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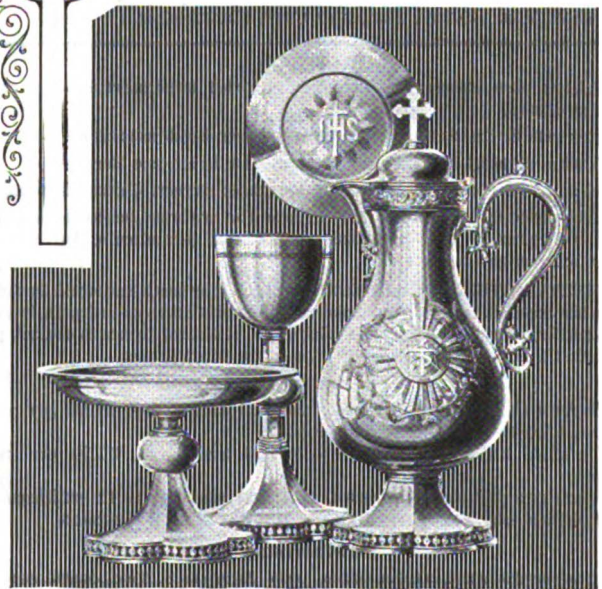
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WE ALL want to be treated kindly, considerately, mercifully. We sometimes forget that everybody feels the same way; and that not only the people about us, but the dumb animals, the helpless ones in fur and feathers, need kind treatment.—Selected.

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EDITORIALS AND COMMENTS

Uniformity

EVEN a superficial acquaintance with the history of Liturgies will afford sufficient evidence that the primitive Catholics had no such rigid interpretation of uniformity in public worship as we apply to-day. Whether it be due to the influence of Rome or to the influence of Erastianism, the same modern spirit of uniformity inspired the Reformers of the English Books of Common Prayer as has characterized the Vatican. Under the spur of that loyalty to the Papacy which was afterwards to erect the theory of Papal Infallibility into a dogma of the Holy Roman Church, the Ultramontanes of the sixteenth century had succeeded in imposing the Roman Liturgy and Breviary upon most of the European nations. That magnificent compilation gradually ousted the local Uses on the continent of Europe till only those of Milan and Toledo were left to carry on a pathetic resistance to its all powerful advances in the Western Church.

How far the Roman Rite had been successfully introduced into England before the reign of Henry VIII. must await fuller investigation. That it had some footing is most probable in view of the usual practice of imposing its use upon those religious Orders that received from the Vatican some special privilege or some special exemption from the jurisdiction of the Bishop of their local dioceses. It is true that the Preface to the First Book of Common Prayer in English made no reference to the Roman Use in this connection. But the monasteries had all been suppressed, and it was only in them that this rite could have been established. Yet at the accession of Edward VI. there was great diversity of Use throughout the realm. The same spirit that animated the Curia was at work to unify the Uses of England. The illustrious Church of Sarum might well have become the rallying point for those who resisted the encroachments of the Roman rite. But the happy inspiration to translate the whole series into English with the consequent reduction of their compass also provided a way of avoiding the wounded pride of Bishops and priests already wedded to their local Use.

This hasty review but sketches the birth of that conceit of uniformity which has exercised such baneful influence upon the Anglican Churches. It is the parent of that monstrous brood of Privy Council decisions which have been the mixed amusement and amazement of American Churchmen. Yet the American Church is not wholly free of the painful heritage of the famous Act of Uniformity passed by the Parliament of Queen Elizabeth, though there are not wanting indications that we are returning to a healthier frame of mind. The American Church has made official provision for the use of other rites. The Swedes are not compelled to use a mere translation of the Book set forth by the General Convention; it is one of the complaints of the Augustana Synod that we use their Book without a word of caution. And from time to time, in one place or another, we are made aware that for a special congregation the use of a foreign rite has been sanctioned by the Bishop of the diocese acting under the canons of the Church. This is particularly true where worship is in other than the English language. Is it desirable to extend this principle?

use of any other Book than that authorized by Charles II. is not allowed, except by special Acts of Parliament. In fact the Act of Uniformity has been repealed for all others than for members of the Church of England. Thus the Roman Liturgy is legally protected, but the Sarum Rite is quite illegal. More than this, no English Bishop has the power to allow a Scottish priest in full communion with himself to use his own Scottish Liturgy in England. Yet the framers of this Book avowedly designed "to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it." In this passage from the preface of the Book of 1662 the Bishops clearly contemplated variations licensed by authority. The "stiffness in refusing" is the work of lawyers only. In the American Church this principle of liberty is only gradually coming to the front. Yet it began to lift up its head when license was given to the clergy to frame special offices from the Book of Common Prayer for particular purposes, "subject to the direction of the ordinary"; while the Bishop's *jus liturgicum* is expressly recognized in Article X. of the Constitution, though apparently some additional legislation, by canon or by rubric, seems to be contemplated to give it force.

As the law stands at present any variation of the text of the Book of Common Prayer must be authorized by two conventions and realized after the lapse of three years. Not only so, but such alteration affects every diocese. This method is wise, but admits of no local variations. The Romans suffer from the same disabilities as ourselves. There is no question here of seeking distant pastures, or casting longing eyes towards another fold. It is a practical question only, a question of method. No one is ignorant of the need of adapting the Book of Common Prayer to meet local conditions. It is impossible that rules and regulations made for sixteenth century England should fit twentieth century America. Some glaring instances of lack of harmony have been revised. But a glance at the first two rubrics of the Communion Office is enough to show that they are not the product of even the nineteenth century. They contemplate a small area in which it is quite possible for the priest to have an intimate knowledge of the family life and social relations of his parishioners. Yet those rubrics could not be re-written without involving every state in the Union in the consequent confusion. Had each diocese the acknowledged power to make experiment under the vigilant eye of the General Convention, a Catholic solution could be found with the minimum of general dislocation.

Perhaps the widest use would be made of authority for local variations in the Liturgy for "black letter" saints' days in those congregations where the Eucharist is offered daily. In some such way these saints were canonized. A local diocese or group of dioceses ordered the annual commemoration of a local saint. It is anomalous that the English kalendar has a place for Enechus or Evurtius and not for Athanasius or Chrysostom, for Laud or Keble, while no one at all since the apostolic age is commemorated in the American book. Did sanctity perish in the first century? Perhaps a greater anomaly is that the American Church has no special service for the Fourth of July. This absolute rigidity of uniformity has given our Roman

IN ENGLAND to-day, because of the Act of Uniformity, the

friends the chance to twit us on our inability to canonize a saint. There is no way to canonize a saint for whom we cannot offer a special Eucharist. And the very humility of the saints precludes a widespread knowledge of their lives, except in times of special peril to the Church. The glory of the saints is in the affection of those with whom they lived. It is in the immediate circle of their friends. And that is purely local. Their fame grows outward from the home they occupied. Our present system robs the Church of the sweet fragrance of the remembrance of their holy lives.

Once more, it is a monstrous thing that in the Anglican Communion no authorized provision can be made for traveling priests to celebrate the Sacred Mysteries according to their own national rite. No doubt it has been done and no fault found. But it ought to be within the Bishop's power to grant such privilege. It is his due as the chief pastor to have cognizance of such visits. For the Sacred Ministry is one. Our rigid system robs the Bishop of the power to show such courtesy even to a visiting Bishop. And by its very rigidity it defeats itself. Were such licenses easily obtainable under proper safeguards, there would be no unauthorized interpolations at the sweet will of the individual priest. As it stands, the individual priest assumes what he conceives to be his rightful liberty.

So we would plead for a more widespread application of the Catholic instinct of variety in public worship. We have variety as it is, but most of us are half ashamed of it. We have become wedded to our theoretical system of uniformity. Though it has obviously broken down, though most obviously it has never worked, though our services differ very widely in different churches, yet we cling to the fiction of uniformity by custom and cover up our violations by loud protestations of our loyalty.

Has the American Church the courage to blaze a new trail, which yet is the old path, and give us a flexible uniformity, safeguarded by authority, to replace our worn-out, rigid system?

A NUMBER of Churchmen in New York City and Philadelphia are expressing grave anxiety lest legislation of General Convention shall be adopted by such a grouping of dioceses, in the House of Deputies, as shall create a constitutional majority while yet representing a numerical minority of communicants. In the letter of a number of New York clergy to the Presiding Bishop relative to the Name, they asked whether it were "just" 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." They ask whether it is not "time that we have proportionate representation."

And according to our Philadelphia Letter, printed in this issue, a number of the clergy of that city have presented the same grievance and made the same plea, in sermons preached recently.

The curious thing is that none of these eminent presbyters have sought to remedy that alleged injustice in their own diocesan conventions. Both in New York and in Pennsylvania, each parish in union with the convention is entitled to three lay deputies, altogether regardless of the number of constituents. In New York the great parish of Trinity, which includes one-tenth of all the communicants of the diocese, sends its three deputies to the convention precisely as the smallest parish sends. In Pennsylvania a like condition exists.

And in both dioceses, on a vote by orders each parish has only one vote, regardless of size; except that in New York an additional vote is given for each chapel that existed prior to the year 1859 within any parish. By virtue of that provision Trinity parish casts three or four votes on a vote by orders; yet, obviously, not on account of numerical strength, nor with any expectation that numerical disproportion is thereby remedied.

We are obliged, then, to suggest that these New York and Philadelphia critics set their own houses in order before they ask General Convention to reorganize the House of Deputies.

If the latter is to represent heads rather than dioceses, the constituent bodies must first represent heads rather than parishes. And that means that these reverend critics, being members of their respective conventions, must take upon themselves their share of responsibility for a condition which they are now telling the public is not just. It were better that they

had not confided their view to the Presiding Bishop in a public manner until they had put their principles into practice at home.

If the question of representation in General Convention is to be discussed, let it be on its own merits, and not as a measure to obtain delay in legislation; and, obviously, the dioceses themselves must take the first steps by changing the basis of representation in their own conventions.

THEY surely have some curious clergy in New York. Now rises another brother to suggest through the columns of the daily papers that Dr. Cyrus Townsend Brady also should get out of the Church by reason of the enormity of the ritualism that he is introducing into his quiet suburban parish, a pair of memorial candlesticks given by a parishioner appearing to be the grievance.

For which invitation, indeed, there is scriptural precedent. When our Lord's work really began to tell, "they began to pray Him to depart out of their coasts" (St. Mark 5:17).

ANSWERS TO CORRESPONDENTS

INTERESTED READER.—(1) The Thursday in Holy Week is called Maundy Thursday by Anglicans and both that and also Holy Thursday by Romans.—(2) The word "Catholic" in the Creed is used as a proper name, designating a particular body, the Catholic Church. The term is also used to designate whatever pertains historically to that organization, as the Catholic Faith, Catholic practices, etc.; and to designate faithful members of the same body.—(3) Baptism "in the name of the Lord Jesus" does not necessarily imply the precise formula used in the apostolic Church. From earliest times Baptism appears to have been administered in the trine Name.—(4) The Eastern Churches claim to have been most unchanging in their history during the centuries. The Western Churches, holding equally to the ancient faith of the Church, generally admit a larger latitude of development and variation from century to century, and even at the same time in different places, according to the guidance of the Holy Spirit.—(5) The intent of the Church is that Baptism shall be publicly administered wherever feasible; but yet the rubric designating the place in the daily offices at which it shall be administered is not generally interpreted as forbidding the use of the service apart from those offices.—(6) Our churches are bound to use the versions of the Creeds that are printed in the Book of Common Prayer.—(7) If a clergyman marries the "innocent party" in a divorce for adultery, according to the restrictions of the canon, it would seem deplorable, but he would not render himself liable to ecclesiastical censure. It would probably materially affect his usefulness and promotion in the Church.

E. R. H.—The Roman enumeration of the Ten Commandments combines the first and second (as we know them) and divides the tenth into two. This division is said to trace to St. Augustine. The English division is that of the Hebrew text as recorded by Josephus and other early writers, and appears therefore to be more ancient than the Roman.

B.—The correspondence courses of secular institutions leading to the degree of D.D. are not to be recommended. The degree is conferred in course, after proper preparation, by the General Theological Seminary and the Philadelphia Divinity School, each of which institutions will give information as to conditions on application.

G. H. S.—There was no division among American Roman Catholics as a result of the Civil War.

FOR THIRTY YEARS I have been receiving the benefits of civilization. Hospitals have been open to me when I have been sick. Schools have trained my mind and hand. Colleges, founded by men of broad vision and maintained by those who have devoted their wealth to others, have helped add to my store of knowledge.

Through my ancestors I have in my being the experience of unknown ages. Ideas inherited from the Christian system have put democratic ideals deep in my soul. I am the citizen of a country for the wise government of which I am in large part indebted to early seers.

Literature and art, sprung from the story of the life of a Man who for three short years talked to men, have added to my development.

As I approach the age at which Christ entered his work it is proper that I ask myself what I have to offer the world for all I have received.

Have I developed myself symmetrically? Am I prepared for my opportunity; am I as sound physically and morally as I might be; have I permitted the soil of the world to smirch my soul? Can I face my wife without shame and my children without remorse?

If in three years I am called to account, is it likely that my work will have been worth remembering?

Have I done anything to add to the happiness or comfort of my fellow-man?

I face the fulness of my powers. May I assure myself that my past life has been such as to give promise that before my course is run I shall have returned a full measure of active thanks for the good I have received?

As a man of thirty, what sort of man am I?—*The Continent.*

THE GIFT OF TONGUES

FOR WHITSUNDAY

IT was, indeed a marvellous thing! Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, did hear the wonderful works of God spoken in their own tongues!

And it is a marvellous thing, to-day, that men of every tongue do hear in their own tongues the disciples speak the wonderful works of God. To-day's miracle is the more striking, when we think about it. Who would not preach to the Chinese and Japanese, to the East Indian and to the Afrikaner, to the multitudes of strange languages and dialects if God gave us the tongue instantly and by a miracle? There would be no difficulty about it, provided that we believed the Gospel.

But disciples now preach in many more tongues than ever the Apostles dreamed of; and the acquirement of those tongues is a weary and arduous task—enough to quench the enthusiasm and romantic glamor of impulse; and the deepest test of a missionary's faith. Yet men and women serve in a long apprenticeship and gain more truly the gift of tongues than did the group at Pentecost; for they understand, themselves, what they speak, and gain that insight into the lives of their hearers that only a common understanding of a language can give.

The gift of tongues was the work of the Holy Spirit; and in the Gospel for the day we see upon what the gift is dependent: "Jesus said unto His disciples: If ye love me, keep my commandments; and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." Christ's commandments were to go teach all nations, and to baptize them into the name of the Father, and of the Son, and of the Holy Ghost. Thus mission and the Holy Spirit are inseparably linked together. And wherever the Church carries out the commandments of Christ there follow those other gifts of the Holy Spirit that came upon the apostles and disciples immediately after His ascension. Healing is one; and hospitals spring up wherever the Gospel is preached. Wild beasts and pestilence have lost their terrors where the feet of the missionaries tread; and, if the pestilence is conquered by cleanliness and sanitation, is it any less wonderful that it is overcome, or is the hand of God less evident? And what of the works of righteousness that preach the love of Christ everywhere?

There is a language of the heart which all may understand; and the most convincing of Christian evidences is the life that is devoted to the following of Jesus. If we are really determined to carry out the will of the Saviour, the Comforter and the tongues are given. Every Christian mother speaks to her children as no preacher can; and with deeper and more lasting effect. Every Christian wife carries about the same gift. A little child may lead. But there must be the willingness to do Christ's will; as there is, if we love Him. The writer once tried to convince a young skeptic, who was much better equipped mentally than the writer! There was an argument, however, that the skeptic could not answer with doubt, and that was his own mother's life and teaching. Ah, blessed gift of tongues which they possess who love the Lord! It reaches the hidden and better part of us that is most truly ourselves. And we have heard old friends, returned from foreign lands, speak to us in a tongue that was so thoroughly our own that the spirit answered as it never had before; because it had never heard before, and the old friends had never spoken before they had gone out to do Christ's will.

And so, in humbler way, the voices of faith and love are raised in this world still, proclaiming the wonderful works of God.

R. DE O.

DEAD TIMBER

IN OUR CHURCHES there are men and women who are well equipped for service, but they are not rendering it. They possess natural gifts and fine qualities which attract our attention. We expect to see them giving generously of their time and talents to God's work, but they hold aloof. A canker is causing the havoc. Because of some real or supposed slight, or perhaps because of some secret sin, they have decided to withhold hands and heart. And the work lags. Instead of partaking of the rich privilege of sharing in God's plan for bettering this world, they have become a dead weight and a positive hindrance.—*Zion's Herald*.

BLUE MONDAY MUSINGS

IN Bishop Mann's "Diary" (published in the *North Dakota Sheaf*) I find this entry for March 2nd:

"Went to afternoon service in the Cathedral of St. John the Divine. There was a great congregation and the music was fine. The sermon, by the Rev. E. G. Seyzinger, of the English Community of the Resurrection, was probably excellent; but I could not hear a word of it, because of defective elocution."

I am glad this Bishop is so frank. So many of our English visitors are so inaudible and inarticulate that one is forced to question whether the change of climate affects them, or whether at home they are equally unheard; and, while the defect is more noticeable among them, our own clergy are sometimes as bad. I sat within twenty feet of the pulpit where a truly great American Bishop was preaching last winter, and heard only inarticulate roars and husky mumbles. It seemed inexcusable, for in conversation the preacher is perfectly clear. Is there no way of abolishing that detestable trick of dropping the voice on the last part of a sentence? That is an English importation which blights many sermons. I wish the congregation would rise up and cry, "Louder!" Some years ago a famous Unitarian was addressing a religious conference on the evil of allowing women to speak in public, and urged that they were physically unfitted, because they couldn't be heard. Just then, in all innocence, Mrs. Mary A. Livermore's silver voice pealed through the hall: "Will the gentleman speak up? We cannot hear him in the back of the hall."

The prime purpose of public speaking is to be heard. This is a truism; yet too many forget it. I remember gently urging a preacher to make himself heard—knowing that three-quarters of what he said was lost—and having the peevish answer: "O they can hear if only they will listen!" It wasn't true; but it argued a vast deal of conceit for him to expect a congregation to strain ears and nerves to catch the last half of each sentence through a fifty-minute extemporary homily! Sometimes there is ignorance of the mechanism of the throat, so that the voice is badly placed: but such ignorance should be corrected by education and training. More often, I fear, it is indolence; or a vague notion that there is something pious and reverent about an undertone. O for the trumpet-voice talking with men!

SPEAKING of uncompromising loyalty to the standards one acknowledges, what a truly admirable figure Mr. Secretary of State Bryan is, in his refusal to serve alcoholic drink at his own table, even at state dinners! He has his principles; and he sticks to them. (They are, by the way, the principles of the great majority of American Christians, and of many Americans who are not Christians.) Why he should be expected to set them aside on great occasions no one seems willing to demonstrate. If foreign diplomats require to be alcoholized, let them take their *quantum* at home, before coming to the Secretary of State's house. But for the guest to presume to dictate to his host what shall be served him is patently intolerable in civilized society. Colonel Bryan has no right, nor intention, to force his guests to become total abstainers; but they have no right to force him to become a purveyor of that which mocks and stings and rages. And it is good to know that the President supports him by his own example. One could wish that some of our clergy (not to say lay leaders!) were as strong! A Bishop taking a cocktail before dinner is a disedifying spectacle, isn't he?

BY THE WAY, here is an utterance of Sir Hudson Maxim that I do not want forgotten in this connection:

"If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood—that the cigarette is the maker of invalids, criminals, and fools, not men—it ought to deter them some. The yellow finger-stain is an emblem of deeper degradation and enslavement than the ball and chain."

Alas! we see that yellow finger-stain sometimes against a surplice!

I WAS SPEAKING here recently of the recent action of "the Commission of Historical Criticism" at the Vatican, which, under Cardinal Ferrata's presidency, has lately dropped four Popes, Boniface VI., Boniface VII., John XVI., and Benedict X., from the official list of Bishops of Rome. The *Guardian* comments upon this commission as follows:

"Whether Pius X. does wisely from his point of view, in en-

couraging anybody to search out the annals of remote Pontiffs must be matter of opinion. Apart from delicate questions concerning the transmission of orders which will occur to the timid when it comes to unmaking Bishops, the study of history honestly pursued is bound to clash in the end with the papal claim of dictatorship over the intellect. 'Thank goodness, we have got rid of history,' an Ultramontane ecclesiastic is reported to have exclaimed after the promulgation of the dogma of Infallibility; and he showed a nice appreciation of the facts that had to be smothered."

I AM GRIEVED, though not surprised, to find in the *Tablet*, a Roman Catholic organ published in England, a defense of lotteries as means of raising Church funds. A Roman priest at Scunthorpe was charged before the Petty Sessions with "keeping a lottery," because he had sold chances, the proceeds to go to "Holy Souls' Building Fund." He was let off with a reprimand, on paying the costs of prosecution; and the *Tablet*, defending him and his methods, calls the proceedings "a silly and cruel absurdity." Standards vary. What was tolerated in the eighteenth century is intolerable now; and Christian morality should not lower its standard because gambling is a popular sin of our time.

I NOTE with special pleasure this utterance of the *Journal*, of Riviera, Texas:

"The San Antonio Chamber of Commerce issued an announcement last week that on Washington's birthday it would hold a public mock funeral of a Moss-back. Decent public opinion expressed itself so promptly and decisively that the Chamber of Commerce repudiated the whole affair and it was called off. A mock funeral would be in even worse taste, if possible, than a mock wedding, and we had supposed that a mock wedding was the utmost limit to which vulgarity could go."

THIS is from the *Northern Constitution* of Coleraine, Ireland, the home of the ever-famous Kitty. Query: is it the advertiser, or the man he wants, that is the Orangeman? It sounds cruel, any way you take it; but I remember a sign at Oxford, "John Thompson, University, Pork, and Family Butcher."

WANTED immediately, a man fit to slaughter, and also to take charge of butcher's shop; good wages to suitable man. Apply WILLIAM M'GRATH, Kingsgate street, Coleraine.

AN UNKNOWN friend sends these verses, which speak for themselves.

THE "PROTESTANT" RECTOR'S APPEAL

Join us, Presbyterian friend,
We beg you on our knees
If you so kindly condescend
We'll do our best to please.

We'll bow to Princeton's strictest creed
Or Union's latest doubt.
We need your help, we do indeed,
To cast our "Catholics" out.

For you are rich and quite select
That's why we love you so.
On earth at least you're God's elect
So far as riches go.

Because you are congenial too
As well as flush with cash
We want you in our cosy pew
Instead of poor white trash.

Alas! 'tis true that hitherto
When we have said, "Come in,"
The only answer made by you
Has been a sneer or grin.

Still if with Puritanic frown
Our simplest rites you view
We'll take our cross and altar down
And drop our Prayer-book too.

PRESBYTER IGNOTUS.

ONLY a little while ago I heard a man talking to a lot of Christian men and telling them that it was their duty individually to hold up the Christ before the world. Hold up the Christ! Why, men cannot do that. What is a poor, finite human being that he should talk about holding up the Eternal Son of God? No, the Christ holds Himself up, and all we can do is to turn our eyes toward Him as He hangs upon the cross, or plead with Him as we see Him risen from the dead. When we talk about holding the Christ up we use language which approaches very near to presumption.—*Bishop Burgess.*

GREAT MISSIONARY WEEK IN ENGLAND

S. P. G. Observes Its Two Hundred and Twelfth Anniversary

IRISH GENERAL SYNOD IN SESSION

Bishop Mathew Defeated in Libel Suit Against the "Times"

OTHER CHURCH NEWS OF THE BRITISH ISLES

The Living Church News Bureau)
London, April 15, 1913)

THE S. P. G. has been devoting a whole week to the various services and meetings in connection with the two hundred and twelfth anniversary of this great and venerable missionary society. The Bishop of Oxford, presiding over the Women's Work meeting held at the Church House, called attention to a detachment of the great religions of the world in our day from either the authority of political power or the effect of social influences.

Political authority, he said, had been withdrawn from Mohammedanism, and Mohammedanism itself was being withdrawn from Europe. For all this they were very thankful. They would like to see the Cross again over St. Sophia. The kind of detachment he mentioned was most noticeable as regarded the Christian religion. There had been an extraordinarily rapid change. This meant that they were back to something much nearer the atmosphere of the New Testament, when the Christian religion had to commend itself to every man's conscience in the sight of God. There was the challenge to every Christian, "Am I, on behalf of my creed, ready to make ventures of faith?" They ought to be militants in the right sense for Christ and His Faith; and this not in the overseas alone. Under the "somewhat ugly name of Anglicanism," their position in Christendom was to witness to the Catholic Faith and to a Catholic system which was not to be confounded with Romanism. Anglicanism stood for the maintenance, the persistent maintenance, of the old Catholic structure and Faith of the Church—its Creeds, its Sacraments, its Bible, its Ministry, entrusted in succession from the Apostles with both the Word and Sacraments. "These things," said the Bishop, "constituted the Church of England, the great and everlasting maintainer of liberal Catholicism—a Catholicism in which St. Paul would have recognized the great principle of liberty. So we stand in between the great Roman Church and all the vast body of Protestant denominations." And he doubted if there ever was a time when the need was more obvious for this witness; but he also doubted if ever there was more manifestly a Church (in its individual members) playing with its obligations. Churchmen, as a body, hated principles. Unless they could recover themselves from this tendency, they should absolutely lose their opportunity.

The BISHOP OF MADAGASCAR spoke of the great success of women's work in the girls' schools in his missionary diocese, and in Madagascar they had 580 members of the Mothers' Union. Commending the "forward movement" of the S. P. G., the Bishop said that a great many things would never be done in their parishes unless women saw that they were done; and that was a form of work that he might commend to this assembly.

DEACONESS MARY SIDDALL said there could not be the least doubt that women had their contribution to make to Church work, though the small number of women engaged in the S. P. G. mission field was quite remarkable.

The Annual Eucharist service was held at St. Paul's on Wednesday last, with the Bishop of London as celebrant. The Litany was sung in procession before it. The Bishop of Zululand preached the sermon. In the evening the annual meeting of the Medical Missions Department was held at the Church House, the Great Hall being filled throughout.

SIR N. DOUGLAS POWELL, Bart., who presided, observed there was something of the spirit of adventure in medical missions. Medical work in heathen lands must make native people curious as to the motives which influenced this action on the part of missionaries, and provide an opportunity for giving the message of Christ. The REV. K. KENNEDY spoke from experience as a medical missionary in India for twenty-one years, and who has come home to act for two years as secretary of the Medical Missions Department. He informed the meeting that the medical missionaries of S. P. G. had attended 120,000 new patients during the past year, and more than 5,000 persons were in-patients in the hospitals of the society. All those patients heard the message of the Gospel, and also saw Christianity in action through this medical work. This department of the society had raised just £10,000 in the last year. He appealed to younger members of the medical profession. If one wished to be free of the thought of working for his own advancement, medical mission work provided just that opportunity. MRS. MONTGOMERY spoke in honor of pioneer medical missionaries, and had most to say about the women, for they had at present more women than men engaged in this work (of their thirty-two fully qualified deacons twenty-four were women), and also because in most Eastern countries women

could only be attended by doctors of their own sex. It was the Medical Mission Guild started by Mrs. Mosse, which gave the S. P. G. courage to start the Medical Missions Department. Dr. C. H. GRAHAM ASPLAND, who has been for seven years a medical missionary in the diocese of North China, confessed he was pessimistic about medical missionary work in countries like China and Japan. He thought it ought to have begun much sooner and on a very large scale. The best hope seemed now to be that medical missionaries should be employed in the teaching of native students. He said that during the outbreak of plague in China several years ago the whole of the Red Cross work was done by medical missionaries.

The General Synod of the Irish Church met in Dublin last week. At the opening service in St. Patrick's Cathedral the Bishop of Ossory (the Rt. Rev. Dr. Bernard) preached on the twofold duty of Christian citizenship. He reminded the Synod (to quote from the *Guardian*) that by a historical coincidence it was exactly 1,600 years this month since the momentous proclamation was issued by the Emperor Constantine which gave peace to the Church and toleration to Christian citizens. In April, 313, the Edict of Milan "proclaimed to the world that the master of the world was prepared henceforth to recognize the law of Christ as well as the law of Cæsar." The Bishop recalled the conditions of Church life when Constantine declared that allegiance to her laws was consistent with citizenship of the Empire which he ruled. No one then supposed that a Christian owed no other allegiance to law than that which the State required. Using the law of the Church respecting incestuous union with a deceased wife's sister as an illustration, the Bishop pointed out the principle that membership of the Church involved moral obligations quite independent of those which the State recognized as binding on all its citizens.

The Archbishop of Armagh, Primate of the Irish Church, presided over the Synod. An important discussion arose concerning the Table of Degrees of Affinity, and the handy annual in the form of a resolution in favor of allowing marriage with a deceased wife's sister was again defeated. On the motion of the Bishop of Killaloe, six bills introducing provisions suggested by the Prayer Book Revision Committee was at first passed, but ultimately the whole matter came to an abrupt termination by the action of a majority of the laity.

Bishop Mathew has during the past week come again into public notice, after a somewhat long retirement, by being the plaintiff in an action against the *Times* Publishing Company (Limited) for damages for an alleged libel in the *Times* newspaper, which was brought in the King's Bench Division before Mr. Justice Darling and a special jury. The alleged libelous matter consisted of certain words in a paragraph appearing in the *Times* on February 28, 1911, under the heading "The Excommunication of Englishmen," which set forth a translated text of the document issued at the Vatican declaring the "major excommunication" of two priests of the English Roman Secession who had joined Bishop Mathew in his own little schism and whom he had professed to elevate to the Episcopate, and also of Bishop Mathew himself. The words complained of by the plaintiff charged him with being a "pseudo Bishop" and his "consecration" of the said priests a "sacrilegious misdeed" and a "wicked crime." The defendants denied the meaning put by the plaintiff on the words complained of, and pleaded (1) that they were true in substance and in fact; (2) that they were fair comment on a matter of public interest; and (3) that they were privileged. The interest of Churchmen in this case so far as it existed, centered in the searching inquiry into the relevant facts about Bishop's Mathew's past history and his successive changes of religious belief and adventures since he was a Roman Dissenting clergyman at Bath. It came out in the plaintiff's cross examination by Mr. F. E. Smith (an M. P.) that at the time he withdrew from the Roman Communion in 1889 he had become a Socinian or an absolute agnostic, and remained so for a short time. His opinions were then reformed and he still accepted the full Roman system of belief except as to Papal Infallibility. While in this frame of mind he was thinking of becoming a priest in the English Church, but was informed by Archbishop Benson that he could not be licensed to officiate until he had subscribed a certain form of "renunciation of Roman doctrine." He therefore remained in his isolation without any further move until 1907. He then decided to apply again for the exercise of the priesthood in the English Church. He had, however, some years previously when he wanted to be reconciled with Rome, written a private letter in which he used very offensive expressions

regarding the Catholic Church in England and her chief prelate. Having had no success in his application to the authorities at the Vatican, he now wrote to the Archbishop of Canterbury expressing his desire for communion with the See of Canterbury, and asking his Grace whether it might not be possible for him to obtain "a benefice in a country parish." At this stage of the cross examination Mr. Justice Darling, who is a good deal of a wag, put the following amusing interrogatory to the witness: "Have you ever heard of the village of Bray?" "Yes, my Lord," was the reply. Not being accepted at Lambeth, he succeeded in being made a Bishop at Utrecht, and returned to England to gather round him a handful of schismatic followers. In connection therewith a "chapter" was formed consisting of five "Canons," all of whom have since deserted him and returned to Roman Dissent. There was only one conventicle besides some few private oratories. Bishop Mathew is said to have borrowed the sum of £105 for vestments from a Mr. Vernon Hereford, another detached ecclesiastic known perhaps to some people as "Bishop of Mercia." "Bishop" Hereford has been trying to get his money back, but has not yet succeeded. Among the witnesses in the case was the Bishop of London. Mr. Justice Darling, in summing up, remarked, *inter alia*, that the Bishop of Rome now appointed Bishops in England, but they were "not Bishops according to English law." The verdict of the jury was in favor of the *Times* on all points.

The President and Council of E. C. U. have arranged (with the permission of the vicar) for a sung celebration of the Holy Eucharist to-morrow, the Feast of St. George the Martyr, Patron Saint of England, at All Saints', Margaret street. The sermon will be preached by the Rev. G. C. Rawlinson, assistant curate of St. Barnabas', Pimlico, and the alms given to the Church Soldiers' and Sailors' Institutes.

The warden of Magdalen College, Oxford, announces that, in consequence of May 1st being Ascension Day, the May morning Latin hymn, which is usually sung on Magdalen Tower, will not take place this year, as the choristers will be required for the sung Eucharist in the College Chapel at 8 A. M.

The King has given to the Liverpool Cathedral Committee, for preservation in the Cathedral, the mallet and trowel used by King Edward when laying the foundation stone of the Cathedral. They are to be deposited in the Cathedral.

J. G. HALL.

MAUNDY THURSDAY IN ROME

[FROM A SPECIAL CORRESPONDENT]

ON Maundy Thursday, at 4:30 P. M., and also the day before, I went to the service of the "Tenebrae," or Hours of Darkness, at St. Peter's—a service of which I had heard much. The music was unaccompanied by organ or other instrument. There were the Psalms and the *Benedictus* to a Gregorian Chant, and then the *Miserere*. The effect of the unaccompanied voices wailing those minor chords in the vast spaces of St. Peter's was very thrilling. The crowd was appalling. Even St. Peter's can be crowded, and anything less like worship than that crowd can not well be imagined. There are no seats in the church, but some brought simple camp stools. Most of the people stood, or rather walked around from place to place, talking and even discussing all kinds of things. Not the Roman Catholics, of course; they had their prayer books and were evidently trying to forget the ill-bred behavior of the mass of people who were, of course, tourists of every nationality under the sun. Mingled with this crowd were the friars in brown habits and sandalled feet without socks; other monks in white habits, priests, students, nuns, the poor, the lame, the halt, many, many little children whose parents lifted them up to see, and I saw any number being lifted to kiss the toe of the bronze statue of St. Peter, which is quite worn away with the kisses of the Roman Catholics. I suppose millions have kissed that toe, for every one seems to stop to do it (think of the chance of contagion!) I got near some priests and students, hoping to escape some of the confusion, and a young student let me look in his Breviary, but after a while the crowd thickened so I could not stand the air, so I got out on the edge, and then I was in a worse condition because the people chattered until I felt anything but that I was in a house of worship. I finally found a broken camp stool and sat down in a nook by one of the great pillars, and then I managed to get some sort of quiet to enjoy the music.

The great Altar, which is directed over the tomb of St.

Peter, was perfectly bare, and all the pictures over the other altars were covered. In front of the high Altar was a triangular candle-stick with fourteen candles to represent the twelve Apostles and the two Marias. A high candle in the centre was symbolic of Christ the Light of the World. As the service progressed, all these candles were extinguished gradually, signifying the desertion of Our Lord by His disciples. Then the Altar light was put out and only this one was left, which after awhile was taken and put under the Altar, to be lit again on Easter Day.

When the service of the Tenebrae was ended, the Cardinals, Bishops, and priests marched in procession to the High Altar, on which vases containing water and wine had been placed. Each of the Bishops and priests had a small brush made of palms, stripped very fine, and the water and wine being poured on the Altar, they marched around it three times and scoured it with their palm brushes. Then they wiped it dry with a fine linen cloth. This was done to be sure that the Altar was pure and clean for the Easter services, but it also signifies the pouring out of Christ's blood for the sins of the world, and the sacrifice that is offered from the altar.

After that service, the whole procession marched down into the nave of the church for the benediction, and the crowd knelt there while the sacred relics (cross, bones, etc.) were displayed from the balcony over the statue of St. Veronica. Even then, in the very ears of the kneeling priests, the crowd of giddy sight-seers chattered and laughed. On Wednesday, bells were rung when the relics were displayed, but after the *Gloria*, Maundy Thursday morning, no bells will be rung in Rome until after the *Gloria* on Easter Day. Such is the custom.

As I came out of the church, the wonderful and splendid piazza (or square) of St. Peter's was literally black with people on foot and in carriages and motors. I heard some one estimating the crowd in the church at 30,000, and there looked as many more outside. It was a truly wonderful sight; the vast buildings, the colonades forming the approach of the Corinthian columns four across, and I don't know how many altogether, but an enormous quantity. They are surmounted by a balustrade in which are gigantic statues of the apostles. In the centre of the piazza, the fine obelisk, on top of which is the cross standing out against the evening sky in which the stars and the moon, almost felt, were shining. A most wonderful service, and most wonderful of all to think that here, where this great church and the cross stand proclaiming the triumph of Christ and His Kingdom on earth, was the very spot where in the ancient heathen circus, thousands of Christian martyrs were put to death, and their blood flowed like water where the cross now stands. Truly the blood of the martyrs is the seed of the Church. What a lesson it teaches us of God's purpose working out through the long years of seeming failure! The great English poet said: "God's in His heaven; all's right with the world!" And the greater Hebrew poet wrote: "Be still and know that I am God."

SAINTS are not born into sainthood. When we are born again of the Spirit of God, converted to a new life, the process of sainthood has only begun. Read the lives of the saints and see by what long years of vigils and fastings they became perfect. Souls are grown, not made. If we nurture the soul on holy choices, sweet sympathies, and kindly deeds, by and by fruit will appear.—*Selected.*

CHURCHYARD CROSS TO BE ERECTED AT OLD TRINITY

Striking Memorial Proposed to Mrs. William Astor

TRINITY YEAR BOOK SHOWS THE EXTENSIVE ACTIVITIES OF THE PARISH AND ITS UNIQUE SOCIAL WORK

Service for Artists Held at the Cathedral

OTHER RECENT NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, May 6, 1913 }

THE model of the Churchyard Cross to be erected at Old Trinity was shown last week at the offices of Thomas Nash, the architect who designed it.

The cross is presented by Mrs. M. Orme Wilson in memory of her mother, Mrs. William Astor, who was long a communicant of Trinity Church. The memorial will be built of limestone, with a granite base and will be about thirty-six feet high. Work upon it has already begun. Dr. Manning, rector of old Trinity thus describes it:

"The erection at Trinity Church of this superb Cross is a matter of great interest from the standpoint of art as well as of religion. In the opinion of competent critics it makes a step forward in religious art in this country. It is said that the Cross here shown compares favorably with the finest works of similar art in the older land. The design embodies the idea of the genealogy of our Lord as given by St. Luke. In the twelve niches in the shaft are the figures of our Lord's human ancestors. Beginning on the bottom on the front are the figures of Adam and Eve, and then working around and upward the figures are as follows: Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Judah, Ruth, Jesse, David, and the Blessed Virgin Mary, the whole structure culminating in the Crucifix, the figure upon it being not that of the Suffering Christ but that of the Ruling Christ. On the base of the monument will be the text from First Corinthians, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

"The design in its general idea of the many Crosses to be found in England and on the Continent and the great shaft with its

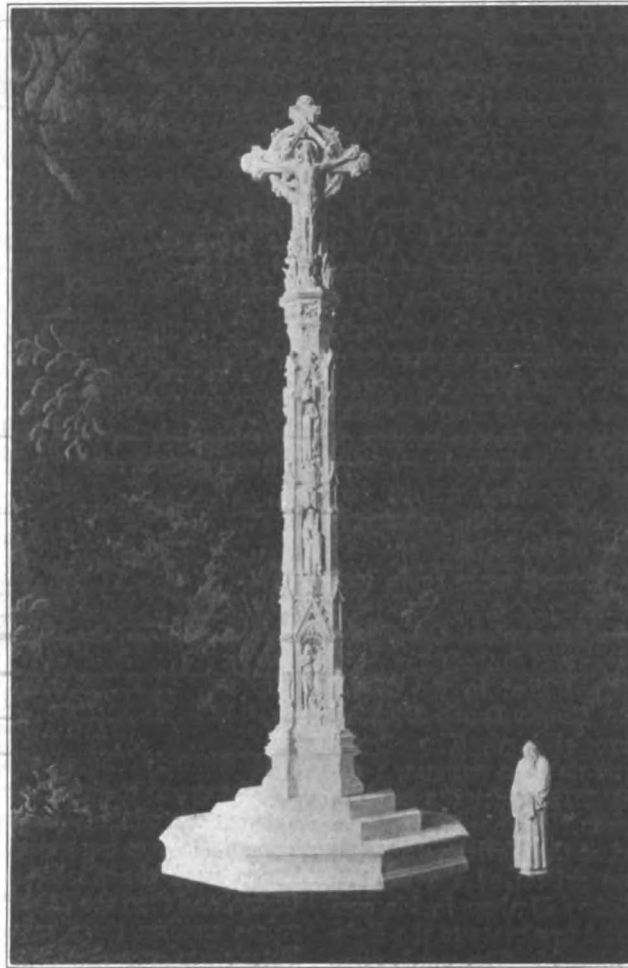
beautiful carving crowned by the figure of our Lord reigning from His Cross, will be most impressive as seen across the churchyard among the trees.

"It is especially appropriate and significant that so striking a witness to the Christian religion should be lifted up in the midst of the dense crowds and the great business interests gathered in the lower part of this city."

The varied activities of Trinity Church parish are strikingly indicated in the 500-page Year Book of the parish just issued. This is probably the most voluminous Church year-book ever printed.

The Year Book of Trinity Parish There are now nearly 9,000 communicants reported in the parish, and during the year over 8,000 religious services were held at the parish church and the nine chapels, an average of 22 services in the churches of the parish each day throughout the year. During the year there were 449 baptisms, 440 confirmations, 315 marriages, and 302 burials. Of the number baptized 76 were adults.

For a number of years Trinity's vestry has made public through the Year Book a complete report of Trinity's receipts and expenditures for the preceding fiscal year. Although Trinity Church Corporation continues to receive a large annual income from its renting properties, the expenditures for each year, religious, educational, and charitable, are considerably in excess of the revenues received. Among the important items in the long list of expenditures shown



CHURCHYARD CROSS, TRINITY CHURCH, NEW YORK

are \$375,783 for the maintenance of ten churches and fourteen schools, \$32,285 for gifts and allowances to churches and charities outside of the parish, \$378,665 for city taxes and water taxes and water rates paid by the corporation in addition to those paid by lessees. The assessed valuation of Trinity's productive property upon which taxes are paid is \$15,171,024, an increase of about \$466,924 over the previous year. During the year about \$579,000 was expended on new buildings out of funds borrowed or realized on the sales of real estate.

In the rector's introductory preface, Dr. Manning notes that the voluntary offerings of the congregations in the parish have greatly increased. During the past year they amounted to \$109,183, a sum considerably larger than that given during the year preceding. Concerning social work he says:

"We hear much to-day about the social mission of the Church, and it is well that we do. We need to hear much more about it. No words can state too strongly the importance and the sacredness of the Church's social mission. But great and pressing as is this part of her mission, it is vitally necessary for us to remember that the Church's social work is not her only work, and that it is not her first work in this world. The true power of the Church to do her social work lies in the fact that she stands for something still greater and higher than this. First and before all else it is the mission of the Church to speak to men of God. She is to bear His message to them and to bring them into relationship with Him. The Church is the one institution which stands in the world charged with this august duty. She is to speak to men of their fellowship with the Father who is in heaven. The Church does not help men when she allows this in any measure to be overlooked, or when she allows something else, however important it may be, to be substituted for this. The Church gives men the truest social help, she helps them most to be true to themselves and to each other, when she teaches them most clearly to be true to God. The Church's message is the message of her Lord—'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment.'"

The Year Book contains also the interesting report of Miss Emily W. Dinwiddie as to the dwelling-house property owned by the parish. Some two years ago Miss Dinwiddie, who was at that time secretary to the Tenement House committee of the Charity Organization Society, was appointed a member of Trinity's office staff in matters pertaining to the social welfare of the tenants of the estate. In her report this year, Miss Dinwiddie says:

"Trinity's houses have some advantages which most homes, even of the very wealthy, in downtown New York City lack.

"They have, as a rule, large yards, which not only serve as a playgrounds for the children, but are commonly utilized by the tenants for flower gardens and in a few instances for vegetable gardens as well. They are, in over two-thirds of the cases, private dwellings for only one or two families in each, giving an opportunity for one quiet family life with room for children to grow up and space for their play, totally different from the surroundings in New York's towering apartment houses and swarming barrack tenements.

"As compared with east side houses equally far downtown, the contrast is marked. They are low buildings, not making dark canyons of the streets on which they stand, and the large open spaces in the rear give abundant light for the back rooms as well as for those facing on the street. There are no rear tenements on the back of the lots. There are few stairs for mothers and babies to climb. The bedroom windows do not open on airshafts where one crying child keeps twenty families awake. The rooms are on an average much larger than in the dumbbell and other common tenement and apartment types. Large families are not excluded from the houses, but are welcomed as tenants, the only restriction enforced being that they shall not take or keep quarters too small for the number of persons. The houses through the corporation's control are kept free from saloons, gambling houses, and immoral resorts, and also from rag shops and junk shops with their dangers to health and proper sanitary conditions. The rents have remained practically the same for a quarter of a century. Probably as a result of this, the dwellings even of the tenants in very limited circumstances are free from the lodger evil in its dangerous form. Moreover, the corporation on its own initiative has instituted systematic inspections of the houses for the purpose of discovering need for repairs, or other defects which call for remedy, or opportunities for improvements of any kind, or for being of service to the tenants in other ways.

"The number of dwelling houses on Trinity's land belonging to other owners has greatly decreased. Since early in 1910 these have been reduced from between 200 and 300 to 136. But as it will be many years before all the ground leases expire, there are some dwellings on Trinity's ground which will not come under the corporation's control for a long period."

The Cathedral of St. John the Divine was crowded to the doors on Sunday afternoon, April 27th, at the "Special Service at Cathedral for Artists." Bishop Courtney read the lesson, St. John 15. A special prayer,

written for the occasion and authorized by Bishop Greer, was as follows:

"Blessed Lord, who hast taught us in Thy Holy Word that eye hath not seen nor ear heard, neither hath entered into the heart of man the things which Thou hast prepared for them that love Thee; make us deeply sensible of the glory and beauty of thy creation. Enlighten our minds, inspire our hearts, teach our fingers, and quicken our zeal so to shape and fashion the riches of the earth that they may teach Thy truth and show in all Thy handiwork the vision of Thyself. To this end we pray, make us humble, reverent, and pure in heart. Kindle in us the sacred flame of faith, hope, and love, that we may always worship Thee in spirit and in truth, and magnify Thy glorious Name; through Jesus Christ our Lord. Amen.

The sermon was preached by the Rev. Howard C. Robbins, rector of the Church of the Incarnation.

Some of the organizations represented were the School of Applied Design, the Ben Greet Players' Club, Columbia Art Club, Cooper Union Club, Three Arts Club, Art Workers' Club, Studio Club, and Pen and Brush Club. There were in the congregation officers of the Metropolitan Museum of Art, the National Academy of Design, the Academy of Natural Sciences, architects, musicians, and a number of persons representing the drama.

A beautiful organ, erected as a memorial to the Rev. Dr. Hopkins, late rector of the Church of the Nativity, 204th street and Bainbridge avenue, was dedicated last Sunday morning. Dr. Hopkins was a man of scholarly attainments. He did a great work in his brief ministry and was greatly beloved by his congregation. His admirers in New York City were many. Perhaps no one of the clergy was more deeply attached to him than the lamented Dr. Huntington.

Memorial Organ to Late Rector

The Rev. Dr. J. Holmes McGuinness, rector of St. Paul's Church, Chester, N. Y., has been granted a six months' leave of absence. He sailed for Europe last Wednesday. The Rev. Professor Blodgett of the General Theological Seminary will occupy the rectory and have charge of the parish in the rector's absence.

Chester Rector Sails for Europe

Officers of the Church Club elected at the meeting on April 30th, the list of candidates nominated by the nominating committee are as follows: President, E. R. L. Gould; Vice-Presidents, William Edmond Curtis, Robert G. Hone, William J. Shieffelin; Secretary,

Church Club Elects Officers

Frank T. Warburton; Treasurer, Henry W. Munroe; Member of the Board of Trustees (Class of 1914), Oscar W. Ehrhorn; Members of the Board of Trustees (Class of 1916), Stephen Baker, John S. Rogers, Mortimer M. Singer.

THE OBJECT OF SUPREME DESIRE

God is the object of supreme desire, as well as the ground of religious security. Out of everything which has not God in the heart of it or at the root of it, the charm is gone so soon as one's nature falls completely under the influence of the cross of Christ. After the objects of secular desire a worldly heart pants, not because in them it tastes something of Him who is the former and the giver of them all, but for their own poor sakes alone. It pants after created good because it has lost the better—the best of all—which is God Himself. That ceases by degrees when God begins to fling around the heart the net of His own love. Then that only will please which is His and is seen to be His; that which He made for us to enjoy and which comes to us from His hand; that in which the soul desecrates a little of His own goodness. Just in the proportion in which God is discerned in little things desirable are they to be desired by the perfect love of God. It is a small matter to say that this robs impure pleasures of their fascination. It makes far better things than these seem poor and unattractive in comparison of holier joys. All things lovable it sorts after a new standard of value. Whatever fair or sweet things of the earth can be linked with His dear name who is the soul's chief good, especially whatever wins in him the promise of an eternal worth, that borrows from the cross a tenderer grace and touches in the devout heart a holier joy. Thus it comes about that while on all things evil Christ's blood is set for a brand, that the soul may shrink from them in horror, on all things good it rests for a consecration, that the saints may find in them a keener, if a soberer gladness.

Perhaps it may signify yet more, this glorying in the cross. Meanwhile, God our Saviour is to be to us the chief object of desire, in whom all other good and perfect things delight us. More and more must He not become to those who know Him the satisfaction of desire and the object of their proud possession? By and by, long after the possessions of the world have passed out of use or memory, shall not this sole treasure abide for the imperishable heritage of the saints—the love of Him who died for love? When a day comes in which all that this world holds precious shall have lost its value, nothing will be left for any of us to be proud of save only this: that He is ours who on the cross laid down His life to win us for His own. O ample revenue for eternal years! O proud soul that hath learned to glory in the cross of Jesus Christ!—*The Presbyterian Examiner.*

ANOTHER PARISH HOUSE DEDICATED IN PHILADELPHIA

Fine Addition to Plant of All Saints' Church, Torresdale

ROODSCREEN ERECTED IN ROSEMONT CHURCH

Clergy Preaching on Change of Name

OTHER RECENT EVENTS IN THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, May 6, 1913 }

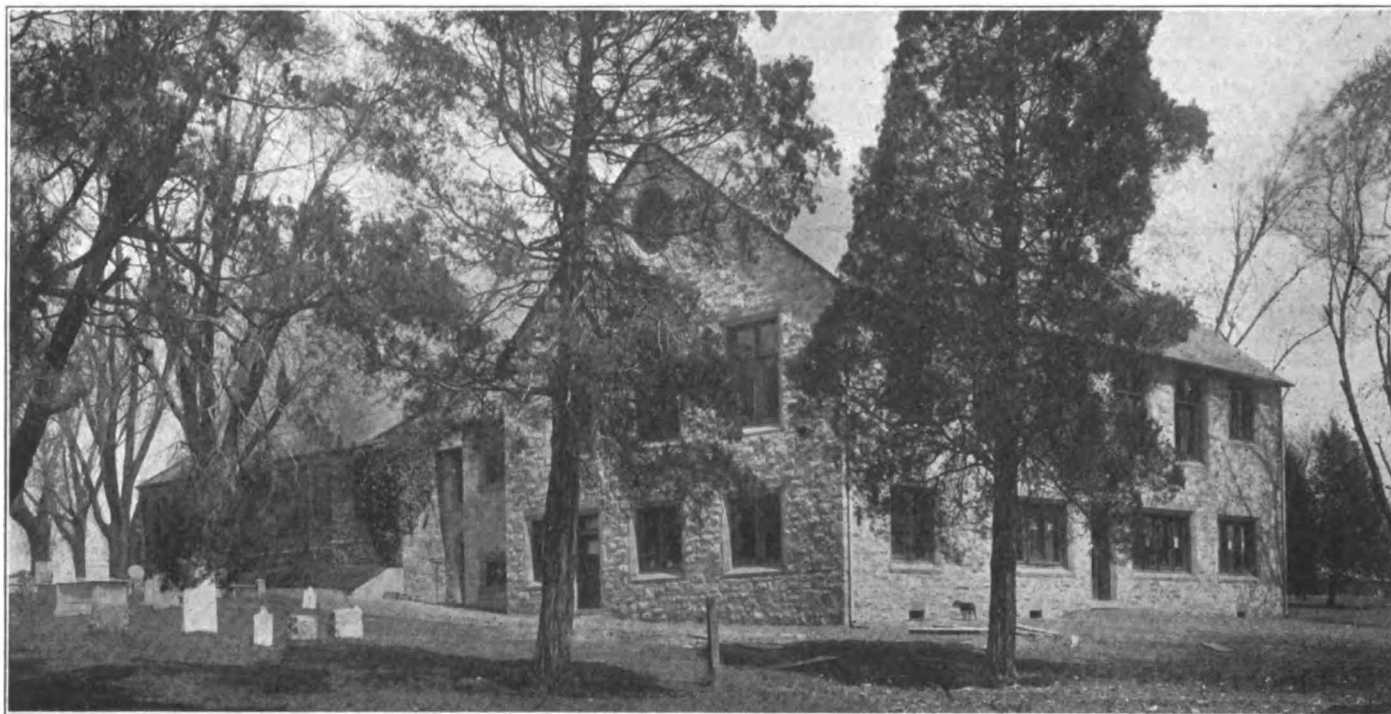
THE parish house of All Saints' Church, Torresdale, was dedicated by Bishop Rhinelander on Sunday afternoon, April 20th, in the presence of a large congregation and the clergy of neighboring parishes. The Bishop was assisted in the service by the Rev. Edwin J. Humes of St. Paul's Church, Frankford; the Rev. Sydney Goodman of Emmanuel Church, Holmesburg; the Rev. Frederick Keable of St. Luke's Church, Bustleton; and the rector of All Saints' Church. After complimenting the rector and the members of the parish for their efforts which made the building possible, Bishop Rhinelander pointed out the two essentials which would make the parish house a success. He said, "First of all, as its object is missionary work, it must be an instrument for the spread and development of Christ's Kingdom. Secondly, as nothing can be done without unity, it must be a home of brotherly loyalty. If these

Massey has sprung were of the first to join All Saints' parish when it was founded in 1773.

The Church of the Good Shepherd, Rosemont (the Rev. Charles Townsend, rector), has recently been greatly enriched by the gift of a very beautiful memorial roodscreen, one of the most beautiful specimens of its kind in the American Church, presented as a memorial by one of the parishioners. The general design is that of the famous screens of the Norfolk and Devonshire parish churches in England adapted to modern conditions of worship; the work while massive and ornate in its tracery and panelling still preserving the uninterrupted view of the altar from the nave. Like the English originals from which it receives its inspiration, the screen is of quartered oak. The tracery is perpendicular Gothic with a wide overhanging canopy of rich and varied carving, with carved pendants of cherubs and conventional ball-flower design. In the solid base panelling are shields bearing the emblems of the Passion in relief; with wrought iron gates also with shields having the shepherd's crook, emblem indicative of the church dedication. Surrounding the screen is the large and very striking rood, the figure of the glorified Christ on the Cross with the attending figures of St. Mary and St. John. The statues, while large and bold in detail, preserve a character of wonderful restraint and repose. In its general effect the screen is the large and very striking rood, the figure of the and rich in details. In this result the design is perhaps chiefly successful. The architects are the firm of Kleman & Fowler of Trenton, N. J., and the builder John Barber of Philadelphia.

New Roodscreen at Rosemont

This church has received a remarkable number of gifts and



PARISH HOUSE OF ALL SAINTS' CHURCH, TORRESDALE, PHILADELPHIA

two purposes be kept in mind, I am sure that God will help and prosper the work done within these walls."

The parish house is built in English collegiate style. Its Trenton sandstone walls and slate roof harmonize with the church which it adjoins, and to which it is connected by a cloister. Within, the white walls with their natural chestnut woodwork, the large and numerous windows, the high ceilings, all give an air of brightness and beauty, which cannot but make it attractive to those who use the house.

The entire second floor is a large assembly room; at one end of which is a stage. On three sides large double windows admit a flood of sunlight during the day, while eight large globes hanging from the slender and graceful trusses which support the arched roof furnish a soft suffused light for all occasions in the evening. The lower floor is divided into several smaller rooms which are used for the primary school and the Montessori class, one to be used as a chapel. For this a beautiful altar has been given in memory of a little child. These rooms are well lighted and carry out the scheme of the assembly room on a smaller scale.

The parish house has cost about \$20,000. Nearly everyone in the parish has given something; but the building was made possible at this time largely through the very generous gifts of Mrs. Walter Massey of Torresdale. In this connection it is interesting to remember that the family from which Mrs.

memorials during the past year, including an equipment of bronze electric lighting fixtures throughout the church building with the installation of electric light, four large single brass altar candlesticks, and a set of dossals for the high altar. A carved oak reredos for the side altar is now in process of construction, being designed in harmony with the roodscreen, to be presented to the Church as a memorial; and lastly a chime of eleven bells has been given for the church tower which will be in place by June 1st.

A number of the clergy of the diocese have been anticipating the meeting of the diocesan convention on the 6th inst., by preaching

Many Preach on "Change of Name"

on the Change of Name question; apparently mostly against the change, although this may be because the advocates of that side have taken more pains to have their views reported in the newspapers. The Rev. David M. Steele, on the Fifth Sunday after Easter, said that the Church's name surely ought to be what a majority of the people of the Church want it to be, but that the lower House of General Convention is so unfairly representative of the Church that action by that House by no means indicates the popular decision. He urged that before the question was taken up, the Constitution of the Church should be changed to allow proportionate representation. The Rev. H. G. G. Vincent of the House of Prayer, Branchtown, described the Church as in danger of a split, and viewed the whole agitation with alarm. The Rev. Edward M. Jefferys, D.D., of St. Peter's Church, thought the change must come and expressed himself in favor of the name "The Church in America."

The convention has many matters of importance to consider, including the reorganization of the work of diocesan and city mis-

missions and the new basis for computing the missionary apportionment.

The thirty-seventh annual service of the Free and Open Church Association was held (as previously announced) on the evening of Rogation Sunday in old Christ church. The Rev. John A. Goodfellow, the general secretary of the association, and the Rev. G. Woolsey Hodge, D.D., were in the chancel with the rector, the Rev. Louis C. Washburn, D.D., and assisted in the service. The preacher, the Rev. William T. Manning, D.D., rector of Trinity Church, New York, speaking on the text I. Corinthians 12: 12, 13, pointed out that the agitation which this association has carried on for thirty-seven years has not only brought it about that 87¼ per cent. of the churches and chapels of the American Church are free, but even in the parishes which still have pew rents the system is greatly modified, so that practically the seats are only reserved for the pewholders once a week, at the mid-day service on Sunday. Dr. Manning quoted a remark made by a parishioner of Trinity Church, as he was thrilled by the sight of the multitude crowding to a noon-day Lenten service and filling the pews without distinction or difference, "It seems like Heaven." He hoped to see the day when at all services Trinity Church shall be freely open to all people.

The April meeting of the Church Club on Monday, the 28th, was devoted to an address on "The Bible in the Public Schools," by Dr. Martin G. Brumbaugh, superintendent of Public Schools in the city of Philadelphia. On the same evening, Mr. George H. Streaker gave a talk on "The Evolution of the Ship" before a large number of West Philadelphia boys, in St. Philip's parish house, under the auspices of the Junior Brotherhood of St. Andrew.

It is announced that the Rev. W. Arthur Warner has resigned

EASTERN OKLAHOMA CONVENTION

THE third annual convocation of the missionary district of Eastern Oklahoma was held at the Church of the Redeemer, Chelsea (the Rev. Samuel G. Welles, rector), on April 27-29th. The convocation sermon was delivered on Sunday morning by the Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kansas City. It was an eloquent and inspiring sermon, brilliantly illustrating the sacramental idea and forcefully expounding the sacramental teaching of the Church. At the afternoon services, in the interest of Sunday schools, addresses were read by Bishop Partridge and Bishop Brooke. On Sunday evening a large congregation was present at a missionary service, the Rev. H. Percy Silver, secretary of the Missionary Department of the Southwest, the Rev. E. P. Miller, general missionary of Eastern Oklahoma, and the Rt. Rev. F. K. Brooke, Bishop of Oklahoma, being the speakers.

Convocation opened Monday morning with a celebration of Holy Communion, followed by the Bishop's annual address, which dealt largely with the progress and needs of the district. The reports showed a gratifying increase in the number of organized missions, there now appearing nineteen where regular services are maintained, and twenty-two unorganized missions which are being cared for by the general missionary and resident clergymen. Two church buildings were consecrated during the year, at Chelsea and Nowata, and the communicants of the district now number 1,816, with the new missions rapidly augmenting the progress of the Church.

The Rev. George C. Gibbs of Okmulgee was re-elected secretary, and Mr. F. E. Dietrick of Okmulgee, treasurer of convocation. Judge West of Muskogee, was re-appointed chancellor, and the Rev. E. P. Miller of McAlester, registrar.

The following were elected as delegates to the Missionary Council of the Seventh Department, which meets next January at Muskogee: Rev. H. J. Llywd, Muskogee; Rev. G. C. Gibbs, Okmulgee; Rev. E. P. Miller, McAlester; Rev. C. V. Kling, Tulsa; Rev. S. G. Welles, Chelsea; Rev. Richard Kemp, McAlester; Rev. W. H. Talmage, Vinita; and the Rev. William Metcalf of Bartlesville; Messrs. Dana H. Kelsey, Muskogee; L. Snyder, Muskogee; S. H. Glassmire, Chelsea; E. T. Noble, Okmulgee; L. D. Messner, Tulsa; Charles Clarke, Vinita; J. W. Swarts, Miami; and E. C. Million, McAlester. The Bishop appointed the following Council of Advice: the Rev. S. G. Welles, the Rev. H. J. Llywd, Mr. Charles Clarke, Mr. Dana H. Kelsey. Committees were also appointed on the State of the Church, on Sunday school work, on Finance, and on Forward Movement. The Rev. Mr. Llywd, the Rev. Mr. Gibbs, and the Rev. Mr. Miller were appointed as examining chaplains.

The regular reports were submitted and approved, and convocation unanimously endorsed the work of Dr. Johnson, superintendent of All Saints' Hospital at McAlester; also the proposed portable chapel towards which \$500 has been raised, and the new Church paper the *Eastern Oklahoman*.

The Rev. Mr. Gray of New York, educational secretary of the Board of Missions, addressed the convocation, after which the delegates and friends enjoyed a delightful lunch given by the Ladies' Guild, at the parish house.

At the afternoon session the general missionary gave an interesting report on the development and work in southeastern Oklahoma, showing the new places where the Church is entering. The Rev. Mr. Kling of Tulsa, Judge J. B. Campbell, and Dr. J. C. Johnson were appointed representatives of the district to the University of the South.

At the Monday night service addresses were made by the general missionary, the Rev. William Metcalf of Bartlesville, and the Rev. H. Percy Silver.

Tuesday was devoted to important business sessions and conferences, and to the election of delegates to General Convention, the Rev. Samuel G. Welles of Chelsea, being the clerical delegate elected, and Dr. Marcus Simpson of Alluwe, the lay delegate. The Rev. William Metcalf of Bartlesville, and Mr. J. C. Noble of Okmulgee, were the alternates selected.

The Woman's Auxiliary held their annual meeting on Tuesday and elected officers for the ensuing year. Interesting reports from the field were received. On Tuesday night the convocation was fittingly closed by a round table conference of men and a dinner at the parish house given by the Brotherhood of St. Andrew. About sixty men were present and addresses were made by the Bishop, the Rev. H. Percy Silver, and the Rev. Irving P. Johnson, D.D. (of Minneapolis), who began an eight-day mission in Chelsea on Wednesday.

The rector of the local parish, the Rev. Mr. Welles was unable to attend convocation on account of a painful illness, much to the regret of all. The Rev. Mr. Gibbs acceptably took his place as master of ceremonies. Nowata was chosen as the place for holding next years convocation.

WHEN shall we duly estimate the importance of bearing patiently with our neighbor! It is the last and most important lesson in the doctrine of the saints, and blessed is the soul which has learnt it. We wish to be borne with in our own infirmities, which always appear to us worthy of indulgence, while we esteem those of our neighbors to be wholly different, and not to be endured.—*St. Francis*



MONTESSORI ROOM, Parish House of All Saints' Church, Torresdale, Philadelphia.

as secretary to the Bishop's and diocesan committees, and will become the superintendent of the Home Missionary Society, a local organization which for many years has done a large work in the relief of the poor in Philadelphia.

Will Take Up New Work

A great service under the presidency of the Bishop of Pennsylvania is to be held in St. James' church, Twenty-second and Walnut streets, as a celebration of the semi-centennial of the emancipation of the colored people, on Sunday, May 18th, at 4:30 p. m. Addresses will be made by the Bishop and Archdeacon Phillips, and the various colored congregations of the city, outside as well as inside the Church, have been invited.

Commemorate Emancipation Act

The morning of Ascension Day, representatives of 115 parishes of the diocese gathered in the Church of the Holy Apostles to present the United Offering of the Woman's Auxiliary, in anticipation of sending it to the service to be held in New York next October.

Presentation of United Offering

The Rev. William T. Capers, rector of the parish, celebrated the Holy Communion, and the Bishop preached the sermon from the epistle for the day. The offering amounted to over \$10,500, and with the sum already in the hands of the treasurer, Mrs. George C. Thomas, brings the amount given thus far by the diocese up to \$30,725.19. It is probable that this will be considerably augmented by gifts during the summer and autumn.

The morning of the Sunday after Ascension witnessed a unique service in the Church of St. Luke and the Epiphany, when a window was unveiled which is memorial of the ministry of the Rev. C. George Currie, D.D., a former rector; but instead of waiting until

Memorial Erected to Former Rector

the end of Dr. Currie's life, the donors have made this gift at a time when he could not only be present, but preach the sermon on the occasion. The window represents the interview between our Lord and Nicodemus.

CHICAGO CLERGY TENDER LUNCHEON TO FOUR WHO ARE LEAVING THE CITY

Unique Condition of Comradeship Among Clergy of that City

CENTRAL COMMITTEE WILL ARRANGE FOR SUMMER SUPPLIES

Service and Dinner of Guild of Organists

OTHER CHURCH NEWS OF CHICAGO AND SUBURBS

The Living Church News Bureau }
Chicago, May 6, 1913 }

ON Monday, April 28th, mainly at the suggestion of Dean Sumner, who made all the arrangements, a self-appointed committee of the Chicago clergy consisting of the Rev. Messrs. A. W. H. Anderson, W. C. De Witt, D.D., T. B. Foster, J. H. Hopkins, D.D., N. O. Hutton, Herman Page, D.D., Luther Pardee, H. W. Schmiewind, W. C. Shaw, G. C. Stewart, Dean Sumner, and P. C. Wolcott, D.D., rallied about sixty of the clergy of the city and suburbs to a luncheon at the University Club, complimentary to the four clergy of the diocese who are about to leave Chicago for work elsewhere. These four are the Rev. E. T. Mathison, who leaves Grace Church, Oak Park, after a rectorate of two and one-half years, to become the head of the Shattuck School at Faribault, Minnesota; the Rev. W. W. Love, who goes from Christ Church, Waukegan, where he has been rector for five and one-half years, to what is practically Archdiaconal work in the diocese of Massachusetts; the Rev. F. C. Sherman, who has been rector of Epiphany, Chicago, for two and one-half years, and who goes to St. Paul's Church, Akron, Ohio; and the Rev. E. Reginald Williams, who has been priest in charge and subsequently rector of the Church of the Holy Comforter, Kenilworth, for nearly seven years, and who has been called to St. Mark's Church, Milwaukee. The Rev. Dr. P. C. Wolcott presided at this luncheon, and each of the four who are leaving told why he was going. All four expressed genuine regret at leaving so companionable a group of their brother clergy as those in this diocese. As a matter of fact, which has always been well-known among the clergy far and near, though possibly not so well-known among the Church's laity, there has always been a spirit of comradeship among the Chicago clergy, which is rarely found in any other large city. Ignoring the possible differences of Churchmanship or of statesmanship which might frankly obtain at any time, the whole atmosphere of the gatherings of the clergy, whether at the Clericus, the Round Table, the various deanery meetings, or the annual conventions of the diocese, has always been dominated by unity and brotherliness, and on the occasion of this "farewell" luncheon, was electric with the best kind of good fellowship. The Rev. W. W. Love will reside at 20 Berkeley street, Cambridge, Mass., though from the middle of June to that of September he and his family will be at Barnstable, Mass.

Bishop Toll has put the Rev. Luther Pardee in charge of arrangements for summer work for the clergy of the diocese who need clerical help, and those from elsewhere who seek such work. No provision has been made, however, for the expenses of such correspondence, and return postage should invariably be enclosed by all who write thus to Dean Pardee. His address is in the almanacs, being 5001 Washington avenue, Chicago. Chicago is eagerly sought for by thousands of people every year as a summer resort. It is especially desirable as a vacation place for the clergy, owing to the large numbers of lectures which are regularly scheduled in various parts of the city, notably at the University of Chicago, on all kinds of interesting themes. Some 3,000 persons usually register at the University for the summer, either for the six weeks' course or for the full summer term, and these 3,000 include professors, teachers, students, clergy, and the like, from all parts of the United States. In addition to these attractions, Chicago is using Lake Michigan more and more each year as an accessible aid in summer recreation. While Chicago people leave town during the summer in order to rest, others flock to Chicago for the same purpose. One result of this summer influx is that church-going is kept up throughout the summer to a surprising degree, largely by these visitors. Consequently there is a universal rule throughout the diocese to maintain all the regular Sunday services, with the exception of here and there a Sunday evening service, throughout the city and suburbs. Many of the clergy who have no curates or assistants are obliged, in order to arrange for their vacations, to find some clergy who will supply for the necessary weeks during July and August. Thus the appointment of some central committee is quite necessary, to save time and confusion.

At St. Paul's church, Kenwood, on the afternoon of Rogation

Sunday, the Illinois chapter of the American Guild of Organists held a service and gave several organ numbers, the address of the afternoon being given by the Rev. Dr. Herman Page, rector. There was a large attendance, filling the church. The organ numbers were played by Mr. Clarence Eddy, Mrs. Wilhelm Middleshulte, and Miss Tina Mae Haines. The parish choir, under the direction of Mr. Richardson, organist and choirmaster of St. Paul's, sang Villiers Stanford's anthem, "Rise Again," during the offertory. On the following evening a dinner was given by the same organization to Mr. F. F. Krafft, the organist and choirmaster of the Cathedral at Cleveland. Mr. Krafft played at several recitals in different parts of the city and suburbs during the days of his Chicago visit. There was a large attendance of Chicago's best organists at this complimentary dinner.

Twenty car-loads of scenery and fixtures for "The World in Chicago" arrived a day or two ago, and the papers are filled with accounts of this unique and important undertaking. Saturday evening, May 3rd, was the date of the first presentation of the imposing "Pageant of Light and Darkness" at the Auditorium. Numbers of the clergy were invited by the laity to seats in the boxes on this opening night.

"The World in Chicago" was the theme of the May meeting of the Chicago branch of the Woman's Auxiliary, May 2nd, in the Church Club rooms. The Rev. Professor Ochiai, of Tokyo, spoke on "Educational Missions in Japan."

The beautiful home of Mr. and Mrs. Albert W. True of Grace Church parish, Hinsdale, was thronged on a recent afternoon by members and friends of the parish guild, to listen to a lecture on "Marie Antoinette and the French Revolution" given by Mrs. John Henry Hopkins, for the building fund of the enlarged church. These additions to Grace Church will cost about \$10,000, some \$7,000 of which has been raised in cash and pledges. The work is being rapidly pushed to completion, and will place Grace church in the forefront among the very beautiful suburban churches in this diocese. The Rev. E. H. Merriman, rector, has lately been elected censor of the moving picture theatre in Hinsdale, and will accordingly have a veto on all films shown therein.

Thursday evening, April 24th, was "Flood Night" at St. Luke's Men's Club, Evanston, when Mr. Edmund T. Perkins of Evanston, for many years a member of the United States Reclamation Bureau, and presiding officer at the recent Drainage Congress, and Mr. Sherman C. Kingsley of the United Charities and Red Cross Society, addressed the members at the parish house. The address of Mr. Perkins, graphically illustrated by his own lantern slides, was devoted to the enormous possibilities at the disposal of the government in the control of the waters of the country. The second speaker, Mr. Kingsley, just back from the scene of the recent flood disasters, rehearsed with vivid sentences the situation, paying a fine tribute to the inherent heroism of the average man and woman which the crisis brought to the top.

Bishop Anderson has gained considerably during the past week, and has spent some hours each warm day on the roof of St. Luke's Hospital. He hopes soon to be able to go to his home. Bishop Toll lately visited Waterman Hall, and confirmed a class of nine of the pupils, six of whom had been baptized by the rector, the Rev. Dr. B. F. Fleetwood.

Items of General Interest

CANADIAN RELIGIOUS CENSUS

THE Religious Census of Canada has just been announced by the Government, and shows that out of a total population of 7,206,643 inhabitants, 2,833,000 are Roman Catholics, 1,115,000 are Presbyterians, 1,079,000 are Methodists, and members of our Church number 1,043,000. If we compute the total number of Catholics (of Roman, Anglican, and Greek obedience) in the Dominion, the numbers come to 3,964,000, or somewhat more than half the total population. Since the last census the greatest increase is shown by the Roman Catholics. Next in order come members of our Church (due, no doubt largely to the great immigration from England to Canada), next come the Presbyterians (largely due, no doubt, to Scottish immigration), next come the Methodists. In the Province of Quebec, out of a total population of about two million, 1,724,000 are Roman Catholics.—*Church Times*.

How SHALL we help the life of the future? Simply by putting wisdom and love into our own life and into human affairs. All genuine virtue is vital and vitalizing; it carries in it the power of God to conquer evil and establish righteousness. It is a living seed, holding in itself interminable harvests of its own kind. Planted in human society, it will bear fruits of welfare through the centuries.—*Charles G. A. ...*

TWO HUNDREDTH ANNIVERSARY OF SOUTH CAROLINA CHURCH

ON Sunday afternoon, April 27th, in St. James' church, Goose Creek (commonly known as Otranto, a suburb of Charleston), S. C., there was held a celebration of the two hundredth anniversary of the erection of the present church edifice. The Bishop of South Carolina preached the sermon and the service was conducted by the Rev. F. A. DeRosset.

In 1670 the first permanent settlement in the Carolinas was made in the vicinity of what is now the city of Charleston. In 1700 there were six thousand white settlers within a radius of fifty miles, and one of the largest of the country towns lay along the banks of "Goose Creek, 16 miles from Charles' City." Here, in that year, came the first minister of the Church in this colony. In 1704, the Rev. Samuel Thomas, reports to the Society for the Propagation of the Gospel in Foreign Parts, that there are in Goose Creek parish ". . . one hundred and twenty families; most of the profession of the Church of England, excepting five families of French Protestants, three families of Presbyterians, and two Anabaptists. The number of communicants was about thirty, of whom one was a Christian negro man. The number of heathen slaves I suppose to be about two hundred, twenty of whom I observe to come constantly to church, and these and several others can well understand the English language."

On Easter Monday, April 14, 1707, the congregation elected two wardens and seven vestrymen; and the Rev. Francis LeJau, a native of Angers, France, rector of Trinity College, Dublin, and a Canon of St. Paul's Cathedral, London, was elected the first rector. In a curious old document of that occasion, the wardens and vestrymen "doe Sollemnly & Sincerely Profess, Testifie, & Declare that we doe believe that in ye Sacrament of ye Lord's Supper there is not any Transubstantiation of ye Elements of Bread & Wine into the Bodey & Blood of Christ at or after ye Consecration thereof by any person whatsoever . . . And We doe Sollemnly in ye presence of God Profess, Testify & Declare that we doe make this Declaration & every part thereof, in ye plaine & ordinary Sence of the word read unto us as they are commonly understood by English Protestants without any evasion, equivocation, or mental reservation whatsoever . . ." (The writer of this document was evidently both Protestant and Mason.)

In 1713 the communicants had increased to seventy whites and eight blacks, and in a season of prosperity the present church was erected. It stands now almost as it did when first built. It is of brick, fifty feet long and forty feet wide; rough-cast with a slate roof. There are thirteen arched windows and two side doors besides the main entrance. The keystone of each window is ornamented with a cherub's head and wings in stucco, and the main entrance with five hearts of the same material. Over the front door is a beautiful model of the Pelican Feeding Her Young. There are twenty-four pews of the old square box pattern; the aisles are paved with flag-stone; and a gallery is built over the entrance. The tall pulpit is reached by a winding stair, and a huge sounding board is suspended above. The Communion table stands in front of the pulpit. Behind the pulpit, four Corinthian pilasters support the Royal Arms of Great Britain, made of stucco, and brilliantly colored in red, blue, and yellow. The Arms display the White Horse of the House of Hanover, and therefore were placed at a period later than the building of the church. From the capture of Charles-

ton in the spring of 1780 until the end of the Revolution, the line of travel by which supplies reached the British army passed this old church, and the Arms alone saved it from desecration. The Communion service, the Plate bearing the date 1712, the Goblet, 1717, and the Tankard, "the gift of Mr. Ralph Izard," were lost during the war between the states; and the hope is still entertained that some of these pieces may fall into the hands of generous and just Churchmen who will return them to their ancient home.

"How changed is all," writes the Rev. J. C. Drayton, in 1876. "This parish, now so stript, so denuded of inhabitants, once swarmed with a thickly settled and increasing population. These fields and swamps, which Nature has long since reclaimed, and where solitude now reigns save when broken by the shriek of the waterfowl or the hunter's horn, once resounded with the hum of busy industry, and bear upon their faces even now the marks of old-time energy and enterprise and skill. Those lawns and pleasure grounds, those elaborate terraces and artificial lakelets; those walks, once beautiful with imported gravel brought from the shores of Holland, but now thickly matted with the pine and the oak and the myrtle, were once the resorts of refinement and elegance and beauty. Those moss-encrusted piles, those fallen arches and solitary chimney-tops scattered through these woods, tell of many an abode of the humble peasant, and of more than one residence of wealth. . . . The Indian war of 1715 drove most of its inhabitants into the city for safety. The withdrawal of the bounty upon indigo made changes in agriculture. Then the river swamp culture supplanted the inland, and emigration's ebb began. The horrors of the Revolutionary struggle, though this church was spared, left here their impress. There were long periods when no shepherd came to gather and feed the few scattered sheep. The stillness of death reigned save when cattle strayed down these aisles, or a visitor from curiosity strolled in. . . . Oh, seaboard of South Carolina! Land of brilliant skies and balmy zephyrs; land of noble deeds and of lovely memories; who holdest thy children's hearts with a fascination all thine own! The storm has swept over thee, thy beauty has been marred and thy glory may depart, but our love never, never. We trust that 'the night is now far spent' and that the day is 'once more at hand.'"



GOOSE CREEK CHURCH, S. C.



INTERIOR—GOOSE CREEK CHURCH, S. C.

in the Lord Jesus. Sin had no part in His life. He was the one child that received all teaching perfectly, taking the real worth out of each experience, and turning the truth into life. While we cannot here be like Him in His sinlessness, we can nevertheless be freed completely by Him from the power of sin; and the growth He would have us know is growth that is free from the power of sin. Shall we let Him purge out the disease, and give up trying to grow out of it? Only thus shall we be ready to use aright our privilege of growing in grace.—*Sunday School Times*.

Do not let us overlook the wayside flowers.—*Joe Mitchell Chapple*.

HISTORICAL MONUMENT UNVEILED ON GEORGIA ISLAND

BY THE REV. S. J. FRENCH

AN interesting event, though hardly coming under the head of ecclesiastical news, was the recent unveiling of a monument on St. Simon's Island, Georgia, to commemorate and mark the site of the Battle of Bloody Marsh. This was one of the little-great battles of colonial times: little in the sense of the number engaged; great in that it marked the cessation of Spanish efforts to gain control of the southern colonies.

An hundred and seventy-five years ago occurred the final defeat of Spanish arms by the little band under General Oglethorpe. The latter was occupying a fortified position at Frederica. The Spanish army was encamped at the southern end of St. Simon's Island, opposite what is now known as Jekyll Island. The attempt of the Spaniards to capture Frederica was met by the conflict at Bloody Marsh, midway between the two.

The Spanish forces numbered about 3,000; General Oglethorpe's small force scarcely over 650, under the command of Captain Noble Jones.

On a beautiful spring day, of the present year, a little company of two or three hundred, including the officer of the Georgia Society of Colonial Dames and the Society of Colonial Wars, whose joint efforts brought the project to its realization, journeyed by steamer from Brunswick to St. Simon's Island, where they were met by automobiles and other vehicles and taken to the site of the battle. The presiding officer of the occasion was Colonel G. Noble Jones of Savannah, governor of the Society of Colonial Wars, the seventh in lineal descent from his illustrious ancestor who won the fight. The ceremony was opened with prayer by the Ven. Archdeacon Winn, rector of the island churches. A most interesting history of the battle and its results was given by Mr. H. D. Meader of Brunswick, chancellor of the Society of Colonial Wars. The monument was veiled by the Stars and Stripes and the Union Jack, which were at the proper moment lowered by Mrs. J. J. Wilder of Savannah, president of the Georgia Society of Colonial Dames, and Master Wimberly Jones, a descendant in the eighth generation of General Oglethorpe's Captain of Scouts. Following the unveiling a brief and most cordial address was made by Colonel A. M. Brookfield, British consul at Savannah, concluding with a congratulatory telegram from Ambassador Bryce. The response was made in equally felicitous terms by the Hon. W. R.

Leaken, collector of the Port of Savannah, ex-governor of the Society of Colonial Wars, as representing the United States.

The monument is a cubical block of Georgia granite resting on a base of the same material, and bears upon its western face a bronze tablet by Tiffany, bearing the following inscription:

"We are resolved not to suffer defeat. We will rather die like Leonidas and his Spartans, if we can but protect Georgia and the Carolinas and the rest of the Americans from desolation."—OGLETHORPE.

"Erected on the battlefield of Bloody Marsh by the Georgia



MONUMENT OF THE BATTLE OF
BLOODY MARSH,
St. Simon's Island, Ga.

Society of Colonial Dames of America and the Georgia Society of Colonial Wars, in memory of the great victory won over the Spaniards on this spot, July 7, 1642."

After the brief but effective ceremony the company returned to the steamer *Sea Gate*, where, on the return trip to Brunswick an informal luncheon was served by the Brunswick hosts.

On the City Hall square in Brunswick stands a monument—a fine Celtic cross—erected, as the tablet states, to the "Mem-

ory of James Edward Oglethorpe, soldier, patriot, and philanthropist," by the joint efforts of Captain Charles Spalding Wylly, one of Brunswick's most devoted Churchmen, and the



OGLETHORPE MONUMENT, BRUNSWICK, GA.

Brunswick chapter of the D. A. R. The same society has also restored and marked with an appropriate tablet the old water-battery at Frederick, erected by General Oglethorpe.

HISTORICAL MAGAZINE PUNCTURES HISTORICAL ERRORS

ONE is surprised to find that in the mental storehouses of many pupils lie hidden quaint and curious ideas, distorted historical truths, popular fallacies, and false beliefs which modern historical criticism has long since banished to the realms of the historical novelist, the newspaper writer, and the maker of almanacs.

To suggest a few of these old friends: The Church of England was founded by Henry VIII. because the Pope would not allow him to marry Anne Boleyn, meets one constantly. Another interesting item is that the Puritans were so much purer and better than the members of the Church of England that they were persecuted for religion.

Only the children of the rich planters were ever educated in Virginia or in the other southern colonies, and these children were sent to England or had tutors at home, for there were no schools of any kind in the South, is a statement sincerely believed, historians to the contrary notwithstanding.

The King of England caused the Revolution because he taxed the Americans so heavily. The King, in the student's mind, laid the tax and acted in a most outrageous fashion in general. Such a body as the English parliament or the English theory of representation appear to have made no mental impression upon him.

A royal colony was always tyrannically governed and was much worse than a charter or proprietary government, the word "royal" evidently striking the democratic mind is fundamentally wrong.

Poetic justice is also ever present as to the ultimate end of certain notable personages. Benedict Arnold and Aaron Burr always spend their last days in deepest poverty and remorse, while Columbus still persists in dying in prison and chains. Jefferson is a peculiarly fortunate character, for the average pupil insists that he originated democracy and solemnly states that we owe our government by the people to the sage of Monticello. He also wrote the constitution. This rather irritating falsehood is strangely common.—*History Teacher's Magazine*.

THE PASSING DAY

THINGS are passing; our friends are dropping off; strength is giving way; our relish for earth is going, and the world no longer wears to our hearts the radiance that once it wore. We have the same sky above us and the same scenes around us; but the freshness that our hearts extracted from everything in boyhood, and the glory that seemed to rest once on earth and life, have faded away forever. Sad and gloomy truths to the man who is going down to the grave with his work undone—not sad to the Christian, but rousing, exciting, invigorating. If it be the eleventh hour, we have no time for folding of the hands; we will work the faster. Through the changefulness of life; through the solemn tolling of the bell of time, which tells us that another, and another, and another are gone before us; through the noiseless rush of a world which is going down with gigantic footsteps into nothingness, let not the Christian slack his hand from work, for he that doeth the will of God may defy hell itself to quench his immortality.—*F. W. Robertson*.

The North Dakota Plan of Bible Study

[Condensed from the May issue (1913) of the *Bible Magazine*, 541 Lexington Avenue, New York City.]

By VERNON P. SQUIRES, M.A., Professor of English, University of North Dakota

A FAIR knowledge of the Bible is a necessary part of the intellectual equipment of an educated American in the twentieth century. This is true not only because of the unique religious value of the Scriptures, but also because of the marvelous way in which they are woven into every strand of our civilization. As ex-President Taft once put it: "Its (the Bible's) English has given shape to American literature. Its spirit has influenced American ideals in life and laws and government." The late Charles Dudley Warner, at that time probably our leading American man of letters, in an address to college students some years ago, summed the idea up more specifically as follows:

"Wholly apart from its religious or from its ethical value, the Bible is one book that no intelligent person who wishes to come in contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. It is not at all a question of religion, or theology, or dogma; it is a question of general intelligence. A boy or girl at college in the presence of the works set for either to master without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly."

The truth of the last statement is impressed upon me every day in connection with any regular university work. In Tenyson, for example, there are over four hundred allusions to the Scriptures; in Browning, over six hundred; in Shakespeare, something like seven hundred; in Milton, of course, they run up into the thousands. Again and again have I seen students helpless before these references and have realized afresh how hopeless it is to attempt to understand the treasures of our noble literature unless the reader has a thorough grounding in the Book of books. It is the same with art and music. Half the pictures in any of the world's great galleries were inspired by the Bible. Modern music originated in the Church, and the sublimest strains are set to Biblical themes. To understand these great masterpieces one must possess, as a part of his appreciation apparatus, a familiarity with the source of their inspiration. . . ."

"What is needed in Bible schools is more of the spirit of real study. The methods of the secular school must have greater vogue. There must be order, serious purpose, regularly assigned lessons and recitations thereon, reviews and examinations, tangible rewards for faithful work, manifest failures for the heedless and lazy. The work must be connected with the student's school work, and felt to be equally important and valuable.

THE NORTH DAKOTA PLAN

Such a system we think we have in North Dakota. Here the state High School Board, which has general oversight over all the high schools of the state, prescribing courses of study, and setting the examinations thereon, has issued a Syllabus of Bible Study corresponding to the syllabi issued in other subjects, and agrees to give to every high school boy or girl who passes the official examination based on the syllabus a reasonable credit on the high school course. It is not contemplated that the study shall be pursued in the schoolhouse or during school hours. The work of instruction is intrusted entirely to the parents, the Sunday school teachers, or the pastors of the young people. The state merely outlines the course, sets the examinations, marks the papers, and awards the credit.

This plan was first presented at the general session of the state Education Association in November, 1911. It was received enthusiastically, and a committee was appointed to prepare a syllabus and push the plan. In preparing the syllabus the committee tried to foresee and forestall every reasonable objection. It was seen that if specific text-books were prescribed, opposition would be stirred up. There is no history of the Hebrew people or of Hebrew literature that is acceptable to all branches of the Christian Church. Moreover, this was not what we desired. What was wanted was Bible study, and, accordingly, Bible study is prescribed. The Bible is the only text-book suggested. Any version, Catholic or Protestant, may be used. . . . Any reasonable system of chronology will be accepted,

and matters of authorship are left with the individual preceptors. Again, it was felt that the syllabus and the official examinations alike must emphasize the historical and literary aspects of the study rather than the theological. Our schools must not get mixed up in any sectarian squabble. In May, 1912, the syllabus was presented for approval to the high school principals at their annual spring conference and received their unanimous endorsement. Thus recommended, the matter was laid before the state High School Board in June, at which time the plan was approved and the syllabus adopted.

It is too early yet to report definite results. This much may, however, in all fairness be said, that the plan has roused much enthusiasm, and that in a great many of the cities and towns of the state special high school classes have been organized. Most of these classes are in connection with the local Sunday schools, though many have a mid-week meeting in addition to that on Sunday. This seems especially necessary for the benefit of those who wish to complete the course this year, as the plan contemplates attendance on at least ninety recitations. In other words, if the class meets on Sunday only, it will require about two years to complete the course. For this work successfully accomplished the board allows what is called a half-unit of credit, this being the amount normally allowed for a study pursued five times a week for a semester or a total of ninety lessons. The reports received indicate unwonted enthusiasm in this Bible work. For the first time in their lives, our young people are really studying the Bible—studying it as they would any other lesson, reading carefully the great narratives of the Old Testament, getting an orderly knowledge of the life of Christ, and the voyages of St. Paul, committing to memory the passages required, and really coming to know the Scriptures.

It should be understood, of course, that this Bible work is not a required study. It is listed among the optional or "elective" studies. No one is therefore forced to take it. At the same time it does afford an excellent opportunity for those who wish to study the Bible, or whose parents desire them to do so, to pursue the study under the most favorable auspices. Our state Sunday School Association has entered heartily into the work, assisting in the organization of classes, printing and distributing the syllabi, and endorsing the plan to the fullest extent. Some at first criticized the idea on the ground that it magnified the intellectual side rather than the spiritual. It has come to be generally recognized, however, that while the state necessarily emphasizes the intellectual side there is no limit at all set to the spiritual instruction the individual teacher may introduce. His pupils indeed, having a good grasp of the facts, are in a far better position to understand the spiritual and ethical message than would otherwise be the case.

The syllabus itself is too long to print entire, but the following outline of it may be of interest.

I. *Studies in Old Testament Geography*.—This work is pretty thoroughly set forth in the syllabus, as it is a necessary foundation, and yet our plan made it impossible to refer to any text-book.

II. *The Great Old Testament Narratives*.—Under this head are included fifty references. Some are brief, as, for instance, Babel (Gen. 11:1-9); Jephthah (Judges 11); and the Call of Isaiah (Isa. 6:1-8). Others are much longer, as Joseph and his Brethren (Gen. 37, also 39-47). In all, these Old Testament narratives involve the careful study of nearly one hundred and fifty chapters.

III. *A Brief Outline of Hebrew History Before Christ*.—Here, again, in order to avoid reference to specific text-books, the facts are set forth in the syllabus. All controverted points are omitted. The chapter closes with the following statement: "The student would do well to consult a Bible dictionary or an ancient history for the chronology and for the relations existing between the Hebrews and the other great nations of antiquity. It is not always possible to be sure of the exact date of a given event, as the various authorities differ; but the student should grasp the historical periods and be able to assign each great event to its proper century. Any recognized system

of chronology will be accepted. Various excellent Hebrew histories are easily obtainable."

IV. *The Books of the Old Testament.*—In this section is given the list of the books, classified under the five heads: The Pentateuch, the Historical Books, the Poetical Books, the Major Prophets, the Minor Prophets.

V. *Memory Passages from the Old Testament.*

VI. *Studies in the Life of Christ.*—An account of the political divisions of Palestine in Christ's time is first given, after which there is a study of the Saviour's life in five periods, following in the main the Gospel of St. Luke, with additional readings in the other evangelists. The student is required to get clearly in mind the course of Christ's life in an orderly a sequence as can be gathered from the Gospel narratives.

VII. *Studies in the History of the Early Church.*—This section has three main divisions: (1) The Progress of the Church at Jerusalem (Acts 1-7); (2) The First Missionary Work of the Church (Acts 8-12); (3) The Great Missionary Work of St. Paul (Acts 13-28). St. Paul's work is subdivided into its natural periods and the student is required to follow his various pilgrimages on the map.

VIII. *The Books of the New Testament.*—The list properly grouped.

IX. *Memory Passages from the New Testament.*—One further item may be of interest. The first examination on the syllabus has been offered, it being the custom of our state board to offer examinations in all subjects twice a year, in January and in May.

GROUNDS FOR CALDEY SECESSION

SOME inquiries have been made for further information as to the final cause which led to the Secession of the Caldey Community from the Anglican Communion. Reference has already been made in THE LIVING CHURCH to the published "*Correspondence*" between various Anglican ecclesiastics and the Abbot of the Caldey Community. There had been an exchange of letters between the Archbishop of Canterbury and the Abbot in regard to the appointment of an Episcopal Visitor for the Community. At the suggestion of the Archbishop, request was made to the Bishop of Oxford, Dr. Gore, that he would act in that capacity. A letter from Bishop Gore suggesting certain preliminary considerations appears to have led to the breach. That letter, in large part, is as follows:

"I believe I could not become Episcopal Visitor of an institution unless I had satisfied myself that the property of the institution, buildings, etc., were legally secured to the Church of England and were not private property such as might be given or left by any individual or group of individuals to any person or Community without regard to communion with Canterbury.

"2. I am quite certain that neither I nor any other Bishop could become Visitor of your Community without the priests belonging to the Community taking the usual oath and making the usual declaration before they were allowed to minister. The result of this would be in my judgment that certainly the Liturgy, that is Communion Office, of the Prayer Book, would have to become exclusively the rite in use of the chapel or chapels of the Community, and the priests, whatever else they said, would be bound to the recitation of the Morning and Evening Prayer.

"3. I am quite sure that I could not become Visitor of your Community (and I think the same would be true of any other Bishop) until the doctrine of the Immaculate Conception of the Blessed Virgin, and I should think the Corporal Assumption, had been eliminated from the breviary and missal. I feel sure that the public observance of these festivals and the public profession of these doctrines, i.e., as part of the common faith, cannot be justified on any other than a strictly Papal basis of authority. You seem to me that you cannot reasonably assume this authority for purposes of devotion and then appeal behind it to justify your position as a Benedictine Community. I cannot help thinking that on reflection you will see the truth of this.

"4. I could not possibly become Visitor of a Community unless it were understood that Exposition of the Blessed Sacrament and Benediction given with the Blessed Sacrament were abandoned. The same would probably be true of the Exposition of Relics and Benediction given with Relics.

"I cannot promise that this list is exclusive. I should have very carefully to attend to a number of details and bear in mind on the one hand the general principle of policy, and on the other hand the exceptional position of your Community. This would involve on both sides a good deal of labor and trouble. I really have not begun at this work, and therefore I make no promises about it. But what I have stated above are preliminaries that seem to me to be obvious and to lie outside all possibilities of bargaining and

concession, and I do not think it is worth while going on until these preliminary points are taken for granted."

The foregoing letter was dated February 8, 1913; and under date of February 11th the Abbot replied that his letter might "offer considerable difficulty to some of the Brethren." He did not feel that the Bishop could reasonably expect them "to surrender such practices as the use of the Benedictine Liturgy and the devotions to the Blessed Sacrament to which they have so long been accustomed." He asked the Bishop to assure him what attitude would be taken in regard to six other matters. Replying to this under date of February 14th, the Bishop assured him that "no kind of question would be raised by me about the teaching of our Lord's Objective Presence in the Holy Sacrament, or the worship of Him in the Holy Sacrament." He also stated that he thought there would be no "possibility of obtaining sanction for the use of the Latin Liturgy." Apart from that he asked that an understanding should first be reached about the matters that he, the Bishop, had suggested, before other subjects were taken up.

Under date of February 19th the Abbot replied that the Community had determined that they could not "conscientiously submit to the demands you make of us." This was followed under date of February 22nd by another and very friendly letter from the Bishop of Oxford; and on the same date there is a lengthy letter addressed to him by the Abbot in which the secession of the greater part of the Community to the Roman Communion is announced. The same information is given in a brief letter of the same date addressed by the Abbot to the Archbishop of Canterbury.

A further letter from the Abbot to the Bishop of Oxford dated February 25th shows that the letters from the two parties dated February 22nd had crossed each other, and answering questions of the Bishop in regard to the title of property, stated that "all the property here belongs to me (the Abbot), in that it has been bought with money that has come to me under a settlement; but, of course, I do not hold it in my own name. Our Trust is formed of three Senior Members of the Community, and the Property would only revert to me in the single event of the Community ceasing to exist. This latter contingency is far from being the case; for we are asking re-ception into the Roman Church as a Community."

In substance, then, the secession of the Community may be said to be based in their repudiation of the conditions set forth by the Bishop of Oxford in his letter quoted at length above. To what extent other factors may have entered into it, we are not in position to say.

VALUE OF EFFICIENCY BUREAUS

UPHOLDING the value of bureaus of efficiency as a means of intelligent study of the problem of municipal government, Myrtle Cerf, auditor of the Wisconsin State Board of Public Affairs, incidentally gives some sound advice, in the *National Municipal Review*, to cities proposing to establish such bureaus. Says Mr. Cerf:

"All cities contemplating the establishment of bureaus of efficiency should have in mind two important considerations. First, efficiency means economy, but not necessarily through lessening of cost. Second, the present condition in our cities is the result of years of unregulated growth; it cannot be corrected in a day. Full recognition must be given to this fact and if sound lasting reform of business and accounting methods is desired, the bureau must not be called upon to show results before reasonable time has elapsed.

"Then, if the work is being done as suggested, through co-operation with the various departments, it will be the departments which will make the showing and receive the credit, and not the bureau. To be successful, the work must be sympathetic rather than antagonistic."

THE CHARACTER of our Christian lives is the test of the sincerity of our prayers. It is the clear teaching of the New Testament that prayer is to be followed by conscious effort. The reason why many prayers for spiritual blessing are unanswered, is that we make no effort to live as we pray. Our prayers for earthly good are often answered in the negative—it would not be for our profit to get all we desire of material blessing—but God never says no to prayer for growth in the spiritual life. A deeper fellowship with Christ, more insight into God's purposes of grace, better fitness for spiritual service, these and other objects of desire are distinctly God's will for us. If we pray for these things and find these prayers unanswered, it is because life is not directed toward the realization of our prayers. The fact is, that many Christians pray all too glibly for such crowning gifts as the Holy Spirit. They straightway forget what they prayed for, and certainly do not act as if they were in earnest in so praying.—*Christian Intelligence*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

MRS. JOSEPH T. BOWEN, a well-known Churchwoman of Chicago and president of the Juvenile Protective Association of that city, has written a letter to the legislative committee investigating the social evil, in which she gives utterance to some well-founded caution. In the course of her letter she says:

"I could not but regret yesterday when I was summoned before the senate commission that it was thought necessary to take in such a public manner the testimony of young girls. Yesterday morning a young girl of seventeen, who is now apparently leading a decent life, was required to testify from the moment that she had begun to go wrong to the time of her actual downfall. It was a pathetic little story, and one, of course, which was most convincing. But is it necessary to have girls of this character appear before the commission, give their testimony in public and have their names published? For you will remember that this girl did give her right name, although you did not suppose that she had done so, and that it had gone to the newspapers before you discovered it.

"A girl of this description, after having testified to her own downfall in this manner, becomes a prey for all the cadets in the city who, knowing that she has fallen once, feel that she can be approached again. Such a girl is not as morally strong, of course, as a girl who has never yielded to temptation, and it seems to me that an examination such as was conducted yesterday is not necessary, because the stories of hundreds of such girls could be obtained from the Juvenile court, and the stories are absolutely reliable, as they have been investigated and the girls passed upon by the judge.

"We have always felt in this association that the public questioning of such girls is extremely dangerous and exposes them to unnecessary temptations in future."

THE Girls' Friendly Society of Kentucky established nearly two years ago a Girls' Friendly Inn. The first printed report has just been issued, which sets forth a very interesting and, on the whole, a highly satisfactory state of affairs. In the words of the Bishop of Kentucky, "The establishment of the Girls' Friendly Inn offers a mission to those who have the welfare of young women at heart. This is a work of unusual merit, to be commended without reserve, where Christian influence is combined with helpfulness in a great and noble purpose. This much needed agency appeals to our heart's sympathy and our encouraging support. No work carried on in this community has larger claims upon our attention. . . . If our Christianity be a reality, if we truly seek a mission, then we should express these in such a motto as this: . . . All living for and loving each, each living for and loving all."

Similar efforts to provide adequate and comfortable homes for working girls are to be found in other sections in New York.

It is the attitude of the National Civil Service Reform League that the collection of political assessments from government employees is one of the most detestable of political practices. It enables a superior officer to mulct his subordinates of part of their wages to pay the expenses of a campaign of a political party to which many of them may be opposed. An officer who has been found guilty by the civil service commission of violating the statute forbidding the practice is not fit to be in the service and the appointment of a person who has been dismissed from office because of such a violation would have a most harmful effect on the entire service.

These statements are made apropos of the effort of certain Democratic politicians in Ohio to have President Wilson appoint a man who was dismissed under President Cleveland's administration for violating the law forbidding the collection of political assessments.

THE CITY CLUB of Milwaukee, of which the editor of THE LIVING CHURCH, Frederic C. Morehouse, is president, has retained as its civic secretary, Hornell Hart, whose father is Hastings H. Hart of the Russell Sage Foundation, and whose uncle is Professor Albert Bushnell Hart of Harvard University, formerly chairman of the Executive Committee of the National

Municipal League. A suite of club rooms, centrally located at 89-91 Wisconsin street, was opened with a reception on April 29th. It is a pleasure to welcome the City Club to the lengthening list of organizations that are retaining carefully trained men as civic secretaries.

THE GIRLS' CLUB of the *Ladies' Home Journal*, now numbering many thousands of members, was started nearly ten years ago to help ambitious girls to earn money. This is still the basic principle of the club, but since it has attained so much stability, having many members who have been identified with it for the whole term, its horizon is naturally broadening, and it was recently felt that the club should initiate some movement with an altruistic end. After much consultation, it was finally decided to establish a scholarship in medicine in China, the fund for which is making very substantial progress.

THE Fabian Women's Group is making some interesting inquiries into the number of dependents upon working women. A similar inquiry was recently completed by the Association of Post Office Women Clerks, which numbers 2,000 members. Of these 1,200 filled in the required information forms, the result being that 25 per cent. were found to be making contributions to others over and above the cost of their own maintenance. Deleting all under ten years' service (who could hardly be expected to do more than help themselves), the percentage rose to 42 per cent.

THE MOVEMENT for women police spreads. A bill authorizing the mayor of New York to appoint them has been introduced at Albany at the request of the Women's Prison Association and is likely to be passed. The mayor of Boston says on the subject: "I believe women police would expose men police whom they caught taking graft. I also believe they are more sympathetic than men and that they could gain the confidence and help the unfortunate of their sex."

THOSE who are interested in the actual working out of socialist administrations will find the annual message of George R. Lunn, the socialist mayor of Schenectady, most illuminating. It is published at length in the *Central New York Socialist*, and I presume can be had on application to the mayor himself.

BY ONE of those curious coincidences which are so frequently happening in human life, the Russell Sage volume presenting the results of the study of organization methods of relief following the San Francisco earthquake and fire, was issued the week of the flood disasters in the Central West.

"IN THE near future workmen's compensation, minimum wage boards, pensions for widows and disabled fathers will take the place of the child breadwinner; and our American children will all be school children." So Mrs. Florence Kelley declared at the Jacksonville Child Labor Conference.

THE Old St. Paul's Club, Philadelphia, of which the Rev. H. Cresson McHenry is president, has often been referred to in these columns. It has instituted a new inner organization known as the "Up and In" Club, made up of former members of the "Down and Out" Club.

THE CONSUMERS' LEAGUE of Pennsylvania has suspended the publication of its white list pending an investigation of wage standards and of a living wage for self-supporting women.

THE Massachusetts Civic League is making another effort to secure legislation permitting Sunday games after one o'clock in the afternoon.

"EUTHENICS" (environment) is the topic of the May number of the *Gospel of the Kingdom*.

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.

GRACE BEFORE MEALS

To the Editor of *The Living Church*:

THE saying of "grace" at table before meals is, I doubt not, a universal custom in the homes of the clergy of the Church. In not a few cases I am sure it does more harm than good. I have sat at meat with quite a number of my brethren and have been shocked at the positive irreverence displayed at some tables. The "grace" has been said evidently as a mere habit—a devout form—and has become indecent, yes profane, an insult rather than an honor to God. Sometimes the host has taken his napkin in hand and begun to unfold it as he began to call upon God. The "grace" itself has been "rattled off" at railroad speed, too fast and sometimes too low to be followed. I suspect it is such things as this that make some sons of the clergy irreligious. Is it surprising?

Not very long ago I took tea in the refectory of a well known school of the Church. About a dozen students were present, the rest having left for their homes. The clergyman at the head of the table was "reclining" at the head of the table as we went in, his elbow on left side of table, head resting in his hand, the right hand stretched across and grasping the opposite corner of the table, his feet thrown out beyond the right side of his chair. In that attitude, and with one or two students just approaching the table, and in a hurried and perfunctory and utterly un-reverent tone, he said "grace," I was amazed, and I do not feel hopeful of great success for that school under its present management.

If we are to say grace at table, let us always pause a moment, or as good old Jeremy Taylor puts it, "Reverently compose yourself," before calling upon the gracious Father for His blessing and thanking Him for His goodness to us. A single instance like that narrated above at once stamps a man as lacking in what a great preacher (on the same day and at the same institution) declared to be the first essential of the Christian minister—an unflinching "consciousness of God."

Very respectfully,
W. J. WICKS.

THE ROSARY—A CORRECTION

To the Editor of *The Living Church*:

IN your issue of April 26th, I read the story of "Caedmon and the Harp," a charming tale, charmingly retold, bringing before us again the simple faith of the seventh century, but I am puzzled over one statement. Twice the author has made the assertion that Caedmon "told his beads," and in that expression has misrepresented the form of worship of the monastery and the period to which Caedmon belonged. The rosary was not introduced until the thirteenth century. Palmer in his *Ecclesiastical History* says: "In the thirteenth century, a new devotion for the laity was invented by Dominic. . . . The prayers were reckoned by beads; and the whole ceremony obtained the name of Rosary." The story of Caedmon is dear to the hearts of us all; the rosary is dear only to the Church of Rome.

ISABELLA G. TAYLOR.

Le Roy, N. Y., April 28, 1913.

REVERENCE

To the Editor of *The Living Church*:

YOUR able and timely article on Ceremonial is to the point and touches a matter I have discussed in season and, I am afraid, out of season, and at times almost despaired at our people caring so little, knowing so little of true ceremony and its meaning. Reformation as to this can only be effected from one base, *i.e.*, the clergy. More attention is given to a single clerical utterance than to twenty laymen, however learned.

We can divide for our purpose the particular church in three parts: priest, choir, congregation.

The Priest: The clergy, we concede, are reverent.

The Choir: Well there are choirs and choirs—but at least the priest has control over the choir. Let him insist as a minimum: they should kneel at prayer, not gaze at the congregation, and not chew gum during service. I know of a priest who mildly suggested, if not against their principles, that he would like the choir to kneel during prayer. Again I have heard fear expressed that the choir must be handled just so, or they might leave. Well, it seems to me a priest should let them go, if such condition prevailed. It would be a splendid object lesson (not likely to occur, however) of a solitary priest in the chancel and a reverent congregation. Surely such would be more pleasing to God than an indifferent, lolling choir.

The Congregation: They are, on the whole, ready to assimilate and understand if the priest will teach, as your article suggests.

If they but knew, each ceremony has its meaning. Ritualism as ritualism is detestable in worship. Ritual as practised by the Church is a help and also to the greater glory of God.

It all comes back to one point—Instruction. Let our clergy realize that one of their functions (and not the least) is to teach. Teach their people the Faith and the Church's ceremonies, and there must be an uplift to higher spiritual life.

I have heard Canon Knox Little say, Ritualism for Ritual's sake is an abomination. I have heard such men as Fr. Mackonochie, Fr. Stanton, Baring Gould, George Body, T. B. Dover, Archdeacon Denison, and they too, feel that Ritualism for Ritual's sake was detestable; but Ritual, *i.e.*, Ceremony, as ordered by the Church, was for the edification and uplift of the faithful, and reverence for the Almighty.

CLEMENT J. STOTT.

Kansas City, Mo., Feast of the Ascension, 1913.

THREE GRADUATES OF HARVARD '38 LIVING

To the Editor of *The Living Church*:

IN connection with the item in your last issue as to the ninety-sixth birthday of the Rev. Dr. Coolidge of Cambridge, Mass., it may be of interest to your readers to know that three graduates of the class of 1838 at Harvard University (the class of which James Russell Lowell was a member) still survive. Two of them are Church clergymen—Dr. Coolidge and Dr. Renon of Keene, N. H., the third is a physician, Dr. Wellington in Swansea, Mass. It will be a noteworthy fact if these three are able to celebrate the seventy-fifth anniversary of their graduation now near at hand.

Providence, R. I., April 29th. ALFRED EVAN JOHNSON.

HOSPITAL NEEDS AT SEWANEE

To the Editor of *The Living Church*:

MAY I ask the courtesy of your columns to thank the innumerable friends of the Sewanee Hospital for mountaineers who have so generously sent us blankets, sheets, pillow-cases, and towels? We have now sufficient of these to last for two or three years. Our most pressing need is money with which to purchase the four indispensable sterilizers for the operating room, that we may be able to treat adequately the pitiable surgical cases which come to us almost daily. And may we ask those who are contemplating sending us bed-linen to send instead any staple groceries, or surgical supplies, such as Squibb's ether or chloroform, bichloride, iodine, absorbent cotton, linen for bandages, or gauze, of which we are obliged to use almost unlimited quantities?

Sewanee, Tenn.

STUART L. TYSON.

OPPORTUNITIES AND THE NAME

To the Editor of *The Living Church*:

AT this time of crisis and confusion in the American Church when the passions of men are roused by attacks from within and without, and party feeling is running high in the strife over the name of the Church, it is a relief to read the words of sober, earnest thought and devotion to our Lord in the letter of Mr. Freeman in your issue of April 25th. It would almost seem at times that the question at issue was on a footing with the divine mission of the Church to evangelize the world; a task which she is doing with extraordinary success, no matter under what unfortunate or inadequate name she may be enlisted. To her Master there is but one name—the holy Catholic Church throughout the world—and what the local branches of that universal Church are called is comparatively unimportant as to what they are doing to make men realize the great Catholic mission of the Church, the Kingdom of God on earth.

How hopelessly inadequate and misleading is the legal title of the American Church, bitter and painful experience has proved to thousands. That the title American Catholic is ideal, any one with a vision of the future and realization of our opportunities for definite constructive Christianity in this vast land, with its multitudes of different nationalities, will acknowledge.

But unfortunately we have done so little to earn this title that we had better wait until we can claim it by acts as well as words. Take, for instance, a small section of the country, New England, and what are we doing for the unchurched foreigner? The Italians and Portuguese are in many cases alienated from the Roman Church and hopelessly indifferent to Protestant sectarianism. They want true American Catholicism; and what are we doing to give it to them? As secretary of the Latin Race committee of the Church in New England, I received a letter from a city rector in a typical mill-town stating the fact that there were over 4,000 Portuguese in

his community, mostly antagonistic to Rome, unsympathetic with the Baptists trying to undertake work among them, and ready for work by the American Church if she had workers and money to support them. This is only a typical instance of the general neglect of the Church for the Latin immigrant.

We are thus placed in an awkward position before the world. Either assume what theoretically and ecclesiastically is ours by right, "American Catholic," but which frankly by acts we do not deserve, or cling to a name that is commonly an absolute misrepresentation of the very fundamental principles of the Church, without a word of explanation as to what was originally meant by Churchmen in regard to the word "Protestant." There is, however, a course open to the Church that seems to me at least to be wise, expedient, and honorable, neither claiming too much or laying ourselves open to misrepresentation; seeking to combine all positive truth for which the Church stands. Let the title page of the Prayer Book read thus:

THE BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF
THE HOLY CATHOLIC CHURCH
ACCORDING TO THE USE OF
THE AMERICAN CHURCH
COMMONLY CALLED
THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

And let there be a note signed with the authority of the General Convention inserted in the Preface to the Book of Common Prayer, that the word Protestant is used in the Anglican Reformation sense as a protest against the claims of universal jurisdiction by the Bishop of Rome, and an appeal to the General Councils of the One Catholic and Apostolic Church of Christ.

And then let us get to work to be some day the Catholic Church of the American people!
Yours sincerely,
St. Saviour's Rectory, ALBERT C. LARNED.
Bar Harbor, Maine, April 28th.

"AMERICAN APOSTOLIC CHURCH"

To the Editor of The Living Church:

A PROPOS of the change of name, it seems to me rather unfortunate that the issue has been narrowed down to a choice between only two alternatives. Protestant Episcopal or American Catholic, neither of which seems wholly satisfactory to any great majority in the Church. I am somewhat surprised in all the discussion there has been on the subject, to note that nobody has thought of suggesting another word of equal or rather greater antiquity than that of Catholic, and containing all of its good associations and none of the unfortunate ones which it has acquired in the course of history. I have in mind its cognate word in the Nicene Creed, wherein we profess our belief in "one Catholic and Apostolic Church." If we are at liberty to select one of these words for a title, why need it be the first? In other words, why is not the term "American Apostolic Church" worthy of consideration? This name has so much to be said for it that I am amazed it has not been presented before. In the first place, when one gets used to it it is quite as euphonious as American Catholic. The word itself is a more ancient one than Catholic and, it seems to me, connotes all that is good and desirable in that word, and is free from its objections. The constant claim of this Church of ours is that we are *Apostolic in faith and order*. We claim to go behind some of the more recent practices that have attached themselves to the word "Catholic," to the pristine purity of the Church of the first centuries. This, indeed, is the very basis of our existence and of our protest on the one hand against Roman Catholicism and on the other against Protestantism. If the Apostolic Church was Catholic in germ and principle, if not in full fruition, then the name signifies as much. If it was not Catholic in the sense in which the word is sometimes understood, then this Church of ours claims no more.

Look for a moment at the immense value of this title in the missionary work of this Church, whether at home or abroad. As is admitted on all hands, the present title requires considerable explanation in new communities to make persons realize that we are a legitimate branch of the historic Catholic Church. The title American Catholic would also require much explanation to indicate our distinction and difference from the Roman Catholic Church. The title American Apostolic would carry with it no atmosphere of the Church's conflict and no sense of mere protest on the one hand, or exclusive claims on the other, and would, to my mind, make a profound appeal in the first place to Protestants who are becoming dissatisfied with man-made Churches and are looking for some historic continuity and ancient authority. Tell these persons that we have to offer them, as the name implies, the faith and order of the Apostolic Church adapted to American conditions, and we would give them the thing for which they are looking and would raise in their mind none of the unfortunate issues which are sure to be brought up by the use of the term Catholic. In the second place, there are multitudes of Romanists who are dissatisfied with the old communion, and yet are unwilling to go to the other extreme and ally themselves with the Protestant sects. These individuals, I fancy,

would gladly unite with an American Apostolic Church that would give them the Catholic faith and sacraments in accordance with the purer and simpler standards of the early days of the Church. In other words, as a missionary instrument merely, this title would prove attractive to everybody because it represents what they nearly all consciously or unconsciously desire, and it would offend or antagonize none and would express exactly what this Church has always claimed to be. We would avoid offending Protestants on the one hand and Roman Catholics on the other, as well as escaping the necessity of constant explanation.

A good and adequate name should, it seems to me, speak for itself and not require constant apology or explanation. Moreover, since words acquire significance not merely from their etymology, but from their use and associations in history, the word Apostolic has a decided advantage over either Protestant or Catholic, in that it is free from the bitterness that has marked the use of these words in past ages and still clings about them. Here is a word ready to our hand, embodied in our Creed, free from negative or unfortunate associations, positive in content, eirenic in character, powerful and attractive as a missionary instrument. I, therefore, beg to submit as a new name for this Church of ours, "The American Apostolic Church," as a name on which, it seems to me, all parties and schools of thought might be able to unite. Faithfully yours,

G. ASHTON OLDHAM.

St. Luke's Church, New York, April 30th.

BRIEF VIEWS ON THE NAME

To the Editor of The Living Church:

A PROPOS the Change of Name, does anyone really suppose that Presbyterians, Methodists, and other Protestants, who may think about the matter at all, regard us as Protestants in the same sense that they are? Do they not regard us as akin to Rome? Does anyone think that our Protestant friends will be surprised or shocked if we take the Catholic name?

One hopes and prays that it may be done without wounding our own people, and that if the time for the change be not yet come, that we may as children of the Church, take our share of the heritage of discipline for the time in which the Catholic name was disused.

Truly yours,

New York, May 2, 1913.

FLORENCE E. YOUNGS.

To the Editor of The Living Church:

I F it shall prove most expedient to defer the rectification of our Church's name, would it not be best to declare its apostolic descent and mission on the title page of the Prayer Book as follows:

THE BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES
OF THE
HOLY CATHOLIC CHURCH
ACCORDING TO THE USE OF
THE PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES OF AMERICA
SO NAMED IN CIVIL LAW
TOGETHER WITH
THE PSALTER OR PSALMS OF DAVID

It strikes me as obviating some of the objections which might be offered to other proposed title pages. F. W. BARTLETT.
Rockport, Mass., May 2, 1913.

To the Editor of The Living Church:

I WOULD suggest as a Change of Name for our Church: "A Branch of the Holy Catholic Church in the United States of America, commonly called the Protestant Episcopal Church."
Yours respectfully,
Chicago, May 4, 1913. JOSEPH NAY.

ALL unrelieved suffering and helplessness are because we have let our troubles come between us and God. All relief and help and peace come from putting God between ourselves and our sorrows. There comes a time to us all when the heart is overwhelmed by unexpected and unavoidable sorrow, when the dearest hopes are shattered, the long-cherished plans are blighted, the dearest associations are severed and our broken hearts are disconsolate and joyless. All things are changed; life never again can look the same—there is an impassable void. What then? Surely this, that He who suffered a broken heart for us never will desert us, but will "bind up the broken-hearted," "underneath are the everlasting arms," and as we turn to Him to keep and comfort us we hear His most soothing words, "Come unto Me all ye that are weary and heavy laden and I will give you rest."—*Bishop Woodcock.*

WHAT a good God have we, that remembers us in our low estate, thinks upon us when we are poor and needy and is nearest to us when we need Him most! He is a sun to comfort us, a shield to protect us. He gives us grace, He gives us glory, He gives us Himself. Oh, what a good God have we!—*John Wesley.*

LITERARY

PROBLEMS OF THE SOCIAL ORDER

Politics and Religion. By Gabriel Gillett, Rector of Madresfield. Longmans, Green & Co. \$1.00 net.

Women in the Bookbinding Trade. By Mary Van Kleeck (Russell Sage Foundation). Survey Associates, Inc. \$1.50 postpaid.

Coöperation in New England. By James Ford, Ph.D. (Russell Sage Foundation). Survey Associates, Inc. \$1.50 postpaid.

Social Therapeutics. By Stanley M. Bligh, Henry Frowde. Sixpence net.

The writer of the sane and thoughtful essay, *Politics and Religion*, believes that neither of these, as human society is constituted, can be without relations to the other, and that the determination of these relations is a very urgent task for thoughtful Christian men. His contribution to the discussion is well worth considering. His idea of what these relations should be is suggested by his description of "a coherent Christian civilization": "not a theocracy, nor a system of ecclesiastical rule in things temporal, but a community organized in one way for secular purposes in another for religious purposes, yet in both spheres inspired and guided by the Christian view of life." The point of view is that of an Englishman, and the questions which are discussed are naturally those which immediately concern the Church of England, but there is much in the book which is generally applicable, and those of our clergy who are trying to work out kindred problems here will find the book thoroughly worth reading.

The two studies sent out by the Russell Sage Foundation are compact statements of the practical results of thorough and painstaking investigation in their respective fields. Their object is to provide with verifiable facts those who are at work in the cause of social reform, especially in the department of legislation. One thing about them which is not satisfactory is the price at which they are issued, which seems out of proportion to the size and style of the volumes. If they could be made available at half the present price, or even at the cost of the average novel, they would be more widely useful.

The study of women's work in the book-binding trade is especially timely in view of the agitation about the relation of women's wages and working conditions to the moral degradation of girls in our cities, and the other no less serious matter of the bearing of their work upon their health and so upon the health of the race. It is shown that more than 50 per cent. of the bindery women in New York City are receiving a smaller wage than \$8.00 a week, and in the dull season their income is still further reduced. The harmful effect of night work and long hours upon the physical health of young girls is also clearly described, and the need of an awakened public opinion to remedy the conditions is strongly urged.

The companion volume, *Coöperation in New England*, is not so much critical as constructive. Dr. Ford has studied with discriminating care the experiments in coöperation made in New England from 1848 to the present day, the causes of their failure when there was failure, and the secret of success in the cases where gains have been made through this method. He shows what have been the hindrances internal, such as lack of capital, bad management, and disloyalty among the members, and external, in the social conditions of the nineteenth century. He points out that the extreme individualism of New England society and the adventurous temper which prefers to increase wealth by increasing earning power rather than by thrift, have stood much in the way of coöperation as an industrial method. Yet, he makes it very plain that these conditions have changed and are changing, and that we are rapidly approaching a crisis when we must choose between political remedies for the high cost of living and industrial and commercial reorganization by which the consumer may be saved some of the enormously disproportionate expense now attached to distribution. He argues that before we commit ourselves to governmental regulation or other political correctives, we try out more thoroughly this method which has never been fairly tested here, although in Europe ten million people benefit yearly by coöperative organizations.

The little pamphlet, *Social Therapeutics*, moves in an entirely different region from the books above discussed, and one in which most of us, as yet, hardly feel at home. The application of psychological methods of healing to individual disorders is still new among us, and is in the empiric stage (although some of its advocates would protest against this), and a proposition to apply the same method to social disorders carries one into the mists. Mr. Bligh forecasts a new profession, that of "social psychologist," though he concedes that for the present it must be followed by persons of ample means and leisure as a labor of love. GEO. LYNDE RICHARDSON.

American Syndicalism is a peculiarly timely contribution to the discussion of pressing social problems. The I. W. W.'s made their first demonstration in the extreme Southwest, where official efforts to suppress them came near to wrecking the cause of free speech and establishing the "Industrial Workers of the World" as martyrs.

They appeared in the Lawrence, Mass., strike, and repeated their performances. Then at Little Falls, N. Y.; then in the waiters' strike in New York City. In fact, it may be taken for granted that they will turn up wherever there is a labor difficulty, determined to make the difficulty greater and more embarrassing. Behind syndicalism, it is claimed, there is a revolutionary force "sure to supersede the niggardly ways of ordinary labor organization on the one side and entangled political socialism on the other." What is the basis for such a claim and is it sound? What, in short, is syndicalism, freed from the vagueness and generalities commonly associated with the term, and what is the likelihood that syndicalist principles will be applied to American democracy with anything like revolutionary power? These are the pertinent and urgent questions to which Dr. John Graham Brooks, the author of *Social Unrest*, addresses himself with force and fairness in this volume.

Attention has already been called in the columns of THE LIVING CHURCH to the anti-Christian and anti-religious character of Continental syndicalism, and Dr. Graham Brooks shows that the same is true of the American movement. In the chapter, "The War of the Classes," he says: "To get simple-minded working people free from strutting despotism and from all the benumbing 'authority' for whom it stands, is one of the greater aims of syndicalism. Among the emblazonries borne in the recent I. W. W. parade at Lawrence, one read, 'No God, No Master.' These words are a perfect echo of Sorel's thought. There should be no mastery but self-mastery. Neither man nor God should supervise, order, or interfere. This is the fight also against those who claim more enlightenment than their fellows." (New York: Macmillan Co. Price \$1.50.)

Christianity and Commerce. A Study in Western Expansion. By Frank Ilesley Paradise. New York: Dodd, Mead & Co. Price \$1.00.

This book goes to swell the stream of literature in praise of Democracy. In common with most observers Mr. Paradise is impressed by the fact that our modern commercial system is altogether oligarchical in its structure and unchristian in its spirit. That it will be brought into closer harmony with the Gospel through a reform in its structure is the confident expectation of the author. Setting out from the same premises others will arrive at a different conclusion.

DR. ERNEST S. BRADFORD'S *Commission Government in American Cities* is a good companion volume to Woodruff's *City Government by Commission*, and Bruere's *New City Government*. The author has visited a large number of cities now operating under a commission form and has carefully studied the reports of a still larger number, and the result is a good handbook of the new movement, helpful alike to the general reader and to the student. [New York: Macmillan Co. \$1.25.]

RELIGIOUS

Antichrist and other Sermons. Preached by J. N. Figgis. New York: Longmans, Green & Co. Price \$1.60 net.

The sermons of Father Figgis are in a class by themselves, and the present volume is like its predecessors in manner and force. Father Figgis is to modern preachers what Mr. Chesterton is to modern essayists. His sermons have no pietistic ring but are incisive and direct, being strongly philosophical, yet having behind them the solid background of Catholic Faith. This collection covers a period of five years and is quite miscellaneous, the book taking its title from the first sermon alone.

The Attractiveness of Goodness. By A. F. Winnington Ingram, Bishop of London. Milwaukee: The Young Churchman Co. \$1.00; by mail \$1.10.

The Bishop of London again presents us with a book of value. The writings of this talented prelate need no commendation; for there are few preachers to whom is given such genius for presenting plain truth to plain people. The style of the London Lent missions is evidently the Bishop's regular manner, and a better for its purpose could not be wished. The present volume consists of thirteen entirely unconnected sermons, adapted to different congregations and occasions, and all of them quite up to the Bishop's best form.

Sunday Reflections for the Church Year (Revell, \$1.00) is a book of quiet meditations on the Prayer Book teaching for the various Sundays of the year. It is arranged by friends as a tribute to the memory of Anna Austin McCulloh, from whose writings, addresses, and letters the chapters are gathered. The little volume is a good one to send to "shut ins," who are kept from the public worship of the Church. It is of the usual devotional type, but shows a clear insight into the distinctive teaching of each Sunday, sometimes in a single opening sentence summing up the thought of the day as expressed in Collect, Epistle, and Gospel. C. F.

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

WHAT is to be the measure of efficiency in a Sunday school? To this question the General Board of Religious Education addressed itself at its recent meeting, and after some discussion, set forth these essential elements:

1. The Font Roll;
2. The Department of the Home;
3. Adult Bible and Graduate Classes;
4. Subject Graded Curriculum according to the Board's Standard;
 - a. Lesson Material,
 - b. Memory Work,
 - c. Church Knowledge,
 - d. Devotional Life,
 - e. Christian Service;
5. Examinations and Promotions;
6. Teacher Training;
7. Observance of Church Days and Lessons;
8. Accurate Records and Reports.

It may be well to look at these in detail. The *Font Roll* secures the enrolment of the children from the time of their baptism and insures that they shall not slip out of the the knowledge of the Sunday school authorities and in this way have an easier opportunity to get into other schools when they attain school age. The importance of this is perhaps more clearly seen in those parts of the country where the matter of faithful attendance at the Church school is not so highly regarded, and where the nearer school or the better taught school, even if it be not the Church's school, is the rallying place for the children of the neighborhood.

The *Department of the Home* is much wider in its outlook than the home department of the ordinary schedule. It deals not only with the children who cannot come to Sunday school because they live too far away or are shut-ins, but with the whole question of the relation of the home to the attendance of the children at the school and at church and their preparation of their work. In other words, it deals with the home side of the religious training of the children. It proceeds on the assumption that the parents are ready and willing to coöperate with the teachers and that they will welcome any help in the very grave responsibility of bringing up their children in the "nurture and admonition of the Lord." It also deals with the narrower aspect of the matter, the training of children or adults who, for one reason or another, cannot come to the school sessions.

Adult Bible and Graduate Classes emphasize a side of the school's work that is of great importance for the future efficiency of the school and for the interest and instruction of those who as yet have had but imperfect opportunities of learning the things they should know about the Church, and her life and teachings.

Under the heading of the *Subject-Graded Curriculum* is included all that applies to the plan and methods of training as set forth in the Standard Curriculum. The details given under the sub-heads are simply those of the Standard itself.

The next two headings are the necessary accompaniments of subject-graded work, *Examinations and Promotions* and *Teacher Training*. It is quite necessary that these two should keep pace with the curriculum, for if the teachers be not trained, then it is difficult, if not impossible, properly to train the pupils, and if there be no examinations and promotions, the efficiency of the grading, in the minds of the children, will be very materially lessened. Examinations will show that the teachers are working as they should, or the reverse. They will give the children an incentive to more faithful work, and will make more than is realized by those who do not use them for the efficiency of the school. They necessarily lead on to graduations.

It would seem as if the seventh sub-heading were unnecessary in a Church school, but experience proves that this is not true. If the children are to take an active part in the Church life, they must take an active part in her fasts and festivals. Some kind of observance of the days and seasons is therefore

a necessary consequence of the fact that the school is a school of the Church which herself observes times and seasons according to traditional usage. And of course it is this usage that the Church Sunday school will follow. To read the catalogues of publishing houses that cater to the needs of other Sunday schools shows the recognition of the importance of this element as well as the makeshifts that are used in substitution for the Church's days.

Finally, but by no means of least importance is the last item, *Accurate Records and Reports*. It may seem like an exaggeration to say that the efficiency of a school depends upon these as much as, or more than, upon anything else; and yet the best graded school, with all the other elements that we have been discussing, will prove a failure if to these things there be not added accuracy in records and in the reports. Children will slip away, parents will become uninterested, and the whole tone will be lowered.

It might not be amiss if superintendents who read this list would examine their schools according to this efficiency standard of the board's and check up, each his own school, in the matter. If by so doing it leads to improvement, then the mere record will be worth while. But be this as it may, there it stands as the ideal that the board sets before us of what we should attain to in this matter.

THE FOLLOWING ACCOUNT of the use, at the Church of the Ascension, Wakefield, R. I., of the duplex envelope system will prove of interest to many:

"Some years ago," writes a correspondent, "we used the class envelope system, which in 1910 was abandoned for the individual envelope system. An increase of some 25 per cent. was noticed in the income. In 1912 we changed to the Duplex, using last year envelopes furnished by the Board of Missions, and this year the Beginners' Duplex System of Richmond, Va. The comparison between the class and the Duplex systems shows something like a 90 per cent. increase due to the Duplex envelopes. This figure of course includes both offerings. The offering for "ourselves" is larger considerably than under either the class or the single envelope regime, while the offering for missions is a clear gain of some \$3.00 each month from our membership of about 80. Every enrolled member (teacher and pupil alike, even though some contribute also through Church envelopes) is given a set, and there is much interest shown. The Sunday school contributes regularly to the church, through church envelopes, and distributes the missionary offerings as follows: January, to work in Alaska; February and March, added to the Mite Box Offering; April, to work in China; May, to work in Japan; June, to work in the Philippines and Hawaii; July, to work amongst the Negroes; August, to Western Domestic Missions; September, to Indian work; October, to Southern Mountaineers; November, to work in Latin America; December, to Diocesan Missions.

"We are thus at liberty to designate our offerings as specials or to apply on the apportionment; and from the "home" side of the envelopes, we accumulate a small surplus to be used on special occasions."

TWO MOWBRAY BOOKS are before us that deserve more than a passing notice. *The Catechism, with Black Board and Chart: A Complete Course of Lessons and Instructions after the Method of St. Sulpice on the Church Catechism*, by the Rev. S. N. Sedgwick, M.A., with Outline Drawings for Diagrams and Charts made from the Author's Rough Sketches, by C. Hanney (A. R. Mowbray & Co., Ltd., London and Oxford; The Young Churchman Co., Milwaukee, American agents. Price \$1.40), is a useful compendium of instruction on the Church Catechism by the rector of Bishopstoke, Hants, England; the outcome of twelve years' work with his own school and prepared to supply a deficiency that he and many others have felt in using the Sulpician Method. This is the difficulty of holding the attention of the children for the Homily after the other exercises have been completed. The particular point of the books is the use of the black board in connection with the Homily as a "fillip to the last few moments of the Sunday afternoon service." The volume contains nine series of lessons on the Church Catechism, each series intended to serve for a quarter, the other Sundays of the sixteen in which each quarter is divided being spent on missions

and review, with a final exhibition Sunday. The separate lessons include the Set Questions; Sunday School Lesson; Instruction; and the Homily with its Chart. The book is useful to anyone teaching the Church Catechism, supplementary to Mr. Newland Smith's book and others; and very helpful for those using the Method.

In the other book we have a volume on the Church's structure and symbolism that would serve as a good compendium for those using Mr. Haughwout's *The Ways and Teachings of the Church*. It is *The Church's Object Lessons: an Original Series of Lessons or Instruction on the Structure, Symbolism, and Outward Worship of the Church*, by the Rev. Edgecombe W. Leachman, with an Introduction by the Rev. Vernon Staley. (Mowbray, London and Oxford; The Young Churchman Co., Milwaukee, American agents. Price \$1.00.)

The Dreamer: A Drama on the Life of Joseph. By Mrs. Percy Dearmer, Mowbray & Co., London and Oxford; The Young Churchman Co., Milwaukee, American agents. Price 60 cents.) In these days of Mystery and Miracle plays it is a welcome sight to have another one to choose from. The play before us is much too elaborate for any ordinary school or a small party. It involves fifty or sixty characters and a considerable amount of hard memorizing. It is written in blank verse and is published in a volume of about a hundred pages. The story is that of Joseph and is most interestingly told. There are some slight changes in the biblical order of the story; which are indicated with the reasons therefore in the Preface. The plan of the story is to set forth not only the historical story of Joseph but that story is embodying symbolically the type of Christ. This is very effectively done. If any school or Church society is considering the use of such a play we would strongly advise the examination of this most delightful setting and arrangement before a choice is made.

DISCUSSING OUR MINISTERS

AN IMAGINARY CONVERSATION BY JOHN PLAINMAN

(THE SCENE is in Antioch. Date Cir. 43, A. D. The occasion an informal gathering of the Christians. Members of the Christian Church are seen in discussion. Subject, the relative merits of Paul and Barnabas as ministers.)

AMPHIAS.—Well, I think Paul is by far the better preacher; he is really a most wonderful speaker at times.

APELLES.—That may be. He is a fine preacher, I must admit. But to my mind, Barnabas is the better visitor, and pastoral worker.

URBANE.—Yes, and as to Paul being a fine preacher, he is altogether too deep for my liking.

DEMAS.—And too argumentative at times. He is very dogmatic and positive in the way he states his points. Now I like Barnabas better. He is so calm and gentle. He never makes these dogmatic statements, or preaches as if you needed a lot of enlightenment. He is soothing, and so helpful. What I don't like about Paul is his positive way of putting things. He is absolutely sure that he is right, and that the people who don't agree with him, are wrong.

PERSIS.—Still you must admit that he is very loving. No man could be kinder, or gentler, or of a greater heart. And if he doesn't visit as much as Barnabas, it's because he has so much to do and think of. He is a great student and writer.

DEMAS.—Oh, yes. He is loving enough, and good and earnest and all that. But he is too positive. Now what I like about Barnabas is that he never dogmatizes. He allows people to disagree with him without trying to put them right, or at least without trying to make them agree with him. Paul doesn't. And then he speaks altogether too plainly for some of the wealthier and influential people. It's all very well to call a spade a spade, and to deliver one's mind about divorce, and keeping the Lord's Day, and commercial honesty, and the duties of wives and husbands, and conforming with the fashions of the world, but you know it's not wise to be always emphasizing these points. We all can't be apostles and live up to his standard. When you are in Rome you sometimes have to do as Rome does. Now Barnabas doesn't speak so personally. What I like about him is that he just talks about the love of God, and the need of consecration. He doesn't come down to these personal details.

LUCIUS.—Did you ever hear Peter? They say he's a fine speaker.

JOHANNES.—Yes, I have heard him. I was under him for a while in Joppa. On the whole, I think he is a better speaker than either Paul or Barnabas. But there are some things I don't like about him. He's very impulsive, and sometimes he speaks strongly. He quite offended the mayor one day by the way he spoke about Christians going to what he called worldly places. His ideas, too, about the way women should dress don't suit some of the leading families there at all.

DEMAS.—Talking about worldly places. That's the very thing I mean. My wife wanted me to go with her to the Gardens of Daphne the other day, and we afterwards spent an hour or two in the circus, and in his last sermon Paul made a dead set at us for it. I tell you I didn't like it.

PERSIS.—I am surprised to hear you say that. In his last sermon? I don't remember him saying anything about you and your wife, or the Gardens of Daphne, or the circus. He was preaching

about the constraining love of Christ, and the unselfish and unworldly life.

DEMAS.—(Rather confused.) Of course, he didn't mention our names, or say anything definite; but I knew he was preaching at us all the time. Barnabas wouldn't have made us feel the way he did at all.

URBANE.—Another reason why I like Barnabas so is that you haven't to think too much, and follow him too closely. And then he tells such nice anecdotes, and has such a lovely smile. Barnabas is the minister for me.

DEMAS.—And for me, too. They say Paul is thinking of going to another place, and I won't be sorry when he leaves.

AMPHIAS.—Well, I don't agree with you. Paul is by far the better man of the two in the pulpit; he's a fine organizer also.

LUCIUS.—And Barnabas is better with children, they say, than Paul.

JOHANNES.—Oh, as to that, I think, Peter would be better than either of them in the woman's meeting. He likes a musical service, too.

PERSIS.—(With a troubled look.) Please do stop! (They all turned quickly around, and as they turned, Paul and Barnabas came up arm in arm. They see at once that something has happened for they are greeted with confusion, and there is a most awkward silence. Shamefacedness covers them all as if they were school boys caught in a trick. Even Persis blushes scarlet.)

BARNABAS.—Why, what is the matter, friends? Have we intruded in any way? What can have happened? Persis, you will tell us?

PERSIS.—I don't like to tell.

BARNABAS.—Surely there is nothing wrong?

AMPHIAS.—Yes, I am sorry to say there is. And as I am the guiltiest, I will tell you. I see now how wrong we have been. The fact is we have been discussing the relative merits of you and Paul as preachers and ministers!

(Oh, for an artist to delineate the look of astonishment that came over the faces of those beloved men of God. A deep, deep silence fell on all, which at last was broken by Barnabas.)

BARNABAS.—Discussing our relative merits as ministers and preachers! God have mercy upon us! Whoever on earth put such an idea into your head as that? How could you think of such a thing? God never made two blades of grass alike, still less two men. Some have some gifts, some have others, and the man with a fine voice may not have such quick feet, and the man with clever brain may not have such a wise tongue or active hand. And you know perfectly well that gifts are of God, and that He gives to each one as He will. Oh, brethren, a truce to these evil contentions. I implore you, cease these unedifying comparisons, and be completely unified in thought and opinion.

PAUL.—Yes, friends, and let us never forget what my dear brother Barnabas said about all human accomplishments and powers being God's gift. Who am I, and who is Peter, and who is Barnabas, but servants of God ministering simply and solely because of the ability which God has so graciously given us? I perhaps may be a little more fluent speaker than Barnabas, because God, who made man's mouth, gave me this gift. But Barnabas is a far better visitor and teacher than I am, because God intended him to be especially fitted for this work. I perhaps am better at planting, but he is far better at watering. I perhaps am more gifted at laying foundations, but he is more gifted at building up. But we are both one in the Lord. We are laborers together with God. And if we have diversities and differences it is the same dear Lord who worketh all in all.

Yes, I am sure you won't do it again. But let us have a little prayer about the whole matter and let us especially ask the Master to shed abroad in our hearts the most precious gift of all, His own holy love. (And when he had thus spoken, he knelt down and prayed with them all.)—*The Southern Churchman*.

CERTAINLY, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible change and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them: to know (and this we may know surely), that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

ISAIAH has described personal influence on so grand a scale that it is not surprising that the Church has leaped to his words as a direct prophecy of Jesus Christ. They are indeed a description of Him, out of whose shadow advancing time has not been able to carry the children of men, who has been the shelter and fertility of every generation since He was lifted up.—*George Adam Smith*.

Church Calendar



- May 1—Thursday. Ascension Day.
- " 4—Sunday after Ascension.
- " 11—Whitsunday.
- " 12—Monday in Whitsun-Week.
- " 13—Tuesday in Whitsun-Week.
- " 14—Wednesday. Ember Day.
- " 16—Friday. Ember Day.
- " 17—Saturday. Ember Day.
- " 18—Trinity Sunday.
- " 25—First Sunday after Trinity.

CALENDAR OF COMING EVENTS

- May 13—Dallas Dioc. Council, Dallas, Texas.
- " 13—Kansas City Dioc. Council, Kansas City, Mo.
- " 13—North Carolina Dioc. Conv., Tarboro.
- " 13—Sacramento Dioc. Conv., Woodlawn Cal.
- " 14—Arkansas Dioc. Council, Hot Springs.
- " 14—Delaware Dioc. Conv., Lewes.
- " 14—Georgia Dioc. Conv., Atlanta.
- " 14—Los Angeles Dioc. Conv., Los Angeles, Cal.
- " 14—Michigan Dioc. Conv., Jackson.
- " 14—Pittsburgh Dioc. Conv., Sewickley, Pa.
- " 14—Texas Dioc. Council, Waco.
- " 14—Kearney Dist. Conv., Hastings, Nebr.
- " 17—East Carolina Dioc. Council, Goldsboro, N. C.
- " 18—West Texas Dioc. Council, San Antonio.
- " 18—Spokane Dist. Conv.
- " 20—Bethlehem Dioc. Conv., Reading, Pa.
- " 20—Harrisburg Dioc. Conv., Bloomsburg, Pa.
- " 20—Kentucky Dioc. Council, Louisville.
- " 20—Newark Dioc. Conv., Newark.
- " 20—Rhode Island Dioc. Conv., Newport.
- " 20—Western New York Dioc. Conv., Geneva.
- " 20—North Texas Dist. Conv., Colorado.
- " 21—Southern Ohio Dioc. Conv., Columbus.
- " 26—Iowa Dioc. Conv., Burlington.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

JAPAN

- TOKYO:**
- The Rev. J. C. Ambler of Tokyo.
- The Rev. P. C. Daito of Tokyo (in the Eighth Department).
- The Rev. A. W. Cooke of Tokyo (in the Fifth Department).

CHINA

HANKOW:
The Rev. Robert E. Wood of Ichang.

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

CUBA

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

THE PHILIPPINES

Miss E. T. Hicks of Manila.

Personal Mention

THE REV. CHARLES LAWRENCE ADAMS, formerly of Christ Church, Hudson, N. Y., is now rector of St. Paul's Church, Willimantic, Conn., and St. Paul's Church, Windham, with address at the former place.

At a recent meeting of the vestry of St. Stephen's Church, Buffalo, N. Y. (diocese of Western New York), the Rev. FRANCIS J. ANGEL, who has been curate of the parish for the past two years, was elected its rector.

THE REV. JAMES W. ASHTON, D.D., rector of St. Stephen's Church, Olean, N. Y., is again in residence in that city.

THE REV. W. A. ATKINSON has resigned St. Matthias' Church, Detroit, Mich., and accepted a call to St. John's Church, Butte, Mont.

THE REV. THOMAS B. BARLOW of Cambridge, Md., has been called to the rectorship of St. Matthew's Church, Homestead, Pa. (diocese of Pittsburgh), and will enter upon his work there shortly.

THE REV. COLEMAN E. BYRAM, Ph.D., has resigned the rectorship of the Church of the Epiphany, Niagara Falls, N. Y. (diocese of Western New York), to accept a call to become rector of St. Thomas' Church, Sioux City, Iowa.

THE REV. JOHN CURRIER, who has been assisting at Grace Church, Plainfield, N. J., for the past eighteen months, has resigned to take up work at the Church of the Advocate, Philadelphia, Pa.

THE address of the Rev. JOHN E. CURZON, secretary of the Fifth Missionary Department is changed from 4731 Beacon street to 4653 North Clark street, Chicago, Ill.

THE address of the Rev. JOHN EVANS is changed from 2618 Sixteenth Avenue, South, to 1532 East Nineteenth street, Minneapolis, Minn.

THE REV. GEORGE GALLUP, priest in charge of St. Mark's Church, Tonopah, Nev., has accepted a curacy at St. John's Cathedral, Denver, Colo.

THE REV. S. A. HUSTON, assistant at St. Paul's Cathedral, Detroit, Mich., has accepted a call to St. Mark's Church, Cheyenne, Wyo.

THE REV. ARTHUR F. LEWIS, rector of St. John's Church, North Haven, Conn., has been called to the rectorship of the Church of the Ascension, New Haven, Conn.

THE address of the Rev. SAMUEL S. MITCHELL is now Watertown, S. D., where he is rector of Trinity Church.

THE REV. W. DUDLEY POWERS, D.D., has resigned the charge of St. Paul's Church, Flint, Mich.

THE address of the Very Rev. EDGAR A. SHERROD is The Deanery, Orlando, Fla.

THE REV. HANSON A. STOWELL, rector of St. Paul's Church, Batesville, Ark., has accepted the rectorship of Trinity Church, Pine Bluff, Ark., where he will begin his work on June 1st.

THE REV. STUART L. TYSON, Professor of New Testament in the University of the South, will be special preacher at Old Trinity, New York City, during July and August.

THE REV. DR. VAN ALLEN, rector of the Church of the Advent, Boston, Mass., has just been elected vice-president for New England of the Holland Society of New York, and vice-president of the Association of Colonial Families of America. Dr. van Allen is to give a series of lectures on "The Nature of the Church" in St. Matthew's church, Quebec, Canada, during Whitsun Week; he will also preach the annual sermon in the Cathedral before the diocesan Woman's Auxillary.

THE address of the Rt. Rev. WILLIAM F. WEEKS, Bishop Coadjutor of Vermont, is 30 Cottage street, Rutland, Vt.

THE REV. CHARLES KNIGHT WELLER, secretary of the diocese of Atlanta, and priest in charge of St. John's Church, College Park, Ga., has accepted a call to the Church of St. Michael and All Angels, Anniston, Ala., and can be addressed at Eighteenth street and Cobb avenue, Anniston, Ala., after May 25th.

ALL correspondence for the secretary of the diocese of Atlanta should be addressed to the Rev. JOHN DURHAM WING, secretary, West End, Atlanta, Ga.

ORDINATIONS

DEACONS

GENERAL THEOLOGICAL SEMINARY.—In the chapel of the Good Shepherd, General Theological Seminary, New York City, on April 9th, the Bishop of Indianapolis acting for the Bishops of Asheville, Milwaukee, and Salina, held an ordination of deacons. The sermon was preached by the Dean of the Seminary. The following candidates were ordained:

ASHEVILLE.—MR. SAMUEL BRADLEY STROUP of the district of Asheville, presented by the Rev. Professor Edmunds of the Seminary.

MILWAUKEE.—MR. WILFRED ALBAN MUNDAY of the diocese of Milwaukee, presented by the Rev. Professor Jenks of the Seminary.

SALINA.—MR. THOMAS AYRES SPARKS of the district of Salina, presented by the Rev. Henry K. Denlinger, rector of the Church of the Holy Apostles, New York City.

DIED

BAKER.—MARGARET LOUISE, beloved sister of Catherine L. Baker, entered into the rest of Paradise from her home in Chicago on April 16th.

"She asked life of Thee and Thou gavest her a long life, even for ever and ever."

BEATTY.—Entered into life eternal on Friday, April 4, 1913, at Boulder, Colo., MARY SEEDS BEATTY, widow of the late Rev. Archibald Beatty, D.D., of Kansas, in her ninety-ninth year. Burial services were held from Trinity church, Lawrence, Kans., Sunday, April 6, 1913.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest
Alleluia."

DENSLOW.—Entered into rest, on March 15, 1913, at his home, "Lelgarden," in Stockton Springs, Maine, ELLSWORTH HARRISON DENSLOW, beloved father of Mrs. G. C. D. Favre, wife of the Rev. Emile A. Favre of Paris, France, and uncle of the Rev. H. M. Denslow of the General Theological Seminary, New York City. Inter-

ment was made at his own request on March 17th, in Mt. Recluse Cemetery, Cape Jellison, Maine. Born, April 29, 1837. For twenty-seven years a member of the New York Stock Exchange, and for seven years a vestryman in St. Ignatius' Church, New York City, under the rectorship of the Rev. Ferdinand C. Ewer. "After life's fitful fever, he sleeps well."

FINN.—At his home, 1615 Hazel Drive, Cleveland, Ohio, May 2, 1913, the Rev. FRANCIS THOMPSON HOWELL FINN, assistant minister of St. Paul's Church, Cleveland.

LITTELL.—At Hankow, China, suddenly on April 19th, CHARLOTTE MASON, wife of the Rev. S. Harrington Littell.

MEMORIALS

FLORENCE M. RAYMOND

DIED, April 23, 1913, in Lakewood, N. J., FLORENCE M. RAYMOND, beloved wife of Charles L. Raymond, Esq., of Trinity parish, Chicago, Ill.

These few words are written to commemorate a very noble and unselfish Christian life. Mrs. Raymond was a woman of exceptional gifts of mind and heart, of rare intelligence and culture, and of profound and unwavering religious conviction. Although she was the mother of a large family of sons and daughters and was supremely efficient as the mistress of a charming home, she was an eager and earnest student of the history and teaching of the Church, and kept herself well-informed, with extraordinary breadth and accuracy, on all modern movements in literature and religion. Her sweet simplicity, her generous kindness, and her unflinching sympathy won the hearts of all who were fortunate enough to know her, and the Militant Church has lost by her death one of its most devoted and unselfish children. "Right dear in the sight of the Lord is the death of His Saints," and "Their works do follow them."
T. F. G.

WILLIAM ST. CLAIR DENNY CORCORAN

At a regular meeting the rector, wardens, and vestrymen of Ascension Church, Atlantic City, N. J., place on record their profound sorrow over the death on Good Friday, March 21, 1913, of Mr. WILLIAM ST. CLAIR DENNY CORCORAN, who had been a member of the vestry for about four years.

Mr. Corcoran was a son of Mrs. Annie Denny Corcoran, a member of the Denny family of Pittsburgh, and was a grand-nephew of William Wilson Corcoran of Washington, D. C., who was the founder of the famous Corcoran Art Galleries of Washington. Mr. Corcoran was married to Miss Jennie C. Howe, daughter of General Thomas M. Howe of Pittsburgh, who, with his sister, Mrs. Asa P. Childs, Jr., survive him.

Funeral service was held in Calvary church, Pittsburgh, on Easter Monday, conducted by the Bishop of the diocese, the Rev. J. H. McIlvalne, D.D., rector, the Rev. D. L. Ferris, rector Christ Church, Rochester, N. Y., and the Rev. Charles Martin Niles, D.D., rector Ascension Church, Atlantic City, N. J.

To his bereaved wife and family we offer our profound sympathy.

His influence and untiring zeal will only be made known in that sweet After-Time where all things are revealed. He worked for the Church and that work was worthy of the highest human praise. With strong convictions, sanctified by a beautiful and devout spirit, he held a place of esteem and appreciation in the Church and in the hearts of those who knew him.

He was a real friend to his rectors at Calvary, Pittsburgh, and Ascension, Atlantic City; an advisor who was often sought, because of his splendid judgment and absolute justice; his love for the Church was strong and real.

In his loss we can only bow our heads in humble submission to the will of the All-Father who has called him into His realms of eternity, and pray that we may follow his good example that our "work may follow us."

"The strife is o'er,
The victory won."

Attest:
JOHN B. SLACK, Secretary.
April 10, 1913.

FREDERICK W. DEVOE

THE FOLLOWING MINUTE WAS ADOPTED AT A MEETING OF THE VESTRY OF THE CHURCH OF ZION AND ST. TIMOTHY, IN THE CITY OF NEW YORK, ON THURSDAY, MAY 1, 1913:

The vestry of the Church of Zion and St. Timothy has met with an irreparable loss in the death of its highly honored and dearly beloved senior warden, FREDERICK W. DEVOE, who entered life eternal on Good Friday, March 21, 1913.

Mr. Devoe came to Zion Church from the Church of the Atonement. When these parishes were consolidated, he became a vestryman of the consolidated church. Later the Church of Zion was consolidated with the church of St. Timothy, largely owing to his zealous and untiring efforts to bring about the union of these two parishes,

the result of which fully demonstrated the wisdom of his judgment. For the past twenty-three years, ever since the consolidation, he has served as junior or senior warden.

In the earliest days of the work of the united parishes, as a member of the building committee, his experience and keen business sense were of the greatest assistance.

His long business career, so full of honor, his strength of character, kindness and justice impressed all with whom he came in contact.

He served for years upon the Board of Education, the New York Juvenile Asylum, and upon many important civic commissions with credit to himself and benefit to the community.

To the rector and to the members of his vestry, his friendship and companionship were most dear. In later years his failing health kept him much at home, but he was always able to enjoy in his genial warm-hearted way the visits of his friends, and to the end of his life the concerns of the parish were very dear to him.

We who were associated with him will ever cherish through all the years to come the memory of our intercourse with him.

We hereby enter upon the minutes this slight tribute as a record of the appreciation, high esteem and warm personal regard of his fellow-vestrymen.

ROBERT L. HARRISON,
Clerk of the Vestry.

RETREATS

CHRIST CHURCH, SWANSEA, MASS.—A retreat for the clergy is to be held beginning Monday evening, September 8th, and closing Thursday morning. Conductor, the Rev. Father Bull, S.S.J.E. Those intending to be present should notify the Rev. A. E. JOHNSON, 108 Harrison street, Providence, R. I., as early as possible. Accommodations can be secured at Rest House, Swansea, at one dollar a day, on application to Mr. Clarence H. Poor, 85 Water street, Boston, Mass.

NASHOTAH.—A retreat for priests will be held at Nashotah Theological Seminary, Nashotah, Wis., beginning Wednesday evening, June 4th, and ending Saturday, June 7th. The conductor will be the Rev. Father Bull, S.S.J.E. A collection will be taken to defray the expenses of the retreat. Those desiring to attend may address THE DEAN, Nashotah House, Nashotah, Wis.

KEMPER HALL, KENOSHA, WIS.—The annual retreat for the Associates of St. Mary and other women will begin with vespers on June 10th, and close with the Holy Eucharist on Saturday, June 14th. The Rev. Father Bull, Superior of the Society of St. John the Evangelist, Boston, conductor. An early notification of attendance is requested. Address the REV. MOTHER SUPERIOR.

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 PRIEST, mid-July to mid-September, to take charge. Forty miles New York. Beautiful church. Write "ANGELICAN," care E. S. Gorham, Esq., New York City.

CURATE wanted, single, in a large suburban parish, New York City. Stipend \$1,000. **Suburban Rector**, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, and lay assistant wanted. Encouraging and pleasant field. Send particulars. **ARCHDEACON COPE**, Miami, Florida.

POSITIONS WANTED—CLERICAL

LOCUM TENENS or temporary engagement wanted by priest for two or more months. Central states preferred. Experienced in all departments of Church work. References as to diligence and ability. Extempore preacher. Loyal Churchman, no extremes. Address Box 229, Lusk, Wyoming.

ACTIVE Catholic priest, eighteen years' experience, strong preacher, successful in Sunday school and boys' work. Twelve hundred and rectory. Address "S. A.," care LIVING CHURCH, Milwaukee, Wis.

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.

PRIEST desires locum tenency for four weeks in summer. Vicinity of Boston or New York preferred. Address "H. E.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST-CHOIRMASTER wanted, experienced in training boy and mixed voices. Disciplinarian. Must be man of exemplary habits and character. A good teacher of piano, organ, or voice, can very readily double salary of \$600. A good position for the right man in a small Ohio town. Address with full particulars, "DOMINI," care LIVING CHURCH, Milwaukee, Wis.

WOMAN, preferably graduate deaconess with experience, wanted to assist mission priest in semi-institutional work. Address, giving full particulars, including salary expected, Rev. GEORGE G. BURBANCK, 234 W. Morris street, Indianapolis, Ind.

COMPETENT person (member of the Episcopal Church preferred) wanted as house-mother of a home for working girls. Address with testimonials "WORKING GIRL'S HOME," care LIVING CHURCH, Milwaukee, Wis.

WANTED, young man with vocation for holy orders, as lay assistant in Christ Church parish, Hard work, interesting field, good salary. Apply, THE RECTOR, 7a Nuevo Mexico No. 134, Mexico City, Mexico.

POSITIONS WANTED—MISCELLANEOUS

YOUNG CLERGYMAN, unmarried, experienced as lecturer in United States and England, will tutor boys in city, country, or at camp, or will conduct select party of boys (ages 10 to 14) to Europe or around the world. Can act as private secretary. Willing to combine work. Address H. OLAF, Y. M. C. A., San Francisco, Cal.

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CHURCHES looking for ORGANISTS and CHOIR-MASTERS, or for RECTORS and ASSISTANTS, please write the JOHN E. WEBSTER CO., 147 East Fifteenth street, New York City. Late 136 Fifth avenue. Vacancies for ORGANISTS, RECTORS, and ASSISTANTS.

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

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WE want 500 more annual subscribers to the *Round Robin to the Juniors*, and the *Soldier and Servant* (Quarterlies). In order to get these we will send to the first five hundred who subscribe, the following: One copy Mrs. Twigg's *Twice Around the World* (cloth, illustrated, regular price \$1.00), Andrew's *Japan* (cloth, illustrated, regular price 75 cents), and the two quarterlies for one year for \$1.00. This offer is limited to 500. We publish everything about missions and sell at the cost of printing. Plays, recitations, lessons, stories, helps. Send for catalogue. Address Miss MARY E. BEACH, secretary, 211 State street, Hartford, Conn.

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CHURCHMAN and experienced teacher will take charge of a few boys for the summer on the Maine coast (Haven). Directs studies and recreations. Sailing, rowing, tennis. Rates reasonable. Reference the Bishop of Washington. W. F. DALES, Ph.D., Central High School, Washington, D. C.

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THE BOARD OF MISSIONS

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NOTICES

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

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

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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.

CATHOLIC OR PAPAL:

Which is the Best Religion to Live and Die in? By the Rev. Arthur Brinkman. Price, 5 cents postpaid; in quantities of 10 or more at the rate of \$4.00 per hundred, carriage additional. This excellent and clear written pamphlet is published by Mowbray, and should be used extensively by the clergy. It would be a splendid thing if all Churchmen would read the chapter on "The Protestant Attitude." This little book is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CLEARANCE SALE

Dummelow's "One Volume Bible Commentary," heretofore sold at \$2.50 and carriage, amounting to \$2.82 net delivered, may be had for \$2.10, express charges prepaid, so long as our stock lasts. We have only 23 copies left. It will not be carried in stock hereafter. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE FLOWER SERVICE

There is nothing one can do for the Sunday school which will do so much to keep up its interest to the end of the season, as the use of the Flower Service. It should be talked about in advance and then practice the hymns and carols, and explain about the mode of presenting the flowers that are brought to the Church, so that an enthusiasm may be engendered which will result in keeping the scholars in attendance regularly. We make two different services, differing however only in the hymns, the service being en-

tirely from the Prayer Book, on the same plan as our Christmas and Easter services which have proven so popular. These are known as *Flower Service* Nos. 68 and 82. Price \$1.00 per hundred, postpaid in the United States. Postage additional to Canada. Samples sent free on application. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"MYSTERIES FOR THE MEEK"

The above is the title of a small book of Sermons with the further subtitle of "A Series of Little Sermons at the Lord's Service," by a priest of the diocese of Worcester (England). "Addressed to the Little Ones and Others of the Childlike Mind."

These Sermons were preached to a congregation where the children of the Sunday school were present, and so "were addressed nominally to the children." And herein lies their great value. They are in simple language and can be readily understood by those of a "childlike mind." Let every member of any given congregation ask himself (or herself) if he perfectly understands the full service of the Holy Communion, and if he does not, this book will be of wonderful assistance in making the doctrinal sense very clear. There are twenty-nine sermons in the book of five minutes each. The book is commended to the clergy for its excellence, clearness, and brevity, and to the laity as being deeply interesting, and very illuminating. Why not put it in one's bag for summer vacation reading? It is paper bound, very light, and sells for 60 cents (65 by mail). It is published by Mowbray, and sold by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

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

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

THE CHURCH AT WORK

FLOOD RAVAGES IN INDIANA

PERHAPS the most serious call upon the Church for outside assistance as the result of the recent floods in Indiana is that from Trinity Church, Peru. There was in process of erection for that parish a church building for which subscriptions had been pledged to complete it free of debt, at a cost of about sixteen thousand dollars. Contracts for the building had all been let and the structure had been carried a little above the main floor. Then came the flood which was of peculiar violence in Peru. The partially constructed edifice was not much damaged, but the subscription list was practically wiped out. Those who had made pledges were left wholly unable to redeem them, and, with no fault of its own, the parish stands in that critical condition. "Failure to finish the church," writes the Bishop of Michigan City, in whose diocese Peru is located, "seriously jeopardizes the existence of the parish. If financial aid can be sent to them in this emergency I shall be most grateful for it." The treasurer of the parish is Dr. E. H. Griswold.

CINCINNATI CHURCH RESTORED

LAST JULY Holy Trinity church, Hartwell, Cincinnati, was totally destroyed by fire, leaving only the stone walls. It was a fine Gothic structure accommodating about three hundred, with a capacious chancel and fine Churchly adornments throughout. All was destroyed other than the walls. Work was at once begun to effect the complete restoration of the church. A handsome window with a design of Hoffmann's "Gethsemane" had

been destroyed, but the original sketch of the artist, now deceased, was discovered and a duplicate of the window has been created. The church has been entirely rebuilt, with the insurance money as a nucleus of the fund, and its adornment is very satisfactory. A new and complete steam-heating outfit has been installed. All this has been accomplished with only a small debt and the congregation is constantly increasing. Services were held during the period between the disaster and the completion of the church in an old wooden building that had been the original parish church and of late years had been used for Sunday school purposes. The rector of the parish is the Rev. J. D. Herron.

MISSIONARY GATHERING AT CLIFTON SPRINGS, N. Y.

A MEETING of the "International Missionary Union" is to be held at Clifton Springs, N. Y., June 4th to 10th. All missionaries of "Evangelical Churches," whether on furlough from their fields or under appointment to go, says the invitation, are invited to attend this conference. Its purposes are united prayer for the world wide enterprise, opportunity for comparing work and methods, and mutual acquaintance, between Christian workers of every Church and every land. The latest information concerning every field is presented in this annual gathering. The trustees of the sanitarium place at the disposal of the missionaries the chapel and tabernacle that was built for this conference by Dr. Foster, the founder of the sanitarium. They likewise offer free entertainment during the conference to all missionaries. Friends

of missions will find it easy to arrange for a visit to the gathering. All who expect to attend, or are interested in the conference, may address the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y. The President of the organization is the Rev. Henry Anstie, D.D., of New York, and the Vice-President, the Rev. J. Thompson Cole of Pennsylvania, both of whom are clergy of the Church.

ST. STEPHEN'S COLLEGE NOTES

PRESIDENT RODGERS of St. Stephen's College, Annandale-on-Hudson, N. Y., spent the week beginning April 13th in Philadelphia, working in behalf of the college. On the thirteenth he preached in St. Mark's church. In the evening of Thursday, April 17th, he attended an informal meeting of the alumni in Philadelphia at the rectory of the Rev. J. O. McIlhenny, an alumnus of the college. The following Sunday Dr. Rodgers preached in St. Paul's church, Camden, N. J. (the Rev. R. E. Brestill, '95, rector).

THE REV. BARON H. DICKINSON, vicar of St. Stephen's, Lewisham, London, the Rev. George C. Houghton, D.D., rector of the Church of the Transfiguration, New York City, and the Rev. W. G. W. Anthony, D.D., vicar of St. Augustine's Chapel, New York City, have been secured as preachers for commencement week.

TUDLOW and Willink Hall, which will be left vacant by the removal of the president to the new house, is to be occupied next year by some of the professors. There will also

be lecture rooms and administration offices on the ground floor.

MR. EDWARD S. WHITTEN, Amherst 1911, has accepted the position of acting professor of German and instructor in English. Professor Whitten will also have charge of athletics, and will coach the foot-ball team.

THE REV. ROBERT WOOD, a missionary from China, visited the college and spoke to the students about his work, on April 18th, and the Rev. Harvey Officer, O.H.C., preached in the chapel on Sunday, the 27th.

THE new sewage disposal plant is finished and in use. The pipes are laid for the new water system and, as soon as the supply tank is erected, the system will be ready for use.

HOSPITAL WORK IN SHANGHAI

LAST YEAR was one of the most successful in the history of St. Luke's Hospital, Shanghai, China. The number of patients greatly increased. There was improvement in the condition of the hospital and in spite of increased expenses the treasurer was able to close the year with a balance of \$121. A new building containing two wards and ten private rooms was opened during the year, increasing the capacity of the hospital to 140 beds. Among other improvements was an open air ward for tubercular cases. The total of treatments reached 72,643. There were 1,400 ward cases and more than 65,000 cases in the out-patient clinic.

ASSISTS GREEK PRIEST AT SERVICES

THE RECTOR of Grace Church, Sheboygan, Wis. (the Rev. A. Parker Curtis), was invited to assist in the Good Friday and Easter services conducted by the Orthodox Greek priest of that town for his people. The priest, an old man, was ordained by Lycurgus, who some years ago came to England, and showed himself so friendly to the Anglicans. Though speaking very little English, Father Curtis and he were able to understand one another on the common ground of French and Latin. On Good Friday night, Father Curtis, clothed in surplice and scarf, and black gown over all, went to the church, which he found all lights and flowers, for, said the priest to him, "We do not mourn now, we are glad for the death of Him who destroyed death." This good priest, robed in green and gold, made Father Curtis stand at the altar with him, and walk by him in procession, when the eikon of the Crucifixion was carried about. This very impressive service over, Father Curtis helped to take the eikon into the sanctuary, where, after being taken three times about the altar, it was finally laid. The service, of nearly three hours duration, was very devout. At the conclusion, the flowers were stripped from the bier that had held the eikon, and distributed amongst those who came for them. Each recipient kissed the priest's hand, put some money into a plate, then, each one taking his hat from its particular peg in the row around the church, put it on, and stood around and visited.

During Easter, Father Curtis went down for vespers. He wore a cope, with girded alb. Again he stood by the priest, and went just before him, in the procession of the Gospel, carrying a jeweled cross and taper. On returning, they stood at the door of the Holy Place, and the Greek priest began reading the Gospel for Easter. At the end of the first sentence he stopped, Father Curtis repeated it in English, a man in the ambo said it in modern Greek, and so on, to the end. Though having no English book, Father Curtis was easily able to translate from the Greek as he went on. At the conclusion of the service, the eikon of the Resurrection was

held by the priest for the members of the congregation to kiss, to the accompaniment of singing by the choir, while fire-crackers were let off in the front end of the church. The tone used in the Gospel by the Greek priest resembled strongly that of old Sarum, used in England for the Epistle. Father Curtis sang the final salutation at the Greek priest's request, in the tone of "Ita Missa est," and the likeness of that tone to what was sung in Greek immediately after was apparent. Every mark of honor was accorded the visiting priest, and after the service, he held quite a levée, when men of the congregation came and thanked and congratulated him, and kissed his hand. The Greek priest, much moved, said "We are one," and that for many years he had hoped for such a thing as this to happen.

RESIGNS MILWAUKEE PARISH

THE REV. JAMES SLIDELL, who for the past twenty-one years has been rector of St. John's Church, Milwaukee, has resigned that parish owing to failing health and has accepted the rectorship of the smaller but important parish of St. Luke's, Whitewater,



REV. JAMES SLIDELL

Wis. The location of St. John's Church on the South Side has made an increasing problem by reason of the frequent removals from its vicinity, until it has ceased to be in the residence section, though the only one of our churches within a range of several miles and with a very large population, largely of foreign derivation, in that portion of the city. Mr. Slidell's rectorship began at a time when the parish was heavily in debt and his rectorship has not only seen the debt removed, but the property largely improved and with the addition of a new rectory and a new guild hall, and the addition of a new organ and a new heating-system to the church itself, while the nucleus of an endowment fund has also been created. The parish numbers 300 communicants at the present time. During Mr. Slidell's rectorship baptisms have numbered 473 and the confirmations 363. The history of the parish goes back sixty-six years, the first rector having been the Rev. David Keene, D.D. The parish at Whitewater, to which Mr. Slidell now goes, is also one with a history covering a considerable term of years. Mr. Slidell is president of the Standing Committee of the diocese.

MEETINGS OF THE DAUGHTERS OF THE KING

THE Daughters of the King of the diocese of Washington held their seventeenth annual council at Ascension church, Washington, D. C., on April 24th. The first service was a Quiet Hour at 10 A. M. conducted by the Rev. Canon Dudley, rector of St. Stephen's Church. The Quiet Hour was followed by the Communion Service with the Rev. Canon Nelms,

D.D., rector of Ascension Church, celebrant, assisted by the Rev. G. W. Van Fossen, the Rev. W. E. Callender, and the Rev. Thomas McClintock of New York. After the prayer for missions at 12 o'clock the members adjourned to the parish hall. The roll call showed that twenty-two Chapters were represented by forty-four delegates. The business session began at 2:30. The president's report showed that all the chapters were actively at work in their parishes—bringing women to Church, children to baptism and Sunday school, caring for the altar, visiting the sick and distressed and giving relief to the unfortunate. One chapter looks after the newly confirmed young women, helping them in many ways during the first year of their Church life. Other chapters maintain a loan closet, with linen for the sick and clothing for infants. The collecting and sending of books and magazines to those unable to subscribe is the work of another, and the Home for Incurables has been regularly visited and services held for the inmates by a chapter near there. After the reports of officers, all of which showed the year's work had been successful, the election of officers followed, with the following result: Mrs. A. A. Birney was unanimously re-elected president; Miss Victorine Koonen, first vice-president; Mrs. H. C. Gilmore, second vice-president; Mrs. H. G. England, corresponding secretary; Mrs. A. K. Anderson, recording secretary; Mrs. Charlotte Pine, treasurer; and Mrs. Charles Davies, president of the Junior Daughters. The Rev. Canon DeVries spoke on the work of the Social Service Conference in this diocese, and a splendid paper was read by Mrs. A. K. Anderson of St. Alban's chapter on "The Privileges and Dangers of Corporate Work." Mrs. A. A. Birney was elected diocesan delegate to the General Convention, and the names of Mrs. A. A. Birney, Mrs. W. G. Davenport, and Mrs. W. J. Myrth were selected to be sent to the convention as nominees for the general council to be elected at the convention. The evening service was held in the church at 8 P. M. The choir of Ascension Church was present and helped to make the service a fitting close to an inspiring day. The Rev. G. W. Van Fossen, rector of Trinity Church, delivered the sermon.

THE TWENTIETH annual convention of the Maryland Council of the Daughters of the King was held on Tuesday, April 29th, at the Church of the Ascension, Baltimore. A special devotional service preliminary to the meeting of the convention was held on Monday evening at the Church of the Nativity, Forrest Park (Baltimore), with an address by the Rev. Arthur B. Kinsolving, D.D., rector of old St. Paul's Church, Baltimore. At the opening session of the convention on Tuesday afternoon, an inspiring "charge" to the council was delivered by Bishop Murray. There are sixteen chapters in the diocese which report a total membership of about 300, and about 150 delegates, representing every chapter in the diocese, were present at the convention. Officers for the ensuing year were elected as follows: President, Miss Mary C. Packard of Ascension Church; vice-president, Mrs. W. H. Stiles of the Pro-Cathedral; Secretary, Mrs. C. McLean Bingley of St. Michael and All Angels'; treasurer, Miss Helen Herbert of the Pro-Cathedral. At the closing meeting at 8 P. M. interesting and stimulating addresses were delivered by Mrs. A. A. Birney, chairman of the publishing committee of the "Royal Cross," and Mrs. Charles H. Arndt, treasurer of the Council of the Order of the Daughters of the King in America.

MEMORIALS AND OTHER GIFTS

CHRIST CHURCH, Little Rock, Ark., was the recipient at Eastertide of several memorial gifts, the chief of which was a valuable and highly artistic ceiling Casin for the

alms of the people, made in sterling silver after a specially prepared design illustrating the Visit of the Magi to the Infant Christ. This was presented by Mr. Deaderick H. Cantrell, in memory of his parents, the late Dr. William Armour Cantrell, for many years senior warden, and Mrs. Ellen Harrell Cantrell, author of one of the notable parish histories in the American Church, *The Annals of Christ Church Parish*. In memory of his mother, the late Mrs. Fannie Eastin Wait, Mr. Robert E. Wait, junior warden of Christ Church, presented a kneeling desk for use at the Bishop's chair. A Litany desk was presented by the Misses Fannie and Hattie E. Bell in memory of their mother, the late Mrs. Mary E. Bell. On the festival of the Annunciation, the rector, the Rev. Henry N. Hyde, made a gift to the Church of a brass baptistry bookrest, as a thank offering on the tenth anniversary of his ordination to the priesthood.

A BEAUTIFUL bronze tablet, mounted upon a Sienna marble base, has been placed in the sanctuary of St. Paul's church, Owego, N. Y. (the Rev. Sidney Winter, rector), with inscription as follows: "To the Glory of God, and in loving memory of James Holwell Kidder, Priest, ordained June 19, 1861; died March 17, 1911. For forty-two years the devoted pastor of this parish, under whom this church was built. The baptistry was completed and this tablet erected by his people in reverent thankfulness for his blessed example, Easter, A. D. 1913. 'So he fed them with a faithful and true heart: and ruled them prudently with all his power.' Psalm 78: 73." The baptistry and tablet were blessed by the Bishop of Central New York on the Second Sunday after Easter.

AN ALTAR RAIL has just been placed in the Bishop Knight Memorial Church, Olathe, Colo. It was made by a skilled workman who is a member of the congregation, from a design drawn by the Rev. John W. Heal, who founded the mission, and built the church three years ago, while he was rector of St. Paul's Church, Montrose, Colo.

ST. LUKE'S CHURCH, Anchorage, Ky., has been presented with a beautiful brass alms bason, embossed and suitably engraved, in memory of Mrs. Sallie Pendleton Lightbourne McCready, given by her son, the Rev. Richard L. McCready, rector of St. Mark's Church, Louisville, Ky., who was also a former rector of St. Luke's.

AT A GATHERING of delegates of committees interested in the Washington Cathedral, which took place on Monday, April 21st, Bishop Harding announced an anonymous gift of \$20,000 toward the Cathedral foundation. Some 125 delegates attended the convention.

A COMPLETE SET of white altar hangings was presented at Eastertide to St. Clement's Church, Arkansas City, Ark., by Mrs. John Bernhardt and Mrs. Edward Reitzammer.

DECLINES HOBART COLLEGE PRESIDENCY

THE PRESIDENCY of Hobart College, Geneva, N. Y., has been declined by the Rev. H. C. Tolman, D.D., Ph.D., Professor at Vanderbilt University, to whom it was recently offered.

MEETINGS OF THE WOMAN'S AUXILIARY

THE WOMAN'S AUXILIARY of the diocese of Missouri held an institute on April 23rd, 24th, and 25th, in St. Peter's church and parish house, St. Louis, which was both an evidence of the vigorous life of the organization and an augury of still larger achievements in the future. The attendance taxed the capacity of the parish house, whose audi-

torium seats well over 200, and there was a good number of out-of-town delegates. There were addresses from clerical leaders in missionary work, Bishop Tuttle making the first, a splendid exposition of woman's place and work. It was given, as a newspaper writer gleefully noted, without a single reference to the current political side of the subject. Bishop Johnson represented the side of diocesan missions; Bishop Partridge that of foreign missions; and the Rev. H. Percy Silver the Seventh Department interest. But the chief power of the institute lay in what the women themselves did in the hours devoted to conferences. Questions of moment were propounded, and answers offered from many points of view. The conference on Auxiliary work brought out some very thoughtful suggestions on definite prayer, both individual and in groups, for particular objects. This seemed to be the form of work hardest to accomplish in a conscience-satisfying and heart-sufficient way. There were conferences "On the Babies' Branch," "On the Junior Auxiliary," "On the United Offering," "On the Auxiliary in City and Country," and "On the Study Class." In all these Miss Lindley, associate secretary from the Church Missions House, showed herself a mistress of the art of getting people to express themselves. Miss Lindley contributed a feature of special interest in two instructions on the Acts, packing a surprising amount of material for thought into short periods of time. The first evening was devoted to a reception at Bishop Tuttle's home. The second was occupied by the Tableaux on "The Progress of the Kingdom," arranged by the Juniors, and elsewhere described.

THE WOMAN'S AUXILIARY of the diocese of Easton held its spring meeting in Trinity Cathedral, Easton, Md., on April 22nd and 23rd. There were about fifty delegates present representing nearly every parish in the diocese, and a most interesting, instructive, and inspiring convention followed. Mrs. M. P. Fonley of Chestertown, president of the Auxiliary, presided, and the guest of honor was Miss Hicks of Manila. The first session was held in the Chapter House on Tuesday evening, when a general and informal discussion on missionary work was held, and the members became generally acquainted, spending the evening in delightful social intercourse. The sessions of Wednesday were opened by a corporate Communion, Bishop Adams being celebrant, assisted by Dean Rich. The Auxiliary, the Juniors, and the Little Helpers held meetings during the day, and the banner of excellence in missionary examination was awarded to the Cathedral branch of the Juniors. Miss Hicks addressed, to their great delight, the Junior branches, during the afternoon, and exhibited many pictures of churches, and manner of life in the Philippines. The closing sermon was held on Wednesday evening, when, after shortened Evening Prayer, conducted by Dean Rich and the Rev. Dr. Davies of Christ Church, Miss Hicks was introduced, and addressed the large congregation on the various phases of missionary work in and around Manila.

ON St. Mark's Day, the semi-annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place at Trinity church, Pittsburgh, Pa. The Holy Communion was celebrated at 10:30 by the Bishop of the diocese, who made an address on the saint whose life and work are on that day commemorated. The fifth ingathering from the United Offering mite boxes was presented on the altar, amounting to over \$400, making the amount in hand at present almost \$2,500. At the close of the service Miss Alice Clarke of Hankow, China, one of the workers supported by means of the United Offering, gave her experiences in the thrilling events that culminated in the formation of the Chinese Republic.

BLESSING OF THE FIELDS AT NASHOTAH

ON ROGATION WEDNESDAY the ancient custom of the blessing of the fields was revived at Nashotah House. The entire faculty and student body, vested in cassocks and cottas, assembled in the chapel at 6 A. M. and formed in procession. At the head of the procession was the Dean, vested in a purple cope and attended by two cantors who assisted him in the singing of the Litany and the Psalms. Preceding them were the acolytes, the crucifer, and the thurifer. Following after the Dean came the faculty and students. The procession left the chapel and marched through the campus to the farm singing the Litany. Arriving at the farm, the Dean sang the collects and blessed the fields and the barns according to the ancient ceremonies. The blessing having taken place, the procession returned to the chapel singing Psalms 103 and 104 and the grand old hymn, "O God, our help in ages past." The Holy Eucharist was celebrated immediately after with a special intention for God's blessing upon the crops.

During the past year, a great deal of money has been expended upon the farm, which is a part of the institution, in order that it might not only supply the things necessary for the refectory, but that it might also be a source of income for the general running expenses of the seminary, and, therefore, in a place like Nashotah where a religious house has a farm connected with it, it is altogether appropriate that this ancient ceremony which has been in abeyance for so long a time should be revived. The service was deeply inspiring and all those who took part in it or witnessed it felt that Rogationtide had never meant so much to them before. In these days of materialism when man relies so much upon his own resources, and particularly in the West where farming is carried on so extensively and the farmer seems to feel no need of religion, such a ceremony as this brings to the mind, in a most striking manner the truth that, after all, it is God who giveth both the seed-time and harvest and that it is from Him that all blessings flow.

LEGACIES AND BEQUESTS

BY THE WILL of Mrs. Ethel Hill Crane, wife of Joshua Crane of Westwood, Mass., \$1,000 is to be set aside to establish at Pocasset, Buzzards Bay, Mass., a vacation house for the benefit of the poor of St. Paul's Church, Dedham, Mass. The rector of the parish, also, is to receive \$100 annually, to be used by him to maintain a bed at the Massachusetts General Hospital for the benefit of his parishioners.

CHILD WELFARE EXHIBIT GIVEN IN ST. LOUIS

AN ECHO, but with a purpose of its own, of the Child Welfare Exhibit of a year ago, was heard at Holy Cross House, St. Louis, from April 15th to 22nd. Some of the charts used at the Coliseum were especially illustrative of the needs of the locality where Holy Cross House is situated. It seemed possible for them to be even more effective if selected out of the great number collected in the Coliseum, and taken to the spot where the people live who most need their instruction. So the Rev. Mr. Taylor and his co-workers did this. Each evening a lecture was given, sometimes with the picture-screen, by a qualified instructor. The proper care of babies, the prevention of blindness, the dangers of some dance halls, industrial training, the Juvenile Court, the child and the Church, were some of the subjects. Singing was led by groups of children from different public

schools. The House was crowded every evening, and many people took pride and pleasure in making a record of "going every evening." Among the lecturers were Roger N. Baldwin, secretary of the Civic League; Hugh M. Fullerton, Chief Probation Officer of the Juvenile Court; and the Rev. William V. Berg, pastor of the Pilgrim Congregational Church.

SPECIAL PRAYERS SET FORTH FOR CHINESE GOVERNMENT

IN RESPONSE to China's remarkable plea, Bishop Harding of Washington set forth the following special prayer for use on Sunday, April 27th, at all services in the churches of this diocese:

"O Lord God Almighty, whose name only is excellent in all the earth, and Thy love as wide as the world; look down from heaven, we earnestly beseech Thee, and pour out the abundance of Thy mercy upon the Republic of China. Give the leaders wisdom and patience in establishing free and stable institutions; guide the people to choose for office strong and virtuous men apt and meet as well to restrain as to hearten and encourage; inspire the nation with faithful purpose to do justly, to love mercy, and to walk humbly with Thee. And bring them all to acknowledge Thee, and Thee only, as Lord and God, and to find their true freedom in Thy service; that so righteousness and peace, and joy, may abound among them for all generations, and they themselves may attain citizenship in Thy Kingdom eternal in the heavens. We implore these blessings upon this new republic for the love of Thy Son, our Lord and Saviour, Jesus Christ. Amen."

IN ADDITION to the prayer for the Chinese Government sent out from the Church Missions House, Bishop Tuttle set forth another for use in the diocese of Missouri. It was as follows: "Almighty God, Sovereign Lord of all nations, Father of all who call upon Thee for help, look down from heaven, we pray Thee, and visit with Thy favor and guiding grace the people of China, for whom our prayers are desired. In this their day of laying foundations of government enlighten their minds that they may perceive and know that the powers that be are ordained of God; and that it is righteousness which exalteth a nation; and that freedom for the people and stability of the commonwealth are God's good gifts. Illuminate their minds, we beseech Thee, O Lord; strengthen their hearts; direct and sanctify their work; incline the people of the earth to thoughts of brotherly love towards them, and save their nation and bless their country; and give them peace; through Jesus Christ Our Lord. Amen."

LARGE LENTEN OFFERING FROM ALASKA

THE CHILDREN of the Sunday school of St. Matthew's Church, Fairbanks, Alaska, who gather their Easter offering in condensed milk cans, sent to the Church Missions House last month \$580. The Sunday school numbers only about fifty.

MEMORIAL TO GEORGE C. THOMAS

ST. AUGUSTINE'S SCHOOL for Negroes, Raleigh, N. C., is to erect a \$5,000 dormitory for girls, to be a memorial to Mr. George C. Thomas, late treasurer of the Board of Missions.

CHURCH RECENTLY CONSECRATED

THE Church of the Ascension, Monroe H. Kulp Memorial in Kulpmont, Pa. (diocese of Harrisburg), was consecrated on Ascension Day by the Bishop of the Diocese. The sermon was preached by the Rev. Leroy F. Baker, general missionary of the diocese. The Instrument of Donation was read by Spencer

T. Hamilton, and the Sentence of Consecration was read by the Rev. R. R. Morgan of St. Stephen's Church, Mt. Carmel, the above named clergyman with the Rev. W. C. Charlton of Trinity Church, Shamokin, taking part in the service. The congregation completely filled the church, many sitting on the steps of the chancel and standing wherever they could find place. A Sunday school is held here every Sunday morning and services are held every Sunday afternoon.

SERVICE FOR ORTHODOX CHURCHMEN AT PITTSFIELD, MASS.

ON SUNDAY, April 27th, the Easter Day of the Orthodox churches, the morning service at St. Stephen's church, Pittsfield, Mass. (diocese of Western Massachusetts), was a special celebration of the Holy Eucharist. It was attended by the parishioners and also by sixty or more Russians and Greeks, who had been directed by their own priests to attend this service. Most cordial relations have been established with the Greeks and Russians by St. Stephen's Church. Their priests, who live fifty miles away, have celebrated at the altars of St. Stephen's according to their own rites, and they have directed their people to apply to the clergy of St. Stephen's for all ministrations when it is impossible for these priests to come to Pittsfield. This work is felt to be of importance as many of the people ministered unto are men of intelligence and are most excellent citizens.

THE CHANCELLORS' WINDOW IN MISSISSIPPI CHURCH

THE ERECTION of the Chancellors' window at Trinity church, Hattiesburg, Miss. (the Rev. Dr. Simpson-Atmore, rector), has already been noted in these columns, together with the fact that the address at the unveiling in connection with the diocesan council was written by the Hon Charles E. Shepard, chancellor of the diocese of Olympia. Mr. Shepard's address has since been printed very attractively in booklet form, and shows the careful thought which he had devoted to it. The subject of the window, being the story of the visit of Nicodemus to Jesus by night, was drawn upon for the thought of the address.

MISSION IN ST. PAUL

A VERY SUCCESSFUL mission was conducted at the Church of St. John the Evangelist, St. Paul (the Rev. J. A. Schaad, rector), from March 30th to April 13th, by the Rev. Father Officer, O.H.C. His success in the children's mission was particularly notable; and although the weather was very bad during most of the time, the evening congregations were very good, increasing as the mission progressed.

A unique and very successful work within the same parish is a Bible class of men and women started last October, with weekly meetings on Friday nights, which has maintained an average attendance of over a hundred. A club house will shortly be erected in connection with the church, as will be more fully noted in a later issue.

PARISH HOUSE OPENED AT JAMAICA, L. I.

THE MEMORIAL PARISH HOUSE of Grace Church, Jamaica, Long Island, N. Y., was opened on Wednesday, April 30th. The rector, the Rev. Rockland Tyng, gave an introductory address, and Bishop Burgess gave an address on the place of the parish house in Church work. The movement for a parish house at Grace church dates back nearly twenty years, the movement beginning under the rector emeritus, Dr. Ladd, the first of the fund coming from a legacy left to the parish

by Miss Mary L. McFarland. In view of the generosity of the noted King family to the Church through four generations, it was felt by the vestry that this famous name should in some way be associated with the memorial house, so it was decided to give the name to the chief feature of the house, the beautiful and spacious auditorium. The very ground on which the building stands was once owned by the late Gov. John A. King.

SUNDAY SCHOOL RALLY AT PITTSBURGH

ON SUNDAY AFTERNOON, April 27th, the annual Sunday school rally was held in Trinity church, Pittsburgh, Pa., when the church was filled to its utmost capacity by the teachers and children of the schools of the city and its suburbs. Bishop Whitehead presided and the Rev. Edward S. Travers, rector of Trinity Church, made the address, other clergymen taking part in the service being members of the Executive Committee of the Institute for Religious Education, the Rev. Dr. Hills, and the Rev. Messrs. Young, Wightman, and Porkess. Crimson silk banners bearing the seal of the diocese and "1913" on them were awarded by the Bishop to the six schools which had attained at least ninety per cent. of the standard of excellence set up by the institute; six others received honorable mention as falling only slightly below that mark. Those receiving banners were the schools at Bellevue; Brookline; Calvary and St. James' Memorial, Pittsburgh; Sewickley, and Wilkinsburg. The Lenten mite box offerings were received by the Bishop from the representatives of the various schools, and aggregate a little over \$4,100, an increase of more than two hundred dollars over the amount contributed for general missions last year. Much of the credit for the success of the rally is due to the earnest efforts of the secretary of the institute, Mr. E. J. Edsall. Mr. E. H. Dermitt acted as precentor, and the singing of the missionary hymns was hearty and inspiring. Just before the close of the service Bishop Whitehead spoke of the request that had come from the Chinese Government for the prayers of Christian people and nations in behalf of the officials of the new Chinese Republic and the closing prayers were offered for that object.

COUNCIL OF THE KENTUCKY GIRLS' FRIENDLY SOCIETY

THE REGULAR quarterly meeting of the Kentucky council of the Girls' Friendly Society was held in the G. F. S. room of the Cathedral House, Louisville, Ky., on April 24th, with the diocesan president, Miss L. L. Robinson, in the chair. All of the local branches save one were represented by their secretaries who gave interesting and encouraging reports of the various forms of work being carried on in their respective parishes, and excellent reports were also given by the diocesan missions associate and the Social service associate, the former mentioning the fact that she had visited a number of the Louisville branches and given talks on missions, and that a number of articles had been prepared during Lent for a united Girls' Friendly Society missionary box, it having been thought best to allow the girls to work independently of the Woman's Auxiliary this year in order that they feel a greater sense of responsibility. It was reported that a Senior Members' Club had been organized in the diocese and that Mrs. Charles E. Woodcock had consented to act as one of the vice-presidents in order that there be a connecting link between the council and the members of this club. The annual service of the Girls' Friendly Society is to be held on Sunday, May 25th, with the corporate Communion in the early morning, with a united service of

evensong in the afternoon, Bishop Woodcock to be the celebrant and also the preacher at the afternoon service. There was some discussion as to the place, some wishing to make it a permanent thing at the Cathedral each year, others thinking it more desirable and helpful to hold the service at different parishes in rotation as has been done in the past. At length it was decided to have the service at the Cathedral this year and to consider further whether this plan should always be carried out in future. The council went on record as heartily endorsing the movement of the Men's Federation (a civic organization) in its efforts to stem the tide of the social evil in the city, and in the establishment of a vice commission, and promised such limited aid and support as shall be in the power of the society.

SERVICE HELD UNDER UNIQUE CIRCUMSTANCES

A UNIQUE EXPERIENCE was that of the congregation of the Church of the Holy Communion, Buffalo, N. Y., a week ago. The building is being moved to a new site and, although it was on rollers in the middle of the parkway, services were held both afternoon and evening, with the session of Sunday school in the afternoon. The attitude of a state of movement seems to be particularly characteristic of this new parish, for progress has been its watchword since its inception about three years ago. The Holy Communion is another of the many city missions started by St. James' Church (the Rev. Charles H. Smith, D.D., rector), and the Rev. Percy Isherwood, curate, is in charge. A lot 35x135 was first bought and a parish house erected on it, but it was soon seen that this lot would be inadequate on which to erect a church to accommodate the growing congregation, therefore the old lot was sold and a new lot 86x113 was purchased and paid for in full before the moving of the building was commenced.

EFFECTS OF FLOOD IN KENTUCKY

REPORTS from the western part of the diocese of Kentucky are to the effect that considerable damage has been done to Church property in that part of the state owing to the floods and that the Church people themselves have lost so heavily personally that they will be able to do little in the way of repairing and renovating the churches. The losses to the churches in Columbus, Hickman, and Uniontown were particularly heavy, the water rising to great heights in these buildings. The Church people in Louisville have responded nobly to the calls made upon them. On Rogation Sunday, a special offering was taken in Christ Church Cathedral for this purpose, and members of the Woman's Auxiliary have raised a sum of money by private subscription which was sent to the Rev. Henry J. Geiger, rector of St. Paul's Church, Hickman. As on a former occasion, Mr. Geiger has been particularly active in the Relief Work and was made head of a general committee for that purpose.

ARKANSAS

JAMES B. WINCHESTER, D.D., Bishop

Presiding Bishop Will Preach at Diocesan Council—Parish Organizations at Little Rock—Notes

AT THE council of the diocese of Arkansas, to be held in Hot Springs on May 14th, seven ordinations will take place. At a missionary service to be held in connection with the council the sermon will be preached by the Presiding Bishop of the Church, the Rt. Rev. Daniel S. Tuttle, D.D.

AT A RECENT MEETING of the men of Christ Church, Little Rock, there were organ-

ized a parish Social Service Commission, a Commission on Boy's Work, and a Commission on Church Attendance, all composed of men who volunteered for active work in these several important spheres.

THE EASTER EUCHARIST of the Greek Orthodox Church was celebrated in Christ church, Little Rock, on April 29th, by the Rev. Michael Mandilas of Memphis and a congregation of fifty Greek residents of Little Rock.

A RECTORY has been built in the mission parish of the Holy Cross, Warren (the Rev. Chas. F. Collins, priest in charge).

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Associated Charities Will Close Work in Denver—New Musical Composition to be Produced at Cathedral—Death of Judge Hallett

THE ASSOCIATED CHARITIES, a movement founded by Dean Hart in 1869, in London, under the name of the Charity Organization, is about to close its excellent record of work in Denver, owing to the conflicting competition with numerous other bodies and the fact that the city is going to withdraw its grant and devote the municipal funds set apart for charitable purposes to the maintenance of its own board which will maintain in course of time municipal stores, markets, and workshops, if present intentions are carried out.

A NEW and remarkable musical work by Dr. Gower, words by Henry Grafton Rogers of Denver, is to be produced at the Cathedral, Denver, at the end of May. This work, entitled "Elaion," describes the various scenes of universal importance that the Mount of Olives has witnessed in the many centuries of its history.

ST. LUKE'S HOSPITAL, Denver, has lost a good friend in Judge Hallett, for forty years district judge of the United States. The deceased judge, a man of wide reputation, was buried on Monday, April 28th, from St. John's Cathedral.

CONNECTICUT

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

Annual Reunion of Alumni of Berkeley—Rector Instituted at New Haven

THE ANNUAL REUNION of the alumni of the Berkeley Divinity School will be held at Middletown, Conn., on Tuesday, June 3rd. The service in the chapel will be at 5:30 in the afternoon, the preacher being the Rev. Frank Flood German of the class of 1893, rector of St. Thomas Church, Mamaroneck, N. Y. The alumni dinner will be served at seven o'clock. Ordinations will be held on the following day, Wednesday, June 4th, the preacher being the Bishop of Rhode Island.

ON ASCENSION DAY the Rev. William Harman van Allen, D.D., at the request of the Bishop of the diocese, instituted the Rev. William Osborne Baker as rector of Christ Church, New Haven, in succession to the late Father Burgess.

FOND DU LAC

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

Parish Festival Held at Rhinelander—Ordinations will be Held this Year at Sheboygan

ST. AUGUSTINE'S CHURCH, Rhinelander, Wis., held their annual parish festival on April 24th. The directors of the various organizations rendered a report of their several departments, showing a gratifying increase in all lines of parochial activity. During the year St. Augustine's Guild presented an electric organ blower to the Church, and St. Elizabeth's Guild, a new font. After the refreshments, a box was presented to the

vicar, containing a generous amount of money.

THIS YEAR there will be no ordinations at St. Paul's Cathedral during the annual diocesan council, but ordinations will be held on June 1st, at Grace church, Sheboygan, Wis.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
New Rectory Completed for All Saints', Paradise

THE COMBINED VESTRIES of All Saints', Paradise, Christ Church, Leacock, and Grace Church, Nickel Mines, have bought the property adjoining All Saints' Church, Paradise, for a rectory. The house on the property is just completed and the rector expects to move in about June 1st. The rector emeritus, the Rev. R. L. Chittenden, has presented the lot adjoining, so that the whole church property is now in one block. The subscription list opened in October last has met with such a hearty response, that the transaction will be a cash one. The Rev. F. W. B. Dorset is the priest in charge of these missions.

KANSAS

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

Death of Mrs. Mary S. Beatty

THE DEATH of Mrs. Mary S. Beatty, widow of the late Dr. Archibald Beatty, D.D., of the diocese of Kansas, occurred at the home of her daughter, Mrs. A. N. Oliver, in Boulder, Colo., April 4th. She was buried on Sunday, April 6th, in Lawrence, Kan., beside her husband. Dr. and Mrs. Beatty were pioneers in Church work in Kansas, his ministry having begun back in the sixties, under the late Bishop T. H. Vail. At the time of his death, March 5, 1904, he was the oldest clergyman in point of canonical residence, and had served forty years in different parishes in Kansas. Those who knew Mrs. Beatty during her long residence in Kansas, remember her many noble acts of loving kindness, charity, and words of encouragement to those in distress and her noble Christian womanhood. She was an able assistant to her husband in his parish work, and up to the last moments of her life, was an inspiration to all who came within her influence.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Work at Christ Church, Brooklyn—Observe Rector's Anniversary—Festival Evensong on Ascension Day at St. Paul's, Brooklyn

AFTER EVENING SERVICE on Ascension Day, representatives of the various parish organizations of Christ Church, Brooklyn, met in the chapel at the call of their rector, the Rev. William Sheafe Chase. Reports of the work of the parish societies were read in turn by Mrs. Daniel F. Wilson, chairman of the Conference of Organizations. It was announced that the offering on Easter Day (\$6,800) will be used for general expenses. A special report on Sunday school work in the parish was made by the Rev. Reginald Heber Scott, assistant to Canon Chase, and in special charge of this work.

THE CONGREGATION of St. Bartholomew's Church, Brooklyn, N. Y., marked the fifth anniversary of the rector, the Rev. Frank M. Townley, on Ascension Day. At night about one hundred men attended a testimonial dinner, and heard a speech by Superintendent of Public Schools in Greater New York, William H. Maxwell. Controller William A. Prendergast spoke on "The Churchman in the Community." The rector's record for work was well rehearsed by Philander R. Jennings of Merrick. Mr. Elisha G. Warfield was toastmaster.

A LARGE CONGREGATION was present in St. Paul's church, Clinton and Carroll streets,

Brooklyn, at the festival evensong on Ascension Day. The full vested choir was augmented by choristers from St. James' Church, and by trumpeters, all under the direction of the parish organist, Charles S. Yerbury. The Rev. Samuel A. Chapman was the officiant, the Rev. Marcus A. Trathen, the Rev. L. A. S. R. Rose, and the Rev. Edgar M. Thompson assisting. The preacher was the Rev. Franklin J. Clark of the Missions House staff.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Baltimore Church Holds Continuous Intercession on Rogation Days—Service Held for Knights Templar—Notes

AT MT. CALVARY church, Baltimore (the Rev. William A. McClenthen, rector), according to the parish custom, the Rogation Days, April 28, 29th, and 30th, were kept by having continual intercession in the church from 6:30 in the morning until 6 at night. The Holy Eucharist was celebrated each day at 7 and 9:30 A. M., the Litany at noon with special intercession and an address, and on Monday and Tuesday a service and sermon at 8 P. M. Wednesday was kept as a day of parochial retreat, conducted by the rector. The Holy Eucharist was celebrated at 7 and 9:30 P. M., followed by a short address. Morning Prayer was said at 9 o'clock, and the retreat ended with a meditation at 3 P. M., the time between 9:30 and noon, and from the lunch hour until the close, being taken up with meditation, intercessory prayer, and spiritual reading.

ON THE INVITATION of the rector, the Rev. Charles Fiske, D.D., who is himself a Knight, the five commanderies of Knights Templar in Baltimore visited the Church of St. Michael and All Angels' on the evening of Ascension Day, Thursday, May 1st, for their annual Ascension Day service. The Knights in full regalia paraded to the church in command of Samuel Mansfield, grand commander, and the associate grand officers of the Grand Commandery of Maryland, and occupied almost the entire nave of the church. The preacher for the occasion was the Bishop of the diocese.

THE REV. ARTHUR C. POWELL, D.D., associate rector of Grace and St. Peter's Church, Baltimore, delivered the annual charge to the members of Grace Deaf-Mute Mission, which has been connected with the church for nearly fifty-five years, on the afternoon of Sunday, April 27th, in the chapel of the church. Mr. T. C. Forrester, principal of the Maryland School for the Deaf at Parkville, Md., acted as interpreter for the deaf-mutes.

CENTER LODGE No. 40, Center Encampment No. 31, of Ellicott City, and Dayton Lodge No. 144, I. O. O. F., all of Howard county, celebrated the anniversary of their order by attending St. Peter's church, Ellicott City, on the morning of the Fifth Sunday after Easter, where a special sermon on "The Birth of Odd Fellowship" was preached by Archdeacon Edward T. Helfenstein, rector of St. John's Church, Ellicott City.

THE ANNUAL SERVICE of the Girls' Friendly Society of the diocese was held at Emmanuel church, Baltimore, on the afternoon of the Fifth Sunday after Easter, with a sermon by the rector, the Rev. Hugh Birkhead, D.D.

MASSACHUSETTS

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

Boston Church Observes Patronal Festival—Dr. Winslow Honored—Notes

ON MONDAY, May 5th, the Church of St. John the Evangelist began its patronal festival with evensong and sermon by the Rev. C. F. Sweet of the divinity school at Tokyo, Japan. On Tuesday there were several early

celebrations and on Thursday a social gathering. On Friday there was evensong, procession, and sermon by the Rev. Father Robinson, S.S.J.E., and on Whitsunday the sermon at the morning service was preached by the Rev. Dr. Edmunds of the General Theological Seminary and in the evening by Father Bull, S.S.J.E.

THE REV. DR. WILLIAM C. WINSLOW has been elected president of the Hamilton College New England Alumni Association, which has just held its twenty-first annual banquet in Boston. He is a member of the class of 1862 which now has nine survivors of its original forty-five, and he is also vice-president of the Hobart College Alumni Association in Boston, of which institution he is an honorary alumnus. He is the oldest active clergyman on the canonical list residing in Massachusetts.

THE WESTERN BRANCH of the Sunday School Union met at the Church of the Redeemer, Chestnut Hill, lately, and the subject discussed was "What are the Marks of an Efficient School?" It was discussed from the standpoint of the teacher, the parent, the officers, and the rector. In the evening the Rev. Lucien W. Rogers, the rector, made an address.

WORK has been begun on the enlargement of St. Paul's church, Brockton (the Rev. David B. Matthews, rector). It has been found necessary to make the enlargements more complete than originally arranged for, and the improvements will cost \$20,000 instead of \$16,000. It is hoped that the work will be finished by October.

THE NEW CHURCH of All Saints' at West Newbury, erected by the Misses Emery as a memorial to their parents, the Rev. Dr. Samuel Moody Emery and Mary Hale Emery, has begun services. The church has several memorials, the gifts of friends.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Detroit Convocation Discusses Portable Churches—Bishop Brewster Addresses Church Club

AT AN UNUSUALLY interesting meeting of the Detroit convocation held in St. John's church and chapel, Detroit, on April 29th, the topic of a portable church was thoroughly discussed. A memorial to the late George Swift, an earnest worker in St. John's Church, and prominent in the diocese at large, had been planned. It had been suggested that the memorial take the form of a

structure which could be placed in a district of the city where mission work seemed to be needed, and which in time would warrant the building of a permanent structure, and the portable church could be moved to another locality. Among the speakers was the Rev. Mr. Jaquess of the Presbyterian Church in Detroit, who has had some experience with the portable church. Mr. Jaquess had much to say tending to show the church had been of no benefit to them. Arguments were advanced that such a structure was not a worthy memorial to Mr. Swift. There were those present who told of the success of the portable church in the cities of England. The proposition will probably be abandoned, and a more worthy memorial be given to Mr. Swift. Another topic of interest was that of "The Layman in Our General Convention."

BISHOP BREWSTER of Connecticut addressed the Church Club of the diocese of Michigan on the evening of April 29th, giving a most interesting talk on the subject of "The Layman's Work in the Church."

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Religious Conferences Held at St. John's, Elkhart

A SERIES of sermons and instructions were given from April 20th to 27th, inclusive in St. John's church, Elkhart, Ind. (the Rev. L. B. Hastings, rector), by the Rev. F. S. Penfold, rector of St. Luke's Church, Racine, Wis. The conferences were in preparation for an Advent mission and were most profitable and well attended.

MILWAUKEE

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

Death of David Douglas of Eau Claire—New Arrangements for Music at Milwaukee Cathedral

THE DEATH of David Douglas, of Eau Claire, occurred on April 29th. Mr. Douglas was senior warden of the parish at that city and a valued member of the diocese, which he had served in many ways, until ill health came to him more than a year ago compelling his withdrawal from active work. He was chosen as an alternate deputy to the General Convention of 1910. In his home city Mr. Douglas had been mayor and had represented his district in the legislature.

NEW ARRANGEMENTS have been made for the music at the Cathedral by reason of the resignation of the organist and choirmaster, the Rev. R. I. Stearns, who has removed from the city. He is succeeded as choirmaster by

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Mr. William L. Jaffe, who has had a wide experience in choir work, and as organist by Mr. William D. Kenyon, formerly organist at Howe School. Mr. Stearns leaves the choir in excellent condition, and on his removal received a complimentary gift of a gold watch with the friendly wishes of the congregation.

NEW JERSEY

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

S. S. Association Meets at Riverton—People Give Substantial Recognition of Pastor's Work

THE Burlington district of the New Jersey Sunday School Association held a meeting in Christ church, Riverton (the Rev. John Rigg, rector), on April 24th. There was a business session at 4 P. M., at which the Rev. James Stoddard presided. Addresses were made by the Rev. Herbert J. Cook, D.D., on "The Intermediate Department of the Sunday School," and the Rev. C. W. Irving who gave some echoes of the recent Sunday school convention at Trenton. At the night service, which was very largely attended, addresses were made by the Rev. Charles E. Snavely on the work in Cuba, and by Bishop Rhineland on "The Spiritual Work of the Sunday School."

AFTER SERVING for eighteen months in Grace church, Plainfield, the Rev. John G. Currier has resigned to take up work in Philadelphia at the Church of the Advocate. While at Grace Church Mr. Currier was especially active in organizing guilds for men, boys, and young women. The people of the parish, in recognition of his faithful work and of their generous appreciation, recently presented Mr. Currier with a purse of \$300.

PITTSBURGH

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

Festival Service Held at the Church of the Ascension on Ascension Day

ON THE FEAST of the Ascension a grand festival service was held at the Church of the Ascension, Pittsburgh, when special music was supplied by the large vested choir, and the sermon was preached by the Rev. William Porkess. The Bishop and many of the clergy of the city and suburbs were present, and after the service were entertained at luncheon in the parish house.

RHODE ISLAND

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

Ascension Day at Grace Church, Providence—Celebrates Twelfth Anniversary of Rectorship—Notes

THE MOST notable observance of Ascension Day was that at Grace church, Providence (the Rev. Frank Warfield Crowder, Ph.D., rector). This parish has, this year, adopted Ascension Day as the parochial festival and the first observance of it in this light was made much of. There was a celebration of the Holy Eucharist at 7 A. M. and a second celebration with Morning Prayer at 10:45. At this service the sermon was preached by the Rt. Rev. Arthur Seldon Lloyd, D.D., of the Church Missions House, New York. A special programme of music was rendered during the service, the choir being accompanied by organ and orchestra. In the evening Bishop Perry made his annual visitation. The service consisted simply of the Creed, a few prayers, and the confirmation service, the Bishop making a very short address to the candidates. The offerings of the day were devoted to domestic and foreign missions. It was a most successful beginning of the observance of Ascension Day as a parochial festival.

THE REV. ALBERT M. HILLIKER celebrated the twelfth anniversary of his rectorship of

Christ Church, Lonsdale, on May 14th. The sermon at the late celebration dealt with the past and what has been accomplished and also pointed out what the policy of the future should be. The Sunday school of this parish, at the recent diocesan service for the presentation of the Lenten offering, gave the sum of \$170.10. Only three of the largest parishes in the diocese gave more than this school. The school numbers about 342 pupils.

AT ST. MARY'S CHURCH, East Providence, much is made of the evening service on Ascension Day. The music is well advertised and the service closes with a solemn *Te Deum*, after which a social hour is spent in the guild rooms and refreshments are served.

THE NOON-DAY SERVICES came to an end for the season at Grace church with Ascension Day, and several of the parochial guilds cease their activities next week until the fall.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Aid Given to Flood Sufferers—Cincinnati Parishes Provide for Outdoor Work—Notes of General Interest

BISHOP VINCENT, Bishop Coadjutor Reese, and the executive committee of the Cathedral chapter have been sitting as a board to distribute relief funds and so far have dispensed about \$6,000 to eight parishes, to some degree relieving the situation, but of course much more will be needed and for a long time. The damage by flood is of a character altogether extraordinary. No such deluge is recorded in Ohio history. There might be some question of the advisability of helping people who persist in living in neighborhoods annually visited by flood, but these floods were of a most unusual and startling character. Not until April 28th, more than a month after the flood, were regular schedules resumed on all the railroads leaving Cincinnati and it was almost a month before Day-

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The Use of Penitence, Second Edition, largely revised, with an Explanatory Note by Dr. Darwell Stone. 2.00; by mail 2.12.

Bishop Churton had entirely revised his book before his death, as explained by Dr. Stone, and the changes are numerous, so that it is really a new book. The book has long been the standard on the subject.

Duckworth, Robinson, D.D.

Occasional Sermons. 1.50; by mail 1.60.

The late Dr. Duckworth, Canon and Subdean of Westminster, was one of the great preachers of England; and these sermons are full of "meat" for the clergy to read. Particular attention is called to the sermon on "The Call to Perseverance." It is so full of material suggestive for various occasions, but particularly for baccalaureate sermons, so much called for at this season of the year. There are seventeen sermons in all, one of them being out of the ordinary as it is in the French language.

Murray, Rev. J. O. F., D.D.

The Revelation of the Lamb. A Course of Addresses given to the Clergy in Retreat, Cuddesdon, October 1912. .60; by mail .64.

A book of ten addresses on the "Sacrifice of the Death of Jesus Christ."

Congreve, Rev. George, S.S.J.E.

The Interior Life, and Other Addresses. 2.00; by mail 2.11.

Father Congreve has given us in this book of over 350 pages, twenty-eight addresses on diverse subjects. The book will be heartily welcomed by Father Congreve's many friends in the American Church.

Alcuin Club Tracts, No. XI.

The Bread of the Eucharist. By Reginald Maxwell Woolley, B.D. Illustrated. 1.80; by mail 1.89.

The Church is indebted to the Alcuin Club for another of its invaluable "Tracts" of permanent historical interest, and this one is of greatest value.

Smith-Dampier, Rev. J. L.

Our Father: Meditations on the Lord's Prayer. More especially intended for use in Lent. .60; by mail .64.

Addresses made on the Thursday evenings during Lent 1912, but only just published. These are spiritual addresses which may be read to edifying at any season of the year.

The Church and Citizenship Series.

No. 1. *The Social Obligations of a Christian*. By Rt. Rev. Charles Gore, D.D. And *The Attitude of the Church Towards Social Problems*. By Rev. G. W. Hockley. .10; by mail .11.

The two Addresses in one pamphlet by the eminent writers named above.

No. 2. *Sweated Labour*. By R. Latter, with a Preface by the Bishop of Hull. .15; by mail .16.

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THE CALL of the outdoors has been heard once more by two prominent Cincinnati parishes. Christ Church is to have a brick club house, costing \$3,200, on its athletic field in the East End, and has restored its river camp which was badly damaged by the floods. The Church of the Advent, Walnut Hills, is to have a handsome house of rough stone with red shingle roof, with open fireplace, screened dining porch, storage for canvas and a number of bed rooms, on the banks of the Little Miami river, set well above the highest level of the flood, which utterly destroyed the former building.

ON APRIL 21st the wardens and vestrymen of Christ Church, Cincinnati, Ohio, gave a reception to the Rev. Walter Lowrie who returns shortly to resume his place as rector of St. Paul's Church, Rome, Italy. Mr. Lowrie delivered a lecture on April 25th on the "Christianity of Constantine," for the benefit of the fund for the repair of damage done to the plant of the Girls' Friendly Society Vacation House near New Richmond on the Ohio river.

THE thirty-ninth annual convention of the diocese of Southern Ohio will meet in St. Paul's church, Columbus, on Wednesday, May 21st, at 9:30 A. M., opening with the service of the Holy Communion. The convention of the diocesan branch of the Woman's Auxiliary will meet at the same place the day before. The diocesan convention of the Junior Auxiliary will meet at Calvary church, Clifton, Cincinnati, on Saturday, May 10th.

ON MONDAY, April 24th, at noon, Miss Carsonette Kennedy Porter of Zanesville, Ohio, was married to the Ven. Joseph H. Dodshon, Archdeacon of the Columbus convocation of this diocese, in the Cathedral of St. John the Divine, New York City, Bishop Burch officiating. The bride and groom are to spend a couple of months abroad.

THE GROUND for the new Church of the Good Shepherd, Norwood, was broken on Monday, April 28th, and the church will probably be completed in time for the work in the autumn. It will be a Churchly and dignified structure of brick and stone.

A RECEPTION was given on April 22nd by the ladies of Grace Church, Avondale, to their rector, the Rev. George Heathcote Hills and his bride.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Meeting of the Piedmont Convocation at Fairfax

THE PIEDMONT CONVOCATION held its spring meeting in Zion church, Fairfax, beginning April 28th. On Monday night the Rev. W. H. Burkhardt, Dean, rector of St. James' Church, Leesburgh, preached, on Tuesday morning the Rev. W. J. Morton preached. That afternoon much business was transacted, and some reports received from the convocation clergymen. The Rev. E. S. Hinks of St. James', Warrenton, was elected president for the new year; the Rev. D. C. Mayers of Casanova was elected secretary; and the Rev. Roberts Coles of Hamilton was elected treasurer. The Rev. A. P. Gray was appointed preacher for the next session and an invitation to Meade parish, Farquier county, from the Rev. E. B. Burwell, rector, was accepted for the autumn meeting. The Rev. Kensey J. Hammond was elected essayist for that meeting, and "What Institutional Work is Possible in the Town or Rural Parish?" was chosen for the subject. At the evening service the Rev. W. Cosby Bell preached on "Heaven and Its Life." On Wednesday, Convocation day, the Rev. W. E. Callender conducted a "Quiet Hour" for the clergy at 9:30 A. M., speaking on "Prayer, Its Use and

Hindrances." At 11 A. M. the Dean celebrated the Holy Communion, and the Rev. A. S. Gibson preached a sermon on "Stewardship and Faithfulness." In the afternoon the essay was read by its author, the Rev. Peca Kennedy, on "Sunday Observance in the Changed Conditions of the Present Day." The subject was discussed by the Rev. Messrs. Morton, Gray, Hinks, Page, Hammond, and Burkhardt. In the evening a missionary service was held, at which addresses were made by the diocesan evangelist, the Rev. Nelson Dame, and the Rev. Edward L. Goodwin, D.D., the first speaking on the underlying principle of missionary effort, and Dr. Goodwin on diocesan missions. On Thursday, after Morning Prayer, said by the Rev. Messrs. Vaughn, and G. V. Bell, the Rev. Kensey J. Hammond preached on "The Hindrances the Community Furnishes to Church Attendance." At night the Rev. Arthur B. Kinsolving of St. Paul's, Baltimore, preached the closing sermon of the convocation.

WASHINGTON

ALFRED HARDING, D.D., Bishop

The Southern Maryland Archdeacony Meeting—
Work of the City Missionary—Notes

A MEETING of the Southern Maryland archdeacony was held on April 15th at Charlotte Hall, All Faith parish (the Rev. D. Wellington Curran, rector). At the celebration of the Holy Eucharist a sermon was preached by the Rev. Frank T. Cady of All Saints' parish, St. Mary county. The Rev. F. M. Minnick of St. Mary's City was elected president, and Gen. L. Allison Wilmer of La Plate was re-elected secretary and treasurer. At a short service of evening prayer following the business session addresses were made by the Rev. Horace Wood Stowall on "The Church's Claims on Her Men," and by the Ven. R. P. Williams on "The Church's Claims on Her Boys."

THE Church of St. Michael and All Angels is the headquarters of the city missionary, the Rev. Patrick Murphy. Every fifth Sunday at 3 P. M. Mr. Murphy conducts

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a service in the jail. A splendid choir assists in making these services attractive both to the inmates and to visitors. Every Tuesday evening he holds a service at a nearby engine house for the benefit of the fire-fighters. These services are well attended. He has recently organized an "Actors' Alliance" which all actors not affiliated with any other religious body are invited to attend.

AT A MEETING of the executive committee of the Washington Sunday School Institute held at Trinity parish house on May 6th the address was given by the Rev. William E. Gardner, secretary of the General Board of Religious Education, on a "Challenge and a Crusade for the Children of the Church." The annual rally, it was decided, will be held in Epiphany church on Sunday, May 25th, the Bishop of the diocese being the speaker.

THE REV. DR. MCKIM, rector of the Church of the Epiphany, preached on April 27th on the confession of faith in the will of the late J. Pierpont Morgan. Among other things he said, "here in this remarkable confession of faith, written only three months before his death, all his power, all his wealth, all his honors are laid aside, and we see a sinner bowing lowly before his Maker and his Judge."

THE ANNUAL MEETING of the Churchman's League was held at the Highlands on Monday, May 5th. Addresses were made on "Prayer Book and Hymnal Division" and "Constitutional Amendments."

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Service for Knights Templar at Grand Rapids— Meeting of the Social Service Commission— Several New Parish Houses Planned

KNIGHTS TEMPLAR services were held in St. Mark's Pro-Cathedral, Grand Rapids, on the evening of Ascension Day, with a large attendance, with a sermon by the Rev. Frank Roudenbush, rector of St. Luke's Church, Kalamazoo, and music by an augmented choir. On the Sunday after Ascension the commanderies of Kalamazoo, Marshall, and Battle Creek attended the 4:30 service at St. Luke's church, Kalamazoo, and were addressed by the Bishop.

LATE in April a meeting of the diocesan Social Service Commission was held in Kalamazoo. The Rev. Frank M. Crouch, secretary of the General Commission, was present and, after a conference with the members in the afternoon, he addressed a public meeting in the evening. Dinner was tendered by the rector and vestry at which the mayor of the city and several prominent social workers were present. The Bishop attended the meeting and made an address in the evening.

NEW PARISH HOUSES are being planned for St. Mark's Church, Coldwater, and St. John's Church, Grand Haven. Architects' drawings have been made for both buildings and it is hoped that work may commence in the early summer.

CANADA

Church News from Dominion Dioceses

Diocese of Huron

THE NEW ASSISTANT in St. Paul's Cathedral, London, just appointed, is the Rev. Edward Hawkins, at present assistant at St. Stephen's church, Montreal. He is a distinguished graduate of the Western University, London, and of Huron College. He begins his work at St. Paul's the first Sunday in June. He succeeds the Rev. E. Doherty, who has gone to Toronto.

Diocese of Montreal

AN INTERESTING ceremony took place at Strawbridge on April 24th, when Bishop

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Farthing went there to the Boys' Farm, an institution for the reformation of boys convicted of criminal offences, to confirm seven of these lads. The Bishop was accompanied by Canon Renand and by the chaplain to the farm, who prepared the boys for confirmation, the Rev. F. E. Baker. The service was held in the large dining hall, with people of all denominations from the village, and a number from Montreal. The appearance and management of the farm excited much favorable comment from the visitors.—CANON PATTERSON SMYTH presided at the annual festival of the Girls' Friendly Society in Montreal on April 29th. The Rev. H. M. Little of the Church of the Advent, Montreal, gave an account of the Girls' Friendly Society branch in his parish and the Rev. J. Willis in the report of his branch mentioned that they supported a child in one of the Chinese missions in China. The St. George's branch have planned a grand concert in St. George's schoolroom on May 6th.—THE RECTORY of the Church of St. James the Apostle, Montreal, the old home for so many years of the late Canon Ellegood, is offered for sale. The price is fixed at \$170,000. An offer of \$150,000 has been made but refused by the board of managers. Arrangements are almost completed now for the erection of a large addition to the church this summer. The new part will be on Bishop street side of the present building and will cost at least \$50,000. The plans are ready and work will soon begin.—THE FUNERAL SERVICE of the late Mr. H. J. Dart, brother of the Rev. William Dart of St. Lamberts, and founder of the Grace Dart Home for Consumptives, took place at St. George's church, Montreal, on April 30th. The rector, Canon Paterson Smyth, conducted the service, assisted by the Rev. E. McManus, city missionary, a life-long friend of Mr. Dart, and the Rev. J. S. Ereaux of St. Thomas'. The funeral service was largely attended by the citizens who held Mr. Dart in high esteem for his high character and noble and unselfish work in Montreal on behalf of the sick and unfriended.—THE ANNUAL CONVOCATION of the diocesan theological college was held in the College Hall on April 30th, Bishop Farthing in the chair. The speaker

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for the occasion was the Rev. T. S. Boyle, Dean of Divinity in Trinity College, Toronto. A number of the city clergy were on the platform with the Bishop and Governors. In presenting his report Principal Mexford mentioned the plan of coöperation with the theological colleges of three other denominations, which had been carried on during the winter, and said that the first session showed the plan to have been most successful; it had tended to make training more efficient and to promote better relations between students of the Protestant bodies concerned. The scheme, the principal said, was new, had been criticized and eulogized, and was, from its unfamiliarity, liable to misinterpretation. While the distinctive characteristics of each creed would be preserved the scheme could not but lead to a broader-minded clergy in the future. A central hall where inter-collegiate lectures could be given would be a fit expression of the importance of this coöperation work. The principal's report closed with an appeal for more scholarships and bursaries for the college. He has been given leave of absence to make a trip to the Holy Land.

The Magazines

MR. A. G. BRADLEY (son of the late Dean Bradley) seeks to depict, in *Blackwood's*, "The Real Old Virginia." "In all current literature there is nothing more remarkable," he says, "than the way in which writers have unconsciously conspired to over-idealize Virginia, both in its colonial and in its later period." Among the idealizations is "a stout faith that the better class were in the main descended from 'the British aristocracy' while the Yankees were of comparatively low origin. American historians of discrimination have long ago shown that in this respect there was very little to choose between New England and Virginia, a verdict which the least acquaintance with English social history of the seventeenth century would assuredly confirm. Both were essentially of middle class origin, with that sprinkling of younger sons that have gone so freely to every British colony from that day to this. The latter day Virginian, too, being rather a sentimental and eminently sanguine person, and in his past more out of touch with the actualities of English life than almost any of our over-sea offspring, vastly overrates the social importance of the third or fourth son of a full-quivered Jacobean or early Georgian squire in those days of large families and small properties. The shadowy ancestor assumes in the trans-Atlantic retrospect a 'patrician' (that is the favorite epithet) significance which would surprise the shade of that young adventurer, whose brothers, apprenticed to city tradesmen, country attorneys, or even local shop-keepers at home, were doubtless at the time considered much more fortunate." Virginia society before the war and after, when the author knew it intimately, was essentially provincial. The upper classes had small incomes. Yet they "entertained one another wholesale in simple, uncritical fashion. Nobody demanded much beyond what the plantation produced. The Virginia palate was quite elementary. Liquor, except a little rye whiskey or madeira, was not domestically used. There was no fast life in private houses. Dinner was at midday or soon after, with pitchers of milk and buttermilk on the table. Most of the gentlemen before the war did not even own dress suits. The "swallow tail" was rarely then in evidence even at balls, and there were no formal evening dinner parties. Visitors cheerfully packed themselves three or four into a room if necessary, or in the greater emergencies lay on mattresses in any convenient spot when a house overflowed, which it very easily and very often did. The ladies



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"IT HAS long been known," writes H. M. Strong in the April *Westminster Review*, "that Ireland from the seventh to the ninth century was one of the most important centres of learning in Europe. Not merely were the great schools of learning in Ireland frequented by foreign scholars, but the continent was also flooded by Irish millionaires, and, following them, by Irish savants and teachers. The question which has not until recently been asked by scholars is by what means did letters first reach Ireland and what was the cause of the outburst of classical learning which we know to have occurred in that country." Some have attributed it to the influence of St. Patrick, others to the schools of Gaul. The late Professor Zimmer seems to have proved the very interesting fact that learning was carried into Ireland by those who were driven out of their homes on the continent by the invasions of the Goths and Huns. One of the Gaulish grammarians who under these circumstances emigrated to Ireland was Virgilius Naro. "Until quite lately it was not the fashion for scholars to take him seriously; indeed it is hard even now to judge the humor of the readers whom some of his statements are intended to instruct. He gravely tells us that two grammarians, Galbagnus and Terrentius, occupied fourteen days and as many nights in a dispute whether *ego* had a vocative case or not." Two other grammarians had a violent discussion. They "remained fifteen nights and as many days without sleeping or tasting food, each disputant having three soldiers at his beck and call! . . . Yet this strange writer was destined to exercise an enormous influence on Irish letters for two or three centuries."

IN THE COURSE of a striking article on "The Present Position of Christianity" in the *Nineteenth Century*, Mr. Edwyn Bevan says: "What does one mean by Christianity? If we claim permanence for the Christian Church, in spite of the changes we have admitted, we must indicate some essential thing which remains the same. . . . It might seem that the formula 'Jesus is God' gives a clear issue which would make a division between those who believe it and those who do not. We find, however, that when we try to apply it as a criterion it is full of ambiguities. . . . The great dividing-line, it appears to me, is that which marks off all those who hold that the relation of Jesus to God—however they describe or formulate it—is of such a kind that it could not be repeated in any other individual, that to speak in fact of its being repeated in any other individual is a contradiction in terms, since any individual standing in that relation to God would be Jesus, and that Jesus, in virtue of that relation, has the same absolute claim upon all men's worship and loyalty as belongs to God. A persuasion of this sort of *uniqueness* attaching to Jesus seems to me the essential characteristic of what has actually in the field of human history been Christianity."

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