



The Living Church

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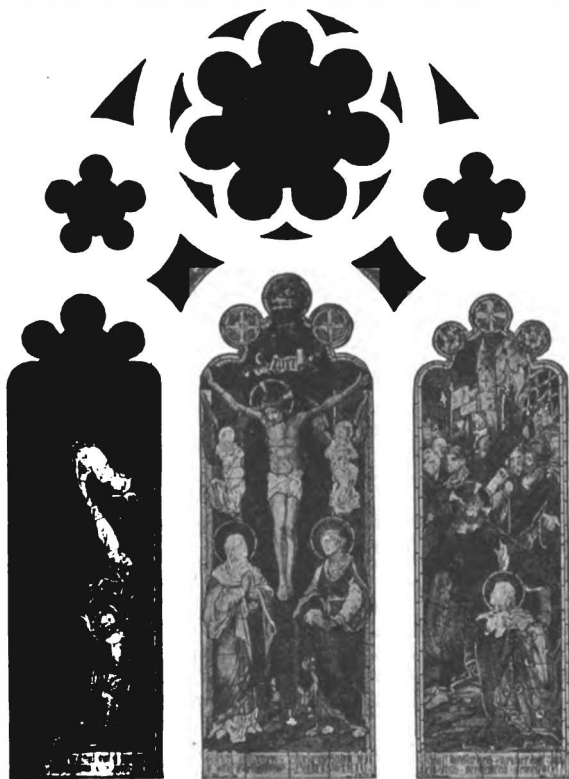
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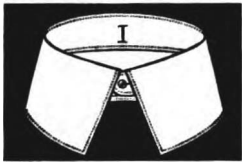
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THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

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ALL THINGS work together for good to those that love God. Things present and things to come are equally ours. The future lies hid in the present; and, if we so act as to possess the present, we also possess the future. Make ready every day to live to some good purpose.—James Freeman Clarke.



EDITORIALS AND COMMENTS

The Suicide of the Church Congress

IT may probably be said that the Church Congresses, as we have known them, came to an end with that for the year 1913 which was held in Charleston last week. There will be other Church Congresses, but they will be held under new conditions. The rule whereby non-Churchmen may be assigned to places on the programme has now come into force, after an incubation period of some four years. It was perfectly understood that the adoption of that rule meant the loss of support to the Church Congress of considerable factors in the Church; the gains and the losses were, no doubt, carefully balanced, and the decision was given by men with their eyes open.

We need hardly say that no Church principle is violated in providing a forum whereon Churchmen and non-Churchmen may discuss their differences. But a forum of that sort does not constitute a Church Congress; and its value in other ways will always be dependent upon its management. A Church Congress is not an essential to the life or the thought of the Church; but the determination of the general committee of the Church Congress to provide the means for its suicide in the expectation that something better may take its place, is a matter of regret to men who believe in the policy of bringing Churchmen together for the frank discussion of their internal differences.

That the old order is at an end was well illustrated in the meeting of the general committee at Charleston. The resignations of Drs. Oberly and Swentzel, who had given long and efficient service on the executive committee as almost the sole representatives of other than extreme "Broad" Churchmen, might well have suggested a policy of conciliation to wise men, who cared for the support of the Church at large. It suggested no such consideration to the eminent Broad Churchmen of the committee.

The executive committee consists of twenty-four men, arranged in four classes so that the terms of six expire each year. Its members are elected by the larger general committee of ninety-nine members. Fully five out of six in each class of the executive committee are extreme Broad Churchmen. The six whose terms expired at the recent Congress were the Rev. Drs. Alsop, Babcock, Cummins, Grammer, and Myrick and Mr. Hamilton W. Mabie. The incident whereby Mr. Morehouse challenged the reëlection of Dr. Babcock (who is also general chairman) and Dr. Cummins is told on another page. These gentlemen are editors of a paper that has lately proclaimed a doctrine of intolerance which savors strongly of a mental attitude that is fully fifty years behind the times.

"There is no place in the Protestant Episcopal Church for 'Catholics,'" said their paper, the *Chronicle*, editorially in its issue for March, 1913. "Either the Church will be made, by its 'Catholics,' to be what it now is not, or its 'Catholics' will seek their own elsewhere. Can we not gently encourage them to do so, urge them please to let us alone? . . . Will you not, O 'Catholic' friends, do as Caldey has done?"

Between the attitude of intolerance proclaimed by those men and that broad, sympathetic, kindly tolerance that alone can make a Church Congress a useful agency in the Church, a great gulf is fixed. That men who stand avowedly for intolerance are unfit to administer the affairs of a body that is

supposed to stand for tolerance would seem so simple a proposition as to admit of no debate. The "Broad" Churchmen of the Church Congress had to choose between the two qualities and they chose intolerance.

And they exercised it to the fullest limit. Mr. Morehouse sought to avoid raising a personal issue by asking the General Committee to defer the elections until he could ask consideration for a very mild resolution declaring that the Church Congress stands for the principle of tolerance. There was no need for haste in proceeding to the elections. There was not even a rule of order providing that these should precede the introduction of new business. But when Mr. Morehouse read the simple Declaration for the consideration of which he moved that the elections be deferred, he was hardly allowed to proceed with his remarks; and by formal vote the opportunity to consider the Declaration of policy before choosing officers was refused.

That Declaration, which so-called Broad Churchmen voted not even to consider, was as follows:

"Resolved, That the following Declaration be and hereby is adopted by the General Committee of the Church Congress, and that it be hereafter printed immediately before the Rules on every official programme, and in the official proceedings of the Church Congress.

"DECLARATION

"The Church Congress stands perpetually not only for toleration but for the utmost degree of friendly harmony and coöperation in the Church between all who loyally accept the Creeds and other standards of the Church; trusting and praying that such cordial harmony between those who differ in many details but who hold alike to the principle of loyalty to the Church, may ultimately be so extended among all Christian people as to result in the outward unity of Christendom."

Did not the body of Phillips Brooks turn over in its grave when "Broad" Churchmen refused to vote assent to a policy of tolerance and harmony? Did not the spirit of William R. Huntington return to point an accusing finger at men who once had honored his name? Surely time has its revenges, and the claim of "Broad" Churchmen to the peculiar attribute of mental breadth has again been proven to be false! To-day it is also laughable.

Of course these Broad Churchmen were placed in a dilemma. Had they, by their votes, supported a policy of toleration, they could not, with good grace, immediately afterward vote for men who stood avowedly for intolerance. They had to choose between Drs. Babcock and Cummins and a policy of tolerance, and they elected to stand by their friends. Either horn of the dilemma was bad enough and they had to choose. And when they chose against the policy of toleration, they advertised once more to the Church that Catholic Churchmanship alone stands, as a whole, for breadth and inclusiveness in the Church.

That Dr. Babcock, presiding, refused to allow that another name might be offered on a motion to substitute the name of the Rev. Dr. Manning for his own name first, and then for that of Dr. Cummins, on a motion to elect the one and the other of these gentlemen to places on the executive committee, was quite in line with what had gone before. The general committee first repealed the law of courtesy, and then the law

of toleration, and then the law of parliamentary procedure. The triumph of ultra-partisanship was complete. They could not demonstrate that "There is no place in the Protestant Episcopal Church for 'Catholics,'" but they proved that there is no place for them in the Church Congress.

For it may not be said that Mr. Morehouse merely asked that the name of a man of one party be substituted for that of a man of another. Dr. Alsop, Dr. Grammer, Dr. Myrick, and Mr. Mabie are not considered violent "Catholics," yet each of these was reelected without opposition. Common sense would have suggested to most men that all the offices be not absorbed by men of the extreme Protestant wing, if they cared to make the Church Congress representative at all. But that was not the point at issue, and nobody asked that such common sense should prevail. Mr. Morehouse did not object to the election of Dr. Babcock and Dr. Cummins because they were partisans, nor because they were Broad Churchmen, but because they stood avowedly for the policy of intolerance. The issue must not be clouded. Intolerant Catholic Churchmen would have been equally out of place here. As an opportunity of bringing into conference Churchmen of varying schools of thought, the Church Congress is no more.

Bishop Lines' text for his opening sermon proved strangely prophetic and must have been chosen with a grim sense of humor: "And falling into a place where two seas met, they ran their ship aground" (Acts 27:41). The two seas met in the committee-room of the Church Congress, and the committee promptly "ran their ship aground." Poor old ship!

BUT OF COURSE most of this transpired without spectators. The audiences that attended the Church Congress sessions did not know that they were participating in a wake. Charleston gave to the Congress lavish hospitality, perfect weather, and good audiences. Even at the morning sessions, when subjects of a less popular character are discussed, the hall was reasonably well filled, while some of the evening audiences exceeded the seating capacity of the hall.

That the papers and addresses were good, bad, and indifferent, is only what is inevitable. To ask busy men to attend a Congress at a distance of anywhere from a few hundred to more than a thousand miles from their homes, and to pay their own transportation expenses, for the sake of reading a paper that may not be finished when the bell rings, or of delivering the most difficult sort of twenty-minute address, admitting of almost no preparation in advance because largely dependent upon what shall be said by previous writers and speakers, is to ask a great deal. Even before the ship of the Church Congress was run aground, it was not an easy matter to direct its sailing and to secure its suitable cargo. And we gladly bear record that the partisanship of the executive board never, at least in recent years, has been extended to an intentional one-sidedness in the presentation of subjects. Catholic Churchmen have always been urged to accept posts as writers and speakers. That it has been very difficult to secure the best men for these positions is due partly to the physical causes which we have just mentioned quite as truly as to other causes. That it will be even more difficult in future is inevitable, now that a new thing, in which the principle of toleration among Churchmen has no place and the forum is to be used for external rather than internal discussions, has taken the place of the old Church Congress.

To Charleston and its local committee, the visitors at the Congress feel the greatest sense of gratitude. Much that was said from the platform was very helpful, and there were thoughtful men upon the programme. But as for the future of the Church Congress, one only feels that until it is under a broader and wiser management, which can win, because it will deserve to win, the support of the Church at large, regardless of party, it must be recognized as a distinctly partisan organization, having little or no claim upon the Church at large for support.

ON another page of this issue will be found a letter from a number of the New York clergy, addressed to the Presiding Bishop and making protest against a change of Name. The right of petition is one that none can deny, though one wonders that the long-suffering Presiding Bishop should have been picked out as the proper recipient of a protest of this sort, as though he were possessed of some sort of papal powers which might be exercised in the matter. This all too-frequent long-

Letter to the
Presiding Bishop

Bishop should have been picked out as the proper recipient of a protest of this sort,

as though he were possessed of some sort of papal powers which might be exercised in the matter. This all too-frequent long-

ing that one finds for a Protestant Pope is, in our judgment, an evidence of a frame of mind with respect to our glorious heritage of equality among Bishops that must sometime present a very grave question in the Church. For our part we can appreciate the embarrassed sense of delicacy with which the Presiding Bishop must have received a document of this sort, so like the humble memorials that other clergy might submit to the venerable Pius X.

As for the subject matter of this memorial, it has been rather generally discussed in the Church, and we very gladly pay deference to any view which these eminent gentlemen express. But there is one thing that we feel might be said.

Each of these gentlemen has the cure of souls in one or other of the parishes of New York. Some of them have held the same cure for a considerable number of years.

If it is true that any proposition relating to a change of name of the Church, that has been seriously urged, "is causing serious anxiety" to any of the people in those parishes, it is a very serious reflection upon the sort of teaching that is given from the pulpits of those parishes. One of the tenets of the Apostles' Creed is, "I believe . . . the holy Catholic Church." If, now, any proposition based on the use of the word Catholic in the name of the Church causes "serious anxiety" in any of these parishes, it can only mean that the pastoral teaching in such parishes has been exceedingly deficient. Instead of writing the Presiding Bishop about it, why do not these clergy begin to give some pastoral instruction in their parishes that will relieve the anxiety that they have discovered? Surely that would be the sensible way to proceed, and we wonder that these reverend signers do not see that, if their own congregations are referred to in any sense, in this letter, it reflects solely and only upon the rector. If he had done his duty in instructing his people in the elements of the Church's articles of faith, there would be no "serious anxiety" among them on a proposition to term this Church the American Catholic Church. Whereas if their reference is not to their own parishes but is intended only as a vague, glittering generality, it may be that the view of the eminent letter-writers is not sufficiently founded on fact.

The more ignorance there is in any parish as to the proper use of the term Catholic, the more severe is the Church's indictment against the rector of that parish. "Teach your people better or resign your cure of souls," might well be the answer of the Presiding Bishop to this naïve letter.

TWO-MINUTE SERMONS

A DISTINGUISHED English preacher was writing an Easter sermon. The theme was absorbing, for it dealt with the Resurrection of our Blessed Lord. As he wrote he was gripped with tremendous power by words that are "spirit and life." They became real to him, and rising from his desk he cried, "Christ is alive! Alive!" It was a profound experience, and produced an impression that even time did not remove. Read his own words: "I asked myself again and again, 'Can that be really true?' 'Living as really as I myself am?' Alive! Alive from the dead? Then I repeated the words, 'Christ is living! Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory. 'Yes, Christ is living.' It was a new discovery. I thought that all along I had believed it; but not until that moment did I feel sure about it." Perhaps in the same way we have failed to realize this stupendous fact; and not only this fact, but many others. the Fatherhood of God, the Atoning Work of Christ, the comfort of the Holy Ghost, the fullness of forgiveness, and the promise of eternal life. Multitudes of people thronged about the person of Jesus in the streets of Capernaum, but only one shy, lone woman touched Him, with the touch that brought healing. Is there not a danger of thronging all about our Master and not really touching Him? How many have heard and read the story of His life without really knowing its full significance! When the eyes of the soul are opened by a full acceptance of the plain teaching of the New Testament, hidden things will be revealed, and ordinary truths will be clothed with a Divine beauty. "Fear not, I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore."—*The Church News*.

THINK not so much of what thou hast not, as what thou hast; but of the things which thou hast, select the best, and then reflect how eagerly they would have been sought if thou had'st them not.—*Marcus Aurelius*.

BETWEEN the present despondency and our future consciousness of power there may intervene but one night of religious sleep. Do not judge all life by this weakness of the eventide.—*Joseph Parker*.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

FOR THE THIRD SUNDAY AFTER EASTER

"Almighty God, who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness. . . ."—*The Collect.*

Acts 9: 6: "And he . . . (Saul) . . . said: Lord, what wilt Thou have me to do?"

SAUL OF TARSUS was in error; but he saw the light of God's truth and returned unto the way of righteousness.

The secret of Saul's conversion is found in the words of the text. Under no other attitude of mind could Saul have become the Apostle Paul. It was his readiness to have no will but the will of Christ that made him the greatest of the Apostles. St. Peter seems never to have forgotten Peter; but Saul forgot Saul absolutely—became an entirely new individual, Paul the apostle, who could say, "Henceforth I am determined not to know anything among you save Christ Jesus and Him crucified."

This that happened to Saul is peculiarly characteristic of Christianity. Other religions have deepened race attributes—made men more than ever that which they already were. Thus it is with the creeds of the East. Buddhism caught up and fixed the introspective and metaphysical temper of the people of India into a permanent quality; Confucianism made the Chinaman stand still for generations and remain a fixed type, unmoved within the whirlwind of change, until the coming of the Gospel; Mohammedanism loosed the hidden fires of fanaticism and made the Moor less and less like other men. Christianity alone has the peculiar distinction of making "of one blood all nations of men for to dwell on the face of the whole earth."

Christianity lifts races out of race-exclusion into the broad current of humanity; and appropriates the distinctive gifts and genius of each race, only to impart them freely to all other races.

That is why St. Paul became the Apostle to the Gentiles; because of his complete surrender to the will of Christ, because of his complete conversion from a narrow, pharisaical, race-proud Jew into a Christian, a brother to mankind; and St. Paul is as fresh and inspiring a teacher to-day, as truly one of us, of whatever race we be who listen, as when he first turned to the work that Jesus gave him to do.

We are reminded of these things on this Third Sunday after Easter; reminded that the Birth of our Baptism, that gave us fellowship in Christ's religion, imposes the duty of turning our faces from error to "return into the way of righteousness," which is the way of God's will.

Man's will is continually leading him into error; into the path of that kind of individualism that *divides* instead of uniting. God's will is to make all men one, as it did in the new mind of St. Paul. His mind became that "which was also in Christ Jesus"; and his prayer that of Jesus: "Neither do I pray for these alone; but for them also which shall believe on Me through their word; that they all may be one."

Christianity was never rent into factions and sects by the doing of the will of God, but by man's pride and ambition; by man's sense of his own infallibility; in a word, by individualism run mad. And our quarrels and bickerings, to-day, are the result of the same causes.

The Bride of Christ is always pleading for that unity that centres in *the Person of Jesus*. Her sacraments are all offered as a means of union with Him. There can be no room for the will of this man or that, however great, in the presence of Jesus Christ. Nor can any will of men, however expressed, whether in claims of power or in the appearance of freedom in schism, ever win men into one brotherhood.

"And I . . . the Lord Jesus . . . if I be lifted up from the earth, will draw all men unto Me." R. DE O.

THE BIRDS do not need sunshine and leisure to coax them into song. Some of the sweetest music of the year is that which goes on while the nests are building. When the cold spring rains are falling, many a cheery songster lifts up his voice above the patter of the raindrops. Learn from the birds. Sing while the rain falls and duties are pressing.—*Selected.*

WE ARE SAVED the pains and cost of bringing bullocks and rams; and these are in their stead, "To do justly, and to love mercy, and to walk humbly with thy God." But though the spiritual sacrificing is easier in its own nature, yet to the corrupt nature of man it is far harder. We would rather choose still the toil and cost of the former way.—*Leighton.*

CALDEY SECESSION STILL WIDELY DISCUSSED

Correspondence and Comments Bearing on the
Apostasy to RomeSECULARIZATION OF DIVINITY DEGREES
WARMLY CONTESTED

Other Recent English Church News

The Living Church News Bureau }
London, March 25, 1913 }

IN connection with the apostasy at Caldey there has been published the following declaration:

"We the undersigned, as having been wardens of various wards of the Confraternity of St. Benedict associated with the Abbey of Caldey, desire to take this opportunity of expressing our entire disagreement with the action of the Abbot and certain members of the Community. It is our bounden duty to assert our unwavering loyalty to the Church of England as undoubtedly representing Christ's Catholic Church in this land. We desire to call one another to redoubled devotion to the cause of Christian Unity and Catholic Truth in that part of Christ's Vineyard where it has pleased God to place us, and upon which we ever humbly pray for the blessing of Almighty God.

EDWARD BARBER,

Archdeacon of Chester.

G. E. BARBER,

St. James', Hampstead Road, N. W.

LEIGH GOLDIE-TAUBMAN,

St. Bridget's, Douglas, Isle of Man.

E. J. HOUGHTON,

Rector of St. Stephen's, Bristol.

The *Guardian* publishes in full the Bishop of Oxford's last letter to Dom Aelred Carlyle, urging a reconsideration of his attitude. This important and kindly letter reads as follows:

"CUDDSDON, Wheatley, Oxon.

"February 22, 1913.

"MY DEAR ABBOT—I think your letter of February 19th is very much to be regretted. I would earnestly plead that you should take further time to consider, and should consult such persons as Dr. Stone, Mr. Trevelyan, and the Father Superior of Cowley. I really do not know what advice they would give you, but I feel sure there ought to be careful consultation.

"Your letter implies a serious misconception. You speak of my 'request for immediate surrender of your property.' I made no request for surrender, only for a reasonable assurance that the property was held properly in trust for a Community in communion with the See of Canterbury. And you have taken no notice of the consideration which I wished to press upon you that the authority for some of your devotional practices is so specifically a later Roman authority as to be inconsistent with the appeal behind this authority to the earlier precedent of the Benedictine Rule as giving you the right to your independent organization. It seems to me that you are accepting and rejecting the same authority at different points, and that cannot be a satisfactory basis on which to stand. Also I cannot understand at all what you mean by saying that your acceding to my wishes would render your 'life as a contemplative Community under the Benedictine Rule impossible.' Would you also let me know whether there is any minority in each of the four classes of signatories to your letter who take a different view from that expressed?

"I have been told that there was a trust-deed published in *Pax* which I should probably find satisfactory and adequate. Will you send me the number of *Pax* containing this trust-deed?

"You will understand that this letter is a request to you to withdraw your final reply and make it the subject of serious reconsideration.

"I do pray you may be guided right.

"Yours truly in Christ,

"C. OXON."

The *Church Times*, in the course of a leading article on "Obedience," refers thus to the action of Dom Aelred Carlyle and the other seceding members of the Caldey Community:

"What puzzled and troubled so many people about the recent secession of a religious community from the Church of England was that it was avowedly based on the rationalist principle of self-pleasing. Most converts to Rome are attracted by its stronger note of authoritative, and 'make their submission' to a great claim. But here the ground assigned for the transference of everything—including property—to the Roman Communion was that its requirements would not conflict with the views and inclinations of the Community about certain devotions which the visitor whom they had chosen disallowed, whether rightly or wrongly, and of which St. Benedict himself certainly knew nothing. For men into whose self-dedication the principle of submission to authority enters so largely to transfer themselves to an 'obedience' through the door of disobedience, without any alleged scruple as to the validity of the

jurisdiction they were under, of the Anglican priesthood or of their own vows, this, and not the mere secession, was the real shock to loyal minds. Is it not said of the perfect monk that 'la santa obbedienza' makes a Paradise to him of every place?"

All the theological professors at Oxford and the Dean of Christ Church (being the same persons who presented the original memorial to the Hebdomadal Council asking it, in effect, to take in hand the question of secularizing the divinity degrees at the university, which is still officially a Church foundation) have issued to members of Oxford Convocation a counter circular to that of their opponents.

Secularization of Divinity Degrees

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And a declaration expressing their agreement with these revolutionary proposals of the divinity professors and accepted by the congregation has been put forth by the Bishops of Winchester, Lincoln, Exeter, and Oxford, the Bishops Suffragan of Stafford and Kingston, Bishop Baynes, the Deans of St. Paul's, Winchester, and Norwich, Archdeacons Escreet and Hobhouse, Canons Simpson and Storr, and Mr. D. C. Lathbury.

The Bishop of London recently offered a vacant prebendal stall at St. Paul's to the Rev. A. H. Stanton, who completes this year his fiftieth year of service as assistant curate at St. Alban's, Holborn. He has, however, declined the offer, and very wisely, I think. Preferment should have come long ago, and before he was old and in ill health.

Personal Mentions

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The Rev. Vibert Jackson, who has had charge of the mission of the Holy Spirit, Newcastle, which the present Protestant-minded Bishop refused to license, has been appointed to the charge of Fulwell, a new parish at Teddington, in the diocese of London.

At the Church of St. Mary, Woolnoth, on Easter morning brightly colored eggs, each bearing the words "In Three Days," were presented to the members of the congregation. Records of an Easter egg presentation have been found relating to the year 1235, and, as far as can be ascertained, the custom has been observed at this city of London church without a break ever since.

A Novel Easter Custom

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J. G. HALL.

JUST as the fog gathers about our streets, so a certain atmosphere, partly its misfortune, partly its fault, overclouds many a household in which there should be both sweetness and light. If the diffuser of gloom happen to be the head of the house, man or woman, it is more evil than if it be one of the less important members. But sometimes it is the whole household which seems to take its day as an opportunity of mortifying and irritating all its members. Its breakfasts; its mornings; its stratagems; its mysteries; its subtle concealments of joy; its long-drawn-out exhibitions of all the ills to which households are heirs; its careful manufacture of difficulties about arrangements; its suggestions that every individual desire of anything is disloyalty, humbug, perversity, or other contrariness; its utter abandonment to small pessimism—when, after all, household blessings abound, and its neighbors envy its opportunities! As sufferers, cases may vary. Outside interests, when possible, should be carefully sought out and cultivated, and no attention should be paid to any undeserved suggestions that they are too absorbing. It is good all round to perform as cheerfully as possible every duty of the situation as in the household; but then, to take solace, gain strength, companionship, knowledge, and training from at least one interest which does not depend upon it. This course will require wisdom, perseverance, and courage. At first it will increase the unpleasantness, but in the long run, a very long run sometimes, it will diminish friction. But for those who have not thought of the harm done by discontent in any form, for us all, in fact, here is the reflection of an older man, still learning the lesson of renunciation and addressing sympathetically a younger worker: "One's work is where one has been put. . . . Though I know this and am convinced of it deep down in my heart, I fret and fume, and try to be somewhere else! It is wrong! Don't you be led into doing the same. It grows upon you, and in the thirties one can squeeze out what takes more than squeezing out—in fact, tearing out, cutting out—lacerating the while—in the fifties." Whoever owns the mood which creates the household fog, whoever suffers from it, let it be resolved in the hour of sunshine that nothing said or done in mood shall have any effect on practical action. There is only room for one word more, taken from a letter of advice to one who was much tried by "scenes" and circumstances: "Keep steadily along the path of love and duty. . . . If disturbing thoughts trouble you, put them down by the strong hand of prayer. . . . In all ways try to get solid peace. . . . Let the peace of God dwell in your hearts."—*Selected.*

BE SURE your sorrow is not giving you its best, unless it makes you a more thoughtful person than you have ever been before.—*Phillips Brooks.*

"TITANIC MEMORIAL" LIGHTHOUSE TO BE DEDICATED IN NEW YORK

Tower Surmounts Building of Seamen's Church Institute

PRESENTATION OF SUNDAY SCHOOL LENTEN OFFERINGS

Funeral Service of the Late J. P. Morgan

OTHER RECENT HAPPENINGS IN THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St.
New York, April 8, 1913 }

BISHOP GREER has authorized a special form of service for the formal dedication of the "Titanic Memorial" Lighthouse Tower. The first anniversary of the disaster, Tuesday, April 15th, is the date appointed for the ceremony, which is to take place at the foot of the tower on the roof of the new, and as yet unfinished, building of the Church Institute for Seamen, weather permitting. Addresses will be made by Bishop Greer, the Rev. William P. Merrill, and the Rev. Dr. Henry Lubeck. The music will be furnished by the chorus choir of old St. Andrew's Church, Richmond, Staten Island.

The tower was erected by popular subscriptions to the memory of the passengers, officers, and crew who lost their lives in the foundering of the ship *Titanic*. It stands on the roof of the largest and best equipped building of its kind in the world. From its apex a powerful light will be displayed. This will be charted by the United States Government, and will have a range of twelve miles, and be visible to every ship entering the port of New York. At noon every day a time-ball will fall from the top of the huge flag-staff for the correcting of ships' chronometers.

Tickets for the dedication ceremonies may be asked for, and contributions for the Tower fund, the General Building fund, or the Current Expenses of the society may be sent to the Rev. Archibald R. Mansfield, superintendent, No. 1 State street, New York.

It is expected that the great building will be finished and dedicated before the first of June ensuing.

The fourth annual children's service for the presentation of Lenten missionary offerings of the Sunday schools throughout the diocese will be held in the Cathedral of St. John the Divine on Saturday afternoon, April 12th. As usual, the Junior Clergy Missionary Association will have charge of the seating arrangements and other details. As not more than 1,700 children can be seated, the many Sunday schools will be represented by delegations. Bishop Greer will be present and make an address. The Rev. Charles B. Ackley, until recently of the mission in Cuba, will speak on "The Children in the Sunday Schools of Cuba." A prize banner has been presented by the Rev. Dr. Stires, rector of St. Thomas' Church, and another by the Bishop. These will be awarded for the highest number of contributors in any school, and the highest per capita offering.

The Junior Clergy Missionary Association is an organization of the younger clergy of the diocese. It aims to give greater publicity to missionary information; to arouse enthusiasm for all mission work undertaken in the parishes, by the diocese and the general Board of Missions. Besides arranging for the annual children's service, the society undertakes to encourage and assist in district and parochial Sunday school rallies on Quinquagesima Sunday to stir up zeal for missions and stimulate increased offerings. A large increase in the attendance at the rallies, the presentation services and in the amount of offerings are fruits of the work of the J. C. M. A. The Rev. Archibald S. Winslow of the Chapel of the Intercession, Trinity parish, and the Rev. Frank R. Jones, chaplain to the Willard Parker Hospital, have been active in arranging for next Saturday's services.

John Reichert, clerk of St. George's Church, Stuyvesant Square, announces that funeral services for the late John Pierpont Morgan, senior warden of the parish, will be held in that church on Monday morning, April 14th. Bishop Greer and several visiting Bishops will officiate. Cards of admission will be required from all except the funeral party. After the services the family and immediate friends will accompany the body on a special train to Hartford, Conn., where interment will be made in Cedar Hill Cemetery. Of course, the plans are tentative, and depend on the scheduled arrival in this port of the steamship *France*.

A meeting of the Executive committee of the Second Department Sunday School Convention was held on Tuesday, April 1st in the Church Missions House. One of the most interesting things in the day's business was the announcement, in connection with the report of the committee on teacher training, that more than a hundred teachers are now enrolled in the correspondence training

Funeral of J. Pierpont Morgan

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Meeting of S. S. Committee

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school of the General Board of Religious Education, many of them rectors of parishes. The committee was instructed to advocate the adoption of the three years' teacher-training course put out by the General Board, and to urge its use wherever possible in preference to any shorter course. It was also instructed to advertise and forward the plans for the Cathedral Conference for Church Workers, to be held in New York Cathedral Close, June 30th to July 5th. The committee on Parents and the Home reported that it was completing its organization in each of the dioceses of the department. This committee has in prospect the preparation of a course of lessons for very young scholars, and courses for isolated homes, directing the efforts of parents and coördinating their work with the work of schools. It was reported that the dioceses of the department are rapidly reorganizing their diocesan Sunday school machinery, bringing it into line with the organization of the General Board of Religious Education. New York, Western New York, Albany, Newark, and New Jersey now have diocesan boards of religious education, and in Long Island and Central New York the matter will be brought to the attention of the coming conventions. Western New York has provided by canon for the raising of the sum expected from that diocese for the support of the general and departmental boards by a per capita assessment on the Sunday schools of the diocese.

In announcing that the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin would preach at the mid-day service in the Church of the Holy Communion on Sunday, April 6th, the *Tribune* adds: "The significance of this move—this combination of High and Low—will be understood when it is explained that St. Mary the Virgin Church stands for one extreme and the Holy Communion for the other." It may serve some good purpose for your correspondent to add that in March, 1899, the lamented Dr. Huntington, rector of Grace Church, was the first clergyman of the diocese of New York to call on and welcome the Rev. Dr. George M. Christman, the new rector of the Church of St. Mary the Virgin, and that Dr. Huntington subsequently preached from the pulpit in that parish church.

At a recent meeting of the Contemporary Club the growing influence of the Church was discussed by several architects. Following up his remarks made on this occasion, Mr. Kelsey the well known Philadelphia architect said:

"I regret that churches are crowded and jostled and overtopped by other buildings and no longer dominate the sky-line of our towns and cities. I regret they no longer have the presence and standing and importance that their still, strong hold upon the community demands. The ardent Churchman of to-day excuses himself by saying it is not that I love the church less but business more, and hence modern tendencies do not tend to make church architecture more conspicuous in the great family of architectural units which form a city. The overreaching skyscraper and other business structures unfortunately dominate in the same ratio as men's thirst for gain dominates their spiritual impulses. Now, Mr. Cram would like to turn the hands of the clock backwards, and so would I, but there is nothing in modern tendencies in this country to suggest that the church is even a potent factor in modern city making."

LETTER TO THE PRESIDING BISHOP

To the Rt. Rev. Daniel S. Tuttle, D.D., LL.D., Presiding Bishop of the Protestant Episcopal Church in the United States of America—

REVEREND FATHER IN GOD:

THE persistent agitation for a change in the name of our Church is causing serious anxiety to a large number of clergy and laity. At the approaching General Convention it is possible that a change of name may be proposed, even more radical in character than that introduced three years ago; indeed, this purpose has been frankly avowed in certain of our Church papers. Believing that such an undertaking would seriously militate against the peace and prosperity of the Church, it becomes our duty to give valid reasons for such a conviction and to present our conclusions to our Fathers in God, and to our brethren of the clergy and laity.

We who address you are a few clergymen of the city and diocese of New York; we are moved only by a sense of responsibility for maintaining and increasing the welfare of the whole Church and the happiness of our people; we speak only for ourselves, though we believe we express the opinion of many others who are either strongly opposed to changing the name of the Church, or are convinced that this is a most inopportune time for such a change.

We believe the time to be inopportune because the great number opposed to the change will be sincerely disturbed by such action; because it seems quite evident that those who desire a change cannot agree upon a name; and because Church unity, of which we are becoming more hopeful, cannot be advanced by a Church which deliberately destroys its own peace.

We do not undertake to discuss herein the adequacy of our present name, though we insist that there is a vast difference between the question of the Church's wisdom in its original selection and the proposal to drop the name which the Church has honorably borne since our people became a nation. We would not engage in controversy concerning the substitute names which have been suggested, though we warn our people against any step which would turn from us the important tide of immigration from northern Europe, most definitely Protestant in its character, and many intelligent people who come to us from southern Europe and who have deep-seated antipathy to any name which suggests to them ecclesiastical tyranny. We would further add, that we are convinced that a name which would drive from us the best of the immigration would also seriously alienate the sympathy of twenty million Protestant Christians in our land who have to-day a fraternal regard for our Church, which with less than one million communicants, stands only ninth in order of membership. We cannot retain this regard by deliberately rejecting that part of our name which they consider the best proof of our relationship with them or by advancing extravagant and exclusive claims.

The serious discussion of this question compels us to ask, Is it not time that we have proportionate representation in our elective body, the House of Clerical and Lay Deputies? To us it seems unreasonable that a matter vitally affecting the peace and welfare of the Church might be decided by delegates amongst whom some represent, say, 3,000 communicants, while an equal number of delegates represent, say, 50,000. We ask the Church whether this is just.

We rejoice in the unparalleled missionary opportunities God is giving us to-day, and in the increasing responsiveness of our people, and beg that nothing be done which will chill their hearts or weaken their sense of responsibility. There is work for Christ in our cities, in every part of our land, in all the world, demanding our whole strength; surely we shall be better occupied in winning this land and the world for Him than in destroying the peace and unity of our Church by a controversy over its name.

With great respect, Sir, we remain,

Your servants in Christ,

F. COURTNEY (Bishop),
Rector of St. James' Church;

WM T. CROCKER,
Rector, Church of the Epiphany;

WM. M. GROSVENOR,
Dean, Cathedral of St. John the Divine;

W. N. GUTHRIE,
Rector, St. Mark's-in-the-Bowverie;

HENRY MOTTET,
Rector, Church of the Holy Communion;

H. P. NICHOLS,
Rector, Holy Trinity Church;

LEIGHTON PARKS,
Rector, St. Bartholomew's Church;

HOWARD C. ROBBINS,
Rector, Church of the Incarnation;

KARL REILAND,
Rector of St. George's Church;

THEODORE SEDGWICK,
Rector of Calvary Church;

HERBERT SHIPMAN,
Rector, Church of the Heavenly Rest;

CHARLES LEWIS SLATTERY,
Rector of Grace Church;

ERNEST M. STIRES,
Rector of St. Thomas' Church;

GEO. ALEX. STRONG,
Rector of Christ Church;

GEORGE R. VAN DE WATER,
Rector of St. Andrew's, Harlem.

[Editorial comment will be found in the proper department.]

IT WAS OUT of the cloud that the deluge came, yet it was upon it that the bow set! The cloud is a thing of darkness, yet God chooses it for the place where He bends the arch of light. Such is the way of our God. He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the Kingdom. Therefore He draws the clouds above us not once in a lifetime, but many times. But, lest the gloom should appal us, He braids the cloud with sunshine—nay, makes it the object which gleams to our eyes with the very fairest hues of heaven.—*Horatio Bonar.*

ANNIVERSARY OF DREXEL-BIDDLE BIBLE CLASSES

Largely Attended Service Held in Philadelphia

NEW PARISH HOUSE COMPLETED AT DARBY

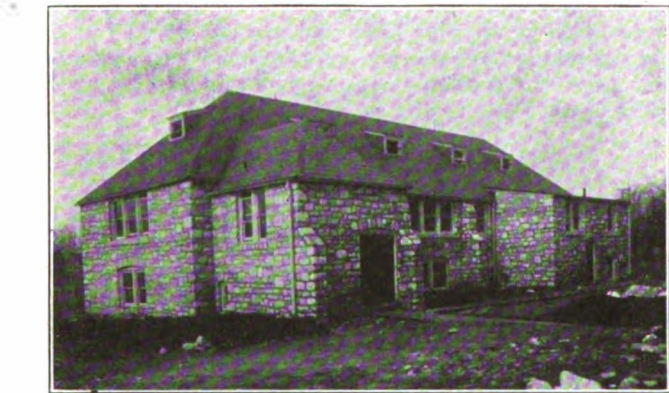
"Commendation Day" at Episcopal Academy

The Living Church News Bureau } Philadelphia, April 8, 1913 }

BISHOP RHINELANDER and Bishop Garland, with Bishop Darlington of Harrisburg, were present in the chancel of Holy Trinity church and made addresses on the evening of April 3rd, at the second anniversary service of the Drexel-Biddle Bible classes of the Middle Atlantic States. Five hundred delegates were present, representing three hundred organized classes with a membership of 11,500, and before the service they paraded around Rittenhouse Square, headed by a band and singing hymns. The service in the church was conducted by the Rev. Herbert D. Cone, the senior assistant of the parish, in the absence of the rector, the Rev. Floyd W. Tomkins, D.D., who sent a letter expressing cordial commendation of the movement. Addresses were also made by the Rev. A. J. Arkin and Mr. A. J. Drexel-Biddle, the founder of the movement.

On Wednesday, April 2nd, Bishop Rhinelander opened with a service of benediction the new parish house of All Saints' mission, Darby, in the presence of about twenty of the clergy, and a large congregation. The Bishop preached on the Gospel, "The Peace of our Lord's Presence linked with the sharing of our Lord's Mission," and was celebrant at the Holy Communion. The Rev. Charles

New Parish House at Darby



NEW PARISH HOUSE, DARBY, PA.

A. Maison, D.D., read the Epistle, and Dean Taitt the Gospel. The choir of the mission admirably rendered the music of the service. Afterward a luncheon, given by the Men's Club, was attended by the clergy and most of the lay people, and speeches of congratulation were made by a number of the guests.

The progress of this mission has been marvelous. Eighteen months ago it was in its infancy, with a handful of Sunday school scholars, services held in the reading room of the public library, and no property of any sort. The present property is worth fully \$20,000, and a debt of only \$5,000 remains upon it. The Sunday school on a recent Sunday had an attendance of 165, and on Easter Day the total attendance at all the services was over 750. The parish house just opened is a substantial stone building, standing on the hill-top at the corner of Main and Summit streets—a striking location which dominates the whole place. The upper floor is fitted as a chapel, and will be used for services until a church can be built. Many and beautiful memorial gifts enrich this "upper room," including an altar given by St. Paul's, Chester, a font imported from England, a bishop's chair, sent by St. Asaph's, Bala, and choir stalls from Grace church, Philadelphia. All this has been accomplished under the energetic leadership of the priest in charge, the Rev. Charles A. Ricksecker, with the backing of the Dean and convocation of Chester, in whose territory the mission is situated. Darby is, however, practically a part of the city of Philadelphia, as it lies just across the city line, and is to be the terminal of a projected extension of the Market Street elevated railway.

Friday, April 4th, was the annual "Commendation Day" at the Episcopal Academy, and Bishop Rhinelander awarded the certificates to the honor scholars and gave a short talk to the boys. The class of '77 "All-Around Prize" was awarded to Henry Redwood Wharton, Jr. for excellence in scholarship, athletics, and those indefinable qualities that make for popularity in a school.

TWO CHICAGO PARISHES SOLVE "SUNDAY EVENING PROBLEM"

Trinity and St. James' Undertake Definite Work on these Lines

WOODLAWN RECTOR CELEBRATES TENTH ANNIVERSARY

Year Book of Grace Church Shows Marked Advance in the Parish

RECENT HAPPENINGS IN CHICAGO RELIGIOUS CIRCLES

The Living Church News Bureau } Chicago, April 8, 1913 }

EXTENSIVE efforts are being made by two of Chicago's oldest parishes to grapple with the Sunday evening problem as it confronts city churches that are near the downtown district. Trinity Church (the Rev. J. M. McGann, rector) is now in the second year of its special efforts along these lines, and lately St. James' Church (the Rev. James S. Stone, rector) has adopted some similar methods of a new departure. At Trinity parish house, a supper is served for a small price, every Sunday evening, and most of the people who attend the supper remain for the evening service in the church. Between supper and service an illustrated lecture is given in the parish house, of a popular character, which is well attended. The idea is to reach what Miss Comstock, the new social service secretary at St. James' church, calls "the homeless part of Sunday" for those who are strangers, or who are living in crowded apartments or boarding-houses. After the 4 p. m. Sunday evensong at St. James', there is a social hour with light refreshments in the parish house, followed, as at Trinity, with an illustrated lecture, though there is no later service in the evening at St. James', the afternoon service taking its place each Sunday. During the week, both of these parish houses are now used extensively for dancing clubs and classes. There are 350 members of Trinity's Tuesday evening dancing club, and they reside all over Chicago, some coming from as far south as Pullman, and some from the west side also. Each member has been carefully investigated by the rector and his helpers, so that the personnel of the club is excellent. These new and conscientious experiments in trying to reach and help their respective communities and neighborhoods are being closely and sympathetically watched by a great many other parishes where the boarding-house problem and the Sunday evening problem exist in one form or another.

Low Sunday was the tenth anniversary of the Rev. Charles H. Young as rector of Christ Church, Woodlawn, Chicago. During these ten years this parish has grown remarkably, in every way. There have been

Anniversary of Woodlawn Rector

714 baptisms, and 630 candidates have been confirmed. There have been 300 marriages, and 323 burials. The parish has raised \$112,600 for parochial purposes, \$10,040 for diocesan missions and other diocesan purposes, and \$7,225 for general extra-parochial work, including general missions, making a total of \$129,865. Besides this, \$23,000 has been borrowed, to complete the new church recently erected, and this debt is being steadily reduced. During these ten years, the unusual number of 1,750 communicants have been received from other parishes, and about 1,550 have been transferred. These uncommon figures give some indication of the restlessness and shifting of city population, and also of the unceasing work requisite to build up parish life amid so many changes. Christ Church has developed a very earnest communicant life during these ten years. The average number present at the regular early celebration of the Holy Eucharist on Sundays has risen from about 20 to about 75, and on some Sundays exceeds 100. In missionary contributions also there has been a notable growth, shown by the gift of \$63.85 for diocesan missions in 1903, as contrasted with \$650 last year, and by the gift of \$120 for general missions ten years ago, as against \$1,020 for general missions and other extra-parochial purposes last year. It is in Sunday school work, however, that Christ Church has made the most remarkable advance during these ten years. The school now is in many respects the model school of this diocese, and in numbers alone ranks only second to St. Peter's, each school enrolling last year about 500 scholars. The Rev. C. H. Young is the president of the diocesan Sunday School Commission, and is one of the leaders from this diocese in the work of the G. B. R. E.

The new year book published recently by Grace Church, Chicago, is brimming with interesting data about this fine old parish. Since 1851, there have been 11 senior wardens, and 12 junior wardens, 11 treasurers, and 87 vestrymen. The parish was organized on May 19, 1851. The present church building was begun in 1868, and was opened for service on Easter Day, 1869. They builded well in

those distant days. The annual pew rental, besides the revenues from \$64,000, realized from the sale of pews, was nearly \$15,000. No parish in Chicago has such a pew-rental now. The nearest approach to it is probably that of St. Paul's, Kenwood, whose yearly income from pew-rents is about \$13,000. The Rev. Dr. Clinton Locke was rector of Grace Church for thirty-five years. The vested choir was introduced in 1884. The present superb organ was a memorial given by Mr. and Mrs. Jesse Spaulding, in 1901, at a cost of \$15,000. The Rev. Dr. Stires was rector for six years (1895 to 1901), and the Rev. Dr. Waters was called early in 1903, having recently completed his tenth year. Under Dr. Waters the endowment fund of the parish was started and now amounts to about \$200,000. The parish in addition receives the income from the Straut memorial fund of about \$150,000. There are fourteen pews wholly or partly endowed. There are about fifty memorials in the church, including service books, pews, and tablets. All of these are mentioned in this very complete year book. Grace Memorial chapel, in memory of William Gold Hibbard, was erected in 1904, at a cost of \$40,000. It is one of the most beautiful chapels in the American Church. The present parish house was built in 1891, and was fully equipped for its present large institutional work in 1908. There are nearly 40 organizations now at work in the parish, covering a wide variety of study, social intercourse, missionary work, athletics, etc. During the past five years 400 children, from 282 families representing 12 nationalities, have been enrolled in the kindergarten alone. There are 80 in the industrial school, in which C. P. Anderson is one of the teachers. During these past ten years, there have been 357 baptisms, and 478 candidates have been confirmed. There have been 376 marriages and 187 burials. There have been 1683 celebrations of the Holy Communion, 800 of them on Sundays. There have been 3829 choir services, of which 2989 have been offered on week days. The total income of the parish for all purposes has been \$825,334.83, during this decade. Of this sum, \$12,869 has been disbursed for charities, and over \$10,000 for diocesan assessments; \$12,768 for diocesan missions, besides \$21,220 for diocesan missionary purposes, in money and boxes, and nearly \$20,000 for the Chicago Cathedral work, in money and boxes. In addition, over \$16,000 has been given to the diocesan fund for the Widows and Orphans of clergy, and about \$16,000 to St. Luke's Hospital, besides over \$6,000 to the Western Theological Seminary. Over \$17,000 in money and \$40,000 in money and boxes has been given for domestic and foreign missions. During Dr. Waters' rectorate \$85,000 have been expended for salaries; about \$45,000 for music; \$29,000 for current expenses, and nearly \$19,000 for repairs and improvements. There are now 387 families, 2820 souls, and 995 communicants, enrolled on the books of Grace Church.

Additional Easter reports are as follows: Grace Church, Oak Park, 525 communicants, and an offering of about \$4,000. Christ Church, Joliet (the Rev. T. De Witt Tanner, rector), 316 communicants, and about \$800 for an offering. The parish has had an unusually earnest Lent, and the rector on Easter Day announced that a fine three-manual organ of 36 stops would soon be installed in the church. The music has greatly improved of late, and the choir gave Stainer's Crucifixion effectively on Good Friday evening.

St. John's Church, Irving Park (the Rev. Howard E. Ganster, rector), had the best Easter in years. Two hundred and twenty-three made their Easter communions and all but forty were at early celebrations. The church was thronged with large congregations all day. On March 1st the rector celebrated his fifth anniversary at St. John's. During that time he has baptized 175 persons; presented 118 candidates for confirmation; read the burial service over 102 persons; united 65 couples in holy matrimony; read 3,736 services of the Church, and made 2,717 parish calls. On September 3, 1911, the rector opened a chapel of the parish in the east end of the parish, and has gathered together 28 communicants of the Church. A well-organized Sunday school of 108 members holds regular session each Sunday; a Junior Brotherhood of St. Andrew has just been organized; there are also a woman's guild, a men's club, and a Junior Auxiliary branch.

There were 220 communicants at St. Barnabas' church (the Rev. E. J. Randall, rector), and an offering of \$389. The Sunday school, which is in a very thriving condition, brought nearly \$90 for general missions from their Lenten mite-chests. The Good Friday congregations were larger than last year. A set of white altar hangings was given at Easter.

At the Church of the Advent (the Rev. A. T. Young, rector), there were 215 communicants, and the offering reached \$1,400, partly for missionary purposes. There were six Easter services, with a total attendance of 667. The Good Friday attendance totaled 235.

There were 205 communicants at St. Alban's church, with an offering of \$452. The music surpassed that of recent years, and the Good Friday congregations exceeded last year's. The service of special preparation for the Easter Communion was unusually well attended.

Trinity Church, Aurora (the Rev. F. E. Brandt, rector), reports 194 Easter communicants, more than one-half receiving at 7 A. M. The offering was \$375. There were 100 at the Three Hours' service,

and a large congregation came Good Friday evening when the choir sang Rogers' cantata, "The Man of Nazareth."

At the Church of the Redeemer, Elgin (the Rev. W. J. Bedford-Jones, rector), there were 175 communicants, and an offering of over \$600. The Sunday school offering for missions was over \$50. The congregation on Easter Day, despite the severe weather, were very large.

Bishop Anderson's convalescence is progressing, though somewhat slowly, at St. Luke's Hospital. At this writing the Bishop is yet confined to his bed, but is resting satisfactorily. Bishop Toll is very busy, taking the confirmation appointments for both schedules, as well as attending to the other current duties of the diocesan work.

Condition of the Bishop

The Rev. Kenneth O. Crosby has taken charge of *The Diocese* the monthly diocesan paper, and will edit it from the Chicago Homes for Boys, of which he is also in charge. For the past few months the Rev. C. K. Thomson, rector of St. Alban's Church, has been also the editor-in-chief of *The Diocese*, but his parish work is so heavy that he found it impossible to add to it so extensive an undertaking as the diocesan paper.

New Editor of "The Diocese"

On Thursday, April 4th, the regular monthly meeting of the Chicago branch of the Woman's Auxiliary was held in the Church Club rooms, with an attendance of sixty-nine from thirty-four local branches. The theme of the morning was the "Babies' Branch," Mrs. Henry Mason of Highland Park, reading a paper, and the Rev. Charles H. Young making an address. The offering of the morning was devoted to the apportionment. TERTIUS.

LETTERS FROM THE FLOOD DISTRICT

IN addition to the reports published last week, the following letters from the Bishop of Southern Ohio and the Bishop of Indianapolis have been received. We hope next week to publish more detailed information of the havoc wrought upon Church property in the flooded districts.

To the Editor of The Living Church:

I am in the office for the first time in ten days, and have just received yours of March 26th, for which I thank you. Of course it has been impossible for me to write before. Bishop Reese and I have been visiting all the stricken towns and churches as far as possible, and hope to be able to send out, in the course of a week, a carefully considered and reliable statement of our losses and needs to the Church at large. Faithfully yours,

BOYD VINCENT.

P. S.—Allow me to acknowledge informally through your columns in this way the many kind and brotherly expressions of sympathy and contributions for relief which have come in to us from all directions. These will be more fully acknowledged later on. St. Paul's Cathedral House, Cincinnati, Ohio.

To the Editor of The Living Church:

Even yet it is impossible to state fully what the damage to the Church in Indiana has been as a result of the floods and hurricanes. In the southern part of this diocese, the floods are still doing great damage and the waters are just beginning to recede. Railroad communication is still badly crippled and telegraphic and telephonic service is disorganized and unsatisfactory.

From reports which have reached me up to the present, I am able to state in general terms only what this diocese has suffered. At Lawrenceburg, the church has been practically under water for several days. Only a few of the furnishings could be removed. Of the families belonging to the Church, only one escaped without serious personal loss. The church is a new structure and under any circumstances the damage will be heavy. The water is still too high to permit of a careful examination to determine the amount of the loss.

At Bloomington, the Church Hostel for students was damaged both by the flood and the tornado. This is a severe blow as an effort had just been made to raise funds to reduce the mortgage on this building. The loss is not likely to be more than a few hundred dollars.

At Bedford, the rectory and parish house were damaged, water standing in the parish rooms two or three feet deep and everything in the rooms being ruined.

In Indianapolis, there are three thousand families temporarily homeless, whose household goods have been destroyed. Among them are some of our people.

In the south-western portion of the diocese, from which no word has yet been received, the revised press reports show conditions which cause the greatest anxiety. New Harmony, Mount Vernon, Cannelton, and Princeton have all been hit hard.

By the end of another week, I shall probably be able to give you a fairly accurate statement of the injury inflicted on our churches and work.

Very faithfully yours,

JOSEPH M. FRANCIS,

Bishop of Indianapolis.

THE CHURCH CONGRESS

THE Church Congress began its sessions with a celebration of the Holy Communion in the old St. Michael's church, Charleston, S. C., on Tuesday morning, April 1st, at eleven o'clock.

It was a beautiful sunshiny day such as Charleston is famous for at this season of the year. A more perfect day could not be had. And the warm hospitality of this good old Southern city was evident on every side. The local clergy were on hand to greet with welcome their brethren from the colder climes of the North, East, and West, and the favorable conditions under which the opening services were held gave prophecy of a harmonious and helpful meeting of the Congress. Immediately after this service the local clergy as hosts took their guests in motors around the city pointing out to them the many interesting points in which Charleston abounds.

Fifteen minutes before eleven o'clock one of the old bells of St. Michael's—known as the parson's bell—which since 1764 has rung in the historic steeple to call the people to worship, began to toll the hour. As the chimes rang the hour of eleven the procession entered the chancel.

The Rt. Rev. W. A. Guerry, D.D., Bishop of the diocese of South Carolina was the celebrant, the Rev. G. A. Carstensen, D.D., read the Epistle, the Rev. Charles H. Babcock, D.D., read the Gospel and the Rev. John Kershaw, D.D., the rector of St. Michael's, said the Creed. The Rt. Rev. Edward S. Lines, D.D., Bishop of Newark preached a strong and instructive sermon, which was printed in full in our issue of last week.

In the afternoon Bishop and Mrs. Guerry tendered a reception to those attending the Congress, from five to seven o'clock at Ashley, formerly the home of Hon. George A. Trenchholm, secretary of the treasury of the Confederate States.

THE MEETING OF THE GENERAL COMMITTEE

Some pretty frank words were said in the meeting of the General Committee on Wednesday afternoon. The new rule permitting others than Churchmen to be selected as writers and speakers was declared to have been formally adopted after having been referred to all the ninety-nine members of the committee for a vote by mail. The resignations of the Rev. Dr. Oberly and the Rev. Dr. Swentzel from the general committee and the executive committee were presented. These gentlemen have been among the most active of committeemen for many years, and their unwillingness to continue under the new regime is an illustration of the breach whereby one school of thought, which has long dominated the Church Congress, is carrying out its policy of rule or ruin. But the policy was further exemplified. Among executive committee-men whose terms of office had expired were the Rev. Dr. Charles H. Babcock, general chairman, and the Rev. Dr. A. G. Cummins. Mr. Morehouse pointed out that these gentlemen were committed avowedly to a policy of intolerance in the Church, and since the Church Congress stood for a policy of tolerance, it would be inconsistent to reelect them unless the policy of the Congress were first set forth. He read from the *Chronicle*, of which Dr. Cummins is editor and Dr. Babcock a contributing editor, the words: "There is no place in the Protestant Episcopal Church for 'Catholics,'" with an invitation to Catholics to leave the Church. "I am a Catholic," said Mr. Morehouse. "An invitation to leave the Church may be passed by with a smile. But the Church must obviously be broader than any organization in it, and this Congress, as a voluntary organization, must meet frankly the issue of intolerance or tolerance for its own policy." Mr. Morehouse was cried down and Dr. Cummins advanced threateningly toward him saying he would "listen to no more of such talk." Mr. Morehouse moved that the elections be suspended until a resolution relating to the policy of the Church Congress, which he read, could be voted upon. "Then," said Mr. Morehouse, "you may either adopt a policy of tolerance, in which event you must elect men to office who will stand upon it, or, by rejecting that policy, you must show the Church where you stand." The committee refused consideration to the measure, Drs. Nichols, Wrigley, and Carstensen alone voting with Mr. Morehouse.

The following is the resolution for which consideration was refused:

"RESOLVED, That the following Declaration be and hereby is adopted by the General Committee of the

Church Congress, and that it be hereafter printed immediately before the Rules on every official programme, and in the official proceedings of the Church Congress.

"DECLARATION

"The Church Congress stands perpetually not only for toleration but for the utmost degree of friendly harmony and coöperation in the Church between all who loyally accept the Creeds and other standards of the Church; trusting and praying that such cordial harmony between those who differ in many details but who hold alike to the principle of loyalty to the Church, may ultimately be so extended among all Christian people as to result in the outward unity of Christendom."

The elections then being ordered, Mr. Morehouse challenged the reelection of Dr. Babcock and Dr. Cummins to the executive committee, observing that the necessity for making a contest on personal elections became necessary when the committee refused to grant consideration to the abstract Declaration. A motion being made that Dr. Babcock be elected, Mr. Morehouse moved to substitute the name of the Rev. Dr. Manning. Dr. Babcock, as chairman, declined to permit the substitute motion to be put to a vote, and ordered the vote on the motion to elect himself, which was carried. By like proceedings, Mr. Morehouse again moving to substitute the name of Dr. Manning and the chair again refusing to put the substitute to vote, Dr. Cummins was reelected.

There the incident was terminated; and ultra-partisanship prevails as the policy of the Church Congress. Dr. Babcock was afterward reelected general chairman without opposition. There is scarcely a name in the list of the executive committee which is not that of an extreme "Broad" Churchman.

THE SESSIONS OF THE CONGRESS

At 8:30 p. m. the first regular session of the Congress was held in the Hibernian Hall and some eight hundred people were in attendance. The session was opened with the singing of Hymn 196. The Bishop of the diocese, who in accordance with the rules of the Congress is *ex-officio*, the presiding officer called the meeting to order and extended to the Congress the greeting and hospitality of the people of Charleston. In the course of his remarks he said the Church Congress has a great mission to fill in the Church inasmuch as it stands for the best scholarship of the Church and is in a position to furnish an intellectual ground for its belief, showing that the Church is not afraid to appeal to the very best and highest of scholarship.

TUESDAY EVENING

THE RELATION OF SOCIAL SERVICE TO CHRISTIANITY

Deaconess Susan T. Knapp,
New York City

To those who believe the Incarnation of the Son of God to be the central fact of human history, faith in the Incarnate Son of God becomes the supreme duty, and the well-spring of all right action. Social service, considered in relation to this controlling truth, is soon discovered to be a part of the right action, and to be inseparably linked with the faith, which is its source and inspiration. The command which is found in the ancient law, "Thou shalt love Jehovah, thy God, with all thy heart and with all thy soul and with all thy might," which our Lord placed for ever at the head of social service by coupling it with the second command, "Thou shalt love thy neighbour as thyself," gives us social service as dependent upon absolute devotion to God. Great as this service is, it stands *second*; it is also attached to a condition placed upon us, which logically leads us, just because we love our neighbor as ourselves, to bring him to the same state of absolute devotion to God.

The Church's touch upon the deep and tragic questions of the day is too superficial; it deals in most cases with the work of alleviation rather than with the sources of the evil. Who could say she is now resisting unto blood striving against sin? I fear we must acknowledge that, for the most part, she is not resisting unto serious personal inconvenience, and yet all about her are those whose lives are wretched while they might be happy, and sickly while they might be strong; and God's little ones, in well nigh unbelievable numbers, are being "caused to stumble," yes, and to fall out of sight and hearing into the abyss of evil. "It must be that offenses come," our Lord tells us, "but woe to him through whom they come," through whom they come directly by evil act,

or indirectly by evil failure to act. While the Church could never fail to appreciate those rare souls who realize they are the stewards and not the owners of their fortunes, and who, therefore, become fellow workers with and not the patrons of their fellow men, she should discountenance forever the fantastic spectacle of the rich making intermittent and ill-regulated efforts to take part with the poor in times of crisis, when things have become dramatic.

But what concerns us more, I suppose, than the social service done in the state or town into which the Christian Church may enter, is the work in the diocese or parish. There is an extraordinary kind of social service practised here and there to-day within the very household of faith, in which, by a strange reversal of the order of things, the children are saying that the Mother should be seen and not heard, and she, having been thus silenced, stands in the background, "mute and inglorious," until the children have had enough of their experiment.

It has been well said that the ideal community of missionaries in a foreign field offers to the Christian Church the form for Christian social service. We find within a well developed and well manned community of this sort every kind of activity. The church is in the centre of the situation; the school and the hospital are there; the agricultural and other industries are there also, and everything is attended to by those who have been led into the community by one common motive—the desire to reveal our Lord Jesus Christ to those who have never known Him. Houses are built by these people, fields are tilled, horses are shod, and flocks are tended; nothing is too secular to be an appropriate occupation. "I am trying to find a volunteer to take back to India," said an English missionary to me, "to take care of our live stock. He will be assisted by natives but it must be a missionary who carries the responsibility." Now it is in such a community as this, as I have said, that we find the norm of Christian social service. There is no shrinking from the necessity to engage in purely secular employment, when it presents itself, and the employment ceases to be secular in the doing. And the result? Incidentally, perhaps, the natives become proficient in some industry which enables them to provide more adequately for those dependent upon them; incidentally, perhaps, they rise in the social scale, and their homes exhibit marks of real ethical advance, and these steps in advance are of great value.

Miss Harriet Townsend,
Elizabeth, N. J.

By the apprehension of our relationships divine and human, all questions of the value and the place of social service in the life of the Church will fall into their particular place in the whole scheme of salvation. We use the word salvation advisedly, salvation as the end and aim of the Church itself, and finding its definition in this: "Salvation means the recovery of life." What the Incarnate Son of God did by taking upon Himself humanity was both to bring back the estranged people of God to God the Father and to give a new life. He stamped the kingdom of God as Christian not Jewish, as present on earth as well as hereafter. He democratized the kingdom extending it to all, Jew and Gentile, whomsoever would accept its law of service, love. He substituted sincerity of purpose and action for the outward observance of ceremonial. To the impatient answer of the disciples to those who sought healing at His hands He turned, took the time and trouble to stop in His journey to Jerusalem to inquire what the need was and restored the man's sight, because He did not differentiate between the well being of the tabernacle of the spirit and the spirit itself.

History has recorded for us the degrees by which the infusion of the new Christian life worked itself into human society, gradually until it laid claim to the title, a Christian society. The expression of Christian love in almsgiving and works of mercy was of course commensurate with the contemporary development of thought which had gone no further than to view society as static with fixed classes, the poor always to remain poor and the office of Christian charity to relieve and assuage.

This is the modern period at which the Christian finds himself in his progress, and with the marvelous opportunity of the recasting of social thought which knows that misery is not a fixed condition, that potential self-realization lies in all normal men because they are of the image of God, because of the new life that only needs to be laid hold of, because of this He gives Himself in social service. He consciously takes in hand the moral renewal of society, knowing that faith, hope, charity, will work if used by him who will lose himself in the using. But why is there hesitation in the ranks? why is there faltering to the call in the modern crusade? Because of a latent suspicion in some quarters. By one group we are told that social service leads to lack of faith. Is there any greater lack of fundamental faith in the power of God than confronts the social worker when in the desire to restore a fallen girl she seeks to enlist the help of the pastor, she is told it is hopeless to try to do anything with such people, they are not worth the trying? Is there any greater lack of faith than to believe that a condition of society wherein exists hideous pressure of injustice that the God of Amos and Hosea is powerless to change? We are told that this soul-crushing existence which is the portion of the greater number of His

people is a necessary evil and constitutes discipline of character. Because of the company that the social worker keeps is one reason for suspicion of social service. Again we are told that the curing of human misery is too material for a spiritual organization. Very good religious people accuse the social worker in his interest in the welfare of the body as conferring his attention to the near view of life and things. But it is because the social worker believes that life is more than meat that he will exhaust every means known to science to reclaim the spirit shackled in the bonds of misery.

In countless instances the Church has inspired its members with a faith and love which have made them initiators in venture after venture which have released bands of oppression existing in social life. Frequently employing the scientific method of first ascertaining the cause of misery, it has started hospitals, tuberculosis campaigns, secured better housing conditions, safe recreational facilities, countless constructive aids to a better life. Because of Christian faith and love the Church has attempted the impossible, that which the community would not do until assured of its efficacy. In this way it has blazed the trail of progress and furnished the road builders, and after this initiation has thrust it over to the community to carry, releasing itself for further ventures of faith, and in this imposition of a Christian standard of social responsibility is Christianizing society itself. Social service means taking infinite pains, forgiving seventy times seven, always hopeful of change, exercising the scientific search for truth in order to be just, as well as to be loving.

Rev. Charles Malcolm Douglas,
Rector of Christ Church, Short Hills, N. J.

The Rev. George P. Atwater of Akron, Ohio, being unable to attend the Congress, his place was taken by the Rev. Malcolm Douglas, who said he was speaking from experience and not merely from theory. He called attention to the fact that the idea of forming social service commissions was running through most of the Christian Churches to use his own expression—"like Samson's foxes through the fields of corn." The great mission of the Church to-day is to be a reconciler. It must put together again what God in the beginning made together, but man has put asunder. This office of reconciler is rather an unpleasant one and sometimes even dangerous. And the one filling this office is more apt to be rewarded with brickbats than with bouquets. As soon as one mentions social service and begins talking about the betterment of social conditions some one challenges the suggestion; if it comes from any one officially connected with the Church, it is challenged on the ground that the Church is missing the whole meaning of its mission when interfering with such matters, because the Church is intended for the purpose of saving men's souls for a future life and the mission of the Christian preacher is to prepare men by teaching, example, and act to endure with patience hardships here in order that they may win life and ease in a future state. By taking part in this social service movement the Church would be making the mistake of putting time in the place, in her teaching, that eternity should occupy. Such objectors tell you very plainly that you cannot save a man by housing him, clothing him, amusing him properly, because when these have been done he is no nearer the Kingdom of God than he was before. The right way of salvation is through suffering and there is no other. Souls cannot be saved when you are wasting your time on men's bodies. Such is the objection of the religious opponent of socialism. Then there is the objection of those who have no religion at all. These say your social service business is but a bait to catch men in the effort to convert them for religion. And they say this is all impossible because your Christianity is not able to convert those you already have. These openly tell you they do not trust social service on the part of the Church because it is on the side of the privileged class and is merely seeking to exploit those whom it is pretending to help.

In meeting these and all objections, the speaker said we must remember that the mission of the Church is twofold. It must be the source of inspiration and it must be active in service. These go hand in hand and neither can do without the other. Whoever you are and whatever you think about socialism do not condemn it until you have at least read some of the writings of the best authorities on the subject and know something about it. We must acknowledge that socialism is a power to be reckoned with and if it is to accomplish the work it has to do it must have inspiration and that inspiration can come only from the religion of Jesus Christ. St. Paul says the kingdom of heaven is righteousness, and he means righteousness right here and now and not merely in a future life. The mission of social service is to bring about this righteousness and its only limit is the limit of righteousness. The speaker declared that it was a mistake to be saying so much about the relation of Social Service to the Church while we should be thinking and speaking of it in its broader relation to Christianity. He does not believe that the Lord Jesus Christ ever did any of His works of social service with any idea of finding new Apostles or of adding to the Church new members. After relating the facts of the day of healing at Capernaum the speaker said, "I do not believe that any of those healed that day were made any better, but I do believe Jesus healed those who came or were brought to Him simply because it was God's will that they be healed."

Rev. Alex. G. Cummins, Litt.D.,
Rector of Christ Church, Poughkeepsie, N. Y.

The second speaker opened by saying "The subject for to-night is 'The relation of Social Service to Christianity,' it is fortunate that it is not so narrow as to be in relation to the church." And these opening words sounded the keynote of the whole address. Dr. Cummins said we are facing and probably we are feeling the impact of a great movement, "I believe it is greater than anything since the Reformation, greater than Wesleyanism, greater than the Oxford Movement, greater than the Salvation Army, greater than Christian Science, or anything else, and that movement is social service. He said that probably the best social service programme was written by Martin Luther who defined Christianity as service and showed how real and effective help could best be given. But Luther's ideas failed to bear fruit in the Church because the whole preaching of the Church was doctrinal and not vital; and because the rulers of the people were beginning to gain certain personal prerogatives, and rights. He showed how the results of the several influences at work were institutionalism or rank individualism. Christian men and women must give themselves to the work for their fellow men in social service. But the church not ready to give up its spirit of it up to where it should be. Men and women who are real Christians, who live according to Christian ideals are serving in the work because it is practical—possibly because it is protestant. Socialism is the great forward cry, the great dynamic of the day. If Christianity expects to go forward and do anything it must take up the idea of social service. But the Church not ready to give up its spirit of controversy and antagonism and do this work will certainly fail. The great trouble with the preaching of to-day is that it is so entirely occupied with preconceived doctrinal ideas that it falls flat as compared with the preaching that sets forth the rights of the individual man.

All who work among men, all who read must be impressed with the inequalities that exist among God's children. If the Gospel of Jesus Christ means anything and social service means anything we must disencumber ourselves of our traditional religion and get a better hold on the idea conveyed by social service. The nation is trembling in the balance and there must be a reconstruction. The question for us to answer is shall it be a Christian reconstruction or shall it be revolution? In conclusion he said "men and women—call them Churchmen and Churchwomen if you please, but I prefer just men and women—see to it that this question is answered not with the sword but with the cross of Christ."

WEDNESDAY MORNING

Wednesday was quite as beautiful and balmy a day as Tuesday and the attendance at the morning session, while not as large as the night before was very large. The subject was one of particular interest. "Heredity and Environment as Affecting the Sense of Personal Responsibility." The Bishop of East Carolina, who was to be the first writer, was absent, and the Rev. C. F. J. Wrigley, D.D., took his place.

HEREDITY AND ENVIRONMENT AS AFFECTING THE SENSE OR PERSONAL RESPONSIBILITY

Rev. C. F. J. Wrigley,
Rector of Grace Church, Brooklyn Heights, N. Y.

"Do we inherit certain traits of character from our parents." Dr. Wrigley asked, "physical, moral, and spiritual traits that mold and influence our lives giving them a certain bent for which we are not responsible?" If so to what extent may we claim exemption from responsibility for the things good, bad, or indifferent which these inherited tendencies may lead us to do? In the second place does the environment into which we are born dominate to any extent the course of our lives and does the fact that the environment happened to be bad relieve us from the responsibility that seems to attach itself to human life generally? In the next place how do heredity and environment affect the sense of personal responsibility." After stating very clearly the commonly accepted law of heredity, the writer called attention to the fact that most of the research into the effects of heredity has been pursued with the purpose of discovering the transmission of diseased conditions of mind and body and of moral defects. The probable reason for this is that the abnormal conditions are traced more easily than the normal. "Heredity does not mean simply tendency to degenerate, even if it is more easily tracable in abnormal traits, any more than the word news means battle, murder, and sudden death, though one might easily be led to think so from the headlines of the modern newspaper." "Probably there is no better law of heredity laid down in any work on biology than the one found in the Decalogue where God sets forth the method of His work by saying that He 'visits the sins of the fathers upon the children to the third and fourth generation of them that hate Me, and show mercies unto thousands of generations of them that love Me and keep My commandments.' I believe that is good science as well as good theology. We inherit good as well as bad tendencies, tendencies to obey as well as tendencies to disobey. There is a case on record where over eight hundred criminals were

proved to be descendants of one very bad woman. We have not paid so much attention to the tracing of the descendants of very good men. but it has been recently stated that sixty per cent. of the Englishmen whose names are mentioned in *Who is Who* are the sons of clergymen; and if that fact is anywhere near true the possession of a good heredity and environment is a very potent factor in developing character."

In reply to the question, "Does this inherited tendency to sin affect in any way our sense of personal responsibility?" the writer pointed out the fact that "man may use adverse hereditary tendencies as stepping stones to rise to higher things." As to our objectified heredity or environment, the question arises, are we to blame if hereditary tendencies to evil become active when we have been born into the most unfavorable environments? Again, might not these tendencies have remained dormant under other conditions. We know from experience and from experiments that physical environments go a long way towards determining the physical natures of animals. We work in the enducation of our children with a similar idea in our minds. In our cities to-day efforts are made to clear up the dens of vice, which is clearly a recognition of the fact that such places have a bad effect on the morals of a community. And in contrast to this the social settlement work is substituting a positive atmosphere of good and right.

It is a fact that the same environment affects differently different people; one takes all the good out of it; the other finds and uses the evil. Just as the same wind can make one boat sail east and at the same time make another boat sail west, because the sails of these boats are trimmed differently and their helms set differently. External things do mold us but they can also be molded by us. Admitting this what is needed is to enable a man to use the good and avoid the evil of his surroundings. Bad hereditary traits and wrong environment must be corrected by giving those so born a new and right point of view.

In conclusion Dr. Wrigley said: "When we count too largely on the power of fate and forget spiritual powers which have been given to us to direct fate and to help to mold our environments and modify our evil hereditary tendencies, when we become satisfied with any low and onesided deterministic theory of life which relieves us of the sense of personal responsibility then 'Just when we are safest there's a sunset touch, and that's enough.'"

Rev. Geo. C. Foley, D.D.
Philadelphia Divinity School

This is a question both of ethical philosophy and of practical morals. We may accept the fact of the influence of heredity and environment as already sufficiently exhibited. The convenient term for the feeling of "ought" is conscience. This includes two things—an idea of right and wrong, and an impulse to respond to it. The two elements are coincident, but not identical; and much confusion has resulted from not keeping them distinct. When Kant says, "An erring conscience is a chimera," he is talking of one thing. and when Pascal says, "Conscience is one thing north of the Pyrenees, and another south," he is talking of something quite different. When conscience is called the absolute in man, the categorical imperative, the voice without reply, the writers are not referring to the same element as when it is called the moral variant. a bundle of habits, an improvable judgment. Both the imperious voice and the ideas upon which it is exercised may be affected. There may be greater or less sensitiveness of response, and there may be the greatest variety of conviction of what is right. But the latter has varied enormously in comparison with the former.

There has been very little progress in the love of what is right. but vast improvement in the understanding of it. It is the field of ethics which has enlarged the details to which principle is applied. We are conscientious about different things from our fathers, and more things. The difference of morality in different ages and countries is as marked as the difference in taste in art or literature. Almost everything depends on the environment. Augustine was as little shocked by endorsing the principle of religious persecution, as Abraham was by the supposed command to slay his son. We think we are finely Christian only when we extend our benevolence to animals. Pius IX. refused to permit the organization of the S. P. C. A. in Rome, because his moral theology did not recognize that a Christian could have any duty to animals. A Methodist comes to believe in the sin of dancing, card playing, and theatre-going, through his Book of Discipline. A railroad president once believed in the propriety of rebates because of the morality of his group, as many other evils were condoned by the class conscience or the trade custom.

The changes in many points of view have been in the standard of excellence, the moral type; chief among which may be mentioned the social feeling so characteristic of our day. Lecky says this is simply progress in civilization; the intellectual atmosphere in which the old evil thrives has disappeared. What is this but to say that the few leading spirits have created a new environment, by making men familiar with a new motive or a new appreciation of principle. The practical issue is this: it is our business to saturate the atmosphere of our generation with Christian ideas and

ideals, so that those who have little moral initiative may come to breathe them as their native air. In that way they become hereditary and permanent.

Rev. Geo. R. Van De Water, D.D.

Rector of St. Andrew's Church, New York City

Heredity is what one falls heir to, physically, intellectually, morally. It is what is ingrained in him as tendencies, received by inheritance either from his two parents, or as can be easily shown from grandparents of remote generations. It is true that the law of race requires that like produces like. It is also true that certain race peculiarities are also transmitted. Mental and moral characteristics are also hereditary, and even the rare exceptions, when really considered, have been shown to be proofs of the inflexible rule. The law of heredity seems to be well established. Qualities are transmitted at birth that are tendencies leading to vice, pauperism, and crime. There is no doubt whatever that a large proportion of the dangerous classes of society are the victims of qualities derived from a vicious ancestry, to which they seem unable to offer any real resistance. We are at first what others make us. From those who went before us come our characteristics, virtues as well as vices.

There is one consideration in connection with heredity, very worthy of attention. Acknowledging its tremendous influence, it is more active in the multiplication of blessing than of bane. It seems sad to contemplate that the tendency to vice outstrips in the forces of life the tendency to virtue. If only we could find perfectly good people it would be a simple matter, after a time, to have a perfectly good progeny. A transmitted human nature, in which but one single exception stands out conspicuously in all human history, carries with it the taint of corruption, the specks of ancestors, and these wasting tendencies naturally work faster than do the restoring and constructive ones. There is enough in this thought of irreparable heredity to make one shudder, but at least there is this ray of hope in a purely speculative consideration of the subject. Evil carries within itself the poison of its dissolution, while virtue is endearing, and truth will prevail. Even the thunders of Sinai must not blind us to the lightning revelation that though the consequences of sin descend to the third and fourth generation, the residuum of righteousness runs to the thousands. Heredity conditions life, but it cannot upon its own showing eternally control it. Nature, oftentimes severe, is not lastingly malign. The diseased die. The weak succumb. Only the fittest survive. In the long run blessings endure.

Environment is a large subject. It concerns itself with all the external influences of human life, the sum total of all agencies and influences which affect an organism, the moment it has existence. The philosophers have ever been keen to decide which has the more determining influence upon personal character, heredity or environment. Climate, nationality, home, education, and companions seem to me to be more constantly controlling influences than is heredity, if for no other reason than this, that heredity seldom taints one so entirely that environing influences are inoperative. Improved conditions invariably elevate character. None need despair because there is evil in the blood, so long as a changed environment acts like a toxin to counteract the poison. Every human being comes into the world with inherited tendencies, and as long as he stays in this world he is influenced strongly by his environment. He is conditioned by both heredity and environment. He is controlled by neither.

The development of human conduct depends finally upon the exercise of a man's sovereign will. The philosophers and the theologians have called it free-will. It is, whatever you choose to call it, the most powerful prerogative and the choicest attribute of a human being. It is the Divine in the human being, that enables him not only to correspond with God, to grow into the likeness of God, to become Godlike, that is to be godly, but it also enables him if he will, to defy God. God cannot be other than good. Men can be bad. Man, then, is a responsible being. His ancestry affects him, his circumstances condition him, but only one thing controls him—his own will.

My final answer to the suggested question of the topic, "heredity and environment as affecting the sense of personal responsibility," is that they condition, but do not control it. The sovereign cure for an impotent will is faith in Jesus Christ, the only Son God ever had in whom He was wholly well pleased, in whom believing, sin, inherited or acquired, loses its strength. This man Christ Jesus, I am persuaded, is the One who alone can make a man of you.

Dr. Woodbridge Riley,

Professor of Philosophy, Vassar College

The second speaker showed from personal experiences the effects of environment on character. The feeble-minded should be segregated, he claimed, and a careful inspection should be made of school children. There is a class of feeble-minded known as moral imbeciles, who are really a menace to the public, and these should be segregated by the State at an early age. The speaker briefly outlined the history of the development of the two ideas of heredity

and environment, showing that up to the middle of the nineteenth century environment was everything and heredity nothing; since then ideas have been reversed and heredity became the one dominant idea. According to the first idea a man was born with an absolutely clean tablet upon which to write his life, and what he wrote upon it was determined entirely by the environment in which he lived. Consequently the idea that proper environment is a cure-all still exerts a powerful influence over many thinkers. But it has also been conclusively proven that heredity is a factor to be considered, though it must not be carried to extremes.

Both of these factors must be taken into consideration in seeking an answer to the question implied in the topic under discussion. The Emmanuel movement is a movement against determinism and fatalism, and it asserts the ability of man to stem the tide of the influence of both heredity and environment; but the idea was carried somewhat to excess. In all spheres of life thinking men are changing their methods of procedure in dealing with standards of life for those under their charge. The new penology seeks to correct rather than to punish the criminal. In education the tendency is to weed out the morally defective. There is always, in education, the temptation to make the slow-going child the pacemaker, but now the normal child is fast becoming the one to whom this pace is assigned. When the United States Navy made its trip around the world it would have made a great difference in the going if the colliers had been set as the pacemakers instead of the cruisers. The speaker advised in strongest terms the careful inspection of all children, both mentally, physically, and morally by the very latest and best methods with a view to treating each individually as he needed. What needs to be done is to take hold of the child and correct the defects in him. And efforts along this line are being made in many sections of this country.

WEDNESDAY EVENING

Wednesday evening at 8 o'clock the Hibernian was filled to its full capacity by a most interested audience and one far above the usual in ability to intelligently grasp and appreciate the words and meaning of the speakers. It is really a privilege to be permitted to speak before such an assembly. That keen interest was felt was manifested by the frequent applause that was given as the speakers or writers made a particularly good point and a feeling of absolute impartiality was manifested by the manner in which each speaker received his full share of the applause.

After the singing of two hymns and the saying of selected collects, the topic for the evening was announced.

THE VALUE OF THE WORD "CATHOLIC" AS A CHRISTIAN DESIGNATION

Rev. Royden K. Yerkes, D.D.,
Germantown, Philadelphia, Pa.

Christianity has differed from other religions in that it appeals to men of every clime and nation and is bound by no national or racial characteristics. For this reason churches were established within the first half century of the life of Christianity, upon Greek, Latin, and Semitic soil. Thus there was a body in no way political which embraced men and women of different races and languages. When a word was needed to characterize the whole Church, as distinguished from, and including individual local churches, one was chosen which had been used from the time of later classic Greek, the word *katholikos*, which meant literally "on the whole," "universal." Thus the word had an original value as expressing the whole Church and as expressing its universal appeal to men.

In modern days men have given to it a totally different meaning, in fact it has several meanings. It is a serious question whether the word is correctly used for all these designations.

1. The majority of men follow the leadership of the Church of Rome in making "catholic" synonymous with "Roman." By "the Catholic Church" they mean "the Church of Rome" and by "a Catholic" they mean one who is in communion with that Church.

2. It is insisted by Anglican writers that the Catholic Church is bigger than the Church of Rome, but that it does not number among its communicants all who confess the name of the Lord Jesus. It does, however, include the Anglican communion and the Protestant Episcopal Church in the United States of America. "Catholic" is not synonymous with "Christian"; there are many Christian bodies not in "the Catholic Church" and there are, therefore, many Christians who are not "Catholics." But one would suppose from this thesis that all Anglicans are Catholics.

3. This is denied by many of those who press these very claims. They speak of priests and of parishes as being "Catholic" or "not Catholic." And according to this definition there are very few priests and very few parishes in our branch of the Catholic Church which are "Catholic," i.e., the proportion of such is small. According to this definition of the term the word *catholic* means more than "in communion with the Catholic Church"; indeed, it appears that a large number of the communicants of this branch of the Catholic Church are not Catholics at all, but something else. "It does seem rather inconsistent that the same word *catholic* should

be used to describe the whole of the Church of God, a certain portion of that Church, a still smaller portion of that Church, and a certain group of doctrines and practises which characterize only a certain portion of those who are communicants of the Catholic Church. The same word cannot be equally applicable in all four cases or the Vincentian criterion of catholicity will have an awkward way of intruding itself at uncomfortable and unwelcome moments." "The position which the word now occupies is like that of a noble steed which has been forced to do the work of a beast of burden. Take from it the load which it was never intended to carry and the beauty and the vigor that once belonged to it will show themselves again." Conformity to a certain set of doctrines, for instance, should be described not by the word *catholic* but by the term *orthodox*. On the other hand, many of the doctrines themselves may be called "catholic." "There is such a thing as 'the catholic faith.'" It is expressed in those great symbols which have universally proclaimed the creed of the Catholic Church, and which are catholic, not because they conform to any rule, but because they announce the facts which have ever been the mainspring of all genuine Christian life. The two terms *catholic* and *orthodox* may sometimes work side by side, although such is not always the case, but they are by no means synonymous." "The word *catholic* was the last adjective incorporated into the creeds to describe the Christian Church. Each of these adjectives has a twofold meaning, describing a present property of the Church and pointing to an ideal not yet realized and to be sought after." "One of the best ways to spread the Christian religion is to live it; one of the best ways to make it catholic is to make it personal. And Christians to whom the word *catholic* connotes the highest ideals of their religion will strive to live the Christ-life with all the power and all the enthusiasm of apostolic days, until the whole world will see and know that these men have *been with Jesus*, and men will come to Christ and the one, holy, Catholic, Apostolic Church will become the mightiest factor that this world has ever seen."

Rev. Romilly F. Humphries,

Grace and St. Peter's Church, Baltimore, Md.

Mr. Humphries said that apart from one element in its primary meaning, that is diffusion, the word Catholic as a Christian designation, has a history of continuous delimitation. It was with definite purpose of delimitation, as opposed to universality, that "Catholic" was inserted in early local creeds. A post-Reformation gloss gives a broad, idealistic and comprehensive interpretation to the word "Catholic" in the Apostles' Creed. This interpretation is historically incorrect, but it does no violence to our historic senses. "Catholic," is not, in the Creed, a Christian designation of an ecclesiastical organization of this or any past age. The credal usage of the word is in a category by itself, it is not partisan and for our purpose has no bearing on the subject discussed. "Catholic" as a designation is partisan. The legacy to us of the word is a legacy with all the technical meaning of the conciliar period and the accretion of the Church in the West. Catholic has a career of ever narrowing the limits of orthodoxy and tightening its principle of conformity. Synchronous with these connotations has been the growing idea of a caste priesthood, an autocratic hierarchy to whom alone is committed the government of the Church, the interpretation of the Scriptures, and who are in effect indispensable channels of grace. Is there substantial agreement in the Christian body to be designated as to just what inheres in the designation, and what policies and ideals would this designation be used to set forth? We cannot doubt that should we adopt the designation "Catholic" in the form at present suggested, there would go forth an impression strengthened by vigorous propaganda, that we were allied with those who would delimit and confine the application of the words "Holy Catholic Church" to a repudiated, although partly denatured Roman ideal.

Another determining element of the value of a Christian designation, especially of a new one, is its influence and effect not only on the whole life which environs the Christian body thus designated, but also on the distinctively Christian life and work which this body shares with others in the generation in which we live. "Catholic" in this country is a partisan designation and implies a repudiation of the fundamental principles of the Reformation. The positive content supposed to be assured to us by the designation "Catholic" usually includes historic continuity, orthodox faith, the idea of unity and solidarity, the spirit of worship, the true estimate of sacramental teaching, and, of course, world wide diffusion. Of these, the last, diffusion, is the only non-debatable idea that has persisted. Historically "Catholic" has over-stressed one factor in Christian life and that is credal subscription. It has defined a Christian almost exclusively in terms of assent to dogma. As to unity and solidarity they have never been realized with or without the name Catholic and opposed to extreme individualism there are movements in the political and industrial, as well as in the ecclesiastical world, which are leading to fuller corporate fellowship and service and which shall preserve both freedom, and respect for constitutional authority. The unity or union associated with Catholic is reactionary. Nor can continuity be rightly held as inseparable from the word Catholic. The Catholic ideal of continuity

limits the medium of communication. To value one form of continuity, shall we disparage the historic continuity of the witness of the Spirit in the life of every age? Is there no historic continuity between the first gathering in the upper room in Jerusalem and a company of faithful disciples to-day wheresoever assembled?

The Church is finding herself in a new age. To the Church, God seems to say to-day, "I have set before thee an open door." It is the door of humanity. To pass through this door and possess the heritage in store, the Church must have a vision of larger inclusiveness than has ever been inspired by the designation Catholic. Such a Church, if it designate itself "Catholic," will then have filled the word with larger content than it now possesses.

The tone of both of these papers left the feeling, that having no very strong or sufficient reason against the use of the word Catholic as a Christian designation, the writers were compelled to resort to ridicule. Undoubtedly the writers assumed that the one reason for introducing this topic at all was in order to discuss the proposed change in the name of the Church, and the speakers of necessity did the same. So far in the discussion the word Catholic was viewed with disfavor.

Mr. F. C. Morehouse,

Editor of "The Living Church"

In part, Mr. Morehouse said: "The question implied in the topic for this evening is hardly to be considered intelligibly unless one knows what lies behind it and why the question has arisen at all." He summed up briefly the history of the Church in America, how it was in its early days looked upon as the Church of those who were by heredity English Churchmen and who were a kind of aristocracy among the elect. Such was the Church immediately after the Revolutionary War, and such it remained until the missionary spirit took hold of it. A distinct advance was made when in 1835 Bishop Kemper was sent to the West to a people who had not asked for him. The Church was beginning to assert her belief in the fact that she was for all peoples of America and not merely for the members of the old parishes of the eastern and southern sections of the country. As the missionary idea seized the Church the ideal grew larger and bespoke greater and better things.

Mr. Morehouse, because the time was limited, next turned to the definition of the words Catholic and Protestant. And referring to some of the arbitrary definitions that had just been given, he said a man cannot define an object or a word just to suit himself despite the accepted definition of others. For instance, pointing to a table near by, he said, "I cannot say this is a chair, and when some one challenges the statement and says it is a table, say, well I do not care, I call it a chair." Nor can the words Protestant and Catholic be treated in this manner. He then gave the following definition of Protestant from the *Century Dictionary*: "A member or an adherent of one of those Christian bodies which are descended from the Reformation of the sixteenth century; in general language, opposed to Roman Catholic and Greek." As applied to this Church, declared Mr. Morehouse, this definition is not true. There are senses in which we are Protestant but the term is too ambiguous to be used as a designation for the Church. We do not want to be classed with a whole lot of sects that broke off from the Church of Christ at the time of the Reformation or after.

Taking up the word Catholic, the speaker showed that in the expression "holy Catholic" in the Creed, the word holy was spelled with a small "h," while Catholic was spelled with a capital "C." This, he said, indicated that Catholic Church was the name, while holy was merely an adjective indicating an attribute of the Church. He then gave the following definition of the word Catholic, taken from the *Century Dictionary*: "Constituting, conforming to, or in harmony with the visible Church, which extended throughout the whole Roman empire and adjacent countries, possessed a common organization and a system of intercommunion, and regulated disputed questions by ecumenical councils, as distinguished from local sects, whether heretical or simply schismatic, but especially for those who did not accept the decrees of ecumenical councils; as the Catholic Church; the Catholic faith. In this sense it regularly applied to the ancient historical Church, its faith and organization down to the time of the great schism between the sees of Rome and Constantinople. Claiming unbroken descent (through the Apostolic Succession) from and conformity to the order and doctrine of the ancient undivided Church, and acknowledging the decrees of its councils as received by both the Greek and Latin Church. In this sense the word Catholic is applied by Anglican writers to their own communion." You see when we speak of the word Catholic we are not speaking of its etymology only, because the word now denotes a definite entity.

Historically all great parts of the Catholic Church have been known by geographical names, but in America, on account of the conditions that prevail it is very evident that we cannot speak of the Church merely as the American Church. The best we can do now is to call the Church the American Catholic Church. We are however, looking forward to better things, to a time when we shall forget all the little partial things. How we would like to get away from all the new made systems and from all things of a partisan

nature. The Catholic idea is sympathetic with all that is best and true in the Reformation age as in all ages both before and after the Reformation. The missionary idea is a tremendous part of the Catholic idea as it has been in times past. We like to go back through the ages to the very upper room in Jerusalem where the disciples first assembled. But the term Catholic will never be accepted until a big ideal seizes the Church. It is not a name, but an ideal that we are seeking to get. I thank God that as long as littleness and narrowness remain in the Church the word Catholic will not be applied to her as a natural name.

Mr. John Brooks Leavitt,
New York City

The second speaker said that during the past few years the Protestant bodies of this country had been exporting to foreign lands a better brand of Christianity than they were keeping for home consumption. "I stand here a Protestant," he said, possibly fearing lest some one might not discover the fact, though he would be dull indeed who could make such a blunder, as he protested against everything. "The idea of so many different brands of Christianity did not appeal to the people of foreign lands so the missionaries in China and other places had gotten together in any kind of unity. In this country we have continued the divisions and our teaching has become too conventional, while the Churches in the foreign lands have pooled interests. Has it ever occurred to you that we in America have a right to the same good brand of Christianity that is sent to the foreign lands? The only Church that refused to go into the union in China was the one boasting the name Catholic. What is the value of the word Catholic? he asked. It had no value in the first century, for if it had the apostles would have used it, and the fact is that it was never used in the Bible. To-day it has a divisive value, but no unifying value.

We want no ecclesiastical trusts. There was one once, but it was dissolved in the fourth century in the supreme court of public opinion. The word was then used to denote one branch of the Church, and now these gentlemen are asking us to reverse the decision that has stood for sixteen centuries. The Roman Catholic trust was formed and dissolved in the Reformation period by the supreme court of public opinion. "I say the word has no value at all for you and me to-day. If my friend chooses to call himself a Catholic, I have no objections at all. He can even call himself a holy Catholic if he desires to do it. But I do object to having him call me a Catholic." And then the speaker closed his speech in the most tragic manner, with a threat. It seemed rather peculiar that a New York man should stand on a Charleston platform and preach Nullification, but this is practically what our New York layman did, because he said, "See how the word is already stirring up strife. A body is being formed in the Protestant Episcopal Church, made up of several parishes who are determined to retain the name Protestant Episcopal even if the General Convention sees fit to make a change."

Rev. St. Clair Hester,
Brooklyn, N. Y.

The Rev. St. Clair Hester of Brooklyn, N. Y., took the stand against the use of the word Catholic as a Christian designation. He said that no word could have a value greater than that which it attempted to describe. First, let us be what we aspire to be and then if a new designation is needed for us it will come and will be given to us by the world. A change of name does not by any means always carry with it happiness. The vast majority of our Church people have taken no part in this discussion of the change of the Name of the Church, and they should have a right to vote on it before a change is made. No convention has the right to ram anything down the throats of any of them without their consent. If the deputies to the General Convention have the right of the initiative, then the rest of us have a right to the referendum. Neither the word Catholic nor the word Protestant is essential. Let us stop talking about what we shall call ourselves and go out and do something.

THURSDAY MORNING

HOW CAN THE HOLY SCRIPTURES BE MADE MORE EDIFYING IN PUBLIC WORSHIP?

Rev. Harry P. Nichols, D.D.
Rector of Holy Trinity Church, New York City

We take pride as a reformed Church in the abundant use of Holy Scripture in public worship. Historically this was a recovery and a glory. It has resulted in literary exaltation, in virility of character, in devotion to freedom and righteousness. The use of Scripture in public worship has not, however, been intelligent, not as intelligent as the scant use of Scripture before the Reformation, e.g., in introits. The time has surely come to bring to bear intelligence in the use of the Bible in public worship, while still maintaining the supreme place of the Word of God. Two results

of biblical study are to be borne in mind: that the Scriptures are made up of many books of varied style; that the revelation of God in history came in time and place, was progressive. Applying these results with concrete illustrations to a half dozen principles we note:

First. The liturgical use of Holy Scriptures makes its appeal both to the affections and the understanding. The affections demand that we still read "Peace on earth, good will to men," not "Peace on earth among men of good will." Mysterious and sonorous phrases make a certain mystical appeal, and may be repeated with the sublimity of a chorus. Thus imagination unites with reason in listening to Holy Scripture.

Second. There is on the contrary part a value to the unaccustomed. A different lesson is occasionally desirable; a different phrase taken from the Revised Version causes the nodding to sit up and listen. We may give the blessing of the unfamiliar to the familiar by a new emphasis or an impressive pause.

There follows third. The reading itself is a momentous factor in religious edification. There is no place for mumbling, for monotony, for the back of the reader turned to the congregation. The place of Holy Scripture in the liturgies of reformed Churches is not as part of a function to be gazed at. A lesson impressively read bears out the Churchly contention that the reading from Holy Scripture is a sermon in itself.

Fourth. An occasional interposed interpretation illuminates the reading of Scripture with new power. In reading St. Matthew X., reaching the 28th verse, "Rather fear him who is able to destroy both soul and body in hell," I added "That is God, not the devil. We are never to fear the devil," and passed on. In closing an impressive lesson pause at least fifteen seconds before adding, and in a very different voice, "Here endeth the second lesson."

Fifth, and most important of all. Our more intelligent conception of Holy Scripture drives home a principle of selection for use in public worship. This is primarily applicable to the Psalter. Not merely should we always use selections of Psalms, but Psalms should be edited, omitting verses unedifying for public worship. We cannot read the 69th Psalm Good Friday evening if we must read the verse "Let them be wiped out of the book of the living." This principle of selection should be applied to the Lessons. A Lesson should be complete in itself, just one story or one summons. There is a universal cry that the Lessons be briefer: Lessons of three verses each, Isaiah 61: 1-3 and John 21: 15-17, were read with supreme edification at a recent memorial service for Professor Nash held in Grace church, New York. The most peremptory demand of this principle of selection is that there be an option permitted the officiating clergyman in the Scripture read. A unity of impression in prayer and Scripture, in hymn and sermon is of the first moment. The passage set forth by authority would be ordinarily read, especially on great days. The privilege constantly exercised by free and earnest spirits should be accorded by law.

Rev. H. J. Mikell, D.D.,
Rector of Christ Church, Nashville, Tenn.

The Bible is not the first and most important thing in the Christian religion. Christianity is not the religion of a book, but the religion of a Person. The distinctive feature of Christianity is not the teachings or preachings of Jesus, which the New Testament records—it is the Person of the Teacher. Therefore the most distinctive utterance of Christianity is not the Bible, but the Creed which enshrines and expresses the Christian's faith in the Person of Christ. The Christian Church expressed her faith in the Creed, before she wrote out the New Testament to prove that faith. Therefore the Church wrote the New Testament and handed it to her members for their individual instruction, and read it to them in the public services.

The opportunity for such reading was the Eucharistic service, the popular service of the Church. In the Lessons for this service, one from the Epistles, one from the Gospels, the Church used the rule of selection. Certain portions of the Scriptures were suitable for certain days, and she selected that portion for public reading on those days. When other services were added to this service they were built up around the rule of continuity in the reading of the Scriptures, the reading of the whole Bible and the saying of the Psalms consecutively.

After the storm and stress of the Reformation, when things had readjusted themselves, the popular service of the Eucharist, with its selected Lessons had become the rare service, and the services intended for daily saying with their continuous reading of the Bible had become the services of the people. They were not intended nor fitted for this, and to remedy that the Church has extended to them the rule of selection, in providing special portions of Scripture for Sunday and Holy Day reading. This Table of Lessons is excellent. The late commission appointed to revise them evidently thought them so, and made few changes. Those changes they did make, and the other tables they provided, were good. To make a considerable use of the rule of selection in the Sunday services; to retain the rule of continuity in the week-day services is a good balance to maintain. One of the reasons for the Church's direction in the reading of the Bible is that a knowledge of the whole Bible be kept alive. If a portion, or certain books were unprovided for

in the Table of Lessons they would soon grow unfamiliar and unknown. Therefore it is wise to maintain the rule of continuity in the daily services.

The rule of selection should be applied to the reading of the Psalter. Most of the selections with which the daily reading can be varied are too long. A more edifying use of the Psalms would be to have selections set forth for every Sunday and Holy Day, morning and evening, with due regard to their appropriateness, and their connection with the Table of Lessons. Then let the Psalms be read in course of the week-days.

In extending the rule of selection, let the Church speak through a competent commission and not permit each clergyman to be free to make his own selection. If the Church allows the minister to read any portion of the Bible he chooses, in any rendering he chooses, occasionally interpolating his own exegesis, or omitting any portions which do not appeal to him, the liturgical unity of the Church would be broken. Let us keep our individualism in the pulpit, and not allow it to invade the lecturn, and the prayer desk, and the altar. No service is going to sink down in the affection of the people which is constantly changing.

Mr. Arthur A. Michell,
New York City

Mr. Michell, the speaker who followed Dr. Mikell, referred to the interest now being taken by the mother Church in England in the same topic, the making of the reading of the Scriptures more edifying. He said that whatever change was brought about, the main design must be the fulfilment of St. Paul's words: "I will pray with the spirit and I will pray with the *understanding*: and I will sing with the spirit and I will sing with the *understanding*."

That the three factors in any procedure were (1) the Church, (2) the reader, and (3) the hearers—the part of the Church being to decide *what* to read and *with what help*, by way of explanation; that a reader having both voice and the art of expression, without instruction to the hearers, made applicable the words of the Lord God to the prophet Ezekiel: "And, lo, thou art to them as a very lovely song of one that hath a pleasant voice and can play well on an instrument for they hear thy words, but they do them not!" The people admired the voice and the art and understood little of the subject. As to the hearers, that God required help on their part in rendering the Lessons to edification; but that the people needed instruction.

In advocating the use by the reader of the translators headings of the contents of the Lessons and even their extension, by way of actual explanation, before the reading, Mr. Michell referred to Nehemiah VIII. where Ezra in B. C. 444 read "distinctly" and "gave the sense and caused the people to understand the reading."

Mr. Michell condemned "selective" reading and the teaching that the characters of the Old Testament were types merely, or that the Bible, or any part, was a series of moral tales. He urged that the Bible was a collection of literature admittedly, with no unity of authorship: if there was no unity of subject the Bible could only be a jumble. That there was a unity of subject, and that unity was "the seed of the woman, who should bruise the serpent's head." That by subscribing to the Seventh Article of Religion the clergy bowed the knee to the truth that "The Old Testament was not contrary to the New" and "that by both the Old Testament and the New Testament salvation was given through Jesus Christ." That the Church seemed to have utterly forgotten that the Bible was "the Record of a Revelation" (Bishop Westcott), and neither taught nor preached the story of the Incarnation running through the Bible from Eve's "theocratic cry of hope:" "I have gotten a man from the Lord," down to the Book of the Revelation. That the seeming impossibility of fitting the Old Testament, as taught, into the philosophy of the religion of to-day, except, misleadingly as a book of types and moral platitudes, was the cause of a totally insufficient conception of God's relation to the world. That, if the people in the pews could be taught the meaning of the Bible, as the history of the seed and therefore of Christ and equally of the Church, they would no longer be bored by the lessons, as they undoubtedly were to-day.

Mr. Michell put his suggestions into practical shape, both as to the Psalms and the Lessons.

Rev. Wm. Norman Guthrie,

Rector of St. Mark's-in-the-Bouwerie, New York City

In his own peculiarly bright way Mr. Guthrie offered several very valuable suggestions as to how the Bible could be made more edifying in public worship. After he had given some account as to the meaning of the term Bible and showed that the Hebrew Bible was only one of several bibles. In the collect for the Second Sunday in Advent we have the factors necessary for edification from the Bible: we must read, mark, learn, and inwardly digest the Holy Scriptures. To use the Holy Scriptures for edification means to use them intelligently, unto belief and joy in the Incarnate God. The Bible is a source of authority for the guidance of man who greatly

needs such guidance. The speaker showed how Goethe in *Faust* summed up the matter when he points out that religion is founded on experience but since my own experience is altogether inadequate to meet the needs I must get experience that is from some other source. It is not that truth is concealed from man but that man is unable to see the truth because his eyes are shut and because he cannot endure to see it. Other eyes, however, have seen it and have left a record of what they saw. The Bible is a means of revelation by which we are enabled to see through the eyes of others the truth, if it is intelligently used.

The question before us now is, can the Bible be made intelligent in our liturgical service? And the speaker maintained that it can be done. The intelligent use of the Bible means getting out of it God's revelation of Himself and the story of human life. This Church has one thing that she can give to the rest of Christianity and this one thing can help her greatly in making the Bible intelligible to the people in public worship and that one thing is the Church Year. The Church uses it for only about one tenth of what it is worth. What is most needed is to have the lectionary so revised that it will really fit the Church Year. Then several other revisions need be made in the adaptation of the Bible to the needs of public worship.

Some one of the speakers had said that he preferred the retention of the Authorized Version in the Church, but Mr. Guthrie said that he considered accuracy of far more importance than sentiment, especially in certain parts of the Prayer Book where glaring mistranslations had been made. One of the changes most needed is found in the Psalter. They ought to be arranged differently so that they would have some bearing on the particular season in which they are read and certain parts should be omitted entirely and the selections treated somewhat as the Church has already done in the case of the *Venite*. The speaker also thought it would be a good idea to have more Bible reading in the Church by providing several special offices not now provided in which certain parts of the Bible would be set forth in a forcible way. For instance he proposed that there be: 1. An Office of the Beatitudes; 2. An Office of the Seven Words; 3. An Office of the High Priestly Prayers; 4. Devotions of our King: (1) Messianic Visions, (2) Theophanies of the Incarnation Type; 5. A Communion Office; 6. An Office of the Seven Promises, he that overcometh; 7. A Litany of the Seven Churches; 8. A Devotion of the Patriarchs; 9. A Devotion of the Holy Names of God.

What the people need is to have the Bible taught to them, then they will become interested in it and will hear it intelligently. This can be accomplished by leaving the Lectionary as it is now and permitting a greater latitude by providing these other Offices and by so doing a step would be taken in the direction desired.

Mr. John Brooks Leavitt

Mr. John B. Leavitt as a volunteer speaker said one thing needed in order to make the Holy Scriptures edifying was to have them properly read. Another way was to have the people carry their Bibles to church with them and follow the minister as he read. In order to facilitate the finding of the Lessons by the man in the pew he suggested that a book be provided containing the lessons for the Sundays properly arranged. In this way they could be easily found and followed. He also suggested that it would be wise to have these books follow the text of the Revised Version; then the people, as the minister read, could note the differences which would add both to the interest and the intelligence.

THURSDAY EVENING

Thursday night was devoted to the discussion of "Christian Missions as Affecting International Peace." And the discussion was the one in which all the speakers and writers heartily and unconditionally agreed. One was compelled to feel after the discussion was completed that if Christian unity was ever to be a reality it must surely come about through the instrumentality of the missionary work of the Church. On the mission field will be found the place to begin to come together.

CHRISTIAN MISSIONS AS AFFECTING INTERNATIONAL PEACE

Rev. John L. Patton,

Rector, Church of the Good Shepherd, Jacksonville, Fla.

Christianity is the teaching of Him who was called the Prince of Peace. We should, therefore, expect the progress of His Gospel to be marked by an increasing desire for peace. A characteristic of Christians is that they are law-abiding. Love to God and love to man necessarily produce the peace loving spirit. One cannot take love for his principle of life without at the same time becoming filled with joy, and desirous of peace. That is the way it works out. The message of the cross, if it have any effect, is bound to have that effect. This being the case, it necessarily follows that this same message that has wrought this effect upon individuals will in time reach the conscience of the nations. As soon as Christians

become sufficiently numerous or influential to touch the nation's heart, the heart of that nation will begin to long for peace.

In view of these considerations the history of Christendom may be divided into three parts:

1. The period extending from the days of the Apostles well up into the Middle Ages. During this time the Church was endeavoring to reach individuals, and to bring them into submission to the law of Christ. It was during this period that all men became nominal Christians. But as yet peace was only a roseate dream, and exhaustion of the combatants, rather than desire for peace, caused truces between unruly barons and ambitious kings.

2. The period of the establishing of peace within the bounds of the several nations, extending from the Middle Ages well up into modern times. During this time the principles of democracy and civil religious liberty began to occupy men's minds, and when the turmoil induced by these new ideas was over, Europe emerged with settled nations at peace within their own borders. In the first period it was the friendship of kings which mainly prevented war. Now for the first time, nations began to assert themselves, and the consent of the people for the first time became a factor to be considered before the declaration of war.

3. Upon the third period we are just entering. As private revenge for injuries done, or imagined, is now under the ban; as differences between communities must be settled peaceably in the courts of the land, so we believe that international differences shall be settled by international courts. Christian men and women, and many, both individuals and societies, making no outward profession of Christian motives, though none the less controlled by Christian thought, are demanding the cessation of war, disarmament and international arbitration by imperial international tribunals of all international difficulties. The ideal is clearly presented. It only remains to work out the methods by which these ideals may be realized.

There can be no question that the largest influence in preserving any sort of friendship between the East and the West is the influence of Christian missions. The difference in spirit between the annexation of Kiauchau by the Germans, and the establishment of St. John's College in Shanghai by American Churchmen are further apart than are the United States and Germany. It is such contrasts as these that show the Oriental that the spirit of Christianity is one thing, while the spirit of "Christian Nations" is another. Churches, hospitals, schools, and colleges scattered all over the Orient, supported by the free-will offerings of Christians in many lands, and administered by men and women of our own faith and color are the real agencies of friendship and good will between the nations of the East and the West.

The Christian propaganda which gave us all that is best in our own civilization is continuing its work with the same good effects in all nations of the earth. Christianity is the mightiest force for peace the world has seen, and it shall continue its work until Christian public opinion shall force disarmament and international peace, and shall even then go on to maintain the *status quo post bellum*, that all earth in mighty chorus may sing the song that once the angels sang. Beyond question the most potent influence in producing the present international truce, although it be an armed truce, has been the work of the Church, or Christian missions. Also beyond question this truce will develop into international arbitration of all difficulties and differences until there shall be amongst all nations international peace.

Mr. Silas McBee,

Editor of "The Constructive Quarterly"

International peace is unthinkable in any real and lasting sense except as an effect produced by right international relations. Peace is an effect. It does not and it cannot produce the relations that make it a possibility. Isaiah's vision was clear: "The work of righteousness shall be peace and the effect of righteousness quietness and confidence forever." It is here that Christian missions affect international peace at its source. The Family of God revealed in its fulness in Jesus Christ is the only adequate conception of right world relations. Christian missions affect international peace just in the proportion that they bear this Gospel to every creature and through the sacraments of life—rebirth, and union, and communion—fill up the membership and perfect all the relations in the Family of God. In this fundamental sense and in the only real and realizable way Christian missions affect the progress of actual, permanent, and universal peace. The point I wish to make is that Christianity puts first things first, and Christian missions must keep first things first. The way to peace is by the long and difficult road of right relations. It is a matter of cause and effect, and the Christian missionary is commissioned to preach that way.

Under the influence of Christian ideals men and nations are turning to peace. The idea of peace is taking possession of governments as a possible means of escape from the ruinous burden of war. The change that is taking place reaches far beyond the bounds of organized Christianity—even beyond the bounds of what are called Christian nations. The change can be accounted for in no other way than as the result of the mission of Christianity, because the ideal of right world relations, the ideal of the universal obligation to fulfil all righteousness, and the consequent hope of peace

can be found nowhere else. But it is one thing to have ideals and to hope for their attainment; it is a wholly different matter to undergo the strain of "the discipline of disappointment" that lies in the path that leads through righteousness to peace. War is so terrible and peace seems so sweet, war so hard and peace so easy that it is easy to lose one's way, and to substitute peace not only for war but for righteousness. Until righteousness is done and unrighteousness undone, dreadnoughts will still pile up, and living, self-sacrificing, compelling warfare against the peace that is no peace will go on amongst those peoples who have been bottled up and shut out from the possibility of right relations with the rest of humanity. It is not dreadnoughts but unrighteous men and nations that defeat right relations, depriving themselves and others of the priceless privileges of a true peace, itself living and growing, because of the conditions it supplies and the opportunities it offers to the steady development and extension of right relations.

It is in crises, whether international, national, local, or even individual, that the mission of Christianity is most commanding, most vital, and most capable of expressing itself concretely in practice. The Christian Church like its Master must be immovable in its stand for the principles and causes that lie at the very root of right relations. Like its Master, it must deal with humanity in all its pathos, its weaknesses and helplessness, and patiently and tenderly wait and work for its steady growth, no matter how inconceivably slow that growth may be, toward a right life. Christian missions must in a period such as we live in seek to deepen and strengthen the consciousness and conviction that righteousness is the way—the only way to peace. To do this it is essential that belief in an ideal shall issue in some effort to attain the ideal. In times of war Christians of every name pray for peace, but their prayers are hindered by the fact that while they are praying for the union and concord of nations, they themselves are discordant and divided. In the divided state of Christendom, how little we know of one another and of ourselves in relation to other Christians; how hopelessly limited is our knowledge of world relations and of our responsibility as world citizens; how little we imagine, far less, in practice believe in God's willingness and power to use those who look to Him, no matter how let and hindered they may be by the circumstances that constrain them or the opportunities that are denied them?

Rev. Reese F. Alsop, D.D.

Rector Emeritus, St. Ann's Church, Brooklyn, N. Y.

Dr. Alsop, the first of the speakers, showed that racial and international hatreds were the largest factor in promoting war. Such a feeling widespread through a nation disposes a whole people to welcome a war. For centuries an Englishman hated a Frenchman, and the Frenchman returned the compliment. Hence wars upon wars. For decades after our Revolution, and for one at least after our Civil War, the American felt sore toward the Englishman. Hence came one war, and the danger of another. To-day the Frenchman hates the German, and the German hates back. Hence the armed truce which is costing each nation more than it can afford to spare, and makes war every year an easy possibility. It is not seldom an aroused people that forces the hand of a government.

What then is needed is the change of such an animosity into friendliness. Get the people of two nations to like one another, to believe really in one another's friendliness, and you have taken a long step towards keeping the peace between them. It is then just here that the influence of missions as affecting international peace comes in.

It cannot be denied that there has been much in the intercourse of the West with the East that has tended to engender suspicion and hatred. Japan wanted to close her shores and her ports against foreign nations, and it was force, force in the shape of navies which she could not resist, that compelled her to open her doors. China, with an equally strong desire, wished to be let alone. It was the cannons of England and France and Germany that simply battered down her refusal to let in the stranger with his trade and with his land hunger. There are in India to-day millions who are subject to George V., the Emperor of India, not because they want to be, but solely and only because they cannot throw off a yoke that the sword has fastened on them. The result of all this has been a sullen, hidden hatred. The Eastern peoples feel that the West has come to them to exploit them, to make money out of them.

To avert such a danger the remedy must go to the bottom of the trouble. Somehow you must change the minds of whole peoples. You must root out the enmity and put in friendliness; put trust and confidence in the place of suspicion. How to do that is suggested by the old and very familiar proverb, "A man to have friends must show himself friendly." Somehow we must make these nations really believe that we care for them, for their very selves and not their money; that our motive in coming to them is not greed; that our attitude towards them is really brotherly; that, in a word, we seek not theirs, but them.

Now I submit that this is just what missions among them are doing. Backed by armies and navies, our sailors and traders have poured through the doors forced open, and poisoned whole peoples against us, and it is the missionary who carries with him the

antidote to the poison. His whole life is an illustration of brotherly interest and kindness. He lives, and teaches, and preaches, and asks for nothing in return. He opens kindergartens and schools and gathers in the children, simply that they may be blessed. He builds hospitals and dispensaries and mans them with skilled men and women just that he may heal sickness, relieve pain, and prolong life. He faces not seldom hardships, dangers, even death, that he may carry to those who have it not, the blessings of the religion of Jesus Christ. He gives his life, a life of exile and hard work, he spends not seldom his own substance, that he may gladden and lift up the lives about him. His whole career, his very presence in the non-Christian nation, is a visible incarnation of friendliness, of kindly, Christian, unselfish interest. He may be at times unwise, untactful; he may have a dash of the fanatic in him; he may now and then say or do a foolish, even offensive thing; but in the long run the spirit of his life, of his love, of his real deep interest in those whom he seeks to win, must tell. It is not in human nature to stand out forever against real kindness.

Dr. Alsop concluded with illustrations from his own experience in China and Japan as to the friendly feeling, not only among Christians in those lands, but among the whole mass of people, that had been aroused by missionaries and their work.

Mr. J. Cameron Buxton,
Winston, N. C.

Among other things, Mr. Buxton said that Christianity was invariably the motive force in all noble and worthy development, and that this resulted in proportion to the influence brought to bear directly upon the people. Wherever Christianity has taken hold there we find progress and expansion. Here he cited instances where countries have been bettered by the introduction of Christianity, and made worse by the indifference to the laws of Christ. Further, he emphasized the significance of missions as realized by not a few, but by all people at this time. By a brief history of missions he pointed out what the vitalizing touch of Christianity has done for human welfare.

After this general introduction, the speaker drew the attention of the audience to the fact that the Church is an international institution which has no boundaries in accomplishing its mission of spreading truths. Here Mr. Buxton most aptly brought out the point if the Church did not reach out her arms to the unenlightened, then could one well say, as the disciples of John asked the Lord about himself, if this is the one which was to come to whether we had better look for another. Next, stress was laid upon the blessedness of peacemakers who should rather carry their cross—which is the symbol of tenderness and compassion, of brotherly and self-sacrificing love—than guns, the enemies to civilized methods for gaining peace. In a word, missions are constructive; war, destructive; hence the auspicious time now for the work of the missionary.

Expansion of commerce was then discussed in order to show that the missionary should go hand-in-hand with the trader, who does not always represent the highest of Christian civilization. It is the missionary who takes the best things of one nation and shows them to another. He is the international interpreter. Here the speaker drew a comparison between the amount of money spent for missions and that for battleships; and, by way of comment, presented the thought of how the diffusion of good will would lessen the demand for war supplies. In addition, he referred to the statistics of the number of men in the army and the much smaller number in the missionary field; thus showing the attitude taken by nations in regard to missionary importance. The speaker seemed to think that it was only a matter of time before the Church and state would combine their efforts in effecting peace. In conclusion, Mr. Buxton urged the American Church to turn its attention to this all-important matter, and to take the lead in bringing all the world where everyone will be bound together "by the golden chain of love to the heart of God."

FRIDAY MORNING

One of the most interesting discussions and one which clearly indicated the fine mental calibre of the audience was that on the last morning of the congress when a large and very attentive gathering listened to the writers and speakers.

THE MORAL ASPECT OF PRAGMATISM

Rev. Jos. A. Leighton, Ph.D.,

Professor of Philosophy, Ohio State University

Pragmatism has a variety of aspects. It is a protean and elusive doctrine. It includes a psychological theory of the nature of ideas, a logical theory of scientific method, a doctrine of the nature of truth, an evolutionistic metaphysics, and a theory of religion. Psychologically, it emphasizes the dynamic and purposive character of all our ideas. Logically, it insists that we should determine the truth of theories solely in terms of their concrete and

verifiable empirical consequences or effects. Epistemologically, it holds that the sole criterion of truth is the satisfaction which it yields to some interest of individuals, whether theoretical, practical, or emotional. It views intelligence as an instrument of biological adjustment.

The writer held that pragmatism had rendered valuable service in insisting on the purposive character of our ideas; and, further, in demanding that abstractions be submitted to the test of concrete results. He maintained that the pragmatist criterion of truth is vague, individualistic and relativistic. The pragmatist usually fails to define "satisfaction." When he defines it as logical self-consistency he has given up the pragmatist standard of truth for an absolute standard. If there be no absolute criterion of truth, pragmatism is not that criterion, and therefore is not true, and there must be an absolute criterion. Pragmatism overlooks the difference between our subjective motives and grounds of belief and the objective conditions which make beliefs true or false. Moreover, there are truths which cannot be determined by the pragmatic test of concrete results, since the returns are not all in at the time when the belief is affirmed or even after the effects have followed. Many moral truths are of this character. A feeling of satisfaction will not of itself enable us to determine the relative moral values of the life of a prudent voluptuary, a mere money getter, and a servant of his fellow men. Pragmatism makes morality purely a matter of utilitarian adjustment to the environment. From this standpoint morality is simply intelligent adaptation. It does not account for the moral prophets who recreate the environment. It makes the individual the immediate and final measure of all moral values. It argues that theories should be tested by their fruits, but fails to give a standard by which the fruits may be evaluated. It has no place for finality, absolute values, or a doctrine of a highest good.

Pragmatism issues in a temporalistic metaphysics. It rightly emphasizes freedom (although it often wrongly defines freedom), progress, the zest and meaning of the moral drama of life. But its finite and growing god or gods do not offer a firm foundation for the moral life, for this really involves the conception of a holiness which is absolute and unchanging, not a mutable and impotent holiness, dependent for its reality and growth on the coöperation of the finite will. A temporalistic or evolutionistic metaphysics as such can give us no adequate theory of progress unless it presupposes absolute values and ends which are not the blind products of directionless change. True freedom and the interests of morality involve an absolute reality, just as truth does. Here pragmatism fails us. This lack of finality of standards, this absence of a conception of absolute holiness or perfection is seen in the pragmatic attitude towards religion. Religion is to be justified by its fruits, but these fruits are presented in terms of subjectivistic satisfactions alone. The historical and institutional features of religion are ignored. Any religious vagary which yields satisfaction is, from the pragmatic standpoint, as good as any other. Pragmatism ignores the influence of thought on conduct and feeling, making the two latter primary and the first secondary and derivative. From a purely pragmatic standpoint there can be no final or absolute religion just as there can be no final good. A pragmatic apologetic may defend the religious instinct as a biologically important human appetite, but it affords no criterion for determining the relative value of truth of the various religions and sects. It assumes that religion is non-rational, and therefore it cannot admit any rational, i.e., universal, method of evaluation for religions. The writer pointed out that Christianity is a historical religion which claims finality, universality, and, hence, rationality. A rational religion which supplies the foundations for a rational ethics—such is our desideratum, which pragmatism fails to supply. Pragmatism cannot afford an adequate metaphysical foundation for the Christian ethics and religion.

Prof. Walter T. Marvin, Ph.D.,
New Brunswick, N. J.

The source of pragmatism is the present theory of biological evolution, originating fifty years ago with Darwin; and the direction in which pragmatism's current tends, is toward an extreme evolutionism, a philosophy which makes biological theory fundamental to man's entire scientific and moral enterprise. If we examine this evolutionary philosophy from nearer by we find that pragmatism is the name of three partly distinct things. It is the name of a doctrine, it is the name of a method, and it is the name of a tendency. We shall do well to keep them in mind in our search for the moral aspect of pragmatism.

But notice here and there and everywhere else one feature of evolution which is usually unseen even by those who call themselves evolutionists, a feature which the pragmatist especially emphasizes. Evolution goes no whither, it has no goal or *terminus ad quem*. There is no ultimate state of reality whither the universe is bound in its evolution. There is no final truth, called the absolute truth, which science in its evolution gradually approaches. In addition to this thorough-going evolutionism of the pragmatist, I must call your attention to his pluralism. For him the character of the world total is constituted by the nature and the contribution of each part. It is not a planned world, or a world ruled by universal laws.

It is a democratic world, with each citizen as the ultimate law-maker. Note then that pragmatism as a doctrine has at least two prominent features: it is an extreme evolutionism and a pronounced pluralism. If the foregoing is the pragmatist's doctrine, what is its moral aspect? Clearly it must be that there can be no such thing as absolute goodness, as absolute right, or absolute wrong. The pragmatist rejects an absolute morality, for precisely as man's universe grows as man grows, so also does his morality grow. Further, morality has no final goal, no absolute goodness, or ultimate perfection toward which man progresses or toward which man should strive. In short, for pragmatism morality is an evolving process and remains so forever, and it is not the solution of one general problem but of a multitude of concrete special problems.

Besides being the name of a doctrine, pragmatism is also the name of a method. In detail this method presupposes the following three propositions: first, the fundamental procedure by which we ascertain new truth is the experimental or inductive world; second, knowing being a purely instrumental process, knowledge is always to be understood, defined, or interpreted in terms of the responses or conduct which it promotes; thirdly, rival doctrines are to be differentiated, or judged to be identical, solely by examining the needs which they enable us to satisfy. This method of pragmatism has two prominent moral aspects: the first may be called the gospel of radicalism, and the second, the primacy of morality over all other needs and interests. This gospel of radicalism teaches us that there is but one road to better moral insight and to all moral progress, namely, experiment or venture. There is no such thing as a final moral insight or a deductive or rational morality. But if pragmatism is a philosophy of radicalism, it is also a doctrine of those who find in morality the supreme or even the sole enterprise of man. In the language of scholasticism it teaches the primacy of the will over the intellect. It discourages logic and intellectualism, and I believe that a thoroughly consistent pragmatism reduces morality itself to the mere struggle for existence, the will to live.

Having examined pragmatism as a doctrine and as a method in order to discover its moral aspect, let us finally examine it as a tendency, for as a tendency it may reveal its moral aspect even more clearly. By a tendency I mean what psychologists call a set of the mind or a mental disposition, a factor that reveals itself in any given situation by facilitating or by inhibiting one or other of our interests. The tendency of pragmatism includes the following four elements: first, the pragmatist distrusts formal logic and scientific rigor and is impatient under intellectual discipline. Secondly, the pragmatist is exceeding practical. Deeds and concrete results count, whereas beliefs and theories as such do not count. Thirdly, pragmatism is energetic, progressive, and "tough-minded." In short, it is worldly and naturalistic in the sense that it bids us attend directly and entirely to the things which form the immediate scene of human life and of human enterprise.

Pragmatism has then this moral aspect: Man's life is not an adjustment to a world that has a fixed character nor is it the gradual realization of a fixed or absolute ideal. The supreme virtues, according to pragmatism, are *radicalism* or independence of old habits and traditions and fixed moral codes, *individualism*, or personal environment and a better adjustment to this environment. In short, both morally and intellectually, pragmatism is an extreme evolutionism. None the less it is only a half truth, for in the first place, we know of no instance of an evolutionary process anywhere that has not taken place within an environment which constitutes one of the indispensable conditions of the evolution and limits decidedly the possible directions this evolution can take and the distance this evolution can proceed. In the second place, we know of no evolutionary process anywhere that has not its static features. Change or development may indeed be an ultimate trait of everything, but it is not the total nature of anything. Evolution is not pure change, it is not altogether lawless. In part, it may defy every attempt of ours to discover in it any law, but none the less every instance of evolution reveals, upon closer study, the presence of law.

Rev. Malcolm Taylor,

Rector of St. Thomas' Church, Taunton, Mass.

In discussing the moral aspect of pragmatism Mr. Taylor took the larger and more radical interpretation of the word which conceives of pragmatism not only as a method of ascertaining the truthfulness of any idea, but which regards the world of reality as itself in a measure unformed and malleable, its final form to be determined in part by the course of action or attitude towards it of the free individual will.

Goodness is exalted to the first place. Instead of following as a result of knowing the truth it becomes the source of such saving knowledge. If that is true which works for good, then the truth seeker must be guided by a purposeful will to seek the good if he is to attain to the truth. Moreover, the knowledge, when acquired, is, from the pragmatic point of view, more than the perception of a truth; it is inseparable from the purposeful adjustment of one's self to it. Not only must it be applied, but it has no definite meaning apart from its possible application to life. Take, for illustration, such a fundamental truth as that of the divine nature of Christ. The idealistic teacher would claim for it some authority

in reason or revelation. The pragmatist would present the knowledge of the divinity of Christ as a conviction to be reached as a result of a life of discipleship. We apply truth, tentatively held, in action, and, through the purposeful efforts which we make, the false elements are sifted out and the uncertainty becomes conviction.

The final reality (we are speaking of moral and spiritual values) is, in a measure, as we make it. The world of reality is plastic, malleable, it has not been created once for all, but is still in process of making. Man has a part in determining the destiny of the world; he is free to choose one course of action or another and his choice measures a permanent result. Such a conception throws the whole problem of evil into a new perspective. Evil is with us tentatively, subject to conquest by the good will; but with the battle as yet undecided. If God seems to "sit in His heaven and do nothing" it is only because we are living a merely passive life. The moment we struggle to be free we find and feel the encircling and uplifting arms. Such a view of life and reality is a moral tonic. To the very last our actions are a factor in the final result. The besetting sin, to the pragmatist, is the temptation to give up the fight; for to cease to strive is to close the door to all further light.

The third moral aspect of pragmatism, to which the speaker called attention, was its promise of bridging the gulf too often found between religion and morality. To the pragmatist there can be no separation of the truth from life, for life is the only criterion of the truth. Religion and morality stand or fall together. As regards the person of Christ loyal discipleship becomes the first essential. The attitude toward Christ which admires but does not follow Him is to the pragmatist meaningless. He can be known only as He is followed.

What, in conclusion, is the moral aspect of pragmatism? Pragmatism vitalizes morality; it enthrones goodness in the highest place; it stimulates the creative capacity of the will; it bridges the gulf between religion and morality. Pragmatism makes of life a moral and spiritual adventure; it evokes courage and faith; it eliminates pessimism; it measures the knowledge of Christ by the sincerity of discipleship.

Prof. F. J. E. Woodbridge, LL.D.,

Columbia University

The second speaker showed that pragmatism was a method of philosophical inquiry and thought rather than a doctrine of philosophy. It is a movement of modern thought that cannot be confined. Professor James says it is a new name for an old way of thinking. It is a tendency away from last things towards first things; away from the remote toward the immediate; away from principles toward facts; taking things in their immediate state of continual change rather than in their end when they shall have completed their being, not dealing with causation as a theory but only with concrete causes. In the question of the relation between mind and matter, pragmatism does not seek to reconcile the two or to see if the two theories are logical in themselves. It simply asks what it is to have material interests and what is it to have spiritual interests? For the moment you take your notion of spiritual and make it general, and then you take your notion of material and make it general. Our modern thought is a very complex affair. We Americans are of German barbarian descent and have never had an opportunity to build up our own education. We have been taught to think by foreigners with different surroundings and conditions from ours. The speaker compared Descartes and Bacon showing one to be Doctrinaire the other practically a Pragmatist. And we find that pragmatism is largely Bacon's philosophy. The whole process of life can be controlled, so we can control heredity and must do it. Heredity must not carry us to the antithesis of freedom of will but to the deepest principles of medicine, sanitation, eugenics, education and anything else that will assist us to prepare the present for the benefitting of future generations. Take your estimate of moral responsibility is not a matter of heredity nor of environment but of social pressure, it does not spring up spontaneously but in response to that pressure. It becomes our duty then to make men responsible.

Volunteer Speakers

Mr. F. C. Morehouse as a volunteer speaker pointed out the fact that pragmatism was a selfish belief. It takes the ego and centres all truth about self. But I do not want a truth that appeals only to me, he said, a truth that consists merely in three meals a day and something to eat. I want a truth to be something greater than the things I experience. Ultimate truth is something that I cannot speak of as being only for the individual, that is too little a doctrine. The individual cannot apprehend all ultimate truth. Pragmatism is the philosophy of the beginner. In modern education we begin with the concrete and work upward to the abstract. It seems to me that we are all pragmatists, but we ought to be ashamed of it. We are pragmatists in our littlest moments. With the Psalmist I cry, "My soul is athirst for God, yea even for the living God. When shall I come to appear before the presence of God?" One of the speakers has said we are pupils of foreign teachers. It is true that pragmatism is the philosophy of provincialism and

we are proud of it, not because it is true, but because it is American. The Oriental loves truth for truth's sake, and the American mind loves truth because it brings bread and butter. There was One who said, "I am the Way and the Truth and the Life." "All truth centres in Him and we can learn as we follow Him and become His disciples. The truth is so much bigger than my little mind, and my intellect longs for something bigger than myself, and consequently I have not yet been converted to pragmatism."

The Rev. Dr. Foley said that the real value of pragmatism lay in the fact that it was valuable as a test of truth and not as a substitute for truth. As a doctrine of philosophy it is exposed to serious suspicion. Pragmatism makes morality hypothetical rather than imperative.

The Rev. Albert S. Thomas said that pragmatism was rather a means for attaining truth rather than a means for testing truth. There is, he said, abstract truth but it becomes real in the individual only as it becomes a part of that individual's experience.

FRIDAY AFTERNOON

The closing topic was the one of deepest import, "The Sacramental Idea," and the speakers were listened to by a deeply attentive audience. The Rev. William Porcher DuBose, D.D., was the first writer. Dr. DuBose was for many years the Dean of the Theological Department of the University of the South at Sewanee, Tenn., and he is dearly loved by all the Sewanee men, whether they be of the clergy or laity. As he was introduced by the Bishop of South Carolina, who is himself one of Dr. DuBose's men, all the Sewanee men, without any prearranged plan arose to their feet and the rest of the audience followed their example. Thus they showed their love and respect to the man who has done much to mold the thoughts and lives of many Southern men. No such tribute was paid to any other of the speakers.

THE SACRAMENTAL IDEA

Rev. Wm. P. Du Bose, D.D.,

University of the South

Christianity is from beginning to end a concrete whole. The God and Father of our Lord Jesus Christ is not an abstraction or a personification, but a Person. And so God's love to us is a matter, not of idea or sentiment only, but of act and fact. It is embodied in deeds of divine grace and fellowship, culminating for us in oneness with God, redemption from sin, and resurrection from death. The preliminary accomplishment of all this on our nature by the personal act in it of our Lord Himself, is but the beginning and the condition of a permanent and continuous process of the Incarnation of God—not in Him only, but in humanity, of which He is the Head and which is His Body. As truly as God was in Christ, so is Christ in His Church, carrying on the work of which the foundation only was laid in His own Person. The Church, not only as ideally conceived, but as actually in being and in operation, is as truly Christ as my body is myself; and its vital and essential functions are as much His as my bodily acts are mine.

The Church, thus, is itself the one, only, all-inclusive and all-vitalizing sacrament of the oneness of God with man, of man with God, and of all men with one another in God. It is the outward and visible sign and means of the inward and spiritual presence and life of Christ in the world.

As what we call virtue, or true manhood, is one indivisible principle of human action, and yet we speak of "the virtues," which are only the several applications and manifestations of the One Quality or Character; so what we call "The Sacraments" are but the elemental, vital acts or functions of the One Body of Christ, or of Christ Himself, through that Body which is the unity of us all in Him and with Him. Baptism is Christ taking us into Himself, into oneness with God and participation in His life. The Eucharist is Christ communicating Himself, continuously imparting to us the life of God in Himself.

To realize and, by faith, to make real and vital the fact, that we are in Christ and that Christ is in us for life—which is simply to take God at His word in the Sacrament, or Sacraments, of His oneness with us—is the sum and substance of Christianity. The sacraments are wholly vital and effectual in themselves for all they signify. For us and in us they are vital and effectual facts in proportion as our faith in them is real and sincere.

Rev. Cornelius B. Smith, D.D.,

New York City

Consider, for a moment, how simply, how beautifully and how naturally on the night before He died, He created the Sacrament of the Holy Communion. In a plain upper room Jesus sat down, with the twelve, to partake with them of His last Passover, saying: "With desire I have desired to eat this Passover with you, before I suffer." Now eat this Paschal bread, said Jesus. It has a new meaning now. Henceforth it is My Body which is given for you. Take also this Paschal wine and drink it. It is My Blood, which is to be

shed for you. For as oft as ye eat this Bread, and drink this Cup, ye do show forth the Lord's death, till He come. Could anything be more simple, more natural, and more spiritual? No elaborate ceremonial. That would have been a strange discord. No change of garment from the simple, seamless robe which Christ wore always, and everywhere, in the street, in the synagogue, and in the temple. No miraculous use of anything! Simply the choice of Passover bread, as a type of the daily life which He led; and of the Passover wine, as a type of the death which He was about to die for us all. These two things, the life which He lived for us, and the death which He died for us, were to become the soul-food of all Christians to the end of time. Could anyone have dreamed, on that night in the upper room, that Jesus meant to tell us that His physical body and His physical blood, were to be henceforth the nourishment of the Spirit? Nothing could be more unlike our Master's teaching. For instance, we have an example of His condemnation of such an interpretation of His words, in the sixth chapter of St. John's Gospel. There we read that He used these same figures of His Body and Blood, which the faithful were to eat and to drink, if they would live forever. Almost any Oriental would have understood, at once, that He spake by a figure (and would have interpreted it by that key). But the crowd that surrounded Him just then was very unspirited; simply men who wanted food for a meal; and they said in a stupid way, "How can this man give us His flesh to eat?" And how sharp was Christ's reproof! "It is the spirit that quickeneth—the flesh profiteth nothing." The words which I speak unto you—they are spirit, and they are life! It was thus that our great Master killed the doctrine of Transubstantiation in the bud. And it didn't appear on earth again, till ecclesiastics, seeking, in their way, a helpful mystery, strangely did what their Lord had rebuked, and claimed a meaning for His words, which He had denied when He uttered them.

But how tremendous, and how perpetual, is the real power of this Sacrament, when kept according to the will of our Lord. Not as a perpetual Resurrection of His actual Body and Blood (at the touch of a priest at the altar); but as the simple Bread and Wine, becoming the vivid symbols of God (in Christ) living for us all, and dying for us all. But remember that we receive, at the altar, only half the power of the Sacrament. The other half comes to us when we use the strength we have received, in daily sacrifice for others. Deep emotion is the first gift of the Lord's Supper. The expenditure of that emotion in action is the second. You and I, if we so kneel at the altar, as to get the fire of Heaven there, must carry that flame to other human hearts; or we shall lose half the grace of our Sacrament.

Rev. John Mitchell Page,

Rector of St. Luke's Church, Lebanon, Pa.

It is the part of the Church to build together all truth into the faith. In this work it is the great, if not the sole distinction of the Church to deal with the things which are not seen—the things eternal, and also to deal with them, that they come in close relation with the actualities of our earthly life. The realities which make up life, like life itself, are not themselves seen but are made known to us through various things which we have as a point of contact between the unseen and the manifestations of it which we know. All we see and know in nature are only these symbolic expressions of the infinite varieties and modes by which God manifests Himself working in His creation. About these points of contact we notice first, that they are not in themselves seemingly very important nor exactly such as we would have expected to find them, and in the second place, that they are not accidental, arbitrary, and exchangeable for something else, but that they are the things necessary to use if certain unscen realities are to find expression to our sense perception.

Remembering this, let us turn to religion. The difference between the religious sphere and the others is not one of kind, but of degree, because the things unseen of religion are the absolute and eternal realities; they are perfect and they are personal—the things of God. At many times and in divers manners God made Himself known to mankind and when He wished to make Himself finally known. He came Himself in the Person of His Son—in the humanity made one with God. In Jesus Christ we see the supreme use of the symbolic method. His appearance, His words, His acts, His death, His Resurrection all happen within the plane of human perception in order to make the reality of God and the possibilities of man known to the world. He would not stay but sent the Spirit who is invisible and, therefore, again in the kingdom of the Spirit points of contact are needed and provided whereby truth and grace and life eternal are brought within the knowledge and the grasp of men, and among these are "the sacraments," which are not unrelated to, or discordant with, the points of contact of which we have been speaking.

Think for a moment of the one sacrament about which men's minds have had the most difficulty. The bread and wine are not symbols by any mere association of human imagination or will—they are so by an ancient ordinance of God, re-established by Christ Himself. It would seem at first sight that they might be called arbitrary, but a deeper consideration will assure us that the bread

and wine were not chosen out of many possible symbols, but that they were the symbols prepared and fixed by the whole habit of humanity to serve as a means of spiritual nourishment. In other words, that there is an essential congruity between the strengthening and refreshing of the spiritual man and the nourishing and invigorating of the carnal man; and it is not by arbitrary choice, but by something much more real that bread and wine should serve that purpose. They rest upon the act and promise of God and this act was done for no casual or supererogatory purpose, but to meet the highest need of man in a way which should be sure and permanent. They represent, therefore, the most complete association of the sign and the things signified which is possibly short of identification, and I use the word identification not in its casual but its absolute sense. If the sign and the things signified are identical, then symbolism disappears and absolute miracle takes its place; but if the symbols and the reality are separated or only loosely joined, then the purpose of the sacrament is lost.

Somewhere between these alternatives lies the essence of the sacramental idea. Its exact position has never been successfully defined and cannot be, but its external value can be appreciated and used by perceptions and faculties beyond the efforts of the intellect. The Son of God came into the world not to satisfy the speculations of philosophy, not to make men able to define eternal truth to the satisfaction of our finite intellects but in order that men might know Him that is true, that they might love Him and live by His Word; and where admiration, loyalty and enthusiasm and love are aroused, or man does not demand nor wait for full intellectual satisfaction, he loves and resolves and gives himself to his God and receives his God unto himself.

Rev. C. B. Wilmer, D.D.,

Rector of St. Luke's Church, Atlanta, Ga.

The last speaker on the topic spoke of the nature of sacraments and reconciled the sacramental and evangelical positions by showing the things in common. He showed that grace, the gift of God, was given in response to faith and in answer to prayer. He then distinguished that the *reception* of grace is not the same as the *use* of grace. The branch of a vine is not necessarily the same in being, as a fruit-bearing branch. He said the pragmatical consideration that the presence of Christ depended upon our state of mind, our penitence, or faith, does not meet the needs of human nature like an objective presence, the appropriation of which is in proportion to one's receptivity. The sacraments, the Holy Communion in particular, bear witness to the true place of matter, and material things in relation to the spiritual life. The consecration of material things were distinguished from worldliness on the one hand, and a pseudo-spirituality denying the existence of matter on the other. Dr. Wilmer then took up the question of the number of the sacraments, showing that the American Church in Catechism and Articles plainly limited the number of sacraments to two, Baptism and the Supper of the Lord. He also stated the limiting of the number of sacraments to seven by the Roman and other Churches, and said that those who limited the sacraments to seven, equally with those who limited the sacraments to two, missed the unseen power of the Holy Spirit in the Church. But being a Catholic, denying infallibility, both of Pope and Reformers, not believing even in my own infallibility, but holding to a catholicity which includes the continued exercise of my own private judgment, submitted to the whole Church to be tested at last by the collective Christian consciousness in the whole Church, the Past, the Present, and the Future, I submit that this limitation of the sacraments to those expressly instituted by our Lord Himself is arbitrary, and while based on the well-meant endeavor to do reverence to our Lord, does actually do Him irreverence in that it fails to do justice to His promise of the Holy Spirit to lead into all truth and to take of the things that are His and show them unto the Church.

The sacramental idea was, he said, the use of material things as the vehicle for the conveyance of spiritual things. It lies at the base of all our knowledge. Creation itself is a sacrament of deity. This and not any physical science is the teaching of Genesis, which shows that the worlds were made by the Word of God. Nature then is a sacrament of God and the revelation of His truth and a conveyance of His power, which one may use or neglect. The Church exists that all life may become a sacrament in Christ.

THE CONGRESS CLOSES

After a most graceful and gracious address of thanks by the Rev. Dr. Babcock, to the people of Charleston, and equally graceful and gracious responses from the Bishop of South Carolina, and from Mr. F. K. Myers, the vice-chairman of the local committee on arrangements, the Church Congress closed its sessions with the singing of the *Gloria in Excelsis*, and a benediction by Bishop Guerry.

There is no doubt at all that the congress will be long remembered in Charleston, where people are accustomed to remember for a long time pleasant experiences. And there can be no more doubt that it will all be talked over many, many times in Charles-

ton where people talk over the things in which they have taken great pleasure. Nor can there be any doubt that the visitors to Charleston attending this Church Congress will remember pleasantly for a long time what they saw and heard. There is but one Charleston. It is a city to itself, being in a class all alone both in appearance and in its customs. All who went by boat or motor to the Magnolia Gardens will remember for many days the glorious riot of the brilliant colored azalias under the trees and beside the banks of the lakes and stream hidden in the virgin forest. They have but to close the eyes for a moment to recall a vivid picture of a dainty white bridge spanning a little stream of water made inky by the juniper trees among whose roots it washed its way and away in the distance on one side were the pink and white surese and crimson and scarlet azalias; and if viewed from the other side, beneath the span of the bridge in the distance spreads the greenest lawn man can imagine, extending over acres. And then the ride home in that bracing air. None will forget the flowers even though the words they have heard have long been wiped out of the mind.

CHRISTIAN BROTHERHOOD

I.

If man could only be what man should be;
And each could see in all the work of God
And all could see in each a soul well shod
With wings to mount through vast Eternity
If man could only reach out brotherly
To help the weak and lame along the road
Which finds its ending in the blest abode
Where all the children are forever free;
Oh! then our life here would be free indeed;
For love would reign, and slavery to fear
And all the weariness of other creeds
Would be no more; but every silent tear
Would only tell of words that soothe and cheer
And sacrifice alone should make men bleed.

II.

But Oh; when man is almost less than man
And treats his brother with the serpent's guile,
Treads him beneath his feet as base and vile,
Chills him with insolence and puts his clan
Above the brotherhood of Christ's own plan;
When dog or foal is better far the while
Than an immortal spirit, and when spite
To morals is preferred in life's short span;
Oh! then to other worlds I turn my eyes,
For other times send out my prayer and hope,
Wait for awakening human sympathies
And sure benevolence where hearts stand ope
To hearts that throb with pity and where friend
Is friend to all in bonds that never end.

III.

For nothing is so wonderful as man
Made in God's image, and by Christ redeemed,
And though by sin's deep wound all scarred and seamed,
The object still which God's kind eyes will scan
With infinite compassion. Stars that ran
Their course ere earth was made or meteor streamed
In solar pathways never felt nor dreamed,
What he can feel and dream and always can,
For man the least and worst, immortal is,
More beautiful than light, for he can love,
Repent and pray, and taste heaven's final bliss,
If only he be led to look above.
And this is more than even angels can
For man to seek and save his brother man.

BISHOP C. S. OLMSTED, in *Colorado Churchman*.

MEANING OF "AT HALF-MAST"

PERHAPS you have noticed that whenever a prominent person dies, especially if he is connected with the government, the flags on public buildings are hoisted only part of the way up. This is called "half-mast." Did you ever stop to think what connection there could be between a flag that was not properly hoisted and the death of a great man?

Ever since flags were used in war it has been the custom to have the flag of the superior or conquering nation above that of the inferior or vanquished. When an army found itself hopelessly beaten, it hauled its flag down far enough for the flag of the victors to be placed above it on the same pole. This was a token not only of submission, but of respect.

In those days, when a famous soldier died, flags were lowered out of respect to his memory. The custom long ago passed from purely military usage to public life of all kinds, the flag flying at half-mast being a sign that the dead man was worthy of universal respect. The space left above it is for the flag of the great conqueror of all—the angel of death.—*Toronto Mail and Express*.

SOCIAL SERVICE

← Clinton Rogers Woodruff, Editor →

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

THE MORAL SURVEY IN SYRACUSE, N. Y.

THE report of the Moral Survey of Syracuse is due in large part to the efforts of the Rev. James Empringham, D.D., rector of St. Paul's, Syracuse, and president of the Ministers' Association of that city, who, in March, 1912, suggested that an investigation be made into the notoriously immoral conditions of commercialized vice said to exist in that city. Dr. Empringham, believing that such a work could best be prosecuted by laymen and women, selected a committee of eighteen citizens. Communication was established between the social workers of Chicago, New York, and other cities, and the earlier investigations were made by detectives of the American Vigilance Association, who did the investigating work with Dean Sumner's committee in Chicago. Conditions of a most startling character were disclosed. The whole matter is to be brought before the Grand Jury by the district attorney. Miss Aria Huntington, who was a member of the investigating committee, was made chairman of a larger committee of women for making provision for the unfortunate women. Miss Huntington, who is the daughter of the late Bishop of Central New York, has for years been very prominent in such rescue work, being the president of "The Shelter," a widely known private institution for unfortunate young women in Syracuse, which has continually about sixty such inmates. An ordinance against "street strolling," the first of its kind in Syracuse, has already been passed by the council of the city in answer to an urgent request of the Moral committee, who appeared before the aldermen, backed by upwards of a hundred leading citizens, who waited till the aldermen passed the measure in their presence.

WHAT is described as one of the largest benefactions of its kind has just been received by the Association for Improving the Condition of the Poor of New York City. It is in the shape of a gift of \$650,000 from Mrs. Elizabeth Milbank Anderson to establish a department of social welfare, which is to be entirely separate from the relief activities of the association, as no part of the gift is to be used for relief or fresh air work of any kind. It is Mrs. Anderson's desire, according to the secretary of the association, John A. Kingsbury, that the committee on the Welfare of School Children should make a searching and thoroughly scientific inquiry into the subject of ventilation of school buildings and other public buildings. The problem of extending and improving the present system of medical inspection of school children and of increasing the clinic facilities for the treatment of physical defects of school children, especially of the teeth, will be taken up by another committee under the fund. The programme of the committee on Food Supply, so far as it has been outlined, includes an investigation concerning the scientific production of various articles of food, its purchase in larger quantities, its scientific storage, its efficient and honest handling, and the latest facts as to relative food values.

SUCH Sundays as Child Labor Sunday, Tuberculosis Sunday, Labor Sunday, etc., have rapidly increased during the past few years, and many clergymen have appealed to the Federal Council Commission to bring about some sort of joint arrangement to avoid duplication and, if possible, by combination to reduce the number of calls for special Sundays. The Commission on the Church and Social Service of the Federal Council has therefore called a conference of those organizations for social uplift which appeal to the churches for the observance of special Sundays to be given to their various causes, in order to bring about an adjustment in the calendar. The conference is to be held in New York City on April 15th.

IT IS NOT often that the New York *Telegraph* is quoted in this department, but the following comment on the New York police situation deserves the attention of civic moralists:

"The case of Officer John J. Hartigan, whom a jury found

guilty of perjury, presents an interesting and sharply defined issue in police ethics. To whom does a patrolman owe fidelity—to his superior officer or to the state? Hartigan honestly believed that it was his duty to protect his superior, even to the extent of telling a lie before a Grand Jury. This belief is held by many others in the Police Department who are as honest as the daylight. Hartigan's loyalty first to his captain, then to his inspector, was pathetically sincere. First he lied to save his captain, and would have stuck to the lie till doomsday had not the captain himself confessed and told the truth. Then it was an inspector who needed Hartigan's good services, and Hartigan gave them like a faithful dog, though the doors of Sing Sing stared him in the face. This is the sort of honesty that compels admiration but leads to destruction. It is whole-hearted but wrong headed.

"The Hartigan case makes it strikingly clear that the rank and file of the Police Department needs to be taught a different code. Loyalty to the department is a commendable virtue, but it should never stand in the way of substantial justice. It savors more of the gang spirit than of good citizenship. A policeman's duty is to the community of which he is an officer. It should be taught in the school of recruits that one of the first duties of a good officer is to be a truthful witness. But the way of truth is straight and narrow, and there is much to be said in excuse of Hartigan."

THE FOLLOWING is the status of the amendment to the federal constitution providing for the direct election of United States senators. It is based on a table prepared by the *Chicago Public*:

The states that have ratified are Arizona, Arkansas, California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, Texas, Vermont, Washington, West Virginia, Wisconsin, and Wyoming—33.

The states in which one house has ratified and the other has not acted are Delaware and Pennsylvania—2.

The state in which one house had ratified and the other had acted adversely is Utah.

The state in which both houses have rejected is Georgia.

The states which have not acted are Alabama, Kentucky, Mississippi, Tennessee, Connecticut, Louisiana, Rhode Island, Virginia, Florida, Maryland, and South Carolina—11.

Thirty-six states must ratify the amendment to secure its incorporation in the constitution.

THAT the scale of compensation adopted by American workmen's compensation acts is unsatisfactory, and does not fully meet the problem created by industrial accidents, is the opinion of Professor W. F. Willoughby of Princeton University and president of the American Association for Labor Legislation. In making public his appointments to a permanent committee on social insurance, recently created by the association, he said in its behalf:

"An adequate scale of compensation would require that the rate be fixed at not less than two-thirds of wages; that compensation for widows should last as long as their widowhood lasts; that orphans should receive benefits at least until the age of sixteen, and that a workman totally or seriously incapacitated should be compensated for the full period of his disability."

The committee aims to make a thorough study of the whole social insurance field, covering compensation for trade accidents, trade diseases, insurance for ordinary illness, unemployment, old age, maternity and other matters as well.

THE FABIAN Women's Group of England is instituting a most valuable inquiry into the number and proportion of women-workers whose income must be made to support others beside themselves. This point has a great bearing on the struggle for women's minimum wage.

THERE will be a summer school of the English social service unions this year. The sessions will be devoted to a consideration of the various aspects of the living wage problem. Among the speakers will be Canon Scott Holland.

CORRESPONDENCE

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

THE PROBLEM OF THE MINIMUM WAGE

To the Editor of *The Living Church*:

YOUR editorial treatment of the above subject is reasonable, judicial and comprehensive, and the remedies you suggest so sane, that it seems almost impertinent to suggest that a little more attention be given to some angles of the subject.

Speaking of the girl under normal conditions, you say: "It is not the girl's wages that need to be bolstered up, but her father's." But what of the girl whose father is dead? Do you place her in the "abnormal" class? Even so, her condition is so natural, and also beyond her control or ability to provide against, and her number is so multitudinous that it seems that her case ought to have consideration; for bolstering the father's wages will not help her, and the remedy of domestic service, will, in many instances, have the opposite effect to that desired, *viz.*, to keep her in the home. The regular hours of the factory and many other occupations enable her to keep a home for the mother and perhaps other children, which would be denied her at domestic service.

Again you say: "If the employer is forced by law to pay a fictitious price for the girl's labor, etc." This raises the question, "What is a reasonable price?" During the examination at Chicago there was a manager of a big business who testified that 40 cents a week was a reasonable allowance for a girl for coffee and rolls for breakfast, but declined to state what his firm's profits were. Is not a reasonable price for labor such a wage that after yielding a reasonable percentage to capital and brains its product may still be marketed? Is a wage which would reduce profits to a point where the merchant or manufacturer would not be ashamed to name them beside his estimate for the living of his labor, necessarily a fictitious price? Further is it not likely that if your remedies were put into effect, if the mass of unskilled girl labor were removed to homes—their parents' or others—and into training for more skilful occupations, the wages which their present employers would have to pay for men to do the work would be increased far beyond what a living wage for the present labor would amount to?

I do not argue for a minimum wage law for girls. I rather agree with you that "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." More fully I believe in the remedies or conclusions which you suggest—when they can be made effective. But they are educational, and if they can be established at all without the aid of legislation, it will be only after a long course of agitation and instruction which must ramify in many directions. It needs first the education of the schoolmen and teachers of the country to the point where they will allow at least the option to those children who have no prospect or intention of securing a classical education, to put the time now spent in getting the beginnings of things they can never use, into learning or preparing to learn skilful occupations. A high school principal recently told me that less than ten per cent. of his graduates got the benefit of a great part of their grammar school and high school work.

It involves the education of parents. A generation ago it was the almost universal practice for children of people of moderate means to spend the hours out of school in assisting parents at home, or in some useful occupation. It is now almost as universal a custom for parents to act on the idea that they are to give their children "just as good a time as possible while they are children," and consequently both boys and girls spend their leisure hours in groups and companies, seeking entertainment and excitement, and by the time they leave school they feel that to be in company and away from home is the normal condition, and when the opportunity comes they rush to factories or other employment where they are constantly with others.

It requires the education of young girls in the fact that domestic employment is not in itself dishonorable, an idea which they will not accept, however, until mistresses are educated to treat their employees in such a way that they will not think it a degradation to work for them. A part of this teaching, especially in country and small towns where social distinctions are not sharply drawn, will consist in showing their domestics that the reason for their not being taken into the family at board and in the evenings is not social pride so much as to preserve family privacy, that no family would want even their most intimate friends with them at every meal and during all family assembly hours of evenings, etc.

This educational propaganda is stupendous, and to it I think should be added the education of capitalists back to the standards of the fathers, who were satisfied if, in the course of a busy life they had built up a manufacturing or merchandising business which they could hand to their sons as an honored and safe business, and do

this in time to take a few years of rest. With every successful merchant anxious to become a "prince," and every manufacturer anxious to monopolize the industry in his line and maybe add some other lines to it, and to these ends all applying to selling prices the Vanderbiltian rule: "All the traffic will bear," and to labor a reversal of this rule: "The least that labor can stand," that they may make such annual profits that it worries them to get them safely and profitably reinvested, the rule "Do unto others," is likely to be forgotten.

The question then is, whether, while this great educational work is being done, anything can be done by legislation to save any of those not yet enlightened to the point of seeing their own and their children's welfare. I do not know; but the experience of the past seems to indicate that both social and moral reforms have been advanced by education and legislation working together, in spite of the statement so often made in relation to the saloon evil that "you can't make people moral by law." Without legislation the lottery evil would not have been stamped out in this country. Without legislation the splendid start made in suppressing the white slave traffic would not have been made, nor the extent of it even have been known. Without law the magnificent life work of Anthony Comstock would have been practically fruitless. What the State ought to do in this present effort, I do not know, but I am sure that the Church has left much undone and cannot begin too soon or too actively to take her share in the work.

Bay Minette, Ala.

S. D. PALMER.

I HAVE carefully read your editorial on "The Living Wage" in your issue of March 23rd, and feel impelled to call your attention to the question from my point of view. For many years I have been connected with various philanthropies, and experiences there gained have resulted in convictions which I am sure you will permit me to express.

In view of what you advocate the question arises, Is it possible to empty the factories into the homes of the country? And not only the factories, but the stores and the offices, so far as the employees are feminine? And can we prevent girls and women hereafter entering into such employment? Domestic helpers are needed; are the girls and women in the factories, the stores, the offices, fitted to be domestic helpers? The homekeepers of New York thought such a transfer might be made during the strike of the shirt-waist makers in that city in 1911. They decided to help the strikers by giving them employment in the homes, engaging them there to make shirt waists. To the disappointment of all they found that each girl knew how to make only one fifty-second part of a shirt waist. Where can we find homekeepers who will take these unskilled workers and patiently teach them domesticity. They need help, not added burdens. One of the most grievous wrongs of the age results from the idea that domestic work can be done by the unskilled. The added fact that homekeepers have no compensation for their labor of mind and body makes it contemptible. We cannot realize what would result if domestic work were dignified as it should be and the homekeeper really regarded as a valuable asset to society. The Government's estimate of such work is evidenced by the fact that homekeepers are listed by its officials as having "No Occupation." It would help again if a girl could be confident she would have sympathy and companionship within the home where she worked.

However it is not only the factory girl, not only the girl in the store, not only the stenographer, nor the domestic helper (and more of the last named class go astray than of any other), but women of all classes are in danger. Mrs. James Lees Laidlaw, wife of a prominent New York banker stated a few days ago that she knew another woman of that city, wife of a prominent and successful business man and mother of a beautiful child, who was lost to her family. A telephone communication from her husband led her to take the train to the city to join her husband and go with him to an entertainment. Two foreign-looking men got on the train at the same station and took seats behind her; told the conductor she was irresponsible and in their care; forcibly compelled her to go with them when leaving the train; has never been seen nor heard from since. The principal of one of Chicago's schools told of a friend of hers, a young lady residing in a Michigan city, who took a train to Chicago intending to visit the store of Marshall Field. She met two attractive looking ladies on the train, became interested in them and accepted an invitation to lunch with them, they agreeing to conduct her to the store later. Within an hour she found herself a prisoner. Her escape was made possible through the fact that her first visitor was an acquaintance from her home city. Inadequate

compensation has nothing to do with such cases as these. We must face the fact that the social evil cannot be eradicated until the problem is studied in its entirety, and the best thought of devoted men and women is directed to finding a remedy. Its original cause must be sought. It does not lie in the depravity of girls, nor yet in their need for bread. Girls do not seek their own destruction. Not until she has been victimized and "outcast" from society does a girl prey upon men. Whatever the impelling motive, whether it be indulgence or profit, men are responsible primarily. They are the betrayers of those they assume to "protect."

Permanent betterment can come only through a change of attitude. It should be assumed and taught that girls as well as boys should be equipped to meet present conditions. Each, regardless of sex, should have the same right to live, to follow natural bent, to improve God-given talents; the same right to live a pure life, the same sure penalty to be the result of failure. Endowment should determine the place of each individual in the world. It is poetic, chivalric, to dream of girls being "supported" by fathers until they go to be in like manner "supported" by husbands, but it is debasing in that it produces a race of parasites. Society has no need for such. Only children and the mentally or physically feeble should thus be a tax upon others. Every mature individual should render to society an equivalent for what is received and thus justify existence.

Again, should Dean Sumner's example be generally followed, or his ruling not to marry any who cannot produce a health certificate become law as is proposed, the fact that so large a proportion of men cannot qualify makes this question of continued support a very serious one for fathers of girls. More than this, the old-time, outworn plan of shelter for girls and women leaves them at the mercy of designing men when the "support" is taken away or rendered incapable. How much better for them to be self-dependent. The kindest thing for girls is under proper supervision, to lead them to make the most of the talents with which they have been intrusted, as is also the case with boys. Lead them to do that which they can best do; let them have enough knowledge of life and of business for self-protection; let them not always be minors or wards, but self-respecting individuals. The kindest thing for boys is to teach them they have an equal right to purity of life as have their sisters, an equal obligation to be self-respecting and clean. Teach them they are not supreme; that God gave dominion to "them," male and female, not to "him" alone. Show them that they must bear the punishment God inflicts upon those who violate His laws even when men fail to provide punishment for their own sex; show them the justice of equally punishing violators of human laws which should be framed for the good of all. Teach them "the world was made for women too," and more corrective results will follow than from any method hitherto proposed.

To many Church unity seems to be desirable. Would it be possible to take a step in this direction which would also contribute to bettering conditions herein alluded to. Could the Home Missionary Societies unite in an effort to establish a large vocational school for immigrant girls, on too large a scale to be attempted by any one of them, where every immigrant girl needing employment might be trained for domestic helper and fitted to care for an American home later in life. And would not this indirectly contribute to good citizenship? If this were possible it would be an example the Government might follow after demonstration had proved its utility.

F. H. RASTALL.

Late Treasurer of Welfare League, Chicago.

Manchester Center, Vt., March 25, 1913.

TO WHOM DOES THE PRAYER BOOK BELONG?

To the Editor of The Living Church:

THE name of Bishop Doane commands such respect in the Church that it is something of a venture for one to "endorse" what he says; but I am certainly glad that he advocates such an attitude toward the Prayer Book as he does. I have long felt that just our "attitude" is one of the things we can give, not give up, toward the cause of unity. It appears to me that a good many of the "efforts" put forth in the name of this cause are likely to produce more harm than good; but we Episcopalians can give our prayers that God will bring about His own form of unity in His own time; that we may be kept from obstructing His work; and surely we can give our friendly attitude in a social way, toward those who differ from us in religious views, far more than some of us are wont to give. And then, too, we who believe that all our separated brethren who have been baptized with water in the Name of the Holy Trinity are fellow-members with us in the one Church, can, surely, give the attitude of eager willingness to share as common possessions any advantages, or property in trust, which we may hold, the common use of which may possibly bring separated Christians nearer together without any violation of principle.

Was it simply by accident, or is it significant that the first Prayer Book in English was put forth for use on Whitsunday? If fellow-Christians will accept this treasury of devotion as theirs by right, and not by submission; and if we will rejoice in their entering into their heritage, and not feel we have reduced them to our terms; I think, we shall do far more toward promoting unity than

by trying to force it by playing that certain differences do not exist. If I am not mistaken, it was a Church which held to episcopal government that gave us the Holy Scriptures; but I am not aware of any tendency among Episcopalians to claim that these belong to us exclusively.

Cheyenne, Wyo., March 31, 1913.

Sincerely,
E. DRAY.

QUEEN ELIZABETH'S PRAYER BOOK OF 1560

To the Editor of The Living Church:

SOME weeks ago an article in your paper quoted Queen Elizabeth's Prayer Book of 1560 as authoritative to-day in respect to certain doctrines and practices, especially reservation, which are not found elsewhere in any Church of England formulary. The following facts are evidently unknown to the writer of the article:

1. The only statutory right was to use the public prayers in Latin (*other than* Holy Communion) in the college chapels in Oxford and Cambridge. This was the first statute of Edward carried on by successive statutes into Queen Elizabeth's reign. But the Queen's Letters Patent go further, applying to Eton and Winchester as well as to the colleges of Oxford and Cambridge, an extension which was not in the statute.

2. Sir Lewis Dibdin, the well known ecclesiastical and legal authority in England, in a speech on "Reservation," delivered and published some years ago, expresses his doubt whether the Letters Patent were ever issued, since they did not exist anywhere and no trace of them is found in any public records.

3. The Commission of 1561 makes no mention of, or any allusion to, any Letters Patent.

4. The Royal Commissioners actually refused to execute this commission, so far as it concerned the Latin Prayer Book, so that its publication never gained the authority which otherwise might conceivably have belonged to it under Section 26 of an Act of Queen Elizabeth. The Queen failed to gain the assent either of the Metropolitan or of the commissioners, which would be needed to convert her personal orders into a statutory order. More than this, the mere statutory order (to avoid using her Latin form improperly) could not give any statutory authority to the form itself, which remained a private venture of the Queen. In transmitting the Queen's directions to the Bishop of London the Primate Parker quietly dropped out all mention of this request. Thus by passive resistance Parker and his fellow-commissioners refused to endorse the book with the needful authority. The book was never reprinted and never obtained any statutory authority. This is all the more striking in that all the other directions of the Queen were carefully and punctually fulfilled. This is a point of great importance and must never be overlooked in our study of the subject.

Your readers will easily be able to see from the above facts that the book is absolutely without legal warrant and is entirely without authority to-day.

Yours faithfully,
Toronto, Can., April 1, 1913. W. H. GRIFFITH THOMAS.

THE UNITED CHURCH OF AMERICA

To the Editor of The Living Church:

I HAVE followed with interest the arguments respecting a change of name and have come to the conclusion that the reason there is such a wide divergence of opinion is because most of the names advocated more or less represent the rallying cry of some school of thought. I therefore suggest that the subject be approached from a different view point, a view point common to all schools of thought within the Church. Fundamentally we teach that there is one universal Church and that this Church adapts itself to the different nations in which it exists. Certain orders, certain sacraments, and certain creeds are unalterable, but the form of government and the liturgy may, and in fact should as far as possible, coincide with the form of government to which the people are accustomed. Apply these principles to the Church in the United States. Each state is a sovereign state and these sovereign states have united themselves and handed over to the common control certain powers they formerly individually possessed. They became The UNITED States of America. So with the Church. Fundamentally each sovereign state should possess an independent State (that is National) Church. When these sovereign states UNITED under certain conditions, these different independent State Churches should unite and become the UNITED CHURCH OF AMERICA.

As each state retains and is known by the name of its own choice, so there should be no serious objection to each State Church using within its own state any name it chooses. Each State Church should have its own independent sovereign existence with its own head, subject only to those powers which it has transferred to the UNITED CHURCH OF AMERICA.

The UNITED CHURCH OF AMERICA would be a designation in accord with the principle of National Churches; it would be a name all who are citizens of the United States could accept with understanding and pride, and it would be a constant invitation and suggestion to those who are separated to come in and form one fold with one Shepherd, Christ the Lord.

Vancouver, B. C., Easter, 1913. ARTHUR J. B. MELLISH.

LETTERS ON THE CHANGE OF NAME

To the Editor of *The Living Church*:

CAN it not now be regarded as a fact, that a large majority of the members of the so-called "Protestant Episcopal Church in the United States of America," are unanimous in their desire for a change of title? The foundation name of the Church, as expressed in the Creeds, "The Holy Catholic Church," is fixed absolutely. No General Convention can change it. For a *titular* name, "American Catholic" is, in every sense, the most suitable, and when fairly and properly considered, it is open to less objection than any other among the suggested names. It assimilates to the foundation name, and characteristically expresses region or location.

The very large number of suggested names, good or bad, is commencing to cause great confusion, and should they continue to pour in, that confusion will become worse confounded, until, it may be said, not unbecomingly, that the position will be similar to that of the old colored Methodist Church in the South, many years ago. The deacons were unanimous that their Church fabric needed cleaning, but they were unable to agree as to the particular shade or tint to be used in coloring the walls. The matter was accordingly left to the vote of the whole congregation, and notices were sent out that a special meeting would take place for the purpose of deciding definitely what color to *whitewash* the church. It is sincerely to be hoped that no efforts will be made in the coming General Convention to whitewash *the Church*, as regards its title.

FRED'K TOWNSEND.

Portland, Oregon, March 25, 1913.

To the Editor of *The Living Church*:

ON Easter Even a slight illness necessitated my entering a hospital. First came the receiving nurse, who demanded answers to a thousand and one questions as to color, age, weight, married or single, etc. "Nationality?" I was proud to say American. "Religion, Protestant or Catholic?" I hesitated. On that sweet day that a loving God has given us to realize the significance and bring into oneness two of the great facts of the Catholic religion; on that day when the footprints to Calvary are yet damp with the precious Blood, when the lessons of the wondrous Passion are still fresh in our minds; when with trembling joy and deep preparation we are looking forward to the actual partaking of the Resurrection; when, fortified by these truths, we should be more bold to "confess the faith once delivered to the saints," I apostatized and answered "Protestant." Why? Because my Mother has refused to be called by her true name.

How long before, to the avowal of our American birthright, can we add, with no fear of disobedience or misunderstanding, the avowal of our Catholic birthright?

Yours truly,

Philadelphia Divinity School, CARL I. SHOEMAKER.
March 29, 1913.

To the Editor of *The Living Church*:

IBELIEVE that the distinctive feature of our branch of the universal Church has been the fact that within it, the catholic spirit and the protestant spirit (using those terms as they are to-day generally understood) have been brought together in harmony. The essential point in the present contest over the name seems to me to be that this harmony continues possible. Neither spirit must be allowed to triumph over the other. If the element more especially catholic is restive under our present name, they should be relieved, but they should not ask for a victory over the element more especially protestant. The proposal, "American Catholic, commonly called Protestant Episcopal," is obviously not a compromise, but a rather disingenuous expression of the Catholic view. Interested only in seeing that some real compromise is brought about, I suggest that both terms should be included on an equal basis as: "That branch of the Holy Catholic Church called Protestant Episcopal"; or that both be left out as, "Episcopal."

Sincerely yours,

Madison, Wis., March 30, 1913. CARL RUSSELL FISH.

To the Editor of *The Living Church*:

AFTER all this discussion about the change in name of our Church, the whole matter resolves itself into the plain matter of fact question, Are we, as the Protestant Episcopal Church, but one of the many protestant religious sects having our origin during that period which marks the reign of Henry VIII., and two or three subsequent English sovereigns? Or on the other hand: is the Church commonly known as the Protestant Episcopal, a true *division* of the one, Catholic, and Apostolic Church, tracing in *fact*, not in *theory*, her historical descent and continuity back to Christ and apostolic days?

If we are, in the opinion of a majority of our adherents, a mere P. E. sect, originating in the days of the lustful tyrant Henry VIII., then in the name of common sense let the present title stand. But, if on the other hand, we believe *ex animo* that we are a national division of that Church, in which, we at least profess our belief

every time we say the Creed, then, in the name of God, in the name of the Catholic faith, in the name of honesty and decency, let us come out officially before the world as such! Why longer temporize? Why delay? Away with your cowardly expediency! Are we but one of the numerous protestant sects; or are we indeed, and in fact, the American Catholic Church? Let our approaching General Convention answer the question, and answer it in no weak or compromising tone. I doubt not, but that many thousand earnest souls are anxiously awaiting the decision. J. O. FERRIS.

Trinity Rectory, Trinidad, Colo.

To the Editor of *The Living Church*:

IN the first chapter of the Acts of the Apostles, read as the Second Lesson at Morning Prayer on the First Sunday after Easter, we find that, after forty days of post-resurrection intercourse with our Lord, the first act of the disciples, after the Ascension, was to elect Matthias to the "bishopric" or "episcopate," left vacant by the death of Judas, thus establishing the "Episcopal Church."

In reading the New Testament we find that the word "Episcopal" has, at least, equal authority with the word "Catholic." The Roman Church asserts that we have not a valid episcopate; Presbyterians say that the episcopate and the presbyterate are one and the same office, as do also the Methodists; while the various Congregational bodies maintain that there is no prescribed scriptural order of the ministry.

It would seem, therefore, that "Episcopal" is a very appropriate name for the Church, either when looking back to the first disciples for its organization or as it now stands, surrounded by modern objectors.

A great deal of stress has been laid upon the adoption of the name "The Holy Catholic Church" in China; but it seems that they have not adopted the Greek word which we employ in the Creeds, but have taken a Chinese word, just as we should take some familiar English word in the place of the term Catholic. Authorities also differ as to the meaning of the Chinese word "Kung." The Rev. Arthur M. Sherman, in your issue of March 29th, translated it as "universal," but the *Spirit of Missions* for July, 1912, gives its meaning as "public," so that the new name, according to that magazine, is "The Chinese Holy Public Church."

We like the word "Catholic" in the Creeds and find in it a very large and important meaning, but it does not seem as if it would be worth while to adopt it as a specific name for one Church organization in this country.

As to the term Protestant, we must notice that we of the Episcopal Church have the strongest grounds for protest against the position of the Roman Church. The chief protest of the Church of England in its reformation was against the claim of universal supremacy by the Bishop of Rome. That protest, with all that it involves, we, in common with the Church of England, still maintain. N. ELLSWORTH CORNWALL.

Christ Church Rectory, Stratford, Conn.

To the Editor of *The Living Church*:

IWISH to add mine to the opinions and desires of Churchmen in regard to the change of Name of the Church, with your permission. American Catholic, by all means, for the Church's title, for all purposes. Her nature, description, designation, and identification, are at once included and embraced in that title: besides, it excludes forever, all false and obnoxious notions with regard to our Holy Mother, for whose honor we are glad to do battle. THE LIVING CHURCH's position is at once logical, sound, sensible, scriptural, and, with reverence I say it, the mind of Christ.

Cordially, J. M. NORTHRUP.

Church of St. Mary Magdalene, Fayetteville, Tenn.

To the Editor of *The Living Church*:

BRIEFLY, American Catholic surely describes us. Why are so many of our people so afraid of the word Catholic? Putting aside our (we who understand) love for it, the word is harmless and not necessarily religious. Why will not our clergy be more outspoken, teach, instruct, impress their people? In my small way I have discussed the name with some laity and the lack of knowledge is both amazing and deplorable. I, but pardon me, brevity is the order of the day—so I pray American Catholic may be the name. Kansas City, Mo., April 1, 1913. CLEMENT J. STOTT.

"WHAT is going to wake the Christian conscience to the iniquity of some men's views about women which has produced the White Slave Traffic? Only the Gospel. 'Know ye not that your bodies are temples of the Holy Ghost?' 'Whoso destroyeth the Temple of God, him shall God destroy.' This is the teaching which alone can change the world. No power but the grace of God will keep the young man straight; no power but the pity and charity Christ taught for the weak will shield and shelter the poor woman whom the tempest blows against the wall." The Bishop of London in *The Attractiveness of Goodness*.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

IN a volume, the *American Child*, which we will review below, the following paragraphs deserve more than passing notice. The author, who has looked over a number of answers sent by men and women from many parts of the United States in reply to the question, "Should church-going on the part of children be compulsory or voluntary?" writes: "In almost every case the answer was, 'It should be voluntary.' In practically all instances the reason given was, 'Worship, like love, is at its best only when it is a free-will offering.' . . . A considerable number of them [these answers] went on to say, 'The children should of course be inspired and encouraged to go [to church]. They should be taught that it is a privilege. Their Sunday school teachers and their ministers, as well as their parents, can help to make them wish to go.'"

This passage sets forth quite clearly an attitude that we have to reckon with in dealing with a large part of our Sunday school children. Their parents think that they ought to go to Sunday school; where, it makes but little matter. As Miss McCracken says elsewhere, the freedom in religious matters that we allow children to-day has never been equalled. The convenience, the attractiveness of a teacher, the efficiency of a Sunday school are all determining factors, be the form of religion professed by the minister of the school what it may. Perhaps this signifies more than religious indifference. It may be—we do not question it to a very large degree—the result of the interdenominational lesson papers. When Methodists, Presbyterians, Disciples (in part), Congregationalists, and others are all using a common lesson paper, it does not make very much difference where the children of parents who are indifferent to the doctrinal basis go to Sunday school. Religious liberty in this respect may be a form of religious unity, at any rate on the teaching side.

But the real error in this whole position is the idea that it is not a matter of moment what the child is taught, that it does not make any serious difference if, or where he goes to church, that it should be a purely voluntary act without anything approaching compulsion, not the compulsion perhaps of force, but the compulsion of very definite direction and of insistence upon the obligation of worship.

And it is at this word that the divergence lies the sharpest. Worship is not the singing of hymns and listening to prayers and sermon; it is not these combined with Scripture reading. Possibly, yes certainly, such things are contained in certain forms of worship. But real worship is giving something to God that is worthy of Him. It lies inwrought in the thought and act of sacrifice, in the presentation to God of a "full, perfect, and sufficient sacrifice for the sins of the whole world." And so long as men forget that the highest form of Christian worship involves the Eucharist, so long will they fail to see the need of children going to church, and say that it is a matter of voluntary action and not one of obligation. And side by side with this is that other truth, which we have insisted on more than once, that it is of the utmost importance what the child believes if he is to act rightly, and therefore it is vital to see that he is taught the Christian faith in its fulness.

CARPENTER, in that interesting book of his, *The Parson's Defense*, stresses the need of true worship and the widespread ignorance of what this is on the part of many Englishmen (it is equally true of us in this country) and then goes on to speak of the proper purpose of the teaching that the Church expects her priests to give her children. "The subject of instruction is the Christian religion as contained in the Church Catechism. The syllabus is as follows: The covenant, or what God has done for you already; the creed or what you are to believe; the duties, or what you are to do; prayer, or how you approach God; the sacraments, or how God approaches you. The children are there in order that they may be taught to love God, to say their prayers, to worship and to be good, obedient, truthful, brave, gentle, and considerate. But in half the Sun-

day schools in England they are being taught the life of Solomon and the missionary journeys of St. Paul."

It is quite true, as Miss McCracken quotes in the book we have referred to, "Going to Sunday school is not worship; it is learning whom to worship, and how." But we must add: if we cannot create in the child's parents a realizing sense that their own child must not only know whom to worship and how, but that they themselves must see that he does this all-necessary thing, then our school is of no value whatever. It is a very real difficulty that we must face and deal with as cases arise.

And it is the parents' duty to do this just as truly as it is their duty to see that they are properly clothed and fed. "If the duty of supplying him with what this life needs is involved in parenthood," writes Kirtley, "then the parents are primarily responsible for his religious life till he is capable of taking it in charge himself." And we would add: as no parent would dream, unless ignorant or indolent, of leaving the matter of food or education to caprice or change so no true parent can consistently leave these grave duties, whom to worship and how and when and where, to the child's caprice or to those external things to which we referred above.

TWO INTERESTING BOOKS have come to hand, each of them dealing with the larger question of child nature and the attitude of people toward it. The first is a volume on boy-life (*That Boy of Yours*, Sympathetic Studies of Boyhood, by James S. Kirtley, Hodder Stoughton, New York; George H. Doran Company. Price \$1.00 net). It has not been our good fortune for some time to read so suggestive and so useful a book dealing with this important subject. In the space of 250 pages the author sets before us his views, and experiences—the one very sane, the other very human—of boy life. He writes as a man who has not forgotten he was a boy, and, moreover, as one who wants to bring out of that older experience practical conclusions to help other men in dealing with their boys. The volume is not pedantic, nor technical, nor dry. It is brimful of interesting and useful things. The topics cover the widest range, from what our author calls the boy's Table of Contents, i.e., what he is, to His Religion, i.e., his "attitude towards his Heavenly Father." We can but touch upon certain points. The chapter that deals with his development from age to age, "His Epochs" is especially illuminating. It is suggestive to read of "His Failings" and to see how out of them even the "bad boy" can be brought back to better things. There are four kinds of bad boys, we are told: "The boy who is called bad without being really thought so; the boy who is both called and considered bad, but is not so; the boy who is really bad, but was almost compelled to be so; the boy who is bad in spite of all kind efforts to make him good."

Again, it is refreshing to read in the chapter dealing with questions of sex: "Knowledge of his bodily functions, as he is able to control and use that knowledge, is right, as far as it goes. But some knowledge is to be withheld from him even after he has the problem on his hands. It is to be remembered that the more accurate the knowledge the more it piques both the imagination and passion. We have allowed the idea of complete enlightenment of children about themselves to carry us into worse than unwise extremes. Sophistication is safe only after education; education is possible only as one gets control of himself; control of one's self can be complete only as one comes under the control of the one Master of our spirits, the one Lord of our life. The absolutely essential protection comes through his choice of that One, whose will and help he gets in the Bible, with the Spirit's presence, and as he tries to do the will of that Master." These words are worthy of careful consideration and prayerful study. "Knowledge alone," Mr. Kirtley tells us on another page, "is not enough," and, "Knowledge is good as fast as it can be used and as it enables the boy to gain the indispensable assistance of the only Master."

The second book is very different. (*The American Child*, by Elizabeth McCracken, with Illustrations from Photographs by Alice Austin, Houghton, Mifflin Co., Boston. Price \$1.25.) This is a series of six chapters on different aspects of the life of a child, or children; at Home, at Play, in the Country, at School, in the Library, at Church. The book is written by an enthusiast for the present-day child and rather as a justification of the importance that we present-day Americans give to that same child. The emancipation of child life from the old-time thralls, the development by suggestion, the intimacy and friendship that exists between parents and children,

the eagerness and quickness of to-day's boys and girls, their understanding and comprehension of the life of their elders and yet their real child life along with it; the contrast between to-day and yesterday, always in favor of to-day; these things, and others like them, are brought out in this volume of sketches of the life of real children. The illustrations are attractive. The book is well printed and put out in an attractive form, suitable to its own delightful treatment of a subject that after all is very close to the hearts of most of us, and does attract us as few other subjects do. The book is well worth reading, especially by those who do not altogether understand the modern child and his education and training.

WE ARE in receipt of a series of useful text books prepared by the American Book Company, New York, Chicago, and Cincinnati, that may in some degree meet a need for simple forms of the biblical narratives. *Old Stories of the East*, by James Baldwin, is a retelling of twelve of the Old Testament stories in a form for fifth and sixth grade children; doing them into English similar to that in which the stories of Greece and Rome are done. It is reverently and attractively done. *The Story of the Chosen People*, by H. A. Guerber, is a connected history of Israel, written so that children of any religious parentage can read it as history, and is prepared for children of the seventh and eighth grades. *The Old Testament Narratives*, edited by Edward C. Baldwin, is a collection of the stories from the Old Testament required for college entrance under the new regulations. They are in the text of the American Revised Version, and have brief explanatory notes. To these we must add that well-known book, *Smiles' Self-Help*. All these books, published at very low cost, are simple settings forth of what their titles involve without any distinctly Christian interpretation, and while intended for secular school work, are helps that are well worth consideration by Sunday school teachers.

MORGAN

You never knew him very well, then why deride him now
When death in solemn majesty is seated on his brow.
He may not have been half as bad as thoughtless people say—
We all have faults to some extent and in some different way,
And maybe he had much to bear—like me and Jim and you:
Don't judge unless that ye be judged, is still eternal true!

You never knew what sorrows may have crossed his busy life,
You never knew his care and toil, his struggle and his strife:
You never knew how much he did of silent good, perhaps—
It's hard for folk to understand these millionairish chaps,
But this comes home in this grave hour—we owe unto the dead
The kindly thought and kindly word, not bitterness instead.

They often stand redeemed in God who seem to us quite vile;
We do not know them as we should, we scorn them and we smile,
When all the time no doubt they feel of life as all men feel,
And know its bitter and its sweet, its falseness and its real,
No matter how their wealth may grow—do I know, or does Jim,
What cross God sometimes bids life lay on such a one as him!

Don't judge that way or talk that way who have no right to heap
Anathemas upon his name upon whose eyes the sleep
Of death eternal sits to-day, and One who knew him best
Has taken him in gentle arms to that eternal rest
Which comes to all in equal state, the rich man and the poor—
You never knew him very well; wait till you've known him more!
FOLGER MCKINSTREY, in the *Baltimore Sun*.

MR. MORGAN'S INTEREST IN CHURCH HISTORY

IT may not be amiss to note in a few words the interest which Mr. J. Pierpont Morgan took in the history of the Church in this country and in the collection and preservation of material relating to it, both manuscript and printed. His collection of early editions of the American Prayer Book was indeed in part such as would have attracted other bibliophiles; but he cared for them, and for books illustrating them and connected with them, with an especial interest because the book was one which he used in devotion and for which he had an affection. When at the close of the recent revision of the Prayer Book, provision was made for the preparation of a new standard book in 1892, Mr. Morgan was one of the three laymen on a committee of nine to which the matter was entrusted; and he gave to it much more than the assurance that the work might be well and handsomely done without anxiety as to the needed expense; as in his work on previous committees, he gave time and study that the text of the book should be carefully prepared as well as that it should be put in a form worthy of itself and of the Church by which it was to be used. It was owing to him that not only was the unique standard copy put into the best and most permanent form possible, but that eleven other copies, like this on parchment, were specially prepared and put

into the hands of those who were specially interested in keeping them.

And when a custodian of this standard book was appointed, who began the task of collecting all known or discoverable editions of the American Prayer Book, he provided that the needed funds should be put at his disposal; and of the more than 500 editions of the book bearing earlier date than 1891 now in the custodian's collection, about 450 are Mr. Morgan's gift. The reports of this officer and the registrar in the journals of the triennial General Conventions for the past twenty years mention many special donations which show a watchful desire to have material for Church history collected and safely preserved for use.

Mr. Morgan was an active member of the general commission on Archives. He preserved for himself—and studiously read—the journals of diocesan conventions, he also took care that the Church should have like material in her official collections. Three years ago the commission reported that an offer had been made to provide for at least the beginning of editing and publishing the manuscript collections in the Archives, without expense to the convention, and that Mr. Morgan, with one other member had been appointed a sub-committee to undertake and execute his work. The material for three volumes of the correspondence of Bishop Hobart was then ready for the printer; and in the triennium these and other volumes have been exhaustively annotated and superbly printed including the letters from 1757 to 1811, and the whole cost of the work, it may be said, was borne by Mr. Morgan—a good and costly beginning of a great and valuable work. And he who did so much that others might study and teach was himself a reader and student of what was done in the early days, and knew the value of his knowledge as it bore upon the opportunities of the Church's work.

Mr. Morgan had assisted with great generosity in making provision for the meeting of the General Convention in New York in October next. It was his intention to make at that time an exhibition of his most valuable and interesting books and manuscripts illustrating liturgical matters and the history of the Church in this country, and he had authorized the selection of a large number of items from his library for this purpose, to be placed temporarily in a suitable room at Columbia University, and exhibited in connection with kindred material from other sources. In such ways he was ever encouraging the studies and the activities of many who could make use of the material which he generously put at their service, and instructing many who knew but little of the history and real value of what they had constantly before them.—REV. SAMUEL HART, D.D., in *Hartford Courant*.

NATURE THE PREACHER

BY RALPH ERSKINE GENTLE

OUR Blessed Lord, while on earth, used homely illustrations to adorn His great lessons. In the Sixth chapter of the Gospel according to St. Matthew He bade His disciples "consider the lilies of the field," emphasizing the preaching of Nature. And the lesson is for us, too. For the world is God's great temple and the things of Nature proclaim His loving care for us.

The glorious Indian summer hangs above us (here in the Northwest) as the magic and splendid rug hovered over the Arabian city. The woods are vast, cloudy pictures, in colors so novel and so strange that familiar scenes become enchanted. There is illusion in the air, and things are not what they seem. The sky has pictures, as the woods have, and they are full of dreams and imagery.

September stalks in moccasins, taciturn, erect, with red eyes and yellow head-dress and gorgeous splashes of color on his face. He pauses like the ghost of a chief, walking through the habitations of the pale-faces.

And every voice of Nature joins in a great Benedicite, "O all ye works of the Lord, bless ye the Lord, praise Him, and magnify Him forever."

WE ALL have to learn, in one way or another, that neither men nor boys get second chances in this world. We all get new chances to the end of our lives, but not second chances in the same set of circumstances; and the great difference between one person and another is, how he takes hold of and uses his first chance, and how he takes his fall if it scores against him.—*Thomas Hughes*.

Church Calendar



- Apr. 6—Second Sunday after Easter.
 " 13—Third Sunday after Easter.
 " 20—Fourth Sunday after Easter.
 " 25—Friday. St. Mark, Evang.
 " 27—Fifth Sunday after Easter.
 " 28—Monday. Rogation Day.
 " 29—Tuesday. Rogation Day.
 " 30—Wednesday. Rogation Day.

CALENDAR OF COMING EVENTS

- Apr. 15—Arizona Conv., Nogales.
 " 15—Salina Conv., Salina, Kans.
 " 16—Western Massachusetts Dioc. Conv., Greenfield.
 " 27—Eastern Oklahoma Conv., Chelsea.

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.]

AFRICA

Miss M. S. Ridgely, Cape Mount.

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.
 Miss M. E. Wood of Wu-chiang.
 The Rev. Robert E. Wood of Ichang.

SHANGHAI:

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

CUBA

The Rev. C. E. Snavely of La Gloria.

THE PHILIPPINES

Miss E. T. Hicks of Manila.

Personal Mention

THE address of the Rev. SAMUEL BORDEN-SMITH is changed from Brooklyn, N. Y., to La Trappe, Talbot county, Md.

THE Rev. FRANCIS B. CANNON, formerly of the staff of St. Stephen's parish, Philadelphia, has become assistant at St. Mary's Church, West Philadelphia.

THE Rev. R. F. KEICHER, formerly of White-water, Wis., has entered upon the rectorship of the Church of the Good Shepherd, Momence, Ill.

THE Rev. JAMES THORNTON LODGE, rector for the past five years of the Church of the Incarnation, Dallas, Texas, has accepted a call to St. John's Church, Montclair, N. J. (diocese of Newark).

THE Rev. J. FRANKLIN LONG, Ph.D., rector of Christ Church, Central City, Neb., has accepted a call to the rectorship of Christ Church, Canon City, Colorado, where he will enter upon his work on April 15th.

THE Rev. A. E. PHILLIPS, assistant at the Church of the Redeemer, Astoria, N. Y. (diocese of Long Island), has changed his address from 306 Jay street, Watertown, N.Y., to 288 Grand avenue, Astoria, N. Y.

THE Rev. HOWARD MORRIS STUCKERT of Philadelphia has accepted the rectorship of Christ Church, Woodbury, N. J.

THE Rev. JAMES H. VAN BUREN, D.D., has accepted a call to the rectorship of Christ Church, Madison, Ind., entering upon his work there on April 1st.

THE Rev. EDWIN H. VAN ETEN, curate of Trinity Church, Boston, has been elected rector of St. John's Church, Providence, R. I.

THE Rev. A. C. WILSON, rector of St. Paul's Church, Brooklyn, N. Y., will sail for England on the *Franconia*, on April 12th, for an indefinite period. He can be addressed care of Brown, Shipley & Co., 123 Pall Mall, London.

THE Rev. ERNEST W. WOOD, recently appointed a chaplain in the United States Army, has been assigned to the Eighth Infantry. He will be stationed temporarily at Fort Monroe, Va., from April 1st.

THE Rev. FRANCIS C. WOODWARD, rector of Trinity Church, Chambersburg, Pa., has been granted a leave of absence by the vestry, and will spend his vacation in Europe. He sailed on April 5th for Naples on the *S. S. Hamburg*. He should be addressed care of the American Express Company, 11 Rue Scribe, Paris, France.

DIED

BOHN.—On Saturday, March 30, 1913, at St. Luke's Hospital, St. Louis, Mo., Rev. CHARLES HARRISON BOHN, rector of Trinity Church, Marshall, Mo., in the fifty-third year of his age.
 "I have fought a good fight, I have finished my course, I have kept the faith."

BOND.—Entered into rest at High River, Alberta, Canada, on April 3, 1913. MARY LOUISA, beloved wife of William M. Bond, and eldest daughter of the late John William Horsley Rowley of Yarmouth, Nova Scotia, in the 67th year of her age.

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

HAYES.—Entered into rest from her home at Madison, N. J., early in the morning of March 26, 1913. JENNIE WHEELER, daughter of Caroline R., and the late Charles Hayes.

MEMORIALS

ALICE CAISSON

In loving memory of ALICE CAISSON, April 13, 1910.

"Faithful unto death."

GRACE HARMON EDSALL

Suddenly, without warning or premonition, on the afternoon of Tuesday, February 4, 1913, GRACE HARMON EDSALL, wife of the Bishop of Minnesota, went with hurried footsteps into the Beyond.

Those of us who knew her best, best understood her many endearing qualities of mind and heart, and the loss which her family and the diocese sustained; and we, members of the Society of Colonial Dames in Minnesota, send to Bishop Edsall, and his family, assurances of our sorrow, and heartfelt sympathy.

St. Paul, Tuesday, March 25th.

JOHN PIERPONT MORGAN

MINUTE OF THE GENERAL EXECUTIVE COMMITTEE ON ARRANGEMENTS FOR THE GENERAL CONVENTION.

On Friday, April 4th, at a meeting of the General Executive Committee on Arrangements for the General Convention of the Protestant Episcopal Church in 1913, Mr. Francis Lynde Stetson in the chair, the undersigned was appointed to draft a Minute expressive of the feelings of the Committee in view of the death of JOHN PIERPONT MORGAN.

The death of Mr. Morgan has come to us as blow upon blow, following, as it has, upon the death of William Bayard Cutting, who was associated with him on our Committee in the gift of the new Synod Hall for the use of the General Convention. For twenty-six years these two earnest Churchmen worked together as deputies from the diocese of New York, and now in death they are not divided.

Mr. Morgan was a man of few words, and so should be his obituary. The public press already has spread broadcast his striking features; the outlines of his life; his gifts of courage, initiative, and resourcefulness; his constructive genius; his vast responsibilities; his most conspicuous achievements; his love of art and literature; the wide range of his tastes and sympathies, moving rapidly from one object to another, but always on a high plane. From all which it stands out that this most energetic and practical of men was at heart an idealist, doing great things but seeking greater, and altogether unwilling to keep for himself what was meant for mankind. He was born to lead; throughout his astonishing career he exercised faithfully his faculty of leadership; and few of the world's great leaders, when their work was done, have had less to conceal or to regret. Exposed ruthlessly to the camera of publicity; scrutinized by the sharp cross-questioning of clever censors, who were minded if possible to pick flaws in him, with what simplicity and dignity and transparent sincerity he stood the ordeal, and how well he came out of it! And when the questioning was finished, how gently and generously he bade adieu to his critics, and went his way, till God's finger touched him and he passed to where beyond these voices there is peace. It was remarked by Carlyle that England "wants public souls." In Mr. Morgan America had a public soul. Though he died in a foreign land he died at home, for the whole world was his home. Naturally shy and averse to publicity, his force of character and of mind was so elemental that no human power, not even his own, could keep him in the dark. So now his works do follow him, and his candle is not hid; for as far as in him lay he made his own the memorable words of Goethe: "The fashion of this world passeth away, and I would fain occupy myself only with the abiding."

Yet if something of the *aura* of his unique personality has thus become manifest to the world at large, those of us who had the privilege of his more intimate acquaintance realize how much remains untold, and that no word of ours can tell it. For beside his willingness, when im-

portant tasks were to be performed, to consort with persons of eminence, he also condescended to men of low estate. Few knew how prompt he was to reach and to assist the humblest, whenever his keen eyes penetrated to their necessity, nor how accessible he was to merit of any kind. He was a man to lean on, and on him men did lean—on his rock-ribbed integrity, his comprehensive grasp.

Still fewer guessed that there stayed with him in his banking house the training of the University of Goettingen; that to the very end he had some of the tastes and tools of the scholar, and the scholar's way of looking at things and of appreciating matters of the intellect. By his promptness, his thoroughness; by his faculty of continuous attention to debates in committees and conventions; by his quick appreciation of inaccuracies in the reports and minutes of meetings; by the flashlike rapidity with which he would seize the sense of a document, and the course to be adopted in order to carry out a policy—in all this he was harking back to what he had learned at the University.

When attesting that in his experience good character is essential to great success in business, he gave the key whereby he unlocked men's confidence and rendered his personal influence commanding. But may we not add that of which some of us are sure? that in his personal religion he was just as real as in everything else: that as he grew in years he grew in grace, and in the knowledge of our Lord and Saviour; and that the citadel of his soul was subdued by "the deep remorseful fear," which Keble dwells on in the Christian Year. It was because this "deep remorseful fear" solemnized his soul that Mr. Morgan looked forward with ever increasing solicitude to the recurring sessions of our General Convention. With his whole heart he desired that the representatives of our Christian Communion should occupy themselves with the real little things and the real great things of the "spirit of man as the candle of the Lord"; and to this end he, for his part, was always willing to spend and to be spent.

Not long ago, when informed that a valuable set of archives of the history of this diocese had been presented to our New York Church Club, but in bad condition, Mr. Morgan characteristically undertook to have them carefully edited. Whereupon he caused the archives to be printed on handsome paper and handsomely bound; and copies were presented by him to authorities and libraries throughout our Church. This is but one sample of his continual thought and work for the Church, which little by little will come to light. The best he did was the fruitage of a religious spirit.

Therefore our Committee feels bound to register and to publish this Minute of our sense of loss; and to offer to his bereaved family this testimony of our admiration and affection for him, and of our sympathy with them.

GEORGE WILLIAM DOUGLAS.

MINUTE ADOPTED BY THE VESTRY OF ST. GEORGE'S CHURCH IN THE CITY OF NEW YORK ON THE DEATH OF THE SENIOR WARDEN OF THE PARISH, JOHN PIERPONT MORGAN.

The vestry of St. George's Church, in special meeting assembled on this second day of April, places on record its profound sorrow in the death of the senior warden of the parish, JOHN PIERPONT MORGAN, in Rome, Italy, on Monday, March 31st, in the year of our Lord 1913, and in the seventy-sixth year of his age. Mr. Morgan was elected vestryman in 1868; he became junior warden in 1885; and senior warden in 1890. For forty-five years, therefore, St. George's Church has profited by his counsels and his generous support. At earlier epochs, St. George's had been a power in the land; but when Mr. Morgan became vestryman it was for the parish the day of small things. Since then, "the little one has become a thousand." The change came when the Church was made free in 1883. From that day to this, Mr. Morgan has been to the vestry of St. George's a leader whom it has been a privilege to follow.

This vestry knows that however man may sow, it is God that giveth the increase; and here and now we record our gratitude to God for the many blessings He has given to St. George's through Mr. Morgan; and most of all, for Mr. Morgan himself. We know full well that a mighty man has gone in and out among us during all these years. We shall miss him for his uniform kindness; for his simple heartedness; for his burning zeal for the House of the Lord; for his willingness to spend and be spent for St. George's, and for the larger Communion to which St. George's belongs. We sorrow for him, as men must sorrow, though he is taken from us in the fulness of years; but we rejoice that he has left with us the record of a service to St. George's which will be an enduring memorial of him, and an unfailing inspiration to us who have been privileged to work with him in the vestry of this Church.

To the members of his family we offer our profoundest sympathy, a sympathy pulsating with a friendship for him born of intimate association, of sincere admiration, and of true regard; and we earnestly pray God, in the name of

Christ our Master, that, "as their day is, so their strength may be."

RESOLVED, that the foregoing record be spread at large upon the minutes of the vestry, and that copies thereof be engrossed and transmitted to the family, and that it be printed in the Church papers.

By order of the vestry.

KARL REILAND, Rector.
Attest: JOHN REICHERT, Clerk.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED. Catholic priest for parish in city. June and July. Residence and \$10 per week. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST desires work, mission stations preferred. Good at Church music and choir training. Age between fifty and sixty. Health good. Address "D," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST, experienced teacher, desires chaplaincy or mastership in boys' school. Would consider curacy. Address "MAGISTER," care LIVING CHURCH, Milwaukee, Wis.

PRIEST seeks Catholic country parish. or would consider city curacy. Married. Highest references. Address "OMEGA," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

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.

SITUATION wanted as choirmaster and organist. Churchman. Married. Disciplinarian. Expert voice builder. Good organizer. Best references. State salary and facilities for work. Address "F. B.," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC CHURCHWOMAN, trained kindergarten. Experienced in private and parochial schools. Institutional and day nursery work. Would consider full engagement. Address "M.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER wants position in large church. Highest references. Expert trainer of boy and mixed choirs. Voice specialist. State terms and particulars. "CANTOR," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC CHURCHWOMAN, graduate of Eastern college, wants position as Church secretary or head of Church hall for women students, in Western University. Address "L. C.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires position. Rector says: "Talented, exact, reverent, painstaking. Absolutely satisfactory." Boy, mixed choirs. Address "MUSICAL," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as chaperone and nurse in a young ladies' school, beginning fall of 1913. Best references. Address "K. L.," St. Mary's Seminary, St. Mary's City, Md.

GRADUATE Church worker of three years' experience would like position as rector's assistant. References. Address "E. G.," care LIVING CHURCH, Milwaukee, Wis.

GRADUATE Church worker would like position as house-mother or governess in Church school for girls. References. Address "G. E.," 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.

DEACONESS with city parish experience desires parish work in or near New York City. Address "DEACONESS R.," care LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENT

M.J.B.—\$3.00 for Flood Relief, to the Bishop of Indianapolis.

PARISH AND CHURCH

AUSTIN ORGANS. The fame of these instruments is country-wide for nobility of tone, simplicity and reliability of construction. Few equals. No superiors. Absolute high-grade by severest tests. Write for new illustrated catalogue. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

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.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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.

MISSION desires to buy a second-hand church bell. Address "BELL," care LIVING CHURCH, Milwaukee, Wis.

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ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

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NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address NASHOTAH MISSION, Nashotah, Wis.

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

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.

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GEORGE GORDON KING, Treasurer.

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Further particulars will be found in Leaflet No. 956. Send for it. Address THE SECRETARY, 281 Fourth Ave., New York. THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

WORK AMONG THE MOUNTAINEERS, DIOCESE OF VIRGINIA

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

NOTICES

PENSION AND RELIEF OF 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.

\$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

\$120 from 1,000 churches or individuals will provide for present need. Will you be one?

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BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

for the maintenance and defence 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

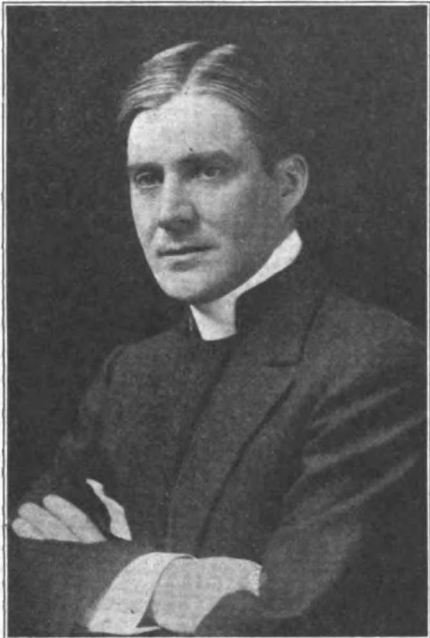
All offerings for work amongst the Jews in Bishop Blyth's mission, the Jerusalem and the East Mission Fund, will be received and acknowledged by the Rev. F. A. DeRosset (formerly of Cairo, but now of) 107 Cannon street, Charleston, South Carolina.

THE CHURCH AT WORK

MILWAUKEE RECTOR-ELECT

THE LARGE and growing parish of St. Mark's, Milwaukee, has extended a call to the rectorship to the Rev. E. Reginald Williams, at present rector of the Church of the Holy Comforter, Kenilworth, Ill. Mr. Williams has accepted the call and will shortly enter upon his duties.

The Rev. E. Reginald Williams was born in Cleveland, Ohio. His ancestors settled in Boston but a few years after the landing at Plymouth, and the family has ever had a prominent part in the leadership of the religious development of the country. Among them were William Williams of Deerfield, carried into captivity by the Indians, Colonel Ephraim Williams, the founder of Williams College, the Rev. Elisha Williams, the only Churchman who was ever president of Yale College, and the Rt. Rev. John Williams, late Presiding Bishop of the Church. Liberally



REV. E. R. WILLIAMS

educated in various colleges, Mr. Williams entered the Episcopal Theological School at Cambridge, from which he was graduated in 1904. He was admitted that same year to the diaconate by Bishop Lawrence of Massachusetts. He accepted a curacy in St. Margaret's church, Washington, D. C., and was ordained to the priesthood in 1905 by the late Rt. Rev. Henry Yates Satterlee, D.D., Bishop of Washington. He was for a year in the diocese of New York, and in 1906 was called from the historic old Christ Church, Poughkeepsie, to the rectorship of the Church of the Holy Comforter, Kenilworth, Illinois, his present cure. Under his leadership the parish has been brought up to a position of importance among those of the fashionable North Shore. In 1908 Mr. Williams was married in the Church of the Holy Spirit at Lake Forest, to Dorothy Eckhart, daughter of the Hon. and Mrs. Bernard A. Eckhart of Chicago and Lake Forest. Mrs. Williams is a graduate of Vassar College, class of 1906.

BERKELEY DIVINITY SCHOOL NOTES

THE SPEAKERS at the appointed meetings of the Missionary Society of Berkeley Divinity School, Middletown, Conn., during the remainder of the academic year include the Rev. Robert C. Wood of Ichang, China; Wil-

liam H. Camalt, M.D., of New Haven; President Luther of Trinity College; the Rev. Dr. Edward H. Coley of Utica (in connection with his lectures on Pastoral Theology); the Rev. H. Lilienthal of Astoria; the Bishop of Western Colorado (with an Ember address); Mr. Burton Mansfield of New Haven; the Rev. Dr. George M. Stowe of Hartford (on Adoniram Judson); Professor William P. Ladd (on David Livingstone).

MEMORIALS AND OTHER GIFTS

A SMALLER communion service for use at early Communion on saints' days, and for the sick, was presented by St. Mark's guild on Easter day to St. Mary's Church, Beaumont, Texas. It is supplementary to the large and very handsome service which was presented by the guild nearly two years ago. It is a memorial to a faithful departed president of the guild under whose leadership the materials were collected for the large chalice, paten, and bread box. Enough silver, gold, and jewels were left to make the smaller set, which is heavy, rich, and of chaste design. It consists of a chalice with the inscription, "In loving memory of Lucy Miller Luckett, February 3, 1877—September 25, 1911." The paten has on the upper rim a floriated Greek cross set with twenty-one gems—turquoises, pearls, and garnets. The Altar Guild presented, on Maundy Thursday, a very handsome black stole, which was blessed on that day, and first used on Good Friday. The guild also presented handsome linens for use with the small communion service. The sacred vessels and linens were presented on Easter Even and blessed. They were first used on Easter Day. A large and very valuable receiving basin was also presented and blessed on Easter Even. It was given by St. Mark's chapter of the Daughters of the King. It has on the upper rim a "Daughters' Cross." It bears the inscription, "To the Glory of God and in Loving Memory of Joanna Allen Sutton Curtis, Directress of St. Mark's Chapter, Daughters of the King, 1900 to 1911. Given by St. Mark's Chapter, Daughters of the King, Easter 1913." The inscription on this, the applied cross, and the designing, molding, finishing, and inscriptions on the communion service were all the work of a devout communicant of the parish, Mr. E. J. Leben.

ON EASTER DAY, at the early celebration of the Holy Communion, the following memorials and gifts were set aside at St. Paul's chapel, College Point, L. I.: a pulpit of brass and oak and a faldstool with book, given in memory of the Rev. Isaac Peck, by his sisters; a large bronze eagle lectern with the Bible, given in memory of Elizabeth Jones Stratton, by Mr. E. Platt Stratton; a white Italian marble font, in memory of Edward and Sophie Rausch, given by the Misses Rausch and Mrs. A. F. Wilkins; a chalice and paten, in memory of Harry Guy Lees, given by Mrs. H. G. Lees; a chalice, in memory of James Milnor Peck, given by Mrs. F. A. Collins; two silver-mounted cruets in memory of Rev. Vandervoort Bruce and Julia Stanton Bruce, given by Mary Langley Bruce. All of these were executed by the Gorham Co. Three sets of Prayer and Hymn Books for chancel use were given by Mrs. H. G. Lees in memory of Warren Guy Lees, and a complete set of beautifully embroidered altar linen was given by the Altar Guild of St. George's Church, Flushing, N. Y., of which St. Paul's is a chapel. At the same service the following memorials were announced as in course of construction: a panel in memory of Margaret

Smith, Christ blessing little children, given by Mrs. J. Londes; a window, 6x12 feet, subject, the Nativity, given by Mrs. E. J. Graham in memory of her parents, Platt and Elizabeth Jones Stratton, and her sister and brother Mary Victoria and William Hewlett Jones Stratton; an altar rail and cushion in memory of Mary Kesseling and Marie Graz, given by the families. The vicar, the Rev. Benjamin Mottram, was presented with a purse of \$74, with which to purchase new vestments.

ST. MARK'S, Charleston, S. C. (the Rev. F. A. Garrett, rector), is to have a large and beautiful altar of Rigalico, onyx and gold effect, to displace the old and historic one, which was always too small for a high altar in such a large edifice. The latter will be used as a side altar, and will serve as a memorial to the late Bishop Howe, whose friendly attitude towards the parish will never be forgotten. The new altar comes as a free will offering of the faithful communicants of the parish at Easter. No money comes from any other source towards this altar. The altar will have a large tabernacle, with brass door and chalice in relief. It is rich in design and highly ornamental.

A FEATURE of interest on Easter Day at St. Mary's-by-the-Sea, Pacific Grove, Cal., was the dedication at the eleven o'clock service of the beautiful George Crocker memorial window, given by his sister, Mrs. Charles B. Alexander. It is a twin Gothic window, each half bearing the design of a cross springing from and wreathed in a rich green foliage of grape leaves. Each cross extends the length of the window, one bearing the emblem of hope, the other of faith. The dedication was made by the rector, the Rev. Edward H. Molony, immediately after the processional hymn and before the introit.

AT CALVARY CHURCH, Sandusky, Ohio, on Easter Day, the largest congregation ever seen was present at the early service. The Sunday school festival was held in the morning, and at the later service the church was again filled. The following memorials were blessed by the rector, the Rev. Henry S. McClellan, a pair of handsome cut glass cruets, two finely tooled Prayer Books for chancel and altar use, a supply of eucharistic candles, given as a memorial, and several pieces of altar linen, made and given by the Daughters of the King.

GRACE CHURCH, Weldon, N. C. (the Rev. Albert New, rector), has recently been enriched by the gift of a processional cross, given in memory of Mrs. Sally Long Prescott by her nieces, Mrs. Kate Benedict (the widow of a former rector of Weldon) and Mrs. Emily Hawkins, both of Swansea, Mass. The cross was dedicated at the early Eucharist on Easter Day.

AT ST. JAMES' CHURCH, Brooklyn, N. Y., on Easter Day, there was blessed a brass paschal candlestick and a pair of five-branch candlesticks for the chapel, and a pair of seven-branch candlesticks for the high altar. These were given by friends of the congregation. The altar boys of this church appeared in red cassocks for the first time, on Easter Day.

MR. C. T. CROCKER of Fitchburgh, Mass., has presented to St. George's School, Middletown, R. I., a new athletic field with all the equipment needed. This is a most valuable contribution to the efficiency of this excellent school which is fast becoming famous under

the wise and masterly oversight of the Rev. John B. Diman.

ST. ANDREW'S CHURCH, Darien, Ga., was presented at Easter with altar lights by the Sunday school. The gift consists of a pair of single candlesticks and a pair of five-light candelabra, all of brass. The Sunday school has also during the past year made several improvements on the church property.

ON EASTER DAY a memorial processional cross, presented to St. Matthew's Church, Woodhaven, N. Y. (the Rev. James Stuart Neill, priest in charge), by Mr. Joseph H. Courtenay in memory of his wife, Mrs. Lizzie Richardson Courtenay, was used for the first time.

AT THE early celebration at St. Mark's church, Seattle, Wash., on Easter Day, the rector blessed a solid silver communion service, which was donated by a faithful communicant to the Japanese mission in that city.

PROPOSED PARISH HOUSE IN KNOXVILLE, TENN.

ST. JOHN'S PARISH, Knoxville, Tenn., will build a \$35,000 parish house and new rectory this summer. In determining to do this the vestry are carrying out the wishes of the entire congregation, who have a magnificent church costing \$100,000, but whose facilities for Sunday school work and general parish work are inadequate. The choir of St. John's sang the first part of Gounod's "Redemption" on Good Friday night, and the second and third parts on Thursday in Easter Week. Large congregations were present.

BURIAL OF REV. RICHARD ELLERBY

THE BURIAL of the Rev. Richard Ellerby took place on Friday, March 28th, from the church of which he was priest in charge, St. John's Church, Shenandoah, Iowa. Bishop Morrison, being unable to be present, was represented by the Rev. John C. Sage, rector of St. John's, Keokuk, who officiated at the funeral, assisted by the Rev. A. G. A. Buxton, D.D., rector of St. Paul's Church, Council Bluffs. The church was crowded with parishioners and friends of the late priest, and the Masonic Fraternity, after the church burial service at the grave, conducted the Masonic service. Previous to the funeral service in the church, the Rev. Mr. Sage celebrated the Holy Communion privately for the family and immediate friends.

CHURCH HOSPITAL AT DAVENPORT, IOWA, MUST BE ENLARGED

ST. LUKE'S HOSPITAL, Davenport, the only diocesan institution for the care of the sick in Iowa, has had several successful years, and finds that, owing to increased patronage, the buildings must either be enlarged or new ones built. Plans are under way for the increased usefulness of this splendid institution, and the president, Dr. W. L. Allen, states that immediate steps will be taken either to erect new buildings or to add largely to the present ones, as the present institution is inadequate to meet the demands made upon it.

SETS FORTH PRAYER FOR FLOOD SUFFERERS

BISHOP WHITEHEAD of Pittsburgh has issued to the clergy and laity of his diocese, a pastoral letter on the recent floods, and calls to mind the Johnstown flood, which once visited that diocese. He urges that the people, mindful of the aid then rendered to them, should give all possible help to aid those who are now being afflicted by the recent floods, not only by financial means, but by earnest prayer. The Bishop set forth

for the use of his people the following special prayer:

"O Almighty God, our Heavenly Father, who dost feel with tenderest sympathy the sorrows of Thy children, and alone canst comfort and heal and strengthen them; we most humbly beseech Thee to look with compassion on the multitude of those now suffering sore affliction and loss through dire disaster of fire and flood.

"Thou knowest all their burden and all their need. We beseech Thee to remember them in mercy; keep them from despair; endue their souls with patience. May kindness, sympathy, relief, and succor minister to them and encourage their hearts. And may loving trust in God and the sense of human brotherhood be fostered and increased; so that, through this great trial, true blessings may be vouchsafed on every hand; that we may learn by Thy chastisements to amend our lives, and for Thy clemency to give Thee thanks and praise; through Jesus Christ our Lord. Amen."

LEGACIES AND BEQUESTS

ACCORDING to the terms of the will of Mrs. Mary A. Crary, who died March 10th, Christ Church, Red Wing, Minn., receives the sum of \$2,500. It is specified in the will that this amount is to be added to the present rectory fund, and is to be used only in the construction of a new rectory. Mrs. Crary was a devoted member of Christ Church parish for over a period of forty years.

MARYLAND ASSEMBLY OF THE BROTHERHOOD

THE MARYLAND Senior Assembly of the Brotherhood of St. Andrew met on the evening of Wednesday, April 2nd, at the Diocesan House, Baltimore, Mr. Arthur E. Hungerford, president, presiding. Besides Bishop Murray and a number of prominent clergy, there were a large number of members present. The principal speaker of the evening was the Rev. Edward M. Frank, rector of the Church of the Advent, Philadelphia, who delivered a most interesting and suggestive address on the unique work which he is carrying on in his own church each week among six foreign nationalities, and also reported on a survey of the Polish, Bohemian, Lithuanian, and Hebrew settlements of the city made the preceding day by himself in company with Bishop Murray, Archdeacons Wroth and Helfenstein, President Hungerford, and others. As a result of this survey, Bishop Murray is to consult with the Rev. Constantine Celegski, priest of the Russian Church in Baltimore, the Rev. Parthenios Rodopoulos, pastor of the Greek congregation, and Bishop Hoydo of the Polish Church, with a view to undertaking among their people, in connection with one or more of the established churches of the diocese in Baltimore or vicinity, some such work as is done in the Church of the Advent, Philadelphia. Just where this work shall be, when it shall be started, and who shall be in charge of it, are matters which the Bishop, the Executive committee of the Brotherhood, and the clergy most concerned, are to give their most careful consideration.

SOCIAL SERVICE IN MARYLAND

THE SOCIAL SERVICE COMMISSION of the diocese of Maryland has requested each rector to appoint at once in his parish a Social Service committee, to consist of five members, three men and two women, with the rector as chairman *ex officio*. The purpose of such a committee is to bring to the attention of the members of the parish the needs of social service work, to ascertain such social conditions as the diocesan commission may suggest, to distribute literature furnished by the

commission, and to meet with the commission from time to time to discuss the social needs of each community. The commission is especially anxious to keep each parish fully informed concerning those bills in which the Church will have a vital interest which are to come before the next session of the legislature of Maryland.

CONGREGATIONAL MINISTER APPLIES FOR HOLY ORDERS

THE PASTOR of the Hope street Congregational Church, Providence, R. I., the Rev. A. B. Parsons, has resigned his charge and applied for holy orders in the Church.

DEATH OF REV. E. L. WHITCOME

THE DEATH of the Rev. E. L. Whitcome occurred on Thursday, March 20th, following an illness of three years. The funeral was held on Saturday morning from St. John's church, West Haven, Conn., and the burial was in the family plot at that place.

Ephraim Lord Whitcome was ordered deacon in 1863 by Bishop C. Chase and was advanced to the priesthood in 1868 by Bishop Williams. He was in charge of Grace Church, Yantic, Conn., from 1864 to 1869, and rector of St. John's Church, North Haven, Conn., from 1869 to 1877. He became rector of St. Paul's Church, Brookfield Conn., in 1877 and remained there for nearly thirty years, retiring in 1906 on account of advanced age. He then went to Poughkeepsie, N. Y., to live with his son, who was rector of St. Paul's Church at that place, and acted as curate of that church and also as priest in charge of St. Andrew's chapel, Arlington, N. Y. Mr. Whitcome is survived by one son, who is rector of Christ Church, Watertown, Conn., and one daughter, Miss Susan Whitcome, who is a teacher in Putnam Hall School at Poughkeepsie, N. Y.

RESIGNS CHARGE OF NEW MEXICO

BISHOP MANN has resigned the charge of the missionary district of New Mexico. The Presiding Bishop will discharge the duties of the Bishop of New Mexico until a new Bishop for the district is elected and consecrated.

REPORTS OF EASTER SERVICES IN VARIOUS DIOCESES

ALASKA.—St. Luke's church, Douglas, was completely filled on the morning of Easter Day at a short service held for the Sunday school. The children's mite boxes contained \$10, which will be used for the work in Alaska. At the later service, which was fully choral, there were twenty-six communicants and an offering of \$35 was made, which was a splendid showing for this small mission church.—AT TRINITY CHURCH, Juneau, there were twenty communicants at the early celebration, and at the Sunday school service the children presented a Lenten offering of \$10. A special musical service was held in the evening when the church was crowded to the doors. An interesting feature at this service was the presence in the chancel of a priest of the Greek Church, the Rev. Father Kasoranch, who read the Lessons. The offering at this service was \$30. The Church has a vested choir of women, men, and boys. It is the only one in Alaska which possesses a "Carnegie" organ, which was blessed by the Bishop late in the fall. Both of these missions are in charge of the Rev. G. E. Renison.

GEORGIA.—At St. Stephen's church (colored), Savannah, the "Story of the Cross" was sung on Good Friday night, and the "Mystery of the Resurrection" on the evening of Easter Day. The rector, Archdeacon

Bright, has just completed the twenty-first year of his rectorship.

LOS ANGELES.—St. James' parish, South Pasadena, has been fortunate in having the presence of Bishop Rowe of Alaska at many of its Lenten services. He preached on Easter morning, the Bishop of the diocese also being present and several of the other clergy. Bishop Rowe has been for several weeks the guest of the rector, the Rev. W. H. Watton. The rector conducted the Three Hours' service and in the evening sang the tenor solos in Stainer's Crucifixion which was rendered by the choir of men and boys.

MARYLAND.—The offerings on Easter Day at Christ church, Baltimore (the Rev. Edwin B. Niver, D.D., rector), amounted to \$9,700, which was increased the following day, bringing the total to about \$10,000, which will be devoted to paying the cost of the improvements lately completed in the church, amounting to some \$47,000. It was also announced that Mr. John Glenn, Jr., for many years one of the most prominent and active members of the vestry, and a leading Churchman of the diocese, had given \$10,000 toward the improvements.

MICHIGAN CITY.—In St. John's church, Elkhart, Ind. (the Rev. L. B. Hastings, rector), in spite of a heavy rain all day there were 124 communicants at the early service. The offerings for the day amounted to \$650, and in addition the Sunday school children raised over \$100.

NEWARK.—On Easter Day St. John's church, Jersey City Heights (the Rev. George D. Hadley, rector), was filled at the five services. There were 1,103 Easter communions made and the offerings amounted to a little over \$3,000, not including over \$500 from the Sunday school and over \$100 from the Bible class.

OHIO.—Easter Day here dawned bright and beautiful, and although rain began to fall practically at the same time all over the state before worshippers reached their homes from the mid-day services, past records of attendance upon both the Eucharist and all other services throughout the diocese, seem to have been broken. In Toledo, at Trinity church, there were nearly 700 communions, and the offerings were \$4,000. At St. Mark's there were upwards of 400 communions, nearly 250 of which were made at the early celebration, and the offerings were \$4,000. After going to the pulpit, the rector had to give up the attempt to preach on account of noise of rain on the roof.—IN CLEVELAND, at Emmanuel, 500 received at the three celebrations. This parish started out to raise in pledges and offerings towards its property debt, an Easter offering of \$10,000, and secured something more than \$14,000. At the Cathedral at which the Bishop of the diocese was the preacher at the mid-day service, about 700 persons received at the three celebrations, and at St. Paul's there were 600 communions and offerings aggregating \$8,000.—AT TRINITY MISSION, Coshocton, under the oversight of a student and lay reader, a visiting clergyman administered to 66 communicants. The vested choir of some twenty voices, used for the first time, a processional cross, the gift of the people.—THE RECTOR of the Church of Our Saviour, Akron, was ill, and his duties were taken by the Rev. F. B. Avery, D.D., of Cleveland. Extra seating accommodations were necessary. Three hundred persons received, and the offerings were \$600.

PITTSBURGH.—Easter Day saw all the churches filled with large congregations, and their altars thronged with communicants. The offerings were good in all the churches, notably in Calvary church, Pittsburgh, where a special effort was made to raise sufficient money to liquidate the mortgage of \$75,000,

the amount received on Easter Day being \$64,000. Other offerings in city churches were: St. James' Memorial, \$400; All Saints', \$325; St. Mary's Memorial, \$400; St. Peter's, \$500; St. John's, \$375; St. Paul's \$200; Ascension, \$1,000; Redeemer, \$1,400; Christ, \$2,500; Trinity, \$2,500; and St. Andrew's, \$2,500. Some of the offerings in the outlying towns of the diocese were Canonsburg, \$200; Johnston, \$500; and Bellevue, \$750.

QUINCY.—The Three Hours' service was quite generally held throughout the diocese on Good Friday, in addition to the other services appointed for the day. Among those reported as having a large attendance are the services held in the Church of the Good Shepherd, Quincy, (at which the Rev. Canon William O. Cone gave the meditations), in the Cathedral church of St. John, Quincy (at which the Very Rev. Dean Lewis gave short extempore addresses on the Seven Last Words), and in St. Paul's church, Peoria, the rector, the Rev. H. Atwood Percival, D.D., delivering his meditations. In the latter church at evensong there was again a large congregation that taxed the seating capacity of the church, the choir rendering in an artistic and devout manner Mercandante's "The Seven Last Words." The Good Friday services in the Cathedral were largely attended by business men (the Cathedral being in the down-town section) and by members of the various Protestant denominations, in addition to the communicants of the parish. Reports from the various parishes in the diocese for Easter Day indicate large congregations at all services, despite the stormy weather that prevailed throughout the day. Very gratifying, also, is the information that in nearly all of the parishes the people, with the exception of a very small percentage, made their communions at the early service. In the Church of the Good Shepherd, Quincy, and in the Cathedral of St. John, Quincy, notwithstanding the heavy rainstorm, the church was comfortably filled at the first service. Probably the largest Easter offering is that reported from St. Paul's, Peoria, the amount being over \$1,200. The church was crowded at all services. The day also marked the tenth anniversary of the Rev. Dr. Percival's connection with the parish. The Cathedral of St. John, Quincy, also reports the largest Easter offering that it has received for many years.

SEATTLE.—Easter Day in Seattle was marked by a large offering, and the large number of communicants indicating the genuine growth in each parish and mission. An unusual feature was the Sunday school offering in St. Mark's which exceeded \$50. A large confirmation class was presented at Trinity church.

SOUTHERN OHIO.—At the Church of Our Saviour, Mount Auburn, Cincinnati (the Rev. J. Hollister Lynch, rector), nearly two hundred received the Holy Communion, almost one hundred per cent. of the communicants. The offering for the repairs of the church and other parish purposes was \$730, and the Sunday school offering for missions was \$75.—AT THE Church of the Ascension, Wyoming, with fifty-one communicants, fifty received the Holy Communion, and the offering was \$122.

ATLANTA

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

Observance of Sunday Discussed in Atlanta—
Noon-day Meetings Held in Shops and Factories of Columbus

THE CITY of Atlanta has been greatly agitated over the subject of a "more liberal observance of Sunday," centering chiefly about the opening of the motion picture shows. While the various ministers of the city have unequivocally condemned it, representing the "Evangelical Alliance," the

Church clergy are more favorable in their attitude, provided they treat of sacred and educational subjects, duly censored, and that they be not run on a money-making basis. They, however, recommend a Saturday half-holiday in preference. The Bishop takes the position that if the leading men of the community indulge in Sunday sports or diversions, to the exclusion of Church attendance, they are not in a position to restrict the masses, by enacting laws that will deprive them of these pleasures. What is needed is a more educated and exercised conscience among the people of leisure and leadership. So-called pleasures cannot take the place of worship on Sunday.

THE MINISTERS of Columbus have organized noon-day shop meetings in eight of the leading shops and factories in the city. The Rev. S. Allston Wragg, rector of Trinity Church, is one of the regularly appointed preachers. The men are attentive and appreciative, and the average attendance is about 100.

ALASKA

P. T. ROWE, D.D., Miss. Bp.

Improvements at St. Luke's Church, Douglas

THE INTERIOR of St. Luke's church, Douglas (the Rev. G. E. Renison, priest in charge), has been entirely renovated. The walls and ceiling of the building have been retinted and the pews given a fresh coat of varnish. A lectern, bishops chair, and altar hangings were given by the Ladies Guild just before Easter. Plans are under way for the construction of a guild room in connection with the church, which will be probably completed sometime this coming summer.

BETHLEHEM

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

Reading Choirs Combine for Musical Service—
Gives Address on Indian Work in Wyoming
—Notes

ON GOOD FRIDAY EVENING the combined choirs of Christ Church (the Rev. Frederick Alexander MacMillen, rector) and St. Barnabas' Church (the Rev. Richard Waverly Baxter, rector), rendered at Christ Church, Reading, Maunders' cantata, "From Olivet to Calvary," under the direction of Mr. E. H. Knerr, organist of Christ Church. The choir was composed of seventy-five persons. On Easter morning at Christ Church the organ music was supplemented by a harp, violin, and trumpets.

MRS. B. S. COOPER, formerly of this diocese but now residing at Germantown recently gave a very interesting illustrated lecture in the Sunday school room of All Saints' chapel, Leighton (the Ven. Asahel A. Bresee, vicar), speaking of the Indian work of the Church among the Shoshones and Arapahoes on the

**A Royal
Baking Powder
Hot Biscuit
is the luxury
of eating**

—MADE AT HOME—

reservation in Wyoming. The Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, brought his lantern and showed the pictures.

AT THE RECTORY of St. John's Church, Palmerton (the Rev. Henry Converse Parkman, rector), a meeting was held on March 5th, which resulted in the organization of St. John's Men's Club, with the object of promoting good fellowship among the men interested in the welfare of the parish.

THE REV. WALTER COE ROBERTS, rector of St. Mark's Church, Mauch Chunk, held ten-minute noon-day services for men and boys at the Y. M. C. A. throughout Holy Week, basing his meditations upon the parable of "The Prodigal Son."

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Two Syracuse Churches Resume Services—The Date of the Annual Convention of the Diocese

THE Church of St. John the Divine, Syracuse, which has been closed since the resignation of the Rev. I. M. Merlinjones, D.D., in January last, was reopened for services on Easter Day. The Rev. Robert Hudson, Ph.D., rector emeritus of Trinity parish officiated in the morning, and the Rev. James Empringham, D.D., of St. Paul's Church, preached in the evening.

THE FIRST SERVICES in the Church of the Saviour, Syracuse (the Rev. Karl Schwartz, Ph.D., rector), since the fire that partially destroyed the building on January 7, 1912, were held on Easter Day. The entire structure has been remodeled at a cost of over \$30,000 and now, almost completed, is one of the finest buildings in Syracuse. The architects are Messrs. Cram, Ferguson & Goodhue.

THE FORTY-FIFTH annual convention of the diocese of Central New York will be held in Trinity church, Utica, on Tuesday and Wednesday, May 27th and 28th.

GEORGIA

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

Mission for Colored People Opened in Waycross—Council of Colored Churchmen to Meet

A MISSION for colored people has been opened in Waycross under the name of St. Ambrose. It is in charge of the Rev. J. J. N. Thompson, vicar of St. Athanasius' Church, Brunswick. There are twenty-five or thirty pupils in the Sunday and parish schools, and several are preparing for confirmation.

THE COUNCIL of Colored Churchmen will be held in Albany on April 30th.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
The Advent, Boston, Will Support Foreign Missionary—Bishop Kinsolving Visits Boston—Notes.

AT THE annual parish meeting of the Church of the Advent, Boston, it was unanimously voted to adopt the work under the Rev. Robert E. Wood at Ichang, China, as its own foreign mission, and the parish therefore pledges itself to be responsible for the work there. The Rev. Mr. Wood was the preacher at the morning service at the church on Sunday, March 30th, and he then explained something of the work of his district. The preacher at the evening service was the Rev. J. M. Robinson, rector of Ovoca, Wicklow, Ireland.

BISHOP KINSOLVING of Texas, who reached Boston two days after the funeral of Bishop Jaggard his brother-in-law, gave some graphic recitals of his experiences coming through the flood zone of Ohio and Indiana. On

Sunday morning, March 30th, he preached at St. Paul's Cathedral in place of Bishop Boyd Vincent who wired to Dean Rousmaniere that because of the flood conditions in his state, his duty demanded that he remain at home.

THE REV. GEORGE NATTRESS, late rector of St. Andrew's Church at Wellesley, and Mrs. Nattress, were pleasantly remembered by their former parishioners when they bade farewell to the town, through the gift of nearly \$900, the remembrance carrying with it the good will of the entire congregation. On April 1st Mr. Nattress began his new work as a member of the staff of the Church of the Advent, Boston.

MISS HENRIETTA GARDINER addressed the monthly meeting of the Trinity branch of the Woman's Auxiliary in the Trinity parish rooms on the afternoon of March 26th. She spoke of the work among the negroes of the South.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Improvements Contemplated at Emmanuel, Baltimore—The Bishop Praises Women of the Diocese—Notes

AT THE morning service on Sunday, March 30th, the Rev. Hugh Birkhead, D.D., rector, announced to the congregation of Emmanuel Church, Baltimore, that plans for extensive changes and improvements in that edifice were being prepared by the well-known firm of Cram, Goodhue & Ferguson of Boston, and that they would be ready for submission to the members in a short time. It is proposed to transfer the choir from the gallery it now occupies over the entrance to the church, to the chancel, and to install a chancel organ, which has been offered by Mrs. Andrew H. Whitridge as a memorial to her husband. This will involve raising and widening the chancel arch and setting back the rear wall about six feet. This work, the rector said, should be done as a memorial to the Rev. Dr. J. Houston Eccleston, his predecessor, who died two years ago.

BISHOP MURRAY recently paid the following tribute to the women of the diocese: "The Bishop's Guild has contributed \$3,250 for the support of clergymen in charge of work in what were once closed but are now open churches in the diocese. This sum of money was available from no other source, and without it many of these churches would have had no clerical supply. The Woman's Auxiliary has made it possible for the Bishop to meet diocesan and missionary emergency demands, assist in the erection of parish houses, and aid in colored work by placing at his disposal \$2,803.36, to be used when and where most needed. The Bishop's Hundred Helpers (women) have enabled him to afford immediate financial relief to those widows of diocesan clergymen to the amount of \$500 each, in a way most delicate and desirable. The money has meant much and has accomplished great good. The loyalty behind the money, however, has meant more, and is an inspiration to greater future effort.

THE BISHOP of the diocese held a public reception on the afternoon and evening of Thursday, March 27th, at the Bishop Paret Memorial House, adjoining the chapel of the Redemption, Locust Point, Baltimore. The object was to create a more general and active interest in the social and religious work of the chapel and memorial house among the prominent members of the Church in Baltimore and its vicinity. There was a very interesting exhibition of the work done in the kindergarten and by the various organizations among the boys and girls of the Memorial House. In addition to Bishop and Mrs. Murray and the Rev. Joseph T. Ware, vicar of the chapel, a large number of prominent clergy and laity were present.

MRS. LAURA J. ZEIGLER, widow of Daniel Zeigler, and mother of the Rev. Oscar Woodward Zeigler, rector of St. Mark's Church, Baltimore, died at her home there on March 26th, aged 73 years. Her death was the result of a paralytic stroke, which she had a few weeks ago. The funeral services were held from her home on Saturday, March 29th.

THE ST. CECILIA GUILD of the diocese, under the direction of Miss Nettie Osborne Crane, organist and choir director of Trinity Church, Towson, Baltimore county, held a "service of praise," entitled "Victory Divine," in All Saints' church, Baltimore (the Rev. Edward W. Wroth, rector), on the evening of Monday, March 31st.

AS AN APPRECIATION of his faithful work, members of the deaf-mute congregations in Baltimore, Washington, and New Orleans, recently presented to the Rev. O. J. Whildin, vicar of the deaf-mute congregation of Grace and St. Peter's Church, Baltimore, a handsome silver private communion set.

THE BISHOP'S GUILD of the diocese held a special service on the afternoon of the First Sunday after Easter at St. David's Church, Roland Park, Baltimore county, the sermon being preached by the rector, the Rev. Theodore C. Foote, Ph.D.

MINNESOTA

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

Meeting of the Standing Committee of the Diocese

A MEETING of the Standing Committee of the diocese was held on Saturday, March 29th, in St. Paul at the office of Mr. V. M. Watkins in the Wilder Charity Building. The Rev. Irving P. Johnson, D.D., presided; the Rev. C. Edgar Haupt, newly appointed to fill a vacancy, took his seat. Application from St. Ansgarius Church for permission to sell its church was received and referred to a committee consisting of Messrs. Haupt and Peterson to examine and report. It was decided that hereafter all communications to the Standing Committee should be sent to the president, the Rev. I. P. Johnson, D.D.,

TRAINED NURSE

Remarks about Nourishing Food

"A physicians' wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches, and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food."

"There's a reason." Read the little book, "the Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Minneapolis, whose duty it is to call the meetings.

THE NAME of "St. Barnabas" has been proposed for the new mission in the Lyndhurst district of Minneapolis, under the care of the Rev. W. P. Remington of St. Paul's Church. Several neighborhood meetings have been held and considerable enthusiasm aroused. A committee has been appointed to raise the necessary funds to buy a lot.

NEW HAMPSHIRE

WM. W. NILES, D.D., Bishop
EDWARD M. PARKER, D.D., Bp. Coadj.

Farewell Reception to Dover Rector—Death and Burial of the late Rev. James B. Goodrich

THE REV. W. W. GILLISS, who has relinquished the rectorship of St. Thomas' Church, Dover, owing to over-work and impaired health, was presented with a purse of \$300 at a farewell reception given to him before he left for a period of rest in Virginia.

IT IS LEARNED by cable that the death of the Rev. James B. Goodrich, in Cairo, Egypt, was from apoplexy, and that he died on Good Friday and was buried on Easter Day.

OHIO

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

St. John's Orphanage, Cleveland—Lectures on the Church of England Given Under Auspices of S. S. Commission

THE THIRD annual report of St. John's Orphanage, a diocesan home for orphaned girls, Cleveland, has been issued. This institution is under the management of the Sisters of the Community of the Transfiguration, and is supported by income on small endowment and volunteer offerings. The Bishop of the diocese is the president of the trustees and the Rev. Henry E. Cooke, rector of St. John's, the warden, who visits the home once a week for the Holy Eucharist and instruction of the children. One of the achievements of the year has been the fitting up within the building of a chapel, complete in all its appointments. There are at the present time seventeen children in the home.

SOME two months ago the Sunday School Commission of the diocese purchased six lantern lectures on "The Story of the Church of England," by the Rev. C. E. Little, vicar of Hornsea, and lecturer for the Church Committee for Church Defense and Instruction. These lectures, which have been delivered by the clergy in many of the churches of the diocese, have been received with great acceptability and have excited much popular interest in the study of the history of the Mother Church.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop
Japanese Priest Visits the Diocese

THE REV. P. C. DAITO, a Japanese priest, is visiting the various parishes of Seattle, Wash. He recently addressed a united meeting of the Woman's Auxiliary at St. Mark's church.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Meeting of the Church Historical Society—Rally for Presentation of Lenten Offerings

AT A MEETING of the Church Historical Society of the diocese, held in the Church Rooms on Thursday evening, March 27th, a paper on "Woodville" was read by the Rev. W. L. H. Benton, which had been prepared by Professor T. J. Chapman, a former principal of schools in the neighborhood before

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THE ROUGH WAY
By W. M. LETTS, Author of *Diana Dethroned*
12mo. 342 pages. Cloth bound, \$1.20; by mail \$1.30

This is an English novel, and the press is enthusiastic over it. The *Spectator* says:
"Readers of the *Spectator* are not unfamiliar with Miss Letts' poetry. In *The Rough Way* they will, we believe, recognize in her a prose writer who combines charm of manner with elevation of aim. Her story is written frankly from the Anglican standpoint, but it avoids dogmatic intolerance and is penetrated by a kindly sense of humor. These engaging qualities will come as no surprise to those who have read her poems."

It then goes on and gives nearly a column of description of the characters and the plot, closing with these words:
". . . Without any striving after epigram or literary effect Miss Letts seldom writes a page without saying something fresh, pointed, or witty. The minor characters are well done, notably Father Digby. The brief summary of his sermon on Christ's unflinching consideration for physical hunger is extraordinarily interesting. Where most writers would have given us the discourse *in extenso*, Miss Letts stirs our curiosity by twenty lines packed full of suggestion."

The *Nation* also gives a column review, from which we quote:
"One of its greatest charms is its utter freshness. Miss Letts might never, in that sense, have read a novel in her life. She has read many, and much else as well; nevertheless, her work bears no trace of any kind of literary influence. When such work is as good as hers, this is high praise. Sincerity, insight, and tenderness, a grave humor, little force indeed, but a deep conviction which inspires cordial liking, though not entire response; all these she has, and these are much. Where she notably excels is in her swiftly touched vignettes of domesticity. The scenes in Antony Hesketh's home are admirable; each detail is that which unconsciously we look for, and welcome—and better than this, there runs through all a deep and tender sense of those sanctities of family life that still our hearts believe in, despite the cudgelling under which to-day such sentimentality must bend."

In closing, the *Nation* says:
"We quarrel with our author only in the farewell. That last scene between Antony and Julie! The book remains, in spite of this, an achievement which will cause us to look, not so much for 'other work from the same pen,' as, jealously, for the keeping of that pen from any work that is not as finely wrought, as pure in heart, as *The Rough Way*."

We regret that we cannot give the *Church Times'* review in full, but it is too lengthy for an advertisement:
"Her novel is of outstanding merit, not merely because it is an exceedingly intimate study of that particular phase of the religious life which is interesting to us, but because she emphasizes a fundamental truth which calls for emphasis at the present moment. It is a little odd, perhaps, that the best study of the Anglican position which has appeared since *John Ingham* should reach us from the suburbs of Dublin. But from whichever point of the compass this book comes, it is a fine, clear study of the English Catholic position. But that is not all. It is a study of the way in which human beings are to find their souls. That is not through unrestraint or 'naturalism,' but through the rough, lonely way of soul discipline. A fine character, Antony, takes us with him through his battles. He faces his own mental and spiritual difficulties in the best way. Then we have an actress, not prepossessing sure enough, but having her own influence over men. But it is not only in telling sentences that this book is brilliant. In the bolder features, in the masterly revelation of character, in the sweeping juxtaposition of the Cross as against all the sorrow and apparent mystery of the world, here is its triumph. It is a human book in its outlook, but it presses far beyond mere human conjecture in its offer of a solution."

The Young Churchman Company
Milwaukee, Wis.

his death. At Woodville is located one of the oldest churches in the diocese.

ARRANGEMENTS are being made to hold a grand Sunday school rally for the presentation of the gifts of the Sunday schools from their Lenten mite-boxes, on Rogation Sunday, April 27th, at Trinity church, Pittsburgh.

RHODE ISLAND

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

Annual Meeting of the Churchman's Club—Clerical Club Addressed by Father Seyzinger—Notes of Interest

THE ANNUAL MEETING of the Churchmen's Club of Rhode Island, held on Monday evening, April 1st, proved a very enjoyable one, Mr. Edward I. Mulchahey, the president of the club, presided. After the dinner, which was served at 7 o'clock, the business meeting was held. The secretary, Mr. Henry H. Field, reported the club in a prosperous financial condition and having an enrolment of 249, which is within one of the limit of membership. The new officers elected were, Mr. Frederick D. Carr, president; Harry P. Cross, first vice-president; Wm. L. Sweet, second vice-president; Benjamin M. MacDougall, treasurer; Henry H. Field, secretary. The speaker of the evening was Mr. Lewis B. Whittemore, a former teacher and missionary in the Philippines, who gave a lecture on "Five Years Among the Civilized and Uncivilized Filipinos," illustrated with lantern slides. Bishop Perry closed the meeting by making an earnest appeal for the suffering Churchmen of Ohio.

THE CLERICAL CLUB of Rhode Island had the great pleasure of having the Rev. Father Seyzinger, C.R., at their meeting on Monday, March 31st, held at the Bishop McViekar House. At the opening of the meeting after a brief introduction by Bishop Perry, Father Seyzinger gave a Quiet Hour, dividing the period until luncheon into three parts, with addresses and prayers. The addresses were very helpful, dealing with ideals of the priest in the parish and in the diocese. The morning proved to be a spiritual tonic to the clergy present after the wearying duties of Lent. After luncheon a short business meeting was held, and then Father Seyzinger addressed the club on the Community of the Resurrection, its life and work.

THE REV. AND MRS. A. C. LARNED, who are leaving Bristol for their new field of labor at Bar Harbor, Maine, were tendered a reception on Monday evening, March 31st, in the parish house. A very large number attended the reception, testifying to the affection and popularity in which Mr. and Mrs. Larned are held, not only in the parish but by a host outside parochial limits. An entertainment was provided under the auspices of the guild and a purse of gold was presented.

THE Bristol Train of Artillery attended divine service at St. Michael's church, Bristol (the Rev. Geo. L. Locke, D.D., rector), on the evening of Low Sunday, to hear the farewell sermon of their chaplain, the Rev. A. C. Larned, the curate of the parish. A large congregation was present, who felt deeply the necessity of parting with the popular curate whose ministry of two years among them had been so abundantly blessed.

ABOUT 500 members of the combined commanderies of Calvary and St. John's Knights Templar attended divine service at Grace church, Providence (the Rev. Frank Warfield Crowder, Ph.D., rector), on the evening of Low Sunday. The presence of the uniformed Sir Knights made the service very impressive and the music was of a high order. The rector preached an appropriate sermon on the topic, "The Temple of Life."

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the diocese will be held in Grace church, Providence, on Saturday, April 19th, at 2:30 P. M. A similar service for the schools of Newport and vicinity will be held in that city a few days earlier.

A CANVASS of Trinity parish, Bristol (the Rev. S. A. Caine, rector), was made recently by fifteen members with the result that out of 206 resident communicants there was secured 131 subscribers for missions at a total of \$378.94, and a doubling of the regular income for Church support.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Unusual Attendance at Lenten Noon-day Services in Cincinnati

THE AVERAGE ATTENDANCE at the noon-day Lenten services held in the Lyric Theatre, Cincinnati, during thirty-three days in Lent, was 466, in spite of the bad weather which prevailed and the fact that the Roman Catholic and the Methodists held similar services.

TENNESSEE

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

The Noon-day Services Held in Knoxville Prove Successful

THE NOON-DAY theatre services in Knoxville, now in their sixth year, were conducted for the first time throughout Lent, and the attendance was uniformly large, the violent fluctuations of past years being noticeably absent. The addresses in Holy Week were given by Bishop Gailor, whose audience on the last day numbered about five hundred business men and women.

WESTERN NEW YORK

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

Rector of Olean Parish for Thirty Years—New Organist at St. Paul's, Rochester

THE FIRST Sunday in April marked the beginning of the rectorship of the Rev. Dr. James W. Ashton, thirty years ago in St. Stephen's church, Olean, N. Y., diocese of Western New York. The anniversary was not observed in the parish because Dr. Ashton is absent on his year's leave granted by the vestry last October. He has been spending the winter in Norfolk, Va., where his health has improved so much that he expects to return about the first of May, not to resume official relations with the parish, of which the Rev. Harry L. Taylor, Ph.D., is priest in charge, but with the diocese at the next diocesan council which meets in that month.

AN INTERESTING REPORT of a missions study class comes from the parish of Trinity Church, Lancaster (the Rev. George M. Irish, rector). Meetings were held on the Friday afternoons during Lent, when Japan was taken up. Each meeting was conducted by a different leader, who selected one or two women from the Auxiliary to assist her. Most of the topics were given in the form of papers, illustrated by picture post-cards and by curios, while some topics were treated in very interesting talks. The final meeting will be a lecture illustrated by stereopticon slides sent out from the Church Missions House.

MR. FRED C. LEE of Brooklyn, N. Y., has accepted the position of organist and choir-master of St. Paul's Church, Rochester, N. Y., to fill the vacancy caused by the resignation of Mr. Beecher Aldrich, who has become organist and choir-master of the Church of the Incarnation, New York City.

WESTERN COLORADO

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

Progress of Mission at Telluride—The Bishop Goes East for Two Months

THE MISSION of St. Michael and All Angels at Telluride, which has been recently

revived by Archdeacon Dennis, is manifesting vigorous life. The first confirmation class in several years was recently presented, all the candidates but one having been baptized the same day.

BISHOP BREWSTER has gone East with his family, to be absent two months on business connected with the district.

CANADA

News from the Various Dioceses

Diocese of Huron

AT THE Easter Monday vestry meeting in St. Mark's church, Hamilton, the letter of resignation of the rector, Canon Sutherland, was read. The senior of all the Anglican clergy in the city of Hamilton, Canon Sutherland in all his long pastorate has held only three charges, all of them in Hamilton. He has been rector of St. Mark's for thirty-five years, and has held other important offices in the diocese during that period. He resigns active pastoral work to engage in special work.—THE LARGEST CLASS in the history of All Saints', Hamilton, was confirmed by Bishop Clark on March 16th.—THE DEATH of the Rev. Rural Dean Godden, from appendicitis, took place in Holy Week. He had held a number of charges in the diocese.

Diocese of Toronto

VERY LARGE congregations characterized the services on Easter Day in all the city churches in Toronto. The music was exceedingly fine, and the flowers used in decoration most beautiful. A children's service in the afternoon, instead of the usual Sunday school, was held in many of the churches. Seven services were held in St. James' Cathedral, of which four were celebrations of the Holy Communion. The offertories were for the purpose of building a new church at Seaside. At St. Luke's church, the new rector, the Rev. G. H. B. Doherty, began his work by officiating at all the services on Easter Day. At St. Clement's church, North Toronto, in the evening the preacher was the Rev. Canon Powell, president of King's College, Windsor, who was formerly rector of St. Clement's. There was a very large number of communicants at the celebrations of the Holy Communion on Easter Day, in the Church of the Epiphany, Parkdale. A beautiful memorial window was unveiled in the chancel of St. Phillip's church, Toronto, on Easter Day, by Bishop Sweeny.

Diocese of Columbia

IN THE ABSENCE of Bishop Roper, who with Mrs. Roper, left for England, on March 26th, Dean Doull will act as commissary. The Bishop expects to return about the end of July.

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