of St. Matthew's Church, Newton

A REMARKABLE GROWTH has been made at St. Matthew's church, Newton (the Rev. B. E. Chapman, rector), where in spite of heavy loss from removals there has been a gain of one hundred per cent. in communicants within three years. Of those confirmed eighty per cent. were baptized in the denominations or reared under sectarian teachings. On Wednesday evenings during Lent the rector has been giving a series of addresses on the Church and its doctrinal teachings, which have drawn large congregations.

## MARYLAND

JOHN G. MURRAY, D.D., Bishop

Church Association Organized in Baltimore—Reunion of Workers in "The World in Baltimore"—Notes of Interest

THERE has recently been organized in Baltimore the North Baltimore Church Association, which is intended to bring together the members of the different congregations of that part of the city in such work as can be done without conflict of principles. The president is the pastor of the Seventh Baptist congregation, and the vice-president is the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels. The scope of the work to be undertaken is shown by the committees appointed: one to keep an adequate enrolment of newcomers into their section of the city, and to keep the church census, recently completed, up to date; another on social welfare; a third on extension and education; an outlook committee, and a committee on comity. According to the constitution adopted, any congregation may, by vote of its representatives, withdraw its cooperation in any particular work which does not meet with their approval.

A REUNION of the young workers and their friends, between the ages of sixteen and twenty, who took part in the exposition and pageant of the "World in Baltimore," was held in the chapel of the Church of the Ascension, Baltimore (the Rev. Richard W. Hogue, rector), on Friday evening, March 7th. About one hundred and fifty were present. Supper was served at six o'clock, after which the young people were afforded the opportunity of meeting Miss Charlotte E. Hawes of Weih-sien, China, and Mr. John E. Williams of the Nanking University, China, who were the principal speakers of the evening. After an informal social time, those present adjourned to the chapel for a short service, conducted by the rector. The meeting was under the auspices of the Continuation committee of the "World in Baltimore," of which the rector is a member.

A BOY'S CLUB, for boys between the ages of twelve and twenty years, has recently been organized in St. Michael and All Angels' parish, Baltimore (the Rev. Charles Fiske, D.D., rector). Already some forty boys have become members. Mr. A. S. Boldsborough has consented to act as advisor to the club. It is intended to hold a weekly meeting for business and recreation, and once a month have a larger meeting for entertainment.

MR. CORNELIUS COOK, a member of the vestry of All Saints' Church, Reisterstown, Baltimore county, for forty years, died at his home there on March 9th, aged 81 years. The funeral was held on March 11th.

## MILWAUKEE

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

Madison Rector Called East by Dangerous Illness of His Wife

THE REV. A. A. EWING, rector of Grace Church, Madison, was suddenly called to Philadelphia last week by the dangerous illness of his wife, who is visiting in that city.

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My Dear Miss Mackrille:  
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## OHIO

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

Sunday School Institute Organized in Cleveland—  
Large Debt Will be Raised in Five Years—  
Rapid Growth of Cleveland Sunday School

FEELING the need of mutual improvement and solidarity in Sunday school work, several of the contiguous parishes on the East Side (east of the Cuyahoga River), Cleveland, have organized a Sunday School Institute. The first meeting, at which there was an encouraging attendance of teachers and Sunday school workers, was held recently at the Church of the Good Shepherd, at which addresses were made by the rector of the parish, the Rev. George I. Foster, the Rev. John Stalker, the Rev. Robert W. Woodroffe, the Rev. W. S. L. Romilly, and the Rev. Russell K. Caulk. A committee was appointed to perfect the organization.

AT EMMANUEL CHURCH, Cleveland, (the Rev. Robert W. Woodroffe, rector), where the parish machinery is finely organized and vigorously at work, a movement has been inaugurated looking to the liquidation of the property debt of \$36,000, in a term of five years. The Men's Club, to which practically all the men of the parish belong, is at the head of the undertaking, and although the present rector has been on the ground only six months, and the movement upon the debt organized only a few weeks ago, about one-sixth of the entire amount has been subscribed.

AT CHRIST CHURCH, Cleveland (the Rev. Virgil Boyer, rector), attendance upon the services during the last three months has been larger than ever before. One communicant has done much effective work among the young people in securing from many of them a pledge to attend at least one early celebration each month. The rector reports that the Sunday school is rapidly outgrowing the capacity of the parish house, and that it will be necessary to take the school into the church, or enlarge the Sunday school rooms.

## OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Tacoma Congregation Forms Plans for New Church and Parish Hall

AT A RECENT MEETING of the congregation of the Church of the Holy Communion, Tacoma, Wash. (the Rev. R. H. McGinnis, rector), a committee was appointed to investigate the matter of finding a location for a new church building, obtaining costs, and the making of plans. A new social hall is also proposed.

## PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Department Secretary Visits the Diocese—Meeting of the Diocesan Mission Study Class—Notes

THE REV. DR. BRATENAH, secretary of the Third Missionary Department has been spending two weeks in the diocese, making addresses in behalf of the apportionment. On March 6th he spoke to the diocesan branch of the Woman's Auxiliary, and on Sunday, March 9th, he addressed the congregations at Ambridge, Bellevue, and Sewickley. Other places visited were the smaller parishes of the city, Duquesne, Braddock, Brownsville, Johnstown, Canonsburg, Rochester, and Washington. On Sunday, March 16th, he spoke at St. Andrew's and Emmanuel churches, morning and evening, and in the afternoon addressed a men's missionary meeting at Trinity church.

THE QUARTERLY MEETING of the Diocesan Mission Study Class took place in St. Andrew's parish house, on Thursday, March 13th. The book being studied is "The Conquest of the Continent," and the papers were

on "Bishop Tuttle and the Mormons," by Miss Westervelt of St. Andrew's parish, and the other on "Bishop Talbot and Present Day Conditions in his Former Jurisdiction," by Mrs. George Rogers of Bellevue. The closing meeting will be held in May at the St. Thomas Memorial church, Oakmont.

A MEETING under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew was held on Monday evening, in Trinity parish house, Pittsburgh, when addresses were made by Bishop Whitehead, the Rev. Messrs. G. B. Richards and R. E. Schulz, and Messrs. H. D. W. English and Leonard Webb. The addresses had as their theme the Brotherhood looked at from the various standpoints of the Bishop, the priest, and the Brotherhood man himself.

DURING Passion Week the speaker at the noon-day services at Trinity church was the Rev. Dr. Arthur Lowndes, secretary of the Christian Unity Foundation, New York. His subjects were "The Centurion of Capernaum," "The Aristocratic Woman," "The Politician," "The Woman in Society," "The Trust Magnate," and "The Humble in Station."

## SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

The Noon-day Services in Cincinnati—Bishop-elect Will Preach First Sermon at Zanesville—Mrs. H. G. Rayes Injured by Fall

THE REV. DR. R. H. F. GAIBDNER of St. Martin's Church, Chicago, was the speaker during Passion Week at the noon-day services in the Lyric theatre, Cincinnati. The speaker during Holy Week is the Rev. Father Bull, C.R., except on Good Friday, when Father Bull will have the three hour's meditations

## IN A SHADOW

## Inveterate Tea Drinker Feared Paralysis

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took no end of medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay. I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

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## Several Books on the Roman Question

So long as there is controversy between Rome and the Anglican Church, just so long must American Catholics study the subject. It is to our shame that our people study the matter so little. The following are written by the best equipped scholars of the English Church, and one by the late Dr. Ewer, who was a Catholic Churchman when it was unpopular to be one:

## ROMAN CATHOLIC OPPOSITION TO PAPAL INFALLIBILITY

By the REV. W. J. SPARROW-SIMPSON. 12mo, 375-xvi pages, including a very full Index. \$2.00; by mail \$2.12.

"This book is the most important contribution to the controversy on the Roman question that has been published for many a long day, and it views the subject from an entirely new standpoint. It contains no Protestant utterances but confines itself solely with the opinions of loyal members of the Roman Communion. Certainly before reading this book we had no idea how widespread among Roman Catholics was the opposition to the doctrine of the Infallibility at the time of the Vatican Council, nor how many of the most learned theologians of the day had openly opposed it. We do not need to go to Protestant authors for arguments against this doctrine, they are all here, written large by faithful and devout and learned members of the Roman Communion. The author has also gathered an immense amount of valuable information as to what took place at the Vatican Council itself, and of the way in which the Decree of Infallibility was brought about. The whole volume is most interesting, and should be studied by every priest."—*American Catholic*.

## NOTES ON THE PAPAL CLAIMS

By ARTHUR BRINCKMAN, Chaplain of St. Saviour's Hospital, London. Price, \$1.00; by mail \$1.09.

The author believes that "there are numbers of those who are commonly called 'Roman Catholics' who are beginning to doubt if the Papacy and its claims have God's sanction and approval, and who would be only too glad to be at peace with their Anglican brethren. Such persons are beginning to chafe under the continual tirades against the Church in England, feeling that they are intended as a lecture for themselves, as well as to unsettle other persons who occasionally enter Roman chapels."

The book is an examination of the Papacy in olden days and in our own. Highly commended by *The Living Church*.

## REUNION AND ROME

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at St. Paul's Cathedral and Bishop Vincent will speak at the theatre. So far the average attendance is over 500 daily.

It is an interesting fact that the Bishops of this diocese have always preached their first sermon after their consecration at St. James' church, Zanesville. When Bishop-elect Reese is consecrated he will follow the usual custom and preach at St. James' on Sunday morning, March 30th, and that evening will confirm his first class at Trinity, Newark. The Zanesville Church will celebrate its centennial in 1916.

MRS. HENRY G. RAYES, wife of the curate of the Cathedral, Cincinnati, while visiting in the tenement district of Covington, as an officer of the Associated Charities, fell down a flight of stairs and received a severe scalp wound. She is recovering from the shock, but had a narrow escape.

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

Father Seyzinger Completes Course of Lectures—Two Days of Devotion Conducted by Father Field of Boston

ON FRIDAY, March 14th, the Rev. E. Edmund Seyzinger, of the Community of the Resurrection, Mirfield, England, concluded his course of lectures at the Columbia Theatre, which he has been giving on Friday afternoons on "The Continuity, Doctrine, and Present-day Power of the Anglican Church." His last lecture was on "Church Ideals in Social Life—Practical Outcome."

FATHER FIELD, S.S.J.E., of Boston, Mass., recently conducted a day of devotion at two of the city churches, one being held at St. James' church, and the other at St. Thomas' church.

**WESTERN COLORADO**

BENJAMIN BREWSTER, D.D., Miss. Bp.

Missionary Work Expanded by Appointment of Dean for Work in Southwestern Colorado

A FORWARD MOVEMENT in the expansion of the missionary work of the district is marked by the appointment of the Rev. F. C. Smith as Rural Dean of southwestern Colorado. Mr. Smith has resigned the rectorship of St. Matthew's, Grand Junction, to accept this appointment and will begin work in his new field the Sunday after Easter. His headquarters will be at Durango. The field embraces four counties, the southern half of the district, where there has not been a resident clergyman since last June. There are four organized missions in this field, besides a number of towns as yet untouched by the Church. Great material development is expected in this region in the next few years, with the opening up of the country by north and south standard-gauge lines, and Bishop Brewster wisely plans for the Church to be on the ground to take advantage of this impetus.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

Meeting of Men's Club of the Cathedral, Grand Rapids—St. Philip's, Grand Rapids, Will Build Church

THE Men's Noon-day Luncheon Club of St. Mark's Pro-Cathedral, Grand Rapids, met on Tuesday, March 11th, for its monthly meeting, and was addressed by Mr. John T. Hayes, county agent for the State Board of Correction and Charities, who outlined his work and appealed for volunteers in the superintendence and correction of juvenile offenders and dependents. "We need capable men of good and strong character who will take an interest in the boys who come before

us. And it is the live, active boy who gets into trouble; the boy who can be made into a strong, able man; not the inactive and indifferent boy." Bishop McCormick is a member of the State Board, and, in introducing the speaker, paid high tribute to his work in Kent county. It is one aim of the Men's Club to secure speakers to address the members on subjects of municipal and civic importance.

THE PURCHASE of the lot of ground for St. Philip's mission (colored), Grand Rapids, has been completed, and a suitable church edifice will be erected during the spring or coming summer. The mission has enjoyed a phenomenal growth, having been organized only a little over a year ago, and has an enthusiastic and growing body of communicants.

**WESTERN NEW YORK**

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

Meeting of Managers of Church Home, Buffalo—All-day Conference of the Woman's Auxiliary—Notes

THE Board of Associate Managers of the Church Charity Foundation, which is the Church Home in Buffalo, held its monthly meeting on Friday last when several gifts were announced. A gift of lumber to the boys' manual training department, an alms-basin to be placed in the hallway of the Thornton Memorial (the home for the aged), and a picture of the Bishop of the diocese, to be placed in the Home as well. It was announced that the Home has been without sickness for a year and that there are now 90 children and 37 old people in the family. The Board of Associate Managers is composed of women representatives from every parish in the city, while the Church Home League is composed of the young people from the various parishes. This latter organization this year has undertaken to look after and replenish all the linen of the Home.

IN ACCORDANCE with their usual custom the diocesan officers of the three departments of the Woman's Auxiliary in Western New York held an all-day conference on March 11th, to transact business and to discuss plans for the annual meeting in June. Twenty-one officers were present at the conference which was held in St. James' parish house, Batavia. Mrs. Philip N. Nicholas, diocesan president, occupied the chair. The June meeting is to be held in Lockport, when the members of the Auxiliary will be the guests of the Grace Church branch.

THROUGH the generosity of one woman in the parish the interior of the guild house of St. Peter's church, Niagara Falls (the Rev. Philip W. Mosher, rector), has been handsomely decorated and the rooms all put into excellent order. And by subscriptions from other parishioners the side walls and chancel of the church are to be redecorated immediately after Easter.

THE ARCHDEACON of Buffalo reports that during Lent services have been held every Tuesday evening in twelve missions of the archdeaconry and have been conducted by the Archdeacon and the clergy of Buffalo. These services have been very well attended and greatly appreciated by those living in the missions.

**CANADA**

Diocese of Niagara

AT THE March meeting of the diocesan board of the Woman's Auxiliary in St. Thomas' parish room, Hamilton, seven new life members were reported and a new Junior branch. The Juniors at Mount Forest have sent a solid silver Communion set to Athabasca Landing, and a portable font to Baf-



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fin's Land.—PLANS are being laid by Bishop Clark, in consultation with the St. Andrew's Brotherhood men of the city, for the better reception of immigrants in Hamilton.—ST. JAMES' CHURCH, Hamilton, has been presented with a brass desk for the Communion table by the Bishop, and a silver alms basin from St. Mark's Church.—THE ANNUAL board meeting of the Woman's Auxiliary has been arranged to take place in Hamilton, on April 22nd, 23rd, and 24th.—A NEW SUNDAY SCHOOL hall is about to be commenced in the parish of Christ Church, St. Catherine's. There is to be a club room and gymnasium attached and the building will be of stone.

*Diocese of Quebec*

THE INDUCTION of the Rev. T. N. Kerr as rector of Hattey, took place on March 9th.—AMONG the gifts of the Society of Church Helpers in the diocese during the past year was fair linen for three churches in the Magdalen Islands. Money to help in the purchase of an organ for the Church at Mutton Bay, Labrador, was another gift, and also aid towards furnishing the mission room at Mutton Bay.—SERVICES have begun to be held at Limoilou, a suburb of Quebec, by the rector of St. Peter's, in whose parish it lies, and it is hoped that in the future a church may be built there.

*Diocese of Montreal*

THE DEGREE of Doctor of Laws (honorary), was conferred, March 13th, upon the Rt. Rev. W. Boyd Carpenter, lately Bishop of Ripon, at a special meeting of the convocation of McGill University, Montreal. Reference was made to the service Dr. Carpenter had rendered in speaking in favor of the project of coöperation of the theological colleges in Montreal, begun last autumn.—ARCHDEACON CODY of St. Paul's Church, Toronto, came down to Montreal on March 11th to give a lecture on David Livingstone, in the High school hall. Bishop Farthing was in the chair and Dean Evans and other clergymen on the platform.

*Diocese of Toronto*

A MISSION to last two weeks, was begun in St. John the Evangelist's parish, Toronto, on March 9th. It was opened by the Provost of Trinity College.—A PRESENTATION of a gold watch and address was made to the Rev. Principal O'Meara on March 5th, on the occasion of his seventh anniversary as principal of Wycliffe College.—THE REV. CANON TUCKER, rector of St. Paul's Church, London, will be the preacher on the occasion of the induction of the Rev. G. F. B. Doherty, as rector of St. Luke's Church, Toronto, on March 31st.—THE ANNUAL MEETING of the diocesan Woman's Auxiliary will begin on April 28th, with special service in St. James' Cathedral, Toronto, at 10:30 A.M. The business meetings will be in St. Anne's parish hall.

*Diocese of Ottawa*

THE MISSION to the Jews in the city promises well, and Mr. Wright having been officially appointed has drawn up a specified plan for work and meetings.—A SUM of money was left to place a memorial window in St. James' church, Perth, by the late Colonel Matheson, who also bequeathed \$500 to the clergy superannuation fund of the diocese.

*Diocese of Qu'Appelle*

THE FINE new church of St. Barnabas at Medicine Hat was consecrated by Bishop McAdom Harding, on February 23rd. It is a handsome building of red brick with white trimmings. There are three vestries for the clergy and choir. A great many beautiful gifts have been received for furnishing the new church, of which a great part came from the Woman's Auxiliary.

*Diocese of New Westminster*

SOME ACCOUNT of the work done in the mission and hospital at Lytton, come from the Rev. G. D. Griffiths who has been assisting Archdeacon Pugh, for the last six months. The hospital, he says, is modern and up to date and, as far as funds allow, efficiently equipped to fight the awful diseases prevalent among the Indians.

*Diocese of Moosonee*

IN A LETTER from Bishop Anderson he says that in view of the enormous cost of maintaining the Indian schools at Moose Fort and Chapleau, he does not know what they could do if it were not for the liberal aid given by the Woman's Auxiliary; this enables the authorities to do their duty as far as they are able in educating the poor children of the wilderness.

*Diocese of Ontario*

BISHOP MILLS is at present in Florida.—CHRIST CHURCH, Wolfe Island, has been presented with a new organ by the ladies guild of the parish. Dean Bidwell has been giving during Lent a missionary series of addresses on "The Island Empire of the East."

*Diocese of Columbia*

THE CHURCH of All Saints', Shawsigan Lake, was consecrated on February 27th by

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### The Magazines

A NEW MAGAZINE entitled *The North American Student* is issued under the auspices of the Council of North American Student Movements, John R. Mott, chairman. The first number, dated for March, begins with a striking article on "Why Go to Church?" by the Rev. Prof. G. A. Johnston Ross. The magazine is well printed and ought to prove useful in student work. Published at 600 Lexington avenue, New York; price \$1.00 per year.

### THE CHURCH AND THE BOY

It will be a sad day for the pastor and the Church when they agree to delegate to any other institution all organized work for boys, and especially those features which the boys themselves most enjoy. The ideal ministry to boyhood must not be centralized away from the Church nor taken altogether out of the hands of the pastor. There is no place where the work can be done in a more personal way, and with less danger of subordinating the interests of the individual boy to mammoth institutional machinery and ambition, than in the Church. The numerous small groups in the multitude of churches afford unequalled opportunity for intimate friendship, which was preeminently the method of Jesus, and for the full play of a man's influence upon boy character.

The pastor who abdicates, and whose Church is but a foraging ground for other institutions which present a magnificent exhibit of social service, may, indeed, be a good man, but he is canceling the charter of the Church of to-morrow. It is at best a close question as to how the Church will emerge from her present probation, and the pastor should be wise enough to reckon with the estimate in which the community and the boy hold him and the organization that he serves. And if he wants business men of the future who will respect and support the Church, laboring men who will love and attend the Church, professional men who will believe in and serve an efficient Church, he must get the boys who are to be business men, wage-earners, and professional men, and he must hold them.—From the "Minister and the Boy," by Allan Hoben, Ph.D.

Love does not limit itself to caring for those who deserve its care. Love lavishes itself also upon those who are utterly undeserving. In fact, love is chiefly concerned with others' needs, and as a rule those need most who deserve least. The *Independent* once pointed out a much missed truth just here, in an editorial on "The Undeserving Poor." Some of our charity organizations which do a blessed work nevertheless are in danger of missing their biggest opportunity through scrupulous care to help only the deserving poor. We are in danger of drawing the same mistaken line with beggars at our door or on the street, dismissing with scant consideration those who are obvious "beats," who have only themselves to blame for their condition, and who are plainly hoping to "work" us. They are the ones to need our help most. Just because they are utter failures, with every prospect of continuing so, they ought to find in us the help which they do not deserve. It may not be money

that will help, or it may be; in any case they need the warm, radiant love of Christ shining through us, and Christ Himself given unto them through us. That day in Capernaum, when all the city was gathered at His door, there was no record of His having sifted out the deserving only for His love and healing. It would have gone hard with Capernaum's needy ones if He had. That day when we sought Christ and He gave Himself to us, we do not recall much having been said, do we, as to our receiving this eternal blessing because we deserved it? "But God commendeth His own love toward us, in that, while we were yet sinners—" Let us not demand from others a standard that we have never reached, nor ever shall.—*S. S. Times.*

LITTLE does Peter think, as he comes up where his doubting brother is looking into the sepulchre, and goes straight in, after his peculiar manner, that he is drawing in his brother apostle after him. As little does John think, when he loses his misgivings, and goes into the sepulchre after Peter, that he is following his brother. And just so, unawares to himself, is every man, the whole race through, laying hold of his fellow-man, to lead him where otherwise he would not go.—*Horace Bushnell.*

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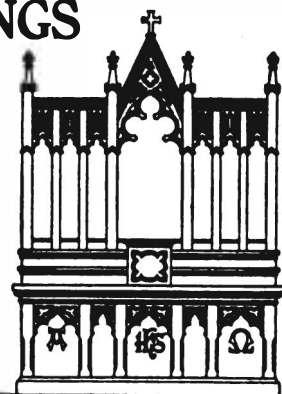
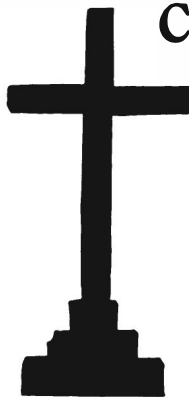
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