

The Living Church

VOL. L

MILWAUKEE, WISCONSIN.—APRIL 18, 1914

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

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DON'T BE UNWISE enough to think that we are serving God best by constant activity at the cost of headaches and broken rest. I am getting to be of the opinion that we may be doing too much. We want—at least this is my own want—a higher quality of work. Our labor should be to maintain unbroken communion with our blessed Lord; then we shall have entire rest, and God abiding in us; that which we do will not be ours, but His.—*John Kenneth Mackenzie.*

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VOL. L

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 18, 1914

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EDITORIALS AND COMMENTS

Why are the Church's Lamps Unfilled?

ON another page will be found a paper depicting a true experience from life, entitled *With Lamps Unfilled*. The reverend clergy of cities that might conceivably be described in the article will search their memories in vain for the name that is appended to the article as its writer, neither will they find any stray detail which may serve to identify city, church, or rector. But in spite of the absence of identifying features, we have reason to believe the story a true one. It gives the opportunity for a survey of the pastoral office from an angle from which it is not often viewed.

Clerical associations are constantly discussing the question of how to reach the "masses." We frequently speculate on why the laboring community is outside the churches; why many who reverence the name of Christ, hate the Church; why Socialism so generally takes an attitude of contempt for organized Christianity. Perhaps the preaching of pastoral theology from the pews of the unshepherded who are hungry and thirsty for the religion of Jesus Christ, and do not seem to find it in His Church, might reveal the answer.

Of course it is easy to show where the writer of the article made her mistake. Both churches with which she sought affiliation rented their pews. It is not pleasant to say it, and the fact is disguised by most of these churches as successfully as they can do it, but a church with rented pews is necessarily a church for people who are able and willing to rent pews. To that extent the church is the private lease-hold of the pew renters. There are always a certain number of pews set aside for "the poor." The occupants of those pews are welcome to them. But they do not share equality with pew renters. They are labelled with the badge of their opprobrium; they are "the poor." They are present on sufferance. They are the recipients of "charity."

The result is that "the poor" in these churches are largely confined to those families for whom the rector occasionally makes an eloquent plea for umpty-nine Christmas dinners, or, in the autumn, for warm winter clothing. They are the relics of a feudal system that has been extinct everywhere except in the Church for some four hundred years. They are the "retainers" of those collective noble lords and ladies who rent the pews. With becoming tenacity they continue their connection with the parish, their children are invariably in their places in the Sunday school, and their infants are annually presented at the font for baptism, arrayed in the finery that has been bestowed by the Ladies' Aid Society. With like becoming tenacity they accept the alms of the parish. But the ladies and the women do not mix. Those who sit in the seats of "the poor" are endued with a becoming humility.

Of course none of this is intentional. Brotherhoods and girls' friendlies bear testimony to the desire of the pew renters to bring the "masses" into the churches. Are not six seats just back of the dress circle reserved for those young men who, willy nilly, will be brought in by the up-to-date follow-up methods of the young men of the Brotherhood? Will not friendly ushers bestow the most cordial handshake upon them,

open their Prayer Books at the right places, and urge them to come again?

There are no better intentions anywhere than those of the pew renters. They love our incomparable liturgy. They recognize that the scripture moveth them in sundry places to acknowledge and confess their sins before Almighty God, and at eleven o'clock on Sunday mornings they propose to do it—not being let and hindered by golf or motor engagements which scripture overlooks. These are the conservative backbone of our communities. They are as opposed to Socialism as they are to the Change of Name, and for like reasons. They move in another world from that of agitators, civil or religious. And they are delightful people socially. They have made Episcopalianism the most respectable sect in Christendom. Their children graduate from the catechism into Society, and their patronage of Holy Matrimony begins with a church function that vies with the opera in its splendor, and in other respects.

When the Virginia Lees move into these select environments, armed only with an introduction from a Bishop and the possession of some Christian religion, it is inevitable that there will result a clash of civilizations, similar to that which Commodore Perry introduced into Japan. Neither party can understand the other. Virginia Lee and her family simply did not fit into the seats assigned to "the poor," nor into those reserved for "young men," nor into those for "strangers," while they did not have the money to join the select society of pew renters. In a highly classified society they did not fit into the classifications. Rector, parish visitor, and people intended to be just as friendly as the best culture of the Episcopalian religion could make them. And not one of them dreamed that they had no place for Virginia Lee. They lived and moved and had their being in a society that did not know there were any Virginia Lees. They do not know it even now. If the Incarnate Christ were likewise to enter their doors He would likewise be among the unclassified. But when these people read their psalter, listen to the magnificent rendering of their *Te Deum*, and drone *Amen* to the prayers, they are perfectly sincere. They are engaged in divine worship up to the maximum extent of their spiritual capacity. And they are satisfied.

WHAT, THEN, ought Virginia Lee to have done when, armed with her Bishop's introduction and her personal religion, she entered into a new city?

She ought to have presented herself at a church that does not rent its pews.

And have labelled herself "second class" thereby?

Not a bit of it. For the blessing of the "free" church—the term may easily be made a misnomer—is that it is not a church of social classifications. It is also not a cheap church. The well-to-do within its borders pay considerably more for their religious privileges than it would cost them in the Church of the Episcopal Introduction, and they obtain much less for their investment—unless one counts spiritual things. There is a good deal said about money in the free church, and the

people of small means are frankly told that they are expected to help. But there are no seats for "the poor," and the Virginia Lees enter upon a precise equality with everybody else in the parish. A "free church" does not mean a church that costs nothing; it means a church in which offerings are freely given without expectation of buying privilege, and in which accommodations are free irrespective of the size of the offering. It is the people, rather than the church, that enjoy freedom.

Happily, the free church idea has taken such hold upon American Churchmen that over eighty per cent. of our churches are now emancipated from rental of pews. But there has to be a big ideal set before a parish before it dares to enter upon a larger, emancipated life; and until the people have seen that ideal, it is impossible for them to seek emancipation. Freedom never has been greatly desired by the masses of those who are not free. Only by the free is freedom appreciated. It is written that "Jerusalem which is above is free, and is the mother of us all." Those whose spiritual life demands for its expression the freedom of opportunity for service and for worship, necessarily require a free church.

And this brings us to one phase of the offertory that is too little understood. If an offering is merely a "collection," it means nothing. Its true value to the soul is symbolical. At the offertory we offer ourselves to Almighty God; and the coin that one presents is the symbol of his soul. The millionaire who "offers" a quarter is placing a valuation upon his soul—and is doing it with absolute inerrancy. The value that one attributes to his soul, as he presents it, is shown in the symbol that he offers in its place. But the symbol derives its importance, not from the monetary valuation stamped upon it, but from the degree of self-denial that lies back of it. The freedom of the "free" church lies in the opportunity for the individual to fix the valuation of his own soul.

WILL THE CHURCH, as one body, ever awake to her opportunity to be, not the club-house of the well-to-do, but the spiritual expression of the American people?

Not until her sympathies are so awakened that what concerns every man, every woman, every child, concerns the Church. Life is one, be it in time or in eternity. If the Church is not interested in solving the problem of poverty, the problem of the unemployable, the problem of lack of opportunities, the problem of industrial accidents, the problem of the child, the problem of woman in industry, she cannot excuse herself on the ground that hers is the problem of eternal life. For life in time is a part of eternal life, and the environment of the life of probation is that which tends largely to pull upward or to pull downward in eternal life.

The Apostolic Succession will be no stumbling block in Christendom when apostolic zeal for souls chiefly characterizes the modern apostle. Baptism will be treated as no empty sign when it is made the actual realization of a sense of brotherhood. Confirmation will not be a debatable question when the Holy Spirit is made the really quickening force in the social and political life of the Churchman. The Holy Communion will not be a negligible quantity when spiritual force is derived from it and is thrust out upon social problems. Until our religion moulds our life so that we are exponents of Jesus Christ in society, in the body politic, as well as in individual lives, it will not amount to much in eternal valuations.

God have mercy upon those churches in which the thousands of Virginia Lees have no place!

Let every rector and every vestryman look upon his own church in a new light, shown by this true experience of Virginia Lee.

Lord, is it I?

ANSWERS TO CORRESPONDENTS

S. P.—(1) The cope is a vestment of dignity, not betokening a particular order of the ministry, but yet it should not be worn by deacons or by laymen.—(2) It would not be proper to make the changes in reading the scriptures.—(3) It would not be proper for the Blessed Sacrament to be reserved in a mission church with no resident priest in charge.

J. M. D. D.—The author of *Miss Toosey's Mission*, *Laddie*, etc., is Evelyn Whitaker. The name was only disclosed in recent years, she being described on the title pages of her books as author of one of these or of *Tip Cat*.

OUR OBJECT in life should not be so much to get through a great deal of work, as to give perfect satisfaction to Him for whom we are doing the work.—*Wm. Hay M. H. Aitken*.

JUSTIFIED

FOR THE FIRST SUNDAY AFTER EASTER

FOR in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord."

In the Cross, then, is remission; but in the Resurrection is justification and salvation. By that one death on the cross the sins of the whole world are taken away; and "Christ our Pass-over is sacrificed for us."

But remission of sins is not salvation. Remission put away our sin and made it as though it were not, and the death of our Lord satisfied the law of propitiation; but salvation means more than forgiveness of sin.

Science is teaching us how to stay the hand of death. The "average age" of man has been lengthened perceptibly within our own time, and infant mortality has been reduced marvelously. These physical benefits have been accomplished by securing immunity from the logical consequences of the breach of certain natural laws. To drink polluted water should induce typhoid fever; but inoculation can make even polluted water a harmless drink through the death of certain germ-life.

Many people look upon the sacrifice of the Cross as a means of man's immunity from the consequences of sin; and their idea of salvation seems to be safety against tortures of hell. What a pitiful kind of salvation that would be!

Science cannot bring full benefit to man until it teaches him *how to live*, and not merely how to die. For death is not the great evil, after all. It is the problem of living—of life, and more abundantly—that concerns us most.

So is it in spiritual things. Besides reckoning ourselves to be dead indeed unto sin, we must reckon ourselves to be *alive unto God*, through Jesus Christ our Lord. Therefore, the central fact and doctrine of Christianity is the Resurrection.

The victory that overcometh the world is not immunity; it is *gain*. He is not a successful man of the world who only avoids bankruptcy; nor is the follower of Jesus truly a disciple who simply escapes damnation. The victory that overcometh the world is the faith that brings into being.

In our contemplation of the Cross we may see all our sin put away—all the past dead and buried; but that is not enough. We must learn to look upon the risen Lord and see in His life the pattern and inspiration for future following—to be risen with Him; and to seek those things which are above, where Christ sitteth on the right hand of God.

And can we attain that high position, or reach those lofty things? We are bidden to do neither. We are bidden to "seek" to *try*; but we are promised a finding of that which we seek. All that should be achieved by man has been met by The Man Christ Jesus. Every expectation of God for man has been answered in Him. The merit and the reward are His. We need not concern ourselves with such things. In spite of the sins of the sons of God, satisfaction was made through The Son of God, in whom the Father is well pleased.

What we can do is to become partakers of His life by faith. Then our lives become justified in Him. Our failures become nothing in the light of His victory; and we are sharers in the benefits that He has gained.

O, our weary and useless struggles against being sinful! How hopeless a task it is to battle against failure! When shall we learn to lose the life that we call ours and find the life in Him which alone can be ours?

There is only one way by which we may live, and that is by dying; by dying from sin, and rising again unto righteousness. "O merciful God, grant that the old Adam in us children may be so buried, that the New Man may be raised up in us. Grant that all sinful affections may die in us, and that all things belonging to the Spirit may live and grow in us. Amen."

And God grant that we may always draw near with faith and take the holy Sacrament of His Life, that we may live in Him and He in us.

R. DE O.

Do NOT try only to abstain from sin, but strive, by God's grace, to gain the opposite grace. If thou wouldest not slip back into sin, thou must stretch forward to Christ and His holiness. It is a dull, heavy, dreary, toilsome way, just to avoid sin. Thou wouldest not simply not be impatient; thou wouldest long to be like thy Lord, who was meek and lowly of heart. Thou wouldest not only not openly murmur; thou wouldest surely long, like the beloved apostle, to rest on Jesus' breast, and will what He wills.—*Edvard B. Pusey*.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE summons of the Commission on the World Conference on Faith and Order to "a Truce of God," wherein "the questions that have troubled us should be fairly and clearly stated," "avoiding as far as possible any controversial declaration in relation to others," is one which must find response in every heart really set on Christian love. It is idle to minimize or ignore actual, vital differences; they must be fairly faced if ever they are to be resolved. And when it is a question of fundamentals, and mutually exclusive teachings, two cannot walk together unless they are agreed. But they can love one another; and they need not put the case against what they are bound to believe error with an unloving energy that seems to have hate for its moving force. "Did you ever actually hate your foes?" said an Ulster Orangeman to an English army officer recently. "No? Well, we do; and that will make an Ulster war different from any other." It was a frank confession, upon which comment is superfluous.

But others besides Orangemen are in that peril. To forget that a man may be in grave error without being guilty of "heretical pravity"; to assume that he actually knows better, but is swayed by selfishness or cowardice; to "call names"; to draw unwarrantable inferences from isolated cases of wrongdoing such as inhere in human nature itself, not in any one group or class; to sneer; or to ridicule, honest religious convictions different from our own: surely, all that is contrary to Christian charity, as well as to common courtesy. Yet which of us has not been guilty of bitterness in polemics? The temptation "to score" off an opponent is almost irresistible sometimes; but it really does no good.

I am willing, for myself, to say *peccavi*; and try to amend. But here is a Baptist brother out in Seattle, who, in *Watchword and Truth*, declares that the sacramental teaching of the Church of England shows "utter ignorance of Christianity," and is explained by the fact that Churchmen "do not study their Bibles enough." "Utter ignorance of Christianity," applied to men like Bishop King, Bishop Gore, or Bishop Graf-ton, would be funny if it were not shocking. Here, again, is a Philadelphia "Moderate" priest of our own Communion, who in a secular paper proves his "Moderation" by referring to a brother priest by name as having uttered "an absolutely anti-Christian diatribe" against someone else—without even having taken trouble enough to verify his quotation, and so attributing to the priest he maligned, responsibility for an utterance he never made. A recent number of the *Protestant Observer*, the organ of the Imperial Protestant Federation, commenting on religious conditions of Edinburgh, says: "From the Episcopal Church of Scotland we do not, of course, expect any good thing. Its influence is altogether bad, so far as our experience goes; and what we saw in its buildings in Edinburgh confirmed the worst charges one ever heard made against it." Having freed his mind on that point, the writer declares that the "Established Church of Scotland" is almost as bad, filled with "idolatrous Romish rubbish," "ready for the Mass," "scenes of pro-Popish superstition and folly." Does any intelligent non-papal Christian really believe that the foul vituperation and slander poured out by the *Menace* advance the cause of Christ and of pure religion and undefiled? Does any earnest Papal Christian think that such malignant personalities as blot the pages of the *Pilot* and other Roman Catholic organs so often, are really helping to bring the day nearer when all Christ's disciples shall be one fold under one Shepherd? Surely, it is time for a Truce of God among Christians; and what a tragic reproach it is that such a summons should be needed!

THE CULTUS of Lincoln as a semi-inspired prophet is so wide-spread nowadays that this passage of his quoted by Governor George S. Boutwell, in *Reminiscences of Abraham Lincoln by Distinguished Men of His Time* (edited by Allen Thorndike Rice, republished in 1909), from a campaign letter of 1853, may affect some who are unmoved by other influences:

"I go for all sharing the privileges of government who assist in bearing its burdens. Consequently, I go for admitting all whites

to the right of suffrage who pay taxes or bear arms, by no means excluding females."

Of course the Civil War justifies cancelling the word "whites"; but even so, it is a limited rather than a universal suffrage Lincoln demands—limited by other considerations than those of sex, be it observed.

I HAVE JUST been reading three new books by missionaries of our own Communion, all so interesting that I cannot forbear commending them to you. The first is *India and the Indians*, by Father Elwin, S.S.J.E., full of intimate pictures of life in Hindustan from the standpoint of a sympathetic observer who is not on the outside. His quotations and comments to prove that Hinduism is in no sense a religion would be wholesome reading for American disciples of "Swamis." The Rev. Henry Newton, a married Australian priest, writing *In Far New Guinea*, shows the transforming and preserving influence of wisely conducted missions upon a primitive people, doomed (without such aid) to lose all their natural graces without having any good from contact with merely secular civilization. And *An Unknown People in an Unknown Land*, by W. Barbrooke Grubb, is the simple story of twenty heroic years spent by two English laymen among the wildest Indians of South America. Why read rubbish when books like these, far more interesting than any fiction of adventure, are to be had?

I HAVE JUST READ an admirable address on Liturgies by a Presbyterian minister of Buffalo, Rev. Dr. S. V. V. Holmes, made in the chapel of Auburn Theological Seminary, urging the establishment of chairs of Liturgies, "through the agency of which men about to enter on the sacred office of the ministry shall be instructed in the history of Christian worship, in the rudiments of music and hymnody, and in the reverent and orderly conduct of all the services of the Church." Dr. Holmes' comment on popular hymns is not without significance even for us, who, in the Church Hymnal are delivered from much rubbish:

"Hymns are often selected by the minister which are trashy, silly, and untrue to the real sentiments of virile, red blooded men, while some of the tunes which are sung at our services are musically akin to popular ragtime melodies. The minister should early be educated in the rudiments of music and in knowledge of the noblest hymns of the Church. He should study the Hymn Book which it is his business to handle. Moreover he should train his people in the use of such hymns as will lend dignity to their devotions and elevation to their thoughts."

I read the other day, by the way, that a thousand copies of Hutchins' Church Hymnal with music had been sold to a Roman Catholic parish for its use.

A good Missouri Baptist brother is not yet ready to blink differences for the sake of external harmony, if this *bona fide* advertisement reveals his mental state. Here is a chance to earn some money for Methodist charities:

"REWARDS

"I am offering the following rewards which will be paid in full when the proofs as indicated are produced.

"1. \$50 reward to any one who will prove that John the Baptist Poured or SPRINKLED water on any one.

"2. \$50 reward to any one who will prove that TO SPRINKLE or TO POUR means to baptize.

"3. \$50 reward to any one for scriptural proof that Jesus or the Apostles sprinkled or poured water on any one.

"4. \$50 reward to any one for scriptural proof that Jesus was not immersed.

"5. No reward is offered for proof that Jesus was immersed.

"6. \$50 reward to any one for one text of scripture to prove that the Apostles baptized infants.

"7. \$1,000 reward to any one for scriptural proof that ANY Methodist church is the church of Jesus Christ.

"8. No reward is offered for proof that they are COUNTERFEIT churches.

"Let all interested persons get busy."

GERMAN PROTESTANTISM AT WAR

Controversy Over Liberal Professor at Dortmund

DEATH OF POPULAR POET IN PROVENCE

Reaction from French Materialism Seen

OTHER LATE EVENTS ON THE CONTINENT OF EUROPE

NICE, France, March 31, 1914.

IN a flaring article, to which the high class *Berliner Tageblatt* devotes one-half of a front page, Pfarrer Traub, a member of the Prussian *Abgeordnetenhaus* begins what promises to be a war to the knife on the "System" that controls, with an iron hand, "the doctrine, discipline, and worship" of the Protestant Evangelical Church of Prussia (the state Church).

In spite of the flood of liberal tendencies in Germany, the state Church in Prussia has been quite remarkably successful in keeping the standard of Orthodoxy in its pulpits up to a satisfactory mark. This might be a good or a bad thing according to one's point of view, but the way it is being done is the lever with which Pfarrer Traub expects to lift the "System" from its foundations, and furnish a pulpit for German Evangelical modernists, even if they have to preach from the ruins. German "Systems" do not fall very easily, but this particular one is in danger of a good shaking. Apart from the main question, the controversy has a strong side interest, from the insight into German (or at least Prussian) Church politics, which it furnishes.

"On the 11th of June, 1913," begins Pfarrer Traub, "Pfarrer Lic. Fuchs of Rüffelsheim was elected to Dortmund as my successor. The election was unanimous. What followed was, that after a full half year, the Consistory in Münster declared that it had been definitely instructed that Pfarrer Fuchs was not qualified for service in the churches of Prussia. How did it happen? Were protests made by any members of the congregation? Oh no, that sort of thing is not openly done any more. There is a more convenient way. You take an envelope with a three-pfenning stamp, shove an article into an anti-Liberal paper, in which the Liberal pastor will be attacked, run a red pencil along the criticism, and send it to one in authority. He will be put on his guard, and the goal is reached. The representation made will be indirectly confirmed by the Münster consistory. It allows that, in one of its communications to Pfarrer Fuchs, it called his attention to the fact that a newspaper article had reached it according to which he had, in a public assembly, openly spoken his mind in my (Pfarrer Traub's) interest.

"And now, instead of having an interview with Pfarrer Fuchs over the complaints, as right and fitness would suggest, written questions are put before him, whether the declarations which he made against so and so, were made over his own signature? If he has recalled them, or whether he still stands, to-day, upon the ground taken in his original declarations?"

A wearisome exchange of correspondence begins. Fuchs confesses to the original statements, declines the very idea of retraction, because he does not want to purchase a living at the cost of character, asserts that he still stands in the same position as always, and apologizes for any unintentional expressions which may have given offense to his superior. And finally he adds a demand for a hearing on the ground of his rights before the Church law. That is the last thing the Münster will allow to take place, sets aside every evidence for the unobjectionableness of his ability, theological soundness, and scholarship, and declares him finally to be ineligible for service in the Prussian churches.

The case is appealed, but it goes through a similar process with the higher officials, the electing congregation taking part in the appeal. No use, the "System" has fixed the matter from the beginning. He is "*persona non grata*." That is enough.

"Is Fuchs then without any rights?" asks Pfarrer Traub, "because he will not be granted a hearing, or be, judged in accordance with his standing and position? Yes, he is without any rights before the Prussian Church authorities." And then he adds that "Luther himself, were he in the Church to-day, would be banned by the same authorities for disrespect, as he was by the Pope." The reference to Luther is the "most unkindest cut of all." No one outside of Evangelical Germany can appreciate how it must hurt. But Pfarrer Traub doesn't care. He is a member of the Prussian *Abgeordnetenhaus*, and does not have to depend on a Church living.

Frederic Mistral, "the Goethe of Provence," as he is re-

erently called in the German *Local Anzeiger*, died on Wednesday, March 25th, at Maillane, in Provence. Lamartine wrote of him: "A great epic poet is born! A true Homeric poet in these times. A primitive poet in our age of decadence. A Greek poet at Avignon. A poet who created a language as Petrarch has created Italian." Writing in his native Provence dialect, he would hardly be known in America except to the few. But Germany bowed respectfully before Mistral. His popularity is great in the best literary circles, and at the universities. M. Sigmar Mehring, one of the best connoisseurs of modern French literature in Germany, writes in the *Berliner Tageblatt*: "The last of the troubadours is dead. His poetry was all full of the Golden Sun which shone and burned in happy Provence." Here is a little bit of prose which I translate from his memoirs. It will probably not be in the reviews:

"One year at St. John, Master Francois Mistral was in the midst of his wheat, which a band of reapers were cutting down with sickles. A swarm of gleaners followed the workers and gathered up the (ears) which escaped the rake. All at once my lordly father noticed a beautiful girl who remained in the rear as if she feared to glean like the others. He advanced near her and said to her:

"My dear, who are you and what is your name?"

"The young girl answered: 'I am the daughter of Etienne Poulinet, the Mayor of Maillane. My name is Délaide.'

"What?" said my father, 'the daughter of Poulinet, who is the Mayor of Maillane, going out to glean?'

"Master," replied she, 'we are a large family; six girls and two boys, and our father, although he has goods enough, whenever we asked him for money to deck ourselves out, answered us: "My little ones, if you wish decorations, earn them"; and that is why I am come to glean.'

"Six months after that meeting, which recalled the old scene of Ruth and Boaz, the valiant farmer asked for Délaide of Master Poulinet, and I am born of that marriage."

A letter of Anatole France, originally published, I think, in the *Revue des Deux Mondes*, and extensively copied everywhere, has set a small host of magazine writers to giving opinions on the religious status in France. The popular poet, novelist, and essayist who has written his open letter to the young people of France, has been so long identified with the free thought and agnosticism of the last generation, that his letter glorifying faith and emotion has attracted much attention coming from such a source. He finds the philosophy of negation unsatisfactory and disastrous in its results on the spirit of the French people. He deplores the lack of faith, and, probably judging the whole younger generation by the literateurs of a certain class, sums up by saying:

"The new generation is marked by a certain little pose or eccentricity which is entertaining at first, but which, in the long run, sets the teeth on edge. Not having any faith, since faith has been lost, they effect an external appearance of it. They are fanatics in the way of dilettantism." (The figure in his mind is evidently that of the Pharisee who is a fanatic in forms, having lost the substance of his religion.)

A serious French writer, commenting on the letter, says:

"This single document is enough to enable us to measure the road traversed for some years by those who will succeed us. Their elders, when they remained faithful, as did M. France, to the doctrines which still reigned a half century ago, understood absolutely nothing of the renaissance of religious thought in which we are now assisting. It was then admitted, as indisputable, that the Church was emasculated, quæmie; that it was irreconcilable with science; that historical criticism had ruined the very foundations of traditional Christianity, that faith in the supernatural was a position which could not be intellectually sustained; that nothing remained but to wrap up in a winding sheet of purple Him who was called the Saviour, and place Him among the dead gods. But facts are the proof of prophecies, and they have strangely contradicted these prophets. What do we see at the present time? A great disfavor towards the systems of negation, an enthusiasm for philosophies of reconstruction. The Church considered on every hand as a youth, a worker and bourgeoisie, and as the most precious and efficacious of national forces. The discredited dogmas of yesterday are held in a disdain and irony which astonishes even to stupor their last devotees."

As for Anatole France, and his remark that the younger generations are mere "fanatics of dilettantism," shows merely how the old prejudices stick, and warp the judgment. I have discussed the subject of religious tendencies in France with more than a score of thinking Frenchmen, clerical and lay, and the general feeling is that the revulsion from the old materialism of the last generation and the growth of faith and

religious feeling is general among the younger generation. No doubt there is a class of writers and their followers of whom the conclusion of Anatole France is true, but they are a small part of the younger French nation. It is hard for writers like France, when they have come to a truth from old prejudices, to follow it up far enough. They see the moral and spiritual effects of the Christian religion on society and country and contrast them with the barrenness and shallowness of the results of materialism. Then they long for the moral results of the inspiring and saving system of the loving Nazarene; but they are held back from the only real avenue through which these results can be obtained—namely, the way of acknowledging and believing in the real historical Christ, as distinct from his ideal system of life and thought. This they are not ready to do, and the experiences of others who have found the way are sealed up to them and they will not believe they exist. The conclusion of Anatole France that "Faith is lost" is almost pathetic in its naïveté. That he is able to conclude that this is a general truth for France, explains why he cannot see anything but a pose and dilettantism. Dilettants? No. Those young men of France are not that at all, except a small set. The majority have no longer the leisure nor the heart for imaginative excursions across the varied forms of existence and of thought. They have become practical. They have seen their country emasculated, miserable, menaced from without by combinations of ancient rivals, and ruined from within by the sorrowful race of anti-religious politicians. They have been seeking the causes of France's difficulties and found that it was the best off when it was most religious. Desirous of escaping the moral maladies of which literature has shown them only too well the distressing pictures, and dreading above all the excesses and hysterias which they condemned in their predecessors, they have fallen back upon the discipline and teaching of the Church, and the effect is apparent enough to make Anatole France try to account for it as a pose, a vagary, an eccentricity of dilettantism.

The truth is that a fundamental change is coming over a large percentage of the best of the younger generation of France, and that change is in the direction of a sincere sympathy with the Church and its teachings. The very persecution and spoliation of the Church by the anti-clerical politicians of recent times, has gained it adherents from those who had fallen away. The younger generation of France have not failed to connect present conditions with their contributing causes, the negations of the science of the past generation, its denial of the supernatural, as the term is popularly understood, and its consequent disdain of the Church. The contradictions—they have come to believe—are not between science and faith, but between the sophisms of free thought and the health of France. Consequently, as serious men, they are becoming more and more defenders of the national religion.

W. G. NIES.

AMID OUR most trivial duties, on days which are passing in the usual round of uneventful routine, He may speak to us as never before. A quiet word may be dropped by a friend—a sentence read in a book—a thought lodged, we know not how or why, in the mind. We are laid under obligations to a new and more imperious view of life and duty. There is, of course, room for self-delusion of many kinds in the supposed visit of the heavenly call. But we are tolerably safe if two conditions are observed—if, first, the duty or line of life prescribed is unwelcome to our natural inclinations; and if, secondly, it does not contradict what we know God has taught us hitherto. To listen for the footsteps of the divine Redeemer passing by us in the ordinary providences of life is a most important part of the probation of every man. How much may depend upon following when He beckons us to some higher duty, to some more perfect service, we shall only know when we see all things as they really are in the light of His eternity.—H. P. Liddon.

THE THOUGHT may help us, in regard to all the temptations of our life, even the most hidden and solitary. It may help us to do battle with our despondency and sadness, with our restlessness and resentment, with the perverting and corrupting misery of ambition. We must be watchful and uncompromising, if the self-consecration is to do its work. One sin alone indulged, condoned, domesticated, may spoil it all; may cripple all our hope of helpfulness; may baffle the willingness of God to use us in His work for others. "For their sakes I consecrate myself." This, then, is our constant hope, that God will so cleanse and purify our hearts that they may not hinder the transmission to others of that light and truth which issue from His Presence. For that hope we would cast out all that defiles and darkens us; so that, through all our unworthiness, something of His brightness and peace may be known to men.—Francis Paget.

BISHOP ENTHRONED IN NEW ENGLISH SEE

Bury St. Edmund Now a Cathedral City

STANDARDIZATION OF CHURCH MUSIC UNDER DISCUSSION

Service Arranged for Teachers at St. Paul's

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, March 31, 1914 }

THE enthronement of the first Bishop of St. Edmundsbury and Ipswich (Dr. Hodgson) took place at Bury St. Edmunds on the feast of the Annunciation. The ceremony in the ancient Church of St. James, which is now the Cathedral church of the new diocese for Suffolk, was preceded by an offering of the Eucharistic Sacrifice at 7, 8 (when the Bishop was present), and 10:15, and at each service there were a large number of worshippers present. In the first part of his address after the enthronement, the Bishop happily and very fittingly referred to St. Felix, the great missionary Bishop of East Anglia. It was to the future, he said, that their faces were turned that day. And yet they remembered that Suffolk had its Church history; the name of Felix could never be forgotten among them; it was recorded, as they knew, in many parish and place names in the new diocese.

"Both his story and his name are of good augury for us to-day. I, at least, coming from Lindisfarne, where Aidan, the Apostle of the North, worked for Christ, hand in hand with Oswald, King of Northumbria, read with pleasure how Felix, coming from Burgundy, found in the good King Sigbert, not only, as Bede says, a most Christian and learned man, but a steadfast and active ally in all his religious work; and I would see in that a prophecy that in our days, and in this diocese, Church life and civic life may be at one; and that leaders in religion and in municipality may be fellow-workers for the good of the people, and so for the Kingdom of God." The Bishop took, too, the very name of the Apostle of East Anglia as full of good augury for the new Suffolk diocese: "Felix: 'Happy'—*nomen et omen*—we cry; and with hearts full of hope and faces turned to the dawn of a new day, we say of this new diocese of St. Edmundsbury and Ipswich: '*Felix, opportunitate-nativitata.*'" The opportunity of the Church of England! They lived in days of flux and rapid change. The changes were not merely on the surface of life, but changes in idea and principle. Now here was the opportunity of the Church. She was linked to the past by her history, and by the place she had made for herself in the hearts of the people. But along with this stable adherence to what was old, the Church had the gift of flexibility, of adaptation to the new needs of a new day. "Just because she is so firmly rooted in the Faith and Ministry and Sacraments of Christ," said the Bishop, "she can afford to watch, not without concern indeed, but without any panic, the changes in human thought, the new ideas and ideals of the twentieth century."

The practicability of the recent resolutions of the Canterbury House of Laymen in favor of the standardization of a certain amount of music, ancient and modern, for universal congregational use, and organized instruction therein throughout the dioceses, has just been shown to have had a remarkable test in the diocese of Canterbury.

An isolated public lecture on the subject by Mr. Royle Shore, musical director of the diocese of Birmingham, at St. Augustine's Missionary College, Canterbury, owing to the zeal of the Rev. Watkin Williams, vicar of Monkton, developed at once into a week's campaign in the city of Canterbury and neighborhood. Canon Mason took the chair at the Canterbury lecture. To show the possibility of the development of congregational singing in other ways than hymns, without even the lead or support of organist or choir, the main examples were sung by those present in simple plainchant under Mr. Shore's instruction. In addition small choirs of picked voices, under the direction of local organists, sang certain harmony portions of the canticles recently published by Novello & Co., and edited by Mr. Burgess and Mr. Shore, to illustrate the possibility of combining in one setting, music both congregational and the reverse, on antiphonal lines, and to show the musical beauty of the contract between the broad unison of the congregation supported by the organ, with the unaccompanied vocal harmony of the choir. In between his lectures Mr. Royle Shore had several conferences with local organists of note on the whole subject, besides giving instruction to the students of St. Augustine's College, the children of an elementary day school, and others. The project was received everywhere with sympathy and interest, and a desire to

give it a trial, while in some instances something like enthusiasm was evinced. The lecturer pointed out to his audiences that about 98 per cent. of people were capable, with a little instruction, of singing simple unison music, both free and measured. The music, which had for its inspiration some counsel given by Dr. Gore when Bishop of Worcester, was intended to organize this percentage of people and show them what they could do. Whilst the parochial advantages of the system were mainly what appealed to his hearers, Mr. Shore also pointed out that, if it were to be thoroughly worked, the clergy and laity, when they met in corporate worship at synod, conference, or otherwise, would be able to unite in singing with one heart and voice. He was quite prepared to assist the Houses of Laymen of the two Provinces in this proposed Common Song of the Church, and was already in communication with an important Province over sea as to the adoption of the system. There was no reason whatever, he thought, why the principle of singing a few things and singing them well in one way, whatever else might be in local use, should not be adopted throughout the Anglican Communion.

The Committee appointed by the members of the Summer School of Music who attended last year at Oxford have arranged for the experiment to be continued this year at Cambridge, in response to a very generally expressed wish. Sidney Sussex College have offered the use of their buildings. Services will be held in the beautiful new chapel, and meals served in the Hall. The date will be August 17th to 22nd. Mr. Francis Burgess, musical director of both the Plainsong and Mediaeval Music Society and the Gregorian Association, Mr. Geoffrey Shaw and Mr. Martin Shaw are among those who have promised their assistance. The honorary secretary, to whom applications can be sent, is the Rev. A. S. Duncan-Jones, Blofield Rectory, Norwich.

The second annual service for teachers of the diocese in connection with the Bishop of London's Sunday School Council has been held at St. Paul's. Over two thousand Sunday school teachers were present. Nearly all were diocesan enrolled teachers, and about one thousand were holders of the Council Certificate for efficiency in the theory of the art of teaching. The Bishop of Stepney, chairman of the Council, in his address, welcomed the teachers by saying that the present gathering was a proof that Sunday school teachers had been really united by the efforts for Sunday school improvement made in the last few years.

Arrangements are now being made by a committee appointed by representatives of most of the larger associations of teachers, both elementary and secondary, for holding a service at St. Paul's at 6:30 on Ascension Day, to which all members of the teaching profession are cordially invited. The service will consist of Evensong and a sermon will be preached by the Bishop of Southwell.

Nine young English priests have been blessed by the Primate in Lambeth Palace chapel and dismissed for work in the Far West in one or other of the mission districts supported by the Archbishop's Western Canada Fund.

The annual meeting of the Algoma Association has recently been held at Mr. George Macmillan's house in the West End, when the Dean of Westminster took the chair. Canon Masterman (rector of St. Mary's-le-Bow, Cheapside), who addressed the meeting, spoke on the position of the English Church in relation to the mission field in new lands.

The Church stood for three things of vital importance. First, the Church was bringing to those lands the Episcopate. It claimed for them their place in the historic past of the Church, and made them inheritors of traditions and institutions older than their organized life. The importance of the Church as found in the history of early states was true to-day for states in the making. Secondly, the Church stood for a definite standard of truth. "We do not want to transplant to new areas a fading mist of emotionalism. It was vital to the welfare of society that the objective standard of the Christian Creeds should be witnessed to, and by these the Church stood." Thirdly, the Church was the one Christian body which had never abandoned the hope of reunion, but had always, in the thought of the great High Priestly Presence, believed that in some way God would bring back the scattered bodies to the One Great Body; it was the society which stood for continuity, going back to the beginning, and which, in face of all discouragement, had maintained the unconquerable hope of reunion, without which they should almost

despair. Wherever the Church of England went it stood for these things, and it was these things they wanted to plant.

At the monthly meeting of the S. P. G. it was announced that arrangements had been made for a priest to go to the diocese of Kiushiu for special work among lepers. The Rev. A. S. Hewlett, vicar of St. Paul's, Tranmare, Birkenhead, has resigned his benefice to undertake this work. He will support Miss Riddell in the noble work she has been doing for some years at Kumamoto. There are over fifty patients in this leper home.

The Bishop of Liverpool has written a letter condemning the use of churches in his diocese for the suffragist propaganda. The Church, he says, includes Liberals and Conservatives; Radicals and members of the Labor party; those who oppose Women's Suffrage, and those who advocate it, and when an incumbent allows his church and pulpit to be used to support the cause of any political party, he acts in contradiction to the spirit of the Church, to the principles by which it is guided, and to the detriment of its highest interests.

The lectures to clergy at Oxford will this year be held from July 13th to the 24th. They are open to all clergy of the Anglican Communion. The course will be opened by a service in Keble College Chapel, when the Bishop of Oxford will preach. On Sunday, July 19th, a sermon will be preached in the Cathedral by the Bishop of Gloucester.

At the recent annual meeting of the Jewish Historical Society of England, the chairman, Mr. Elkan N. Adler, in his presidential address, drew attention to the fact that half the world's Hebrew MSS. were to be found in this country, and they were those of the greatest value and importance. It was meet and proper, he said, that Hebrew should be so well represented in England, for it was more than likely that in the next generation or so half the Jews of the world would speak in English.

The annual report of the Confraternity of the Blessed Sacrament shows that during the year 1913, £324 19s. 1d. has been spent on sacred vessels and vestments for poor parishes.

J. G. HALL.

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, April 13, 1914

THE committee on Social Service of the Interchurch Federation held a meeting and luncheon in the Y. M. C. A., last Thursday, with Bishop Rhinelander of this diocese and Bishop Berry of the Methodist Episcopal Church as principal speakers. There were also about fifty ministers and laymen of the various denominations present. This committee is striving to improve the general social conditions of the city through the medium of the different churches. Bishop Rhinelander has taken an active part in all its deliberations and conferences, and has urged interest on the part of Churchmen.

Along the same line and for the same purposes in connection with the Church, there will be a meeting of the clergy of the diocese with the Bishops in the Church House on Monday, April 20th, at 1 o'clock. There will be a luncheon which all the clergy have been urged to attend. The Rev. J. H. Melish will lead the conference which will follow the luncheon.

The parishes report record-breaking attendance on Good Friday at the three-hour services. At old St. Peter's Church, Bishop Rhinelander conducted the devotions. The old church was full to its capacity. The service at noon-day, which was held in the Garrick Theatre by Bishop Garland, was attended by a congregation which taxed its capacity. Many of the city parishes conducted these devotions, and all report most earnest attention and spirit.

At the Church of the Evangelists an effort is being made to adapt the church and its services to the changed conditions of the neighborhood. Some years ago this parish was in the midst of a prosperous neighborhood; but for some years a foreign element has taken complete possession. For a time the church was closed and only the building which had been used for St. Martin's College was open. That was finally abandoned. Some months ago an effort was made to provide services for the Italians in the neighborhood, but without very great success. Now another effort is being made to use the buildings for work. A priest in Greek orders has been appointed to hold services for the Lithuanians resident there. The

(Continued on page 870)

HALF MILLION FOR NEW YORK CATHEDRAL CHOIR SCHOOL

Splendid Easter Gift Reported on the Festival Day

LARGE GIFTS ALSO TO GRACE CHURCH

Death of Rev. B. O. Baldwin

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church }
37 East 28th St. }
New York, April 13, 1914 }

EASTER DAY in and about New York City was bright and sunshiny, but it was hardly a real spring day because of the low temperature of fifty degrees (average) and the brisk winds which eventually obtained a velocity of sixty miles an hour. Notwithstanding these adverse conditions, reports from city and country churches in this diocese and in the contiguous dioceses of Long Island and Newark, tell of extraordinarily large congregations and generous offerings. Following the traditional use, a choir of seminarians sang Easter carols very early in the morning from the tower of the chapel of the Good Shepherd within the precincts of the General Theological Seminary, Chelsea Square. Later in the morning a quartette of trumpeters played Easter carols from the towers of the new chapel of the Intercession, Trinity parish, with fine effect and attracted many hundreds of interested and reverent listeners.

At the 11 o'clock service on Easter Day, in the Cathedral of St. John the Divine, Mr. Frederick G. Bourne made an offering of \$500,000 for the endowment fund of the choir school of the Cathedral, the income of which is to be used for its maintenance. Mr. Bourne has for many years been greatly interested in Church music, and is himself an accomplished musician. As a boy he was a chorister in Trinity parish, and for eighteen years was connected with the choir of the Church of the Incarnation. He also has been interested in other musical organizations, besides having very large and wide business connections in which he is well known in New York City and throughout the country. It is peculiarly fitting that a gift for this purpose should come through one who has been so intimately connected with the work which the choir school does. The choir school, to educate the boys of the Cathedral choir, was founded in 1901 by Bishop Potter, who recognized that such a school would be necessary for the Cathedral in order to maintain a high standard of religious music, both for itself, the city of New York, and the whole country. For eleven years it was under the headmastership of the Rev. Dr. Ernest Voorhis. Mr. I. M. Beard, formerly of St. Paul's School, Concord, succeeded Dr. Voorhis, and is the present headmaster. The choir, under the able leadership of Mr. Miles Farrow, who came from Baltimore five years ago to be the Cathedral organist, consists of forty boys and twenty men, and is well known for its efficiency and the beauty of its services. Last year Mrs. J. Jarrett Blodgett presented to the Cathedral a fine building, to the memory of her father, John H. Sherwood, for the use of the choir school, which was erected in the Cathedral grounds, facing Morningside Park.

Within ten days four important gifts have been made by members of Grace Church parish, for the adornment of the church and chantry chancels. For the church, altar and pulpit hangings of violet damask, richly embroidered, have been presented. A new altar of Blanco marble has been erected in the chantry or chapel at the south of the church. This is a memorial of the late Catherine Lorillard Wolfe, who, in her lifetime, gave the chantry and Grace House, and who left a large legacy to Grace Church. A relative of Miss Wolfe gave the altar and a quantity of linen and lace for vesting the altar and sacred vessels. Another gift placed in the chantry this week is a credence table, which has been set into the south wall of the chantry chancel. It is made of marble like that of the altar, and has on either side of the recess which forms the table, carved figures of St. Timothy and St. John the Baptist shown as children.

After a brief illness, the Rev. Berry Oakley Baldwin, for nine years rector of St. Mary's Church, Scarborough-on-Hudson, died on Maundy Thursday afternoon. He was born in Brooklyn, N. Y., thirty-nine years ago. After graduation from the Wilson Street High School in Williamsburg, he entered the offices of the Hon. Levi P. Morton. Later, he entered the General Theological Seminary and was graduated in the class of 1900. The same year he was made deacon, and in 1901, was ordained to the priesthood by

Bishop Littlejohn. He served as assistant at St. Matthew's Church, New York City, from 1900 to 1904, and in the latter year became rector of Scarborough.

Mr. Baldwin married Miss Louise Deen of New York City, in January, 1905. He is survived by his wife and two children. The funeral was held in St. Mary's Church on Monday morning. The late rector was widely known in Westchester County, and in the Hudson river towns, highly respected and greatly beloved by a large circle of friends.

On Passion Sunday and the day following, St. John's Church, Clifton, Staten Island, celebrated its seventieth anniversary. This parish was the second to be erected in Richmond County. Prior to its establishment St. Andrew's Church at Richmond (now more than two hundred years old) ministered to all the Churchmen on Staten Island. The present building, erected in 1869, is the second St. John's Church. In 1911 the small Sunday school building was greatly enlarged, and is now one of the most complete parish houses in Greater New York. The parish is in a vigorous condition.

The services on the anniversary day included celebrations of the Holy Communion at 8 and 11 o'clock. At the later service the Rt. Rev. Dr. Arthur S. Lloyd, D.D., president of the Board of Missions, preached the sermon. In the evening there was a choir festival, when Maunder's cantata "Olivet to Calvary" was sung. On Monday evening, in the parish house, Bishop Greer presided at a symposium, when the following addresses were made: "Seventy Years in Staten Island," Hon. Ira Morris; "Seventy Years in New York," Archdeacon Hulse; "Seventy Years in St. John's Parish," Rev. Dr. Edward Arthur Dodd, rector since 1907; "Seventy Years in the American Church," Rev. Dr. Henry Anstice; "Seventy Years in the English Church," Rev. Colin Campbell Walker, rector of St. Ann's Church, Brooklyn.

The attendance at the Sunday services and the historical meeting was very gratifying.

Since his recent visitation to Sing Sing prison, Bishop Greer has repeatedly spoken of the distressing conditions he observed, and has given his views on capital punishment. At a meeting held last week the Bishop said in part:

Bishop Greer on Punishment

"It is necessary that the offender should be punished that others may be deterred from similar offenses, but he should be given a chance to rehabilitate himself for the sake of society. For this reason I am opposed to capital punishment, not on sentimental grounds, but for the sake of society.

"Punishment should be sure and swift, and we do not find it so in cases where the ultimate penalty may be inflicted. Juries are composed of men of human sympathies, and they hesitate at condemning fellow-men to death.

"No man could stand, as I did, in the death house at Sing Sing, and see those four men suffering every day for months all the horrors of a prospective death without being able to raise a hand in self-defense.

"Men on the battlefield are nerved to the dangers they must face: not so the prisoners of the death house. They can only wait and think. I was impressed by their situation, and I say nothing of their offense. I would feel only pity for the man who would not be impressed; and yet were these so-called gunmen there merely carrying out a life sentence, one would be moved by a feeling of justice rather than pity.

"Then, too, capital punishment is a social waste. Men should be given an opportunity to rehabilitate themselves and to become good citizens. I for one see no reason why a man once a criminal should remain such always. The records of Belgium and of Ireland—and you may be surprised at the latter instance—show that more than seventy per cent. of the so-called criminals of those countries are effectively restored to society.

"On my recent trip to Sing Sing, where I went to preach to the Protestant contingent, the responsiveness of my audience was such as I find only in gatherings of intelligent persons. I estimate the men there as above the average in intelligence.

"I was locked in a cell there. It was narrow, dark, damp, and with no sanitary equipment at all save a bucket. For mental, moral, and physical reasons you would not confine your dog in such a place; if you did he would go mad.

"And I came away with the impression that Sing Sing is a college of crime, and not only that, but a pesthouse, spreading a pestilence of crime. If it be true that we have a criminal class, then such prisons as Sing Sing are in no small degree responsible. I am told by reliable statisticians that in the last fifty years crime has increased in this country three times as fast as the growth in population.

"And what is to be done about it? In my opinion, such prisons as Sing Sing should be razed as pest houses would be razed, and their places taken by such penal institutions as we have at Great Meadows. All over the world great interest is being shown in the problem of the criminal. New York is just waking up, and begin-

(Continued on page 870)

EASTER AND HOLY WEEK IN CHICAGO

Large Attendance at Services Generally

SUDDEN DEATH OF D. B. LYMAN

Movement to Save Trinity Church is Successful

OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau } Chicago, April 13, 1914 }

CHICAGO had a bright and beautiful Easter. "A long campaign of advertising was not necessary to draw Chicagoans to church," says the Tribune; "it was Easter Sunday and the churches were filled." So they were, and in many cases they could not accommodate the crowds. In addition to the usual festal services, St. Chrysostom's Church, restored after the fire of last February, was again ready for use and there was a great jubilation. Trinity Church rejoiced in the fact that the parish is saved, in its present location, at least for the next few years. There were Knight Templar services at the Epiphany, St. James', and St. Alban's Churches.

Palm Sunday also was marked by bright weather in Chicago, and everywhere the congregations were large. In most of the parishes

Palm Sunday and Holy Week

the mid-day service was the Holy Eucharist, and was preceded by a procession with palms. The records of the past few years show that Palm Sunday is almost as popular a Sunday for the occasional church-goer as is Easter Day. The growing custom of observing the day by special processions, by the blessing and distribution of the palms, and, often, by services of Passion music in the afternoon or evening, may in part account for the widespread and unquestioned increase in the attendance, in and around the city.

There seems to have been a devout observance of Holy Week, generally. There were 100 parishioners who took part in the "Day of Silent Prayer" during the Thursday of Passion week, at St. Simon's Church, Sheridan Park. The principal Passion music services of Holy Week were those where Stainer's Crucifixion and Maunder's "Olivet to Calvary" were sung. One or two other Passion Cantatas were sung, here and there, but these were by far more generally given. Dr. Stainer's devotional music in this cantata was rarely if ever more widely used in Chicago than during this Lent.

The Holy Week attendance at the noon-day services in the Majestic theater was very large. The records show that throughout Lent, though there has been wide fluctuation in size of these noon-day congregations, the average has exceeded that of last year. This is attributable in part to the more central location of the theater.

At the noon-day service on Wednesday in Holy Week, April 8th, the large congregation, mainly of men, was greatly shocked at the announcement of the sudden death that forenoon of Mr. David B. Lyman, of La Grange, who had dropped dead in a Chicago store while he was purchasing Easter supplies for the La Grange parish church, of which he had been for so many years the senior warden.

Mr. Lyman has for a quarter of a century been one of the foremost laymen of this diocese, and was universally beloved as well as most highly respected. He had represented Chicago in the General Convention for nearly twenty-five years, and was for years one of the leading members of the Committee on Canons, being a specialist in Canon Law. His missionary spirit has always been exceptionally strong, and at the time of his sudden death he was chairman of the Laymen's Diocesan Missionary Committee, as well as a leading member of other diocesan committees and boards. In La Grange, where he was one of the early settlers, and where he and his family have lived for many years, his devotion to the parish and its welfare was so constant and able that it is largely owing to him, and to his influence that Emmanuel Church is one of the strongest and best equipped suburban parishes in the Middle West. Its beautiful church and spacious parish house and rectory are notable, and predominant in that attractive suburb.

Mr. Lyman was born on the island of Hilo, in the Hawaiian group, on March 27, 1840, and so had but just passed his 74th birthday at the time of his death. His father, the Rev. David B. Lyman, was a Church missionary. Yale College was his alma mater, in the class of 1864. His law course was at Harvard, in the class of 1866. During 1865, Mr. Lyman was in charge of the sanitary commission of the fifth hospital corps of the Army of the Potomac. In 1866 he came to Chicago, and began the practice of law, specializing in real estate and chancery cases. He was one of Chicago's ablest lawyers, and was associated with Col. Huntington W. Jackson, under the firm name of Lyman & Jackson, from 1868 to 1895, when he became president of the Chicago Title and Trust Company, retaining that position until 1901, when he again resumed the practice of law. At the time of his death his firm was Lyman, Lyman,



THE LATE D. B. LYMAN

and O'Connor, his son, David B. Lyman, Jr., being associated with him in partnership. His partnership with Col. Jackson was one of the longest ever known in the history of Chicago law practice, continuing for twenty-eight years, and terminating only with Col. Jackson's death in 1902. In 1870 Mr. Lyman married Miss Mary E. Cossit, whose father, Mr. F. D. Cossit, was the founder of the suburb of La Grange. As one of Chicago's most prominent citizens, Mr. Lyman was a former president of the Chicago Bar Association. He was also for some time president of the Church Club of the diocese, and was a member of the Chicago Club, the Union League Club, the University Club, and the La Grange Country Club. He is survived by his widow, who is living at La Grange, and by one daughter, Mrs. M. M. Baker, of Peoria, Ill., and by his son and partner, Mr. David B. Lyman, Jr., of Chicago. His memory will long be cherished by thousands of Church people, especially in Chicago. At the noon-day service above mentioned, prayers were offered for God's blessing upon him, and upon the mourners.

The burial took place from the parish Church at La Grange at 2 P.M., on Easter-Even, April 11th. "Let light perpetual shine on him, O Lord, and may he rest in peace. Amen."

It is now quite certain, humanly speaking, that the strenuous efforts of the past few weeks to anchor Trinity Church at its old

Trinity Church is Saved

location on Michigan avenue and Twenty-sixth street, have succeeded sufficiently to keep things going for the next three years, at least. During these three years it is more than probable that the endowment fund will be raised to its necessary proportions. The popular subscription for current expenses, supplementing the revenue from the parishioners, is now pledged so generously that, to everyone's relief and gratification, Trinity has been saved, and will continue its extensive parish house work as well as its regular religious services. The Rev. J. M. McGann, rector, has been greatly worn by the severe strain of these exacting weeks of crisis, and will be obliged after Easter to take a thorough rest.

The Confirmation class lately presented at St. Thomas' Church, our mission to the colored people, numbered 71, and is thus, we understand, the largest presented in the diocese this year.

Largest Confirmation Class

Bishop Anderson consecrated the oil for use in Holy Unction, on Maundy Thursday evening at the Cathedral as usual. Applications for consecrated oil for the purpose are frequently made not only from within the diocese, but from many other dioceses as well.

TERTIUS

PHILADELPHIA NOTES

(Continued from page 868)

service is adapted for them. At present a great amount of success is not being realized, but it is expected that people of that nationality will be attracted to the services. The general work is under the direction of the Rev. Dr. Frank, who is deeply interested in work among this people and has been wonderfully successful at the Church of the Advent.

The students of the Philadelphia Divinity School and of the Training School for Deaconesses are having their Easter vacations. Many of the students who are prepared to take orders will have their canonical examinations Monday and Tuesday of this week.

The North American, a daily paper deeply interested in Church and religious matters, has invited all the ministers of the city in charge of churches to be its guests on a trip to Scranton, to study the methods of the work of "Billy" Sunday who is holding a series of revival meetings there. The special train is to leave here Tuesday morning and return Thursday.

To Hear "Billy" Sunday

The sermon preached at the meeting of the Norristown convocation on Unity at Home, by the Rev. George Griffiths Bartlett, in

A Sermon

February, has been printed and distributed to the clergy of the diocese. At the time we referred to the sermon as about the most remarkable we have heard on that subject and expressed the hope that it would be printed.

HALF MILLION FOR NEW YORK CATHEDRAL CHOIR SCHOOL

(Continued from page 869)

ning to catch up. I believe that the Governor of this state is honestly trying to reform our complex prison system."

Some variations have been made in the programme of speakers for the "Missionary Field Day" to be held under the auspices of the

"Missionary Field Day"

Woman's Auxiliary, at Synod Hall, April 22nd, which was recently mentioned in these letters. The speakers as finally arranged will talk of the several phases of missions carried on by the American Church, and include Mrs. John Ely, of St. Mary's School, Shanghai, Rev. Dr. Hugh L. Burleson, Rev. Nathan Matthews of Cape Mount, Africa, Rev. E. A. Sibley of Bantoc, P. I., Miss Irene Mann of Nikko, Japan, Rev. H. Percy Silver, Rev. N. Peterson Boyd, and Bishop Knight.

With Lamps Unfilled*

By VIRGINIA LEE

I CAME to the western city in which I am now living about ten years ago, bringing a faith inherited from many generations in the Church; the Church of Christ, Episcopal in government, Catholic in teaching.

In leaving my old home in the South, and the host of relatives and friends there, I had but one hope of comfort. The Church promised to be to me the shadow of a great rock in a weary land; I felt that no place could be utterly strange and desolate where I was sure to find a place in my Father's house.

We were without money; some of us not well enough to face the bitter struggle upon which we were entering. But in my heart I carried that pearl without price, which I would not have exchanged for the wealth of the world. To me, even ten years ago, the Church was the shrine to which I journeyed, feeling that with the help and inspiration I should find there, all things would be possible, even in a strange, alien place.

In this faith I had reared my children. They had not accepted it quite as I had, because they had not come into the world when the spirit that shaped my creed prevailed. The spirit of their own time had touched them; the pitiless light of the new day was beginning to shine on the Church. I say pitiless, but I know that, like the foolish virgins, the Church has left her lamps unfilled, and halts in the procession which she should lead.

We brought with us a letter from the Bishop of the diocese we were leaving, to the minister of one of the largest churches in the city which was to be our home. "Instead of giving you a letter to Mr. Smith," said the Bishop, "I give you this letter to Mr. Jones. He will feel more interest in you, I am sure. The other is building a new church, and I hear he has not much time for anything else." This rather chilled my heart, but I would not permit myself to be discouraged.

The letter was presented, and we were soon established in a little apartment not far from the church. I induced my son and daughter to take classes in the Sunday school. We were regular attendants, contributing our mite towards the support of the church, but quite unable to rent a pew. The minister called perfunctorily, quoted many time-honored texts of comforting purport, and went his way, knowing as little of us as if he had never seen us. This I resolutely put from me, clinging to my hope.

Connected with the church was a trained and paid woman worker, whose duties I have never understood. One of them seemed to be to make calls for the purpose of investigating the financial standing of newcomers to the parish. To my little sitting room she came one afternoon. After a few remarks about the climate, she inquired whether I had rented a pew. I replied that I had not; and, moreover, that I did not intend to do so, as I considered it very unwise, when I was not sure that we would have money enough to pay grocery bills. I told her that I should be glad to attend the meetings of the Woman's Auxiliary, of which I was a member, as I felt that I could afford the small annual dues. I never saw her again.

I did not attend the Auxiliary meetings, as what I had to offer of service seemed in no way the equivalent of the money I lacked.

At this time an avalanche of sorrow descended upon us. I was scarcely well enough to be out of bed. My husband was taken to a hospital for a severe operation, and my son to a sanatorium. My daughter, a girl of eighteen, gave up her Sunday school class, explaining that she and her brother could no longer teach, as he was ill, and she was overwhelmed with work at home.

We had one visit in character from the rector. To my daughter's request that he would help her find work he replied with many uplifting quotations from the Bible: "Whom the Lord loveth, He chasteneth," etc.; which gave little comfort to her young and sorely tried spirit.

When these dark days had passed, we moved from the little flat to one in a more agreeable part of the city, and into another parish, never seeing again the minister into whose keeping we were commended by the Bishop. We requested a letter of transfer to the parish we were entering, as I wished to lift

from him even the shadow of a responsibility about us. We received the letter, with his picture attached (an interesting souvenir), and a few words appended, vaguely expressive of his regret at not having seen us again.

This sorrowful experience ended, I gathered my spiritual forces, gave up once for all the vain hope of any Sunday school work for my children, and set forth, determined to be comforted.

To the new church I went Sunday after Sunday, still unable to rent a pew, and therefore feeling, in spite of myself, like an intruder. One afternoon in Lent, I went to the service alone, very homesick for the old church where I had seemed through all my young life to find God when I sought Him. I found in the pew a printed outline of Lenten duties. In it was the statement that an offering should be made at every service; that no member of that parish was unable to make one, as all were well dressed, and in comfortable circumstances. This made me painfully aware of my dress, entering upon its fifth year of service, and of the fact that paying car fare to and from church was a matter of extreme difficulty just then. Confronted at home as I was, unceasingly, by the thought of money, it seemed even more intrusive in church. There was not much comfort in the service.

I was asked to become a member of the Girls' Friendly Society. This seemed to open a way to the work I longed to do; something that would really help. I knew how sorely many people needed help. All that I had suffered seemed useless and meaningless, unless I could apply the wisdom and sympathy it had taught me towards making life a little easier and better for someone else.

I went to the meetings of the Girls' Friendly Society every two weeks for a year, and I accomplished nothing. The society was composed of girls of well-to-do families, who came if they were entertained, and went elsewhere if they were not. At the close of the year I felt as removed from the other women who were associate members and the girls we were supposed to influence as I did when I entered the society. To keep the interest of the girls, a dance at the beginning of the season and a series of smaller entertainments were given, and money had to be made by a succession of sales and suppers. The financial strain was never lessened, the importance of money never forgotten. If this money for which we must forever strive is to lessen the suffering of the lives about us, it is worth working for, dining for, entertaining for; otherwise, let us go to the church of God to find what the world is crushing out of our hearts; the peace which passeth all understanding.

I had dreamed of establishing an influence in the lives of these young people which would lead them to follow the example of Jesus Christ, in helping and comforting the sick and sorrowing people around them. That I conceive to be the reason for the existence of the Church; the love for our fellow-men; the oil that must fill the lamps that are now burning low. To them it seemed a matter of dollars and cents. A full treasury was evidence of success; in no other way could it be measured.

I had been warned against entering this parish by the good Bishop, but fate had placed me there. The minister, in spite of being troubled about many things in his efforts to build the church, was recognized as a power for righteousness in the city, and was allied with everything that made for its betterment.

We did not present the letter of transfer, feeling that, having no pew, we were anchorless. We went regularly to the early morning service, where there were few people, and only the old, dearly loved words into which the world seems never to have entered. Though I knew the minister very slightly, I felt that he must stand, to a certain extent, for the satisfaction of the urgent need of my life, one who could help, one to whom the suffering that confronted me on every hand could be taken with some hope of alleviation.

I went to him with the story of a young wife and mother, who was dying of tuberculosis; dying bravely on her feet, while she cooked, cared for her child, and did all the hard household work she was too poor to have done for her. He went with me to see her, and she felt, as I did, that her impossible

* See editorial leader, page 863.

troubles were over when she had told him of her desperate need. But days passed, and the promised help did not come. He had been so absorbed in the needs of the rapidly rising church edifice that he had forgotten!

I went to him again. He did not remember his failure, but gladly promised to send a Christmas dinner to the same family, who were in pitiful need of a dinner every day. After I left him I was uneasy, fearing the great church. I telephoned to remind him that the dinner had been promised, asked that it be sent to my house to be prepared, and said that I would deliver it Christmas morning. I was assured that it would be all right.

Christmas Eve nothing had been sent, and I made ready to prepare the dinner myself. That night we went to the poor mother's room to carry a few things for the baby's stocking. While I went up to see her, my husband waited in the hall below. A belated delivery wagon from a large grocery store stopped long enough to enable a boy to throw in a package containing the dinner from the church; an *uncooked* turkey. By the merest accident we secured it, and were enabled to have it prepared. It was very fortunate, for upstairs our friend lived in one room, and had only a gas plate on which to cook.

We delivered the turkey the next day with other things, and they received it as a Christmas dinner from the church. How bitterly hard it was for them to accept it at best, only those who have suffered in the same way know.

I have come into contact with the Church in a number of other ways, and the result has generally been the same. We must face the fact that she is not keeping the commandments of Christ, who gave her definite work to do, the feeding of the hungry, the clothing of the destitute, the lifting of the ancient weight of woe under which the world is staggering.

I feel that we should go to church, but day by day it is growing harder to silence the protests of our spirits as we sit in the presence of this new entombment of our blessed Lord and Master.

We, the successors of the women, to whom His most precious words were committed, who stood last at the cross, who were first at the tomb, are looking for some angel to roll the stone away, to liberate His spirit from the churches in which they have laid Him.

GREEK ARCHIMANDRITE SPEAKS ON REUNION

THE Anglo-Oriental service lately held at St. John's Church, Bridgeport, Conn., has already been mentioned in these columns. It is of further interest now to print the address of the Greek Archimandrite, the Rev. Dionysius Papadatos, which was as follows:

"Good people who are here assembled!

"It is a great pleasure to attend this evening service, celebrated jointly by the Russian priest and myself in this Holy Church of God; especially so as we are in the presence of the Orthodox Episcopalian Bishop of Connecticut and so many of the clergy who have been invited to come by the Rev. —, representing the Anglican and Eastern-Orthodox Churches Union, who has also asked us to conduct the service. For the first time under these circumstances we will ask God that these two great Churches may be brought closer together, that our Orthodox Church and the Episcopal Church may be reunited. We were parted nine hundred years ago at the time of the Great Schism.

"You, all the priests and people, are here to see how we perform our evening service in the Eastern Churches. We are very glad of this interest. It is very well known that the Church of England and the Episcopal Church are seeking to draw nearer to the Orthodox East, and we recall how the Church of England and the Episcopal Church are helping us with the loan of churches and in many other ways when we have few buildings of our own.

"The Holy Orthodox Church is the great strength and pillar of the Christian Religion, and is strongest in the East, especially in Turkey, Greece, Russia, and many other nations. In the days of the apostles, when all the world was in unbelief, the Church was established by them and their successors throughout the East. The Greek Church was extended throughout Asia Minor, Africa, Greece, Macedonia, and Russia. The Church of Rome separated itself from her about ten centuries ago. When Constantinople fell, the Greeks were pushed back by the Turks towards the West even into Italy, where many settled and built churches there. They did not wish to be under the Roman Pope. At that time he was not so strong as he afterwards became, but the people knew the cruelty of the Papacy.

"The Episcopalian Church has the desire to be united to the Orthodox Church. They have a very brotherly feeling towards us and for many years the two Churches have been speaking about this

reunion, and all of us would be together with great gladness. How can it be done? Through love and kindness with all our hearts! And when that time comes, it will be a most sacred, a lovely occasion, and we will make it forever a Holy Day."

[Then addressing his own people, the Greeks, he explained that the Episcopal Church taught that the historic Church exists to-day in three divisions, of which the Anglican and Orthodox were the closest together, both standing for the Faith and Order of the early Church, while the Roman Church had made many alterations and additions in connection with it, and the Protestant Communion were organized at the time of the Reformation or after. The Episcopal and Orthodox Churches, he stated, were nearer in history, spirit, and teaching thus than any other bodies.

Then turning to the priests and all the people he said]:

"We are all very zealous to unite these two great Churches, and that work must be accomplished through love. We rejoice that the priests and people of your Church like us so much, and that you have asked us to unite with the Russian priest so that you may see the customs of our Church. Now let us all pray to God that He will unite the two Churches together!

"Son of God, the Enlightener of our hearts, who giveth the knowledge of God and openeth the eye of the mind to understand the Holy Gospel; Thou are our God, the Light of Salvation; the Lamb and Son of God, that taketh away the sins of the world; offering Thyself a Sacrifice for us upon the Cross. Thou sweet Jesu, our everlasting Redeemer, Atoner, and King, put down all the evil in all nations; make us strong; give us love and friendship; enable us to live aright; and unite your Holy Catholic and Apostolic Church. Put an end to the divisions of Thy Church; quench opposition among all nations, and make us one through the Holy Spirit. We trust in Thee, oh Holy Spirit. Bestow Thy Grace upon all people! Grant that the Episcopal Church may be united with the Eastern-Orthodox Church, by the power of the Holy Ghost, through Jesus Christ our Lord. Amen."

THE SECRET OF HAPPINESS. (SERVICE)

By ZOAR

STRANGE that so wonderful a secret should be in possession of comparatively so few people. Millions are still hunting for it, yea, millions die without having found the one, the true secret of happiness: Service, loving service of God and of our fellow-men.

To serve day by day, simply, unostentatiously wherever we have been called, in the peaceful fields or in the busy street; in the quiet of the home or in the rush of the office; to do whatever He has appointed for us to do, asking and receiving His strength for every task great or small; to work with all our might in the full consciousness of our stewardship, and, having done all we could, to leave the results with Him, who so graciously blesses every effort of His children to serve Him, this is indeed the true secret of happiness. Have we found the blessed secret? Strange that we should not teach it to the children and that we should allow them to strive for that meanest of masters: "Self!"

"No man liveth unto himself." How long it has taken some of us to realize that great truth, and how many wish, devoutly wish, they had learnt the precious lesson when they still had youth and strength to give to their Maker! So much is now written about what we owe to the children, so many earnest thinkers are trying to solve the great problem of education that it would seem ungracious to criticize their efforts, but—are we not forgetting to teach our children the one great purpose, for which, they and we, were created, *i. e.*, to serve God and our fellow-men, and are not fathers, and mothers, and teachers, often guilty of encouraging the child to strive for "self"—instead of setting before them the high standard of "service"?—I am among you as one that serveth—Oh! the wonder of it! God Incarnate as "one that serveth." And we?—Shall we seek another Way, another Truth, another Life? Shall we not follow Him and learn of Him the wonderful secret of loving service? It led Him to the Cross, and—to the redemption of the world! Shall we not follow?

I HAVE BEEN sorrowfully convinced that in what I thought necessary attention to home duties, my time and strength have been engrossed to a degree that I fear has interfered with my duty to others. It is a serious consideration, how much good we miss of doing by our want of watchfulness for opportunities, and our engrossment even in our lawful and necessary cares; and there is another way, too, in the influence we might continually exert over all who come in contact with us, and through them over others, to an extent of which we are probably not aware, if we continually kept in a meek and quiet spirit. Ah, it may be with some of us that it is more for what we leave undone than for what we do, that we shall be called to an account.—*Elizabeth Taber King.*

The Choir Boy in Camp

By JOHN G. BAYLIS,

Choirmaster of the Church of the Holy Comforter, Kenilworth, Illinois

HERE is no treat that appeals to a boy so much as a real camp, a long way from home, for two weeks in the summer. The very idea is romantic, for he associates the thought with the spirit of adventure. And where is the boy who does not love adventure. In camp his limits are water, earth, and sky. A boy associated with other boys, thrown into an atmosphere of freedom without restraint, will show his thought tendencies very quickly and plainly. It is at this stage we wish to speak of him, especially as he responds to good influences, to which, at this time, he is very susceptible.

The boy, as he emerges in transit from the child, enters more and more into the sphere of reason, his understanding grows clearer and becomes more analytical, and consciously or unconsciously, he begins rapidly to unfold his inner qualities. If he sings, he is naturally attracted to association with boys who sing, and the Church choir becomes his Church home. He looks forward with great eagerness to the day when the choir will go to camp, for possibly this is the first time he has ever been away from home, so far away, and camping out night after night, with a lot of boys, is like an Arabian Night's dream to him.

The eventful day at last arrives. We board the train very early in the morning, then ride by steamer across the lake, arriving at about six in the afternoon at the dock on the other side. A ride of two miles on a big lumber wagon, piled high with luggage and boys, brings us to the camp in the woods. A good warm supper is the first number on the programme, which is disposed of without much hesitancy or ceremony. The baggage is then unpacked, and the boys make up their beds.

Now, possibly for the first time in his life, the choir boy sleeps on a cot, with straw for his pillow, in one of the large tents located in the woods, where the night is as dark as pitch, the cricket chirps incessantly, the katy-dids work over-time, and Jim in the next cot furnishes a nasal obligato unlike anything ever heard in choir rehearsals. But with all this, and through all this, he sleeps.

The system of government during our stay has been carefully worked out. Nothing must be forgotten. Everything in and around the camp must move along smoothly and harmoniously, for the happiness and safety of all concerned. The choirmaster's position becomes important. He has a lot of boys for whose conduct, safety, and health, he is practically held responsible. He must be impartial, a close observer, patient, his adjustments must be fair, and he must rule firmly and concisely. He endeavors to acquire a true perspective of his boys, which will enable him to render a decision fortissimo, forte, or piano, according to the temperament of the particular boy involved. He knows that the way to a boy's heart is by the administration of justice, thoughtfulness, and fair play, for the boy is extremely susceptible to a square deal, and can very ably differentiate between right and wrong.

The first night in camp is novel; the first morning wonderful. The surroundings are new and enthralling. The boy is amazed. We see him standing in front of his tent, taking in his surroundings, absorbed in the glories of his new environment. The earth at his feet is the finest Wilton ever woven. The beautiful lake before him, even at this early morning hour, is dotted with craft, some under their own sail, and others chugging under their own power. The charm and beauty of the scene appeals to him with strong emotion. He sees the farmer coming up the sandy road skirting the lake, bringing vegetables and fruit from the ranch for the camp. He talks with the old man, pets his horse, runs to the chef for a bone to feed to his dog, and prides himself mightily on his new acquaintances. He secures permission to take a ride down the road a short distance with the farmer, who permits him to drive, and off he goes, happier than if he were taking a fifty mile spin in a six cylinder automobile.

Organization of the camp rapidly proceeds. Time for work, season for play, assignment of duties; all are mapped out and distributed. Probably the most interesting work to the observer is that of the "mess gang." Every boy has a share in this camp service. A list is made out at the beginning, giving

the names of these boys for each day during the camp. They wait on table, wash dishes, clean lamps, secure wood for the cook, besides taking care of their own personal responsibilities. The mess gang arises at six-thirty and serves breakfast at seven. Grace is said on the dot. Every camper must be in his place at this time or no breakfast. This is a general rule at all meals. The food is placed on the table. Each boy enjoys the liberty of helping himself to as much as he desires, but is not excused as long as any food remains on his plate. Only the choicest and most wholesome food is provided.

The greatest concern to the boy is how to secure the maximum of fun out of the abundant opportunities offered. With swimming, boating, fishing, quoits, base-ball, tramping, boxing, wrestling, and the inevitable bonfire, with its attendant marshmallow roast; what a paradise! The diversity gives him abundant opportunity to find something to his liking. The great majority go in for everything on the bill, and how they do work! Every movement is full of energy. They feel that they have the whole world for their playground. Far away from the conventional restraints of home, the boy feels free, vigorous, self-reliant, and like the stag in Landseer's marvelous painting, is ready "to challenge the world." His interests know no bounds. No task is too great for him in this fascinating atmosphere. The baker forgets to bring the bread, or the butcher the meat, for dinner, and any two boys in the camp will gladly walk to town and back, four miles in a blazing sun, and bring the missing edibles, and not a murmur of complaint is heard.

The boy is among his peers, he is with his chums, he hides nothing, he holds nothing back, his temperament is clearly disclosed in his work, play, manners, and choice of food. The active sports interest him. He puts on the boxing gloves, of which we always have a good supply, and strives to overcome his adversary. If defeated, he must not cry, for his chums on the bench will jeer him; neither has he opportunity to run home for consolation and sympathy. He decides, therefore, to renew his efforts the next day. The same element prevails in wrestling and other games. The boy is showing his colors, and his chums are unconsciously sizing him up, and he knows it. The coward must take his medicine. The lazy boy must do double work. The judge, jury, and executors, on occasions of this kind, are the boys themselves, they act as a unit. Under such influences, the boy grows with marvelous rapidity in character and poise.

Besides the advantages exercised through sports, there are other unexpected benefits which rise to the surface through this freedom of association. The boy secures proper ideas of his individual responsibilities. He must make his bed, keep his tent clean and in order, wait on table, respect and observe the rules, and conform to the camp discipline. The boys frequently indulge in discussions and arguments of many and varied subjects, as they sit fishing or walk along the trails, and these bring out the logician just as the broken boat produces the mechanic, and so forth.

In our last camp, a boy of fourteen displayed remarkable tact as a leader. He would take charge of eight boys, and direct them with perfect control, while they would carry a boat-load of wood up the hill to the kitchen. Arranging the load for each boy according to his size, the job was done smoothly, quickly, and without a murmur. On another occasion, during a terrific rain and wind storm, which occurred at midnight, he had every boy in his tent quieted and reassured. When the writer entered, the young leader was standing on his cot calmly telling his companions a story. It was astonishing how he commanded without commanding.

Boys are very sensitive as to the successful culmination of their undertakings. The real element of strength in all leadership is the leader's own character and example. It is a mistake to force the boy beyond his capabilities. Success in his attempted accomplishments is the very meat of being to a boy. So long as you hold his confidence, you possess the power to lift him, step by step, to higher achievements. He is ever impressionable to reason, but he must respect the source from

which the reason emanates. During our recent camp, not one boy was punished. At the start we read the rules, made their meaning very clear, and cautioned the boys that any infraction would bring punishment, that the entire success of the camp depended upon absolute obedience. All agreed that this was fair. They knew that I would keep my word, and they kept theirs. The result was the best camp we ever had. I make the same agreement with my boys with regard to truthfulness. They promise me to tell me nothing but the truth, I make the same promise to them, and we never have had any trouble on that score.

Now, the effect of all this training is obviously apparent in the boy's conduct. He has been thrown into wholesome association with his fellows. "Bill," "Bud," and "Art," boys from very dissimilar walks of life, have become brothers, and have learned to solve their common problems. The boy accepts without complaint all that is provided for him. He tastes the effect, and sees the result of kindly and impartial discipline. In play his muscles have been developed, strengthened, and made more healthy, he has slept under perfect conditions, has gained in self-reliance, while his food has been most nourishing, and partaken of at very regular intervals. He is beginning to realize that obedience to law is the road to success and happiness in all life. The boys associated together learn to thoroughly understand each other, and this influence follows them to their homes. Their memories are stored with the good times all have helped to make. Their faces have a healthy glow, and all feel that their camp life is worthy of long remembrance. Such experiences cannot but make a marked influence on any boy's home life.

Soldiers idolize the successful general. Boys love, and appreciate, and follow a man who loves and understands them. The value of a boy's friendship and confidence can only be measured by one who has felt the thrill of the priceless thing vibrating in his heart. It is a great reward, even though at the same time it is a heavy responsibility. During his soprano years, the choir boy needs spiritual guidance and instruction, assistance which will direct his steps into the sphere of that Divine influence, which alone can sustain, and encourage, and support him in every righteous effort. I know of no opportunity which can compare with that which a choirmaster, with the love of God and the love of boys in his heart, possesses during his association with his boys in the intimacy of the summer choir camp.

FACTS, SCRIPTURAL AND MODERN

BY ROLAND RINGWALT

JOHNSON told Boswell that if the history of England were written as briefly as the history of Israel it would be called in question as often as skeptics impugn the credibility of the Scriptures. This is one of the strongest sayings that ever fell from Johnson's lips, and it applies quite as directly to American history as to English.

A great many chapters in our annals are illustrated by picture books, connected with popular songs, associated with political tradition, and so taught that we naturally half understand them. But imagine an American history as brief as the books of Chronicles, imagine a stern exclusion of the explanatory, and how would the record of the republic appear to Macaulay's *New Zealander*? Suppose he met with this: "There were in George Washington's cabinet two statesmen, who hated each other with the hatred that dieth not, howbeit Alexander Hamilton made Thomas Jefferson president. Jefferson, of all chief magistrates, said most in regard to the strict observance of the constitution, yet he bought a vast territory and said that the constitution did not warrant his action." This would be incomprehensible, yet we know that it is true.

Now compare it with this: "Hamilton was an adventurer, almost without a penny, of doubtful birth, from a foreign shore, and he led the wealth and social prestige of the land of his adoption. Burr was the son of a great divine, the grandson of one more famous, he was reared in strict religious fashion, he slew Hamilton in private feud, he was tried for treason, he fled the country, he died almost without a friend."

Try this: "Andrew Jackson was a boy who fought, and hated the men of England; a youth who loved the French. When he was president he sought the friendship of England, and nearly brought on war with France. His closest ally in

state affairs was Benton, whose bullet he long carried in his body." Undeniably true, but it has a queer sound.

"Douglas and Lincoln were young men in Illinois. Rivals in law, they were rivals in politics, both loved Mary Todd, who wedded Lincoln, both were named for a high place, Douglas wrecked himself in winning that prize, Lincoln made himself by losing it, and Douglas held Lincoln's hat on the day of his inauguration." What a confused sentence!

"The Whig party counted on its roll, Webster, the expounder of the constitution; Clay, the orator of the West; Choate and Biddle, scholars, merchants, bankers; and elected as president, Taylor, the Indian fighter, who had not voted for twenty years. Then did Scott, a warrior known all over the world, vie with Pierce, a soldier of little note, and Pierce carried nearly the whole land."

"In 1860 a vote of less than half made Lincoln president, for the opposing party was divided. Of those who supported Lincoln, many preferred Seward or Chase to him. The soldiers in Lincoln's armies, for the land was in rebellion, cheered McClellan's name, and cared little for the president. Men who prayed for the freedom of the slave hissed Lincoln's name, and gave endless praise to Fremont. Yet did Lincoln have more power than any who sat in the seat before him, and he was chosen a second time. He was shot, and Johnson sat in his seat. Now Johnson spoke of hanging the men who had rebelled, and then was he their friend, and his former friends sought to drive him from his place. The chief law makers sat, and one vote more would have banished Johnson. Within ten years the electors chose for president, Hayes, who had one more vote than his rival." Does this sound as if it were probable?

Does the following sound as if it were sober history? "In 1892, the men who called "Let the tariff be made low," chose Cleveland as president, and the man most famous among high tariff men was McKinley. But four years later, Cleveland helped those who made McKinley president, and the chief low tariff papers of the land were all with McKinley. Under McKinley there came a high tariff law, and then McKinley made a speech, whereat all low tariff men rejoiced."

These are merely a few samples. A history of our country written without explanations and without previous knowledge would be so inexplicable and unreasonable that nobody could believe it. To say that Roosevelt made Taft president in 1908, and defeated him in 1912, would be to express the belief of half the Union, but it would have a queer sound to the reader who did not know anything concerning our politics. It would startle a foreigner to read that a Republican senate publicly humiliated Charles Sumner, and that a Mississippi Democrat was his noblest eulogist. At least nine out of ten of the old Abolitionists who survived the war died as Democrats. The most famous argument ever delivered for an anti-slavery client was made by Roger B. Taney, who lived to write the Dred Scott decision. Benton of Missouri, after nervous dread of Abolition, grew to be looked on by the fire-eaters as half an Abolitionist himself. Horace Greeley of the anti-slavery *Tribune* lived to bail Jefferson Davis, and to accept a Democratic nomination for the Presidency.

It would be an odd way to condense the story of the American Revolution to say "The most popular name after Washington was that of a French nobleman. No American made speeches for his cause that equaled those of Chatham and Burke. No American sailor alarmed the British as a Scotchman did. A German named Steuben drilled the American troops; a man of English birth named Morris managed their treasury, one of their ablest generals sold himself to the British; they lost nearly all the battles of the war, but in their first important success they captured Burgoyne's whole force; and in their second they bagged every man and gun under Cornwallis; they were so poor that their soldiers nearly froze, yet France, Spain, and Holland joined them. On this side of the ocean, a large part of the wealthy and scholarly were loyal to the crown; in England so many merchants, manufacturers, and underwriters took the colonial side that the ministry yielded to them." Are not these substantially the facts?

With marvelous brevity the Hebrew narrators tell their story of wars, of revolutions, of plots and counterplots, of heresy and orthodoxy. The facts of our own history, stated in the same manner, surprise us though we know them. Were they presented to an intelligent Slav or Asiatic, he might reject them as illogical and incredible.

The Virgin Birth: An Eirenicon

By the RT. REV. JAMES H. VAN BUREN, D.D.

HERE is perhaps no subject on which men differ more widely than they do on this. Yet there is none on which agreement is more to be desired. Is it possible to reconcile and harmonize and unify divergent lines of thought and modes of speech so as to effect some *modus vivendi* that shall be pleasanter than the existing one? Or must we, who are brethren in so many interests, be satisfied to think there is any theme, in all the wide range of truth, on which good neighbors, good citizens, good business associates are shut up, either to silence or to a perpetual strife?

I find it impossible to believe that sane people, willing to follow the light of reason, wherever it may lead, cannot walk hand in hand, here as elsewhere, and take counsel together, if only they will be patient of one another.

I said, the light of reason; and for the purposes of this paper that is the only light to which I shall appeal. That is to say, in examining the subject of our Saviour's birth, I shall try to present certain facts on which every intelligent person agrees, and then pursue only such conclusions as logically follow.

The first fact is the story, as it is told in the opening chapters of St. Matthew and St. Luke, "The birth of Jesus Christ was on this wise." Then follows the account, a phenomenon whose existence in the world is as clearly a fact as Vesuvius, or the Eiffel Tower, a narrative too clearly told to be misunderstood.

The second fact is the peculiar nature of the narrative. It tells of angelic messages, annunciation, prophecy, fulfilment, and a Birth that was not like any other in history. No one will be likely to dispute the fact that the account is unique. For, while it may be freely admitted that there have been other tales of virgin births, they differ from this one in certain grotesque features which stamp them as fabulous.

The third fact is the observed variety in the modes of treatment which the narrative receives. No one who is familiar with the history of Christian thought can have failed to observe this variety. There has been simple, unquestioning acceptance, and there has been absolute denial. And all along, between these two extremes, people have differed. They differ still. Of this there is, unfortunately, no room for question. But let us place these varying modes of regarding the account under two heads, acceptance and rejection. And let us see which is the logical deduction.

The narrative, some say, is so inherently improbable as to deserve no credence. But is not the same true of the wireless telegraph? My point is that, speaking from the standpoint of reason and logic, antecedent or inherent improbability furnishes no grounds for rejection. Good people, but limited, once refused to believe the Copernican theory because of its antecedent improbability; and yet that theory is fairly well established and the account of the Virgin Birth persists. Other methods for discrediting it must be employed. It is not easy to account for the consuming desire to get rid of the narrative. A line of speculation, however, is temptingly disclosed, as to the interest that is supposed to be served by rejection of the account, but the temptation may better be resisted; I impugn no motive and question no earnest man's sincerity. All I seek is to follow the guidance of reason, and, under that guidance alone, to examine the record, with the same honesty of purpose which I ascribe to others.

It is well known that when St. Matthew says, "All this was done that it might be fulfilled which was spoken by the prophet, saying, A virgin shall conceive and bear a son and shall call his name Immanuel," he quotes from the Septuagint, and the Septuagint were probably in error. Isaiah, in 7:14, said, "A *halma* shall conceive," etc., and a *halma* in Hebrew meant no more than a maiden, or a young woman. The idea of spotless virginity the Hebrew expressed by a different word, *bethulah*. But St. Matthew made no mistake. The prophecy was fulfilled, since the mother of our Lord was certainly a *halma*, or young woman. So we need not consider how the Septuagint happened to mistranslate *halma*, by *παρθένας*, a virgin.

Again, it is claimed that St. Luke gives two accounts which exclude or contradict one another. The statements on which this claim is founded are these: "His parents (referring to

Joseph and Mary) went up to Jerusalem every year," and, "Thy father and I sought thee sorrowing." But the first of these is evidently in accordance with what must have been the customary way of speaking of the holy family, during their residence at Nazareth, and, in the second saying, His mother, using that same customary mode of speaking, cannot reasonably be supposed to contradict her own previous statement that neither Joseph nor any other man stood in the relation of father to her Son. Moreover the reply, "Wist ye not," implies, as Alford points out, that His divine paternity must have been a matter of previous knowledge, both to her and to His foster-father, Joseph. I wish I had space for Alford's entire note on the passage.

The fact that neither St. Mark nor St. John refers to the Virgin Birth is sometimes held to indicate that they were ignorant of it. But this does not seem reasonable, since both these evangelists are dealing with the manhood and ministry of our Lord, and have no occasion to mention His childhood nor His birth. The more reasonable inference seems to me that their silence indicates assent. And when St. Mark says, 6:2, 3, that "many were astonished, saying, . . . is not this the carpenter, the son of Mary?" he not only indicates that some inkling of the truth had gotten abroad, but also that he himself was not ignorant of it.

The same line of reasoning applies to the epistles. Had there been any mistake in making the Virgin Birth an article of the Christian Faith, it is incredible that the writers of the epistles would have failed to correct it, as they were quick to do in other cases of erroneous doctrine. Moreover, it cannot with reason be supposed that St. Paul was unmindful of the meaning that would be attached to his words, when he said, Gal. 4:4, "God sent forth His Son, . . . made of a woman."

Briefly stated, the New Testament is at unity with itself, and the Virgin Birth is a part of the record. It is *prima facie*, entitled to the same treatment as other parts of the narrative. The burden of proof rests upon him who rejects, to show why.

And here resort is had to the theory that whatever surpasses human understanding must, *ipso facto*, be a myth or an invention. Hume's famous *dictum* probably expresses the attitude of most of those who reject this, or any other part of the Christian religion; "It is easier to believe that twelve men conspired to tell a falsehood than it is to believe that a miracle ever happened." But when one considers the character of these supposed fabricators, their lowly origin, their lack of literary talent, and their willingness to suffer persecution and death in defense of their narrative, must not thinking people hesitate to accept a theory which leaves these considerations out, and asks us to believe such authors capable of inventing a Character which overturned an Empire, dominated human thought and devotion for twenty centuries, established a system of ethics so simple as to win the hearts of children, yet so profound as to become the law of nations; a Character, beside which the master-pieces of the greatest literary talent in all the world are not to be mentioned; a Character whose utterances are at once the ornament of literature, the inspiration of sage and soldier, the comfort of the broken in heart, and the hope and refuge of all mankind?

Why, this were a miracle far harder of belief than the Virgin Birth and all the other recorded miracles which this theory would contemptuously reject. And when it is urged that such a narrative as that which we are considering, must have been embroidered upon the historic original, one looks in vain for the evidence; the fabric does not show it, the *appliqué* discloses to the most patient scrutiny neither seam nor stitches, it is woven alike throughout, a garment without seam, consistent and homogeneous.

The only rational way, it appears to me, therefore, in which the variant modes of regarding the Virgin Birth can be harmonized, is by the simple acceptance of it as an integral and essential part of the Christian Faith. For, without the Virgin Birth, we have no Incarnation, no certainty of the spotless purity of the Victim offered in the Atonement, no Redemption, no assurance of an accepted Sacrifice, no wide-open gate to Life immortal. Cut these elements out of the Christian religion, omit these dominant notes from the *Te Deum*, expunge

these articles from the Record on which the Christian Creed is based, and what there is left would hardly be worth attention.

At this point I may be asked, But are you not aware that you are demanding unconditional surrender? And my answer is, I demand nothing. Your explanation asks too much of my credulity. We started with the assumption that we would be guided by our reason. Can you allow me such a flaw in my logic as I have shown in your theory? The truth alone is what you and I are seeking; and it is never any disgrace to surrender to the truth. Peace without truth is iniquity. In this I presume you agree.

So, it seems to me that there is but one reasonable deduction to be drawn from the narrative; and that is, to say from the soul, with heart and mind uniting, "Lord I believe, help Thou mine unbelief." My appeal is to people who think and study for themselves. It is unworthy of any man of intelligence that he should, in the spirit of compromise, either accept or reject the account which the New Testament gives of Christ, without investigation. But I do believe that the patient consideration of the subject, in humble regard for the truth alone, will inevitably lead to the conclusion which Liddon states: "The Christ of dogma is the Christ of history."

My appeal is also to the ministry of the Reconciliation. Let no man who is put in trust with the Gospel suffer himself to be brought into intellectual or spiritual captivity to anyone, however distinguished, who asks him to agree that Jesus was the son of Joseph. The observed results of such surrender are not encouraging. And no man can honestly suppose that he is proclaiming the Gospel if he "palters with words in a double sense," when he says, "Conceived by the Holy Ghost, born of the Virgin Mary." The Catholic Faith is the Gospel of our Lord and Saviour. And that Gospel in its integrity is what the people of the world to-day most sorely need.

ON SEEING BLUE

I DO not mean wearing blue spectacles or having "the blues" (which I call drabs), a phrase which I consider a libel on the color of the sky. I mean the faculty of perceiving blue tints, which is said to be an accompaniment of advanced development.

Of course any child can see that the sky is blue, but only the trained eye sees that shadows are blue, or can trace the varying tints of azure, violet, and purple in the mountain distances.

As I lay on my balcony yesterday, a blackbird perched on the railing a few feet away and uttered a few quiet, thrilling remarks, tilting his tail to balance himself and shining almost iridescent in the brilliant blackness of his new spring suit of feathers. Perhaps he was saying grace for the breakfast of cream toast that I had put out for him. The thrush-like vibrations in his voice (he is a thrush, a cousin to our friendly robin), carried my memory back to a hermit thrush that I listened to beside a Vermont lake three years ago. That thrush was a soloist of the first rank even among his incomparable kind, for he had four phrases instead of the usual three, the highest reaching the vanishing point of sound, almost beyond the power of any but the Fine Ear to follow, a silken thread spun almost to inaudibility.

But it was the picture of the Lake of the Silver Mist, as the Indian name signifies, which that vibrating thrill in the blackbird's voice brought to my inward eye. There are said to be people whose memory is not visual, who therefore must miss the bliss of that inward eye which can look at a gallery of memory pictures. Perhaps they are compensated by the ability to listen to the unheard melodies which must be unimaginably sweet if they surpass the Grail music or the Andante in the Ninth Symphony.

But to return to my theme (I will not use the prosaic French phrase). The Lake of the Silver Mist was to me a symbolically day; less vivid, more ethereal, as nearly all New England in blue, a silvery blue, recalling the Blue Grotto on a land coloring and thought are less vivid and more ethereal than Italian color and thought.

The shy, New England soul will not utter its ultimate dreams. You may see them shining in the eyes, but you will not hear them uttered by the lips. Indeed that is true of the American spirit in general. Our perpetual laughter with deepest pain is fraught, and we cover our souls with a garment of mirth. Perhaps it is well; perhaps it would be better some-

times to let ourselves be simple and frank. To laugh when the heart is breaking is perhaps too great a strain.

But on the whole, the American spirit sees blue, the thousand tender tints which enhance the beauty of life, which veil the harsh, bare facts as the veils of tender mist clothe the rocks and cliffs of the mountains. The veils of mist are no less true as facts of nature obeying law than are the crags. The psychologist and the geologist both have warrant for going behind the veils, stripping bare the framework of life, cracking open and crushing the rocks to discover the wonderful hidden structure and the laws by which it exists. But for some of us who have simply to live, it is better to clothe the facts of life with the atmosphere.

One of the frankest souls I ever knew, a man with nothing to hide and yet whose life was hid with Christ in God, said, "Mystery is the charm of Life." He meant that the human soul is so divine a thing that length of life does not suffice to explore it all.

A scientist (of "Natural Science"), said once in my hearing, "Our ignorance is cause of deepest joy;" and on another day, "The unorganized atom commands my reverence."

Some one has said that there are two kinds of mystery, the vague, "mystic" mystery which is inexplicable, and a waste of time and intellect—and the mystery which can be forever explored, of which phase after phase of knowledge can be gained, the legitimate mystery. Such is the mystery of life, forever enticing and forever rewarding.

There are other blues than those of the softly veiling mists. Here, looking out from my balcony, high-hung above the valley like a cliff-swallow's nest, I have discovered phase after phase of blue in the sky, new to me who have loved the sky from the time that, as a child, I lay on my back in the grass and looked into its unfathomable depth. There is the blue of forget-me-nots, the only sky-colored flower; there is the uncertain blue of hepaticas, of which one can sometimes hardly say whether it is blue or violet; there is the absolutely concentrated blue of gentians, a note of intoxicating color, smiting the eye with a blow of sensation. All these blues can be seen by the uneducated eye, but only since my nerves were flayed by almost mortal illness, have I seen the blue in shadows on the snow, merging into a color so royal, so verging on purple, that for an instant I fancied I caught the scent of Roman violets.

Blue is the color of happiness, the mystic Blue Flower, the symbolic Blue Bird, the color of Peace brooding over the turmoil of earth; and when we see it we immediately wish to share it with someone who has not yet seen.

KILL THE FLIES

HERE is some good fly advice, sent out broadcast over the country by the Committee on Pollution and Sewerage of the Merchants' Association of New York:

"Flies cost the United States \$350,000,000 annually.

"The present is the time to kill flies; before the weather becomes warm and the 'hold-overs' begin to propagate.

"One fly now means innumerable billions later on.

"The extermination of the winter fly is the duty of the housewife and of everyone. Don't let one escape. Catch and kill them all before spring, for the winter fly is the parent of summer's destructive swarms.

"The time to destroy the fly is before it has had a chance to lay its eggs. Now is the time.

"Capture every one of the filthy little pests you can find.

"A single fly is capable of depositing 150 eggs at one time, and of producing five or six batches during its short life.

"The progeny of a single pair of flies, assuming that they all live, if pressed together at the end of the summer would occupy a space of over fourteen million cubic feet.

"This would be equivalent to a building as large as the Woolworth Building.

"These figures show the incalculable possibilities of a single fly and how vital it is to destroy the winter flies.

"Don't think because the flies do not annoy you now that they should not be 'swatted'; now is when 'swatting' is most effective."

AS MIGHTY and as wise as God is to save man, as willing He is. For Christ Himself is the ground of all the laws of Christian men; and He taught us to do good against evil. Here we may see that He is Himself this charity, and doth to us as He teacheth us to do: for He willeth that we be like Him in fulness of endless love.—*Mother Juliana.*

The Usages of a Christian Burial

By the Rev. LEFFORD M. A. HAUGHWOUT, M.A.

THE Office of Christian Burial is the last sacred rite which the Holy Church prescribes for her children, and with which she commends them into the eternal keeping of their Heavenly Father. It is fitting and right, therefore, that this service should be conducted reverently, and in such way as to emphasize its deeply religious character. The following simple suggestions are offered as conducive to this end, and as representing the usage which is commonly recommended by our Bishops and other clergy.

Like all other Christian rites with which our earthly sojourn is hallowed—Baptism, Confirmation, Holy Communion, and Matrimony—the Burial Office is appointed to be said in the church. As it is to this holy place that we make our first earthly pilgrimage as infants, to be received into the membership of Christ's flock, so every Christian person should desire to start from there upon that longer and final journey from which there is no return. Such is the Church's order. She has never given her sanction to the house funerals which have become so common, and which have done so much to rob the last sad rite of its comforting religious character.

To the consideration of religion, moreover, there are added other and weighty reasons: the comfort and health of those desiring to honor the dead, and the privacy of the bereaved household. The crowded house funeral is a sanitary danger, especially in winter when colds and other diseases are prevalent, and when it is necessary to keep doors and windows closed. To the family, worn with watching and with sorrow, it is a burden which they are little able to bear.

How much better, then, to obey the Church's injunction by burying our dead from that place which is hallowed by the Divine Presence, and which has already witnessed so many of the most solemn passages of life! The church is at all times available without charge of any kind. If so desired, the body may be allowed to rest there from the time of its preparation to the day of burial.

The day and hour of burial should be determined in consultation with the rector, in order that he may hold himself free from other engagements. Unless conditions imperatively demand it, the funeral should not be set for Sunday.

As for the casket and its adjuncts, simplicity and refinement should govern every detail. Unduly expensive or elaborately decorated caskets are to be avoided. The only adornment needed, aside from the name plate, is a simple cross or crucifix of the same metal, as a silent testimony of Christian faith. A few choice flowers are beautiful and appropriate, but anything bordering upon display is in bad taste. The use of lights about the body, both before and during the service, is an old and very beautiful Christian custom, symbolizing the light of the life eternal. The necessary fixtures are usually provided by the undertaker.

Friends who desire to view the remains of the departed one should call at the house before the time of leaving for the church. An appointed hour may be indicated in the newspaper notice. The farewell of the family is made last of all, after which the casket is finally closed, and is not to be reopened at church or grave. To make in any way a public spectacle of our dead, or to expose them needlessly to the gaze of the morbidly curious, is unseemly and irreverent. In some parishes the casket itself is shrouded with a pall, a purple or white embroidered cloth of some rich material.

Arrangements for the service itself should be made in consultation with the rector, who is governed in this matter by the laws of the Church. Music at a Church funeral is always appropriate and comforting; but hymns may be selected only from the Church hymnal. If preferred, there need not be music of any kind. An appropriate hymn is sometimes read. Brief prayers may be said with the family before leaving for the church, if so desired. It is customary to toll the bell as the funeral cortege enters and leaves the church.

When rites of a secret order are used at the grave in addi-

tion to the burial rites of the Church, the latter invariably take the precedence of honor. The rector should be consulted about this before any arrangements are made. The use of any substitute for earth in the committal is not permitted, as it obscures the proper symbolism of the act.

Wherever possible the dead should be buried with feet to the East, in conformity with the universal Christian sentiment which associates the sun-rise with the thought of the Resurrection.

"For a space the tired body
Lies with feet toward the dawn,
Till there breaks the last and brightest
Easter morn."

A requiem celebration of Holy Communion, either in connection with the service, or at some other appointed time, before or after, is an ancient and deeply significant custom. It is specially appropriate where the deceased was a devout communicant of the Church; emphasizing, as it does, the unbroken communion of all who have been received into Christ's Mystical Body, both here and in Paradise.

The house funeral is sometimes unavoidable. Where a deceased adult has not been baptized, has died excommunicate, or has laid violent hands upon himself or herself, it is implicitly required. In such cases a special form must be used instead of the regular Burial Service. Sometimes, moreover, a member of the family is so ill that it seems necessary to have the service at the house. If these or other sufficient reasons prevail, the following suggestions will be in place.

In so far as they apply, the recommendations already given should be followed.

All farewells, both by friends and family, are made before the hour of service, and the casket finally closed. Under no circumstances should the morbid procession about the bier, with its ill-advised invitation, be tolerated. Refinement and reverence alike forbid it. Friends will think it no hardship to call before the service, and others need not be considered.

As the Burial Service is in part a commendation of the departed, and in part a ministry of comfort to the bereaved family, it is said *over* the body and in the immediate presence of the family. The all too common custom of banishing the sorrowing ones to a remote part of the house, with the officiating minister in the hall or some other room, and the sacred body of the loved one left in the midst of strangers, is contrary to every sentiment of Christian propriety. The room in which the body lies should be reserved exclusively for the family and closest friends, and the officiating minister should stand near the casket.

There are other matters of importance which might be mentioned, but if the principles embodied in the foregoing suggestions are observed, there will be little danger of going wrong. Reverence, religious feeling, and refinement, are the safest guides; and in all things doubtful the rector will advise.

GRANT US THY PEACE

"Lord of the living and the dead,
In whom our loved ones still abide;
'Neath us thine arms of comfort spread
And draw us closer to Thy side.
And while we lean upon Thy breast,
Enlarge our hope, increase our faith;
And whisper of that perfect rest—
That endless life that follows death.

"Who in the Cross of Jesus trust,
But fall asleep, they cannot die;
And while we mourn above their dust
They dwell with Thee, dear Lord, on high!
In Thine own presence grant them rest;
And, from the radiance of Thy throne,
Shine on them, Lord, and make them blest;
For Thou hast claimed them for Thine own."

—From *Thoughts on the Services*.

Grant them eternal rest, O Lord, and may light perpetual shine upon them!

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

ILLINOIS CHILD LABOR LAW VALID

THE United States Supreme Court, in an opinion by Justice Hughes, declared valid the Illinois Child Labor Law, particularly Section 11, which prohibits the employment of children under the age of sixteen years in various hazardous occupations, adding that it was clearly within the power of the legislature in securing the safety of the young to impose absolute requirements of the sort mentioned in the act, which is a familiar exercise of the protective power of government.

The facts in the case briefly stated are as follows: Arthur Beauchamp, under sixteen years of age, was employed by the Sturges & Burn Manufacturing Company, a corporation engaged in the manufacture of tinware and other metal products, as a press hand to operate a punch press used in stamping sheet metal. Beauchamp represented himself as over sixteen years of age and was put to work by the company without ascertaining the truth of the boy's statement as to his age. Subsequently the boy was injured in operating the press and brought an action to recover damages, counting on the statute of 1903 (Hurd's Stat. 1909, p. 1082) which, by Section 11, prohibited the employment of children under the age of sixteen years in various hazardous occupations, including that in which the injury occurred.

The decision of the Supreme Court in substance states that a minor employed contrary to the provisions of the Child Labor Law, if injured in the course of such employment, even if the employer acted in good faith, relying upon the representation of the minor that he was over sixteen, has a right of action and may recover damages.

In this case the boy presented an affidavit as to the correctness of his age, but the company failed to investigate the true age of the boy. The statute of 1903 places the responsibility, as to the correct age, upon the employer.

On this point the opinion of Justice Hughes very clearly reads:

"It cannot be doubted that the state was entitled to prohibit the employment of persons of tender years in dangerous occupations. It is urged by the Sturges & Burn Company that it was not permitted to defend upon the ground that it acted in good faith, relying upon the representation made by Beauchamp that he was over sixteen. It is said that, being over fourteen, he at least had attained the age at which he should have been treated as responsible for his statements. But as it was competent for the state, in securing the safety of the young, to prohibit such employment altogether, it could select means appropriate to make its prohibition effective, and could compel employers, at their peril, to ascertain whether those they employed were in fact under the age specified. The imposition of absolute requirements of this sort is a familiar exercise of the protective power of government. . . . Such legislation has reasonable relation to a purpose which the state was entitled to effect . . ."

The decision does not confine itself, as the Illinois Department of Factory Inspection points out, to paragraph 11 of the Child Labor Law, but embraces the entire act. The question which the Supreme Court dwelled on specifically was, whether the legislature had a right to pass an act prohibiting the employment of persons in dangerous occupations, particularly minors of tender years.

HOUSING ADVANCE

Concerning the progress of housing reform, the National Housing Association's recent report declares that three years ago the most they could hope for was tenement house regulation. Increased knowledge of housing conditions has now shown the inadequacy of codes which, while they would be fairly effective on Manhattan Island where the vast majority of the people live in hall barracks, are of little more than academic interest in the smaller and more fortunate cities where the great majority live in one and two family houses. What the association desires is to set wholesale standards for all dwellings, and that is now done by law for the six second-class cities

of New York state, to-wit: Syracuse, Utica, Schenectady, Albany, Troy, and Yonkers. In addition to this statute, there were enacted during 1913 eighteen laws and ordinances dealing with housing which considerably raise the standards previously accepted, some of them state laws, as in Indiana, California, Mississippi, and Pennsylvania. Some were local ordinances, as in Philadelphia, St. Louis, Boston, and Cincinnati.

SOME IDEA of the effect of modern industry is gathered from the following story told by Paul Lupke, superintendent for Trenton for the Public Service Electric Company of New Jersey. It relates to a visit made by certain officials of a corporation to its plant. The story, as told in the *Survey*, follows:

"'Say, Pat,' said the manager, 'which one was the president; the tall one under the pancake cap, or the little one inside the big fur coat?'"

"'Dennis, boy,' said the old fellow, 'I have worked here many a year, but I don't know; what is the use of bothering your head about it anyway? Did you notice, they peeped into the furnace standing way back against the wall, and they squinted up at the stack to see the smoke we made, and they walked around the coal pile to find out if it was all there, and, mind you, one of them scratched the old ashcart mule kind of friendly-like between the ears—but never a look or a word they had for the likes of us.'"

SOME TWO YEARS AGO the Chamber of Commerce and Board of Trade of Erie appointed a committee of five on City Planning. Bishop Israel was one of that committee, which has just presented its report of some 250 pages. Recently, under the new law for the organization of commission form of government for third-class cities, a permanent city planning commission has been elected by the council, and Bishop Israel, with two of his associates on the former committee, were of the five so elected.

"MUNICIPAL DANCE HALLS" is the title of a pamphlet issued by the Municipal Reference Department of the Chicago Public Library. It contains a very considerable amount of definite information concerning the actual operation of the municipal dance halls in Cleveland, Cincinnati, and Denver. A similar law in Milwaukee, secured largely through the efforts of our own diocesan Social Service Commission and of the Commission of the Federation of Churches, has just been pronounced constitutional by the Wisconsin Supreme Court.

THE GENERAL ANNOUNCEMENT of the New York School of Philanthropy for the year 1914-1915 has been issued. The purpose of this school is to fit men and women for civic and social service either professional or volunteer. The announcement of the Chicago School of Civics and Philanthropy which has a practically similar purpose has also been issued.

THE NEW YORK School of Philanthropy is announcing an institute for parish work, to begin May 18th and close June 12th. It is the purpose of this institute to emphasize especially those questions which arise in the administration of the social activities of Church work.

THE ST. LOUIS Civic League publishes a leaflet on the unregulated cheap lodging houses, which is a most effective presentation of the danger of such places to the general public and to the lodgers.

THE HOME GARDEN COMMITTEE of the Woman's Civic League of Baltimore (Fidelity Building) issues a most attractive leaflet with regard to coöperative window gardening.

THE PUBLIC UTILITY COMPANIES of Chicago operate properties estimated to be worth half a billion dollars and employ fifty thousand people.

CORRESPONDENCE

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

THE FIRST AMERICAN CATHEDRAL

To the Editor of *The Living Church*:

IN reference to the letter of the Rev. Oliver D. Smith of Ashland, Maine, contained in your issue of March 21st, I beg to state that Trinity Cathedral, Easton, Md., was organized by the first Bishop of Easton, the late Bishop Lay, on May 29, 1875. If St. Luke's Cathedral, Portland, Maine, is a parish church used as a Cathedral, or is a Pro-Cathedral, as I gather from the Rev. Mr. Smith's letter it is, it will, of course, not have the honor of being the first Cathedral in America, as Trinity Cathedral is not a parish church and never was a Pro-Cathedral, but was from the very beginning organized as a Cathedral, incorporated as such, with Cathedral canons, etc.

The claim that Trinity Cathedral was the first American Cathedral has been based on the ground that though other Pro-Cathedrals may have antedated prior to the above, yet Trinity Cathedral was the first actual Cathedral to be organized and built and conducted as a Cathedral.

Very truly yours,

S. E. SHANNAHAN,

Secretary to the Diocese of Easton.

WOMEN IN THE CHURCH

To the Editor of *The Living Church*:

IT takes but little observation to see that Churchwomen feel the unjust and absurd position they occupy in the councils and affairs of the Church. It is not too much to say that high-thinking, earnest-working women will not give their best selves to Church affairs when it is made so evident to them that all the Church wants of them is some service in subordinate positions and all the money they can possibly give. Is it any wonder they see opportunities for greater usefulness outside the borders of Church organization?

Is there any reason why the status of laywomen should be different from that of laymen? The devotion point of view, and experience of women can contribute to the well being of the Church quite as well as that of the men. Religion is not confined to one sex, wisdom is not confined to one sex; all the powers of humanity should be used to build up God's Kingdom.

Let the Church rise to its opportunities, see its vision, and grant equal responsibilities and privileges to its laywomen and its laymen.

MARY B. ANTHONY.

Providence, R. I., April 7, 1914.

THE FIRST PICTURE PAINTED IN AMERICA

To the Editor of *The Living Church*:

IN the issue of *THE LIVING CHURCH* of April 4th an article appeared in reference to "A New World Art Treasure," by the Rev. L. Cody Marsh, the present rector of St. Barnabas' Church, Leeland, Md. I was very pleased to note what he said as to the long-lost picture and especially so in the acknowledgment that I was the man who really found it. I state this because it is the only time I have been given the credit in the press; besides, it has been stated in a Washington paper that Professor Charles Henry Hart, a Philadelphia art critic, had discovered it in Frederick, Md. This is not true and it never reached that city. If it is necessary I will gladly write a full report of how I came to know of the picture, how I traced it, and where I found it.

It might be asked why was not something done at the time I claimed to have found it? It is simply answered. I had no means to proceed and the vestry would do nothing, because they did not believe my story. They, like others, had this idea: who was I, or what was I, to come there and find such a valuable thing that the parish had never troubled their heads about?

I knew the present Ambassador to Italy, the Hon. Thomas Nelson Page. I wrote him a full report; but he answered that, being so busy with other matters, he would place it in the hands of the Cathedral Chapter of St. Peter and St. Paul, Washington, because I had suggested certain things. I wrote to the late Mr. J. Pierpont Morgan. I suppose he never saw or heard of the letter, as no doubt, in the eyes of his secretary, I was another crank. Just before I left Leeland for this place I wrote a full report to Bishop Harding, asking him to do all he could to get it for the National Cathedral. Nothing was done as far as I know. I wrote a short time ago to Mrs. John H. Gassaway, of Rockville, Md., who now has possession of the picture. I asked her to give it back to the Church in this way: to offer it to the Bishop and Chapter of the

Cathedral in memory of her father, who bought it at a sale of old furniture in Georgetown, D. C., sixty-odd years ago for \$50; the same to be placed back of the High Altar with a brass tablet in the chancel giving its history and who found it. I consider this is the place for it, and not only that, but St. Barnabas' Church has no place for it just at present.

I am positively sure this is the real, long-lost picture. It corresponds in every detail. It answers in every respect to the report of statement in the old register, and since I found it, everything said and done by the holders went to prove that I was correct. Thus I have asked Mrs. Gassaway to see the Bishop as to the matter, and in the meantime, while the Cathedral is being built, to have it cleaned, repaired (as it was punctured in two or three places), and properly framed. Then it could be placed in the art gallery until its future and permanent home was ready for it. Up to the present I have not had any answer. Still I hope this will be done.

The size of the picture is about three feet wide and about nine feet long.

WILLIAM J. WILLIAMS,

Rector of St. Mary's Church, Shelter Island, N. Y.

LAX OBSERVANCE OF HOLY WEEK

To the Editor of *The Living Church*:

AN English friend of mine recently established in this country, has expressed much surprise at our failure more generally to observe Holy Week. Though himself not a more than ordinarily religious man, he declares himself as somewhat shocked by the lack of observance of Holy Week, with particular reference to Good Friday. In fact he has said several times to me that he feels guilt over having to work on Good Friday, something he never before has done. This Englishman considers it very significant that a country of ninety million inhabitants, the great majority of whom are Christians, should show this lack of appreciation of this holy period. I told him I never had heard that the churches desired a more emphatic observance of Holy Week. Religious services, of course, are held, but no one remains from business even on Good Friday. Why is it we seem to think less of the significance of this time than do our European brothers?

Yours truly,

New York, April 8th.

JOHN O. HOBBS.

FOR REUNION

O God, within whose sight
All men have equal right
To worship Thee.
Break every bar that holds
Thy flock in diverse folds!
Thy will from none withholds
Full liberty.

Lord, set Thy Churches free
From foolish rivalry!
Lord, set us free!
Let all past bitterness
Now and for ever cease,
And all our souls possess
Thy charity!

—From a book of poems by JOHN OXENHAM.

THIS EVERLASTING and compunctious study of duty—duty to everybody, everywhere, every day—it keeps you questioning all the while rasping in a torment of debates and compunctions, till you almost groan aloud for weariness. It is as if your life itself were slavery. And then you say, with a sigh, "Oh, if I had nothing to do but just to be with Christ personally, and have my duty solely as with Him, how sweet and blessed and secret and free would it be." Well, you may have it so; exactly this you may do and nothing more! Sad mistake that you should ever have thought otherwise! what a loss of privilege has it been! Come back then to Christ, retire into the secret place of His love, and have your whole duty personally as with Him. Only then you will make this very welcome discovery, that, as you are personally given up to Christ's person, you are going where He goes, helping what He does, keeping ever dear, bright company with Him, in all His motions of good and sympathy, refusing even to let Him suffer without suffering with Him. And so you will do a great many more duties than you even think of now; only they will all be sweet and easy and free, even as your love is.—*Horace Bushnell.*

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

THE financial side of the educational question is coming to the front at the diocesan councils and conventions which will be meeting during the next two months. The General Convention has created a Board of Religious Education, given it a field of work, set before it a tremendous task, and has left to it the problem of raising the money needed to carry out this which the Church has set before it. The only ways possible that lie open are the two ways of personal gifts and of requesting the several dioceses and districts to share equally in the support of the Board. The work is as wide as the nation, the support should come from all the Church. So the new Board took over the plan of the old Board, and asks for the sum of \$30,000 as a "suggested apportionment" which it has divided among the districts and dioceses on the basis of 2½ per cent. of the amount of the missionary apportionment.

This sum may seem very large, and many people will, undoubtedly, question how it can be raised. But after all, is the amount asked for exorbitant? Is it a large sum to spend on one of the most vital questions which the Church has to face: the problem of training the children and youth in Churchmanship; fitting them for life as "members of Christ, children of God, and inheritors of the Kingdom of heaven?"

WE ARE TOLD that this sum is to be expended for the following purposes:

Maintenance of the General Secretary and Central Office.

Promotion of a propaganda, including Conferences, Institutes, circulation of literature.

Maintenance of a Department of Parochial Education with a salaried Director.

Maintenance of a Department of Collegiate Education with salaried Director.

Maintenance of Committees to hold conferences for the study of the conditions of Secondary and Theological Education in the various Provinces.

Therefore the General Board is asking the conventions and councils for the necessary funds.

What action shall they take?

The apportionment for the old Board was only partly that; approximately one half had been paid up to the time of the General Convention; thirty dioceses and districts completing their apportionment; thirty-five giving nothing whatever. The methods adopted in the several dioceses which gave to this work were not uniform. Some voted the amount asked for as part of the diocesan fund, making it thus a charge upon the diocese, paid out of the fixed assessment, some left it to the several parishes, others to the Sunday schools, while still others appointed committees to secure the funds. In other words there was no regularity or uniformity, nor any attempt to put the educational work on the same basis as the missionary work. That was in the past. The new problem is in the future, the immediate future. What shall be done about it? Is it to be treated as a tax, paid out of the funds, and so never touch the life of the several parishes, as a specific interest? True, this will bring the income in the most assured way. But is it the best thing for the work itself? Will it make the people in the parishes, clergy and laymen, take the most interest in the educational problem? After all, is not the way of the Board of Missions the best way? True, again, it does not bring in the sum asked for, and were there no reserves it would spell immediate bankruptcy. But it does create interest, it does quicken enthusiasm; it does arouse desire to share personally in meeting the Church's problem as a personal privilege. But surely, it ought not to be left to the Sunday schools, as if the children were to support the work of the Board which deals with the problem of education not only in the Sunday school, but also in college and seminary. Better far less income (with a deficit made up by gifts), based on interest than a larger income based on support by taxes; better, not now perhaps, but surely in the future.

CLOSELY CONNECTED with this matter is another, a change which the new canon has brought about. The old plan, follow-

ing the policy of the Board of Missions, called for a department secretary whose duty was, so far as he could, to do for educational work what was done by the department secretaries of the Board of Missions for missionary work. The eight men who were elected did splendid work. In some cases this work was notable. The Third Department was so alert to the possibilities that it took Dr. Mitman from his parish and made him department secretary, paying his expenses, and expecting all his time. The results more than justify the outlay of money and work. But the new canon has *done away with department secretaries*. There is no such office now, nor has there been since the new Canon 57 went into effect. The Province has authority to act as, or to create, a Provincial Board of Education, and it would be entirely possible for this Provincial Board to create a Provincial secretaryship. But unless this is done, there is no such office and no one has this position to-day.

Is it wise to have such an official? Is the educational work of the Province to be done best through the general officers or through Provincial officers? If the question be of general policy or general plan, or the application of the general principles, then undoubtedly it would lie with the general officers. But it stands to reason that they cannot possibly touch the detail of the several provincial problems. They cannot direct the larger movements and be busy in the smaller places. When a problem like the Gary problem comes up, the director of parochial education, etc., is no doubt the man who can present the question to the Church at large, and help the solution of this most interesting question better than any Provincial secretary could do. But he has not time to get about into the many dioceses of the Province, still less into the many parishes and missions and quicken them and enthuse them. If we needed a department secretary, under the old scheme with the restricted field, we need a Provincial secretary, under the wider scheme, a thousand-fold more; a man who shall deal not mainly with the wider aspects of the work, but chiefly with the problems of the parochial department. Such a man, if well chosen, could do a good work for the Church, and prove a great help to the General Board. We commend this matter to the organizing synod of the Provinces and to the committees who will prepare the Canons of the Provinces.

ATTENTION should be drawn to an article by Miss Agnes Repplier in the March copy of the *Atlantic Monthly* on "The Repeal of Reticence." In it one decries the present craze for teaching every one all the details of the life processes. Eugenics, sex-education, the study of vice, are things that are terribly over-emphasized at this time, and it is refreshing to read this protest against the exploitation of the most sacred side of life, and of that degradation of it that is making money for the managers of the picture shows. She reminds us, that "The justifiable reliance placed by our fathers upon religion and discipline has given place to a reliance upon understanding. It is assumed that youth will abstain from wrong-doing, if only the physical consequences of wrong-doing are made sufficiently clear. There are those who believe that a regard for future generations is a powerful deterrent from immorality, that boys and girls can be so interested in the quality of the baby to be born in 1990, that they will master their wayward impulses for its sake." What does not seem to occur to us is that this deep sense of obligation to ourselves and to our fellows is the fruit of self-control. A course of lectures will not instill self-control into the human heart. It is born of childish virtues acquired in childhood, youthful virtues acquired in youth, and a wholesome preoccupation with the activities of life which gives young people something to think about besides the sexual relations which are pressed so relentlessly upon their attention. The entire article is well worth careful reading, and consideration. The Church needs to insist that it is by the grace of God and by that alone that sinful human nature can become clean and pure. The cry for naturalism to-day is a cry that forgets the presence of sin in human nature, and the healing gift of the Incarnate God.

DEATH—RESURRECTION

DEATH

The vapors die from out the restless sea,—
 From tumult, turmoil, cold;—from blinding storms
 That threaten death; they die into the forms
 Of beauty found in dew-drops on the lea—
 Of life that bursts in leaf and fruit, in free
 And winged clouds, in rainbow pledge, in swarms
 Of joyous blooms that hail the sun;—that warms
 The earth into full day, when shadows flee.

O glorious death!—to be forevermore
 A messenger of life and not of death!
 O glorious death, to mingle with the breath
 Of all the incense that the Spring may pour!
 To be a veil across the sunset drawn,
 Or wreathed about the golden brows of dawn.

RESURRECTION

Since first a seed was ripened in its cell,
 Since first a seed fell into earth's dark keep
 And knew the biting chill of wintry sleep,
 Spring has returned and broken death's cold spell—
 Has tossed her drifts of bloom in every dell,
 Has come with resurrection's glorious sweep,
 As moon draws every drop in all the deep,
 Or night doth myriad twinkling stars compel.

"Watch Me!" I think I hear God's word of love,
 "Note how I bury this reluctant seed
 In baneful bosom of the greedy grave.
 If I can make its leaves and petals wave
 In new and radiant life, does it not prove
 That I can resurrect a soul at need?"

LE ROY TITUS WEEKS.

THE GIFT KITTEN

BY FRANCES KIRKLAND

CONSTANCE EVERETT looked about her and as she looked a slight frown darkened her bright young face. Could she ever get used to them, she asked herself, used to the things she had to look upon every day in her living room. She had been married only four months and already the rectory was cluttered beyond knowledge, not with wedding gifts, which in the main had been chosen tastefully, but with the loving offerings of her husband's grateful parishioners. Was this what it meant to be the wife of a popular young clergyman, she asked herself rebelliously.

Yet she dearly loved some of the donors. The silk patch-work pillow in the corner was the gift of old Mrs. Sims. Constance thought humbly of the rheumatic fingers that had achieved the monstrosity but she could not help giving the pillow a disgusted punch.

"And you," she said irately, addressing a tall Chinese vase that stood on the mantel, "You have no right to be here. None of the Church people made you and Mr. Dunham was a dreadful bore to bring you back from the coast to us. Now don't look so grieved. As if I didn't know you weren't cheap. Of course, you cost fifty dollars or more but I wish to goodness you were still reposing in the auctioneer's booth at the shore where no rich and unwary vestryman could spy you."

A tall clock in the corner struck the hour. Constance turned upon it, a vengeful forefinger uplifted.

"How dare you?" she cried, "Don't you know that you are interrupting the rector? This is the sermon hour."

Then softly past Constance's trimly shod feet there walked sedately Adolphus Alphonse, the gift kitten. With an air of conscious impudence he leaped to the mantel, and settling on a piece of rare Chinese embroidery slowly and with great dignity began to wash himself. Constance gave a little angry cry, then she gazed at him helplessly.

"You—you are the very worst!" she declared. "You spoil everything! The other things stay where I put them but you are everywhere. You yowl under our windows, you chase the birds, you sun yourself in the flower beds, you jump upon the dining table, you bite—you scratch! You—you are insufferable," then in a low tone of determination, "I will not have you! Do you hear, you irreligious rascal?" and she lifted the kitten from his perch. Adolphus yawned drowsily and closed unheeding eyes. "All the same," she declared again, "I will not have you!"

But how should she rid herself of Adolphus? Constance's brow puckered more than ever at the thought, for the kitten had

been no ordinary gift. Miss Hester, the vigilant parish spinster, had bestowed him because Constance had thoughtlessly admired his beautiful tiger-like markings.

"That I should ever have considered you beautiful!" she exclaimed ruefully now as she looked at the provoking feline.

It had been a most unusual thing for Miss Hester to give away a kitten. She had a dozen cats all counted and was an expert at making catnip balls and pussies' play things. Her conversation consisted of citations of Egyptian authorities on the immortality and importance of cats. What could Constance do? If Adolphus were surreptitiously drowned in the brook, Constance understood his nature well enough to feel sure that his irrepressible little corpse would rise to be poked by Miss Hester's inquisitive parasol. If a dose of chloroform were heroically administered there were Miss Hester's windows that overlooked every available burying place. Besides, his absence would have to be accounted for. The question loomed larger and larger in Constance's mind, what was to be done with Adolphus Alphonse!

Like most troubled young wives Constance thought of her mother, and at the thought sweet paths of deliverance seemed to open before her. Her mother would be with her in a week for a few days of the old time companionship. A sudden thought came to Constance—her mother should take Adolphus home! Miss Hester would surely not object as she had often referred to the loneliness of the widowed mother whom Constance had left. The thing was settled in Constance's mind at once, Adolphus should comfort her mother in her desolation.

At supper the rector found his pretty wife more than customarily gay. Over the dainty tea service she announced to him with an air of innocence,

"I think I will give Adolphus to mother, she can take him home when she goes."

"But I thought you loved your mother," observed the rector in mild bewilderment.

Constance bridled at the rebuke. "Adolphus is a most unusual cat," she declared, "I think mother will find him entertaining."

"He has entertained us," said the rector softly. "Are you sure, my dear," he went on, "that your mother will fully appreciate your gift?"

"My mother will do anything for me!" Constance rejoined scathingly.

And so it proved. Mother Elliot, as the parish called her, was big and beaming. Although during her brief stay she had not looked upon Adolphus with the eyes of favor yet she tried to see attractions in him when she learned his intended destination.

"But what shall I carry him in?" she inquired helplessly.

Constance had foreseen this difficulty, and now she dragged forth a huge covered basket with double handles.

"You mean I am to carry the cat and that!" gasped her astonished mother.

"No, the cat *in* that," corrected Constance.

"Well, I never!" responded the bewildered Mrs. Elliot, for the basket was her own, that she was wont to send to Constance weekly, its plump sides filled with toothsome home cookery.

"It does seem sacrilegious," Constance said regretfully, "but I don't know what else we can put him in unless we take the double birdcage."

Mrs. Elliot preferred the basket, however, and on the day of departure Constance bade farewell to Adolphus. She also bade farewell to the rector, who was to accompany his wife's mother to the junction and help her while away the two tedious hours that must elapse before the arrival of her home train.

Alone in the rectory, Constance felt an unwonted quiet settle about her. There was no scurrying of little padded feet, no scratching of desecrating little claws on parish wood work. As night came on strange noises began to sound through the old rooms. The rector was not to return until morning. Constance began to feel more and more nervous. As if conscious that Adolphus was not on guard the mice scampered between the partitions and Constance in her alarm even surmised giant rats.

Late at night the tension was broken by the insistent ringing of the bell. Peal after peal sounded through the empty house. Swiftly Constance thought of all the emergencies that might lead to this would-be rousing of the rector, was it fire, murder, or other sudden death! Constance knew a minister's life well enough to know the summons might mean some horrible catastrophe. Nerving herself for a scene of utmost distress she opened the door. Before her stood the rector, Mrs. Elliot, and from the sad cries that issued from the basket, there

also was Adolphus Alphonse. In her relief Constance almost fell into the rector's arms.

"But how did you happen to come back?" she sobbed.

"There have been terrible floods, my dear," answered the rector. "The tracks are washed away beyond the junction. We had to wait many hours before we could get a train even in this direction."

"I'm glad you came back," Constance replied, "but," and she sobbed and laughed together, "but why did you bring the cat? Why didn't you let him out?"

The rector's face was a study. "I never thought of that!" he exclaimed.

"Neither did I," added Mrs. Elliot, "and he yowled all day, and the people in the station!" Her disgust was comic.

For the next few days Adolphus led a model life. His spirit seemed broken, he slept peacefully in the sun most of the time, and his activities were also in the paths of virtue, for one evening he brought a good sized rat and laid it at the rector's feet.

But Constance was obdurate. On the morning of her mother's second departure the basket was again brought out. Everything was ready. Adolphus, however, was not. They searched everywhere, but he was not to be found. Reluctantly Constance saw the train depart. She expected to see Adolphus the moment she reached home, but he did not appear. All day they watched and waited for him but he did not come. Night came on, and still there was no Adolphus. Constance stopped looking for him at last, and went into the house to turn on the electric lights. The switch gave the customary snap, but no flood of light followed. Stumbling about in the darkness she pressed every button but with the same result. She looked for the accustomed arc light at the corner, but the street, too, was dark. Just then the telephone rang. Constance groped her way to it. The voice at the other end was masculine and unfamiliar, it spoke laconically.

"Where is your cat?"

Constance started, "I don't know," she answered feebly.

"When did you see him last?" asked the voice in exasperated tones.

"I haven't seen him since early morning," Constance replied humbly, then gaining courage she asked, "Have you seen him?"

"Yes," came the reply, "he's been here hanging around the power house all day. Must be he done it. I thought he done it but I called you up to make sure."

"Did what?" asked Constance amazed.

"Why, he's made all this ruction about the lights. He's jumped on the live wires and short-circuited the current. It's true, for here comes one of the men with a bunch of fur. Guess that's all that's left of poor pussy!"

Constance dropped the receiver and threw herself upon the wide lounge. There she laughed and cried to the unsympathetic pillows and there the rector found her later and heard the story.

"Sic transit Adolphus," he observed thoughtfully stroking his wife's hand.

"And may *we* rest in peace!" said Constance.

"So be it!" said the rector fervently.

WHAT IS MAN THAT THOU ART MINDFUL OF HIM?

BY ROLAND RINGWALT

WHEN the moon shines in splendor on the waters, when the stars gleam on the snow, the awe of the Psalmist seems our own. The heavenly bodies are larger than he dreamed, they are far older than he supposed, the distance between them and the sheep paths of Israel was far greater than any man of those days would, or could, have believed. Age upon age has rolled by, and the observations of the powers in the firmament have swelled and gone on increasingly. The early gazers of Chaldea, the astrologers of many centuries, the sailors who looked for the Southern Cross to guide them, the observers intent on the transit of Venus, the modern crop reports, the light-houses, the rich endowments of scientific institutions, and the telescope at the street corner for the newsboy and the boot-black are all links in the chain between man in this workaday world and the lights in "yon blue heaven above us bent." At times the majesty of the celestial brightness so overcomes us that it seems incredible that the Power who made "the spacious

firmament on high" should deign to notice man, whose breath is in his nostrils.

Emmanuel Kant and John Fiske almost repeat the words of the Psalmist. "The spangled heavens a shining frame" seem so great, and man is a speck almost invisible. A flash of lightning may kill him, a sunstroke may paralyze his energies, a walk in the night fog may give him pneumonia, overwork in the observatory may shorten his life. Yet he has the reason that studies out the laws that rule the unreasoning spheres. He has the conscience that looks to the final award. Yea, he is Pascal's thinking reed, for if the universe fell upon him he would know that he was crushed, while the universe would not know that it had crushed him. He is more than mechanism, he cannot rule the tides, but he can do something greater. He has duties and responsibilities, he has faculties given him to outlast the day,

"When the sun grows old,
And the stars grow cold,
And the leaves of the judgment book unfold."

Modern discoveries often show man accomplishing wonders. Secret after secret is wrung from the stars, or raised from the deeps. The achievements of the men who rounded the Cape of Good Hope and discovered America, of the giants in steam and electricity, of irrigation and of wireless telegraphy, of the canal through Suez and its fast growing counterpart would have stupefied the generations that calmly accepted the Mediterranean as the middle of the earth. God has visited man, given him power to do wondrous things on earth, and these triumphs foreshadow greater ones in a higher kingdom.

But the other extreme of human thought sounds in Job's question, "What is man that Thou shouldest magnify him?" To the wretched sufferer it was a mystery that the Infinite could visit such misery on the finite. He could not see why the Almighty wished to break a leaf driven to and fro or to pursue the dry stubble. The distance between Deity and humanity was so great that no daysman could intervene, no one could plead with God as a man pleadeth with his neighbor, and yet the Eternal reached down from the throne of heaven, to heap anguish upon a poor little creature on earth. In some form or other this question is ever sounding. The life of man, at the utmost, is so brief, and yet perhaps a large share of it is spent in sorrow. Much of this sorrow, undoubtedly, is brought on by folly and sin. There is, however, a great deal of poverty, disease, bodily and mental pain which cannot be blamed on the sufferer. Job's cry is the cry of the victim of some contagious malady; of the industrious man who is deprived of work; of the heart-wrung parent who has lost a beloved child; of the innocent man who is thrown into prison. No solution of the dread problem of suffering ever satisfied the man who fears that his brain will give way under some terrible pressure, which he cannot regard as the consequence of his misdeeds.

We talk of elaborate papers on views of life; but how often these papers are bloodless. Mental phenomena are classified as well as insects in a museum and with as much emotion. The whole soul of an adoring being goes into the Psalmist's question, and the wild agency of a frantic sufferer goes into Job's. Volumes cannot answer what they ask. Why should Wisdom pour a portion of truth into so little a vessel as the human mind? Why should Majesty inflict torment upon a helpless slave? There is probably not a thinker in Christendom who has not felt the sharpness of these queries, who has not felt them go to the joint and marrow.

Solutions have been laboriously worked out by prayerful and patient men. In due time Job ceased to argue and began to adore. May it be ours to accept with deepening gratitude the light the Dayspring from on high hath shed, and to bear with increasing patience the burdens laid upon our shoulders. As we contrast the marvelous capacity of man in things mental and spiritual with man's sensitiveness to sorrow and woe, we cannot reach the "why" of the endless question. Rather may we say "Lo, these *are* parts of His ways, but how little a portion is heard of Him."

If God had not said, Blessed are those that hunger, I know not what could keep weak Christians from sinking in despair; many times all I can do is to find and complain that I want Him, and wish to recover Him; now this is my stay, that He in mercy esteems us not only by having, but by desiring also; and, after a sort, accounts us to have that which we want and desire to have.—*Joseph Hall*.

Church Calendar



- April 5—Sixth (Palm) Sunday in Lent.
- " 12—Easter Day.
- " 13—Monday in Easter.
- " 14—Tuesday in Easter.
- " 19—First Sunday (Low) after Easter.
- " 25—St. Mark, Evangelist.
- " 26—Second Sunday after Easter.

CALENDAR OF COMING EVENTS

- April 21—Convocation of the Missionary District of Salina, at Salina, Kan.
- " 22—Convocation of the Missionary District of Idaho, at St. Michael's Cathedral, Boise City.
- " 26—Convocation of the Missionary District of Eastern Oklahoma, at St. Mark's Church, Nowata, Okla.
- " 28—Convocation of the Missionary District of Arizona, at Phoenix, Ariz.
Convention of the Diocese of Mississippi, at St. John's Church, Laurel, Miss.
- " 29—Convention of the Diocese of Louisiana, at Christ Church Cathedral, New Orleans, La.
Convention of the Diocese of Massachusetts, at Boston, Mass.
Convention of the Diocese of Tennessee, at Grace Church, Memphis.
- May 1—Consecration of the Rev. William Theodotus Capers to be Bishop Co-adjutor of the diocese of West Texas, at St. Mark's Church, San Antonio, Texas.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

AFRICA

Rev. Nathan Matthews.

ALASKA

Miss Agnes Huntoon (in Fifth Province).
Miss F. G. Langdon.
Mr. G. B. Burgess (in Fourth Province).

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Rev. J. M. B. Gill.
Mr. M. P. Walker.
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Mrs. Baird Sumner Cooper, of Wyoming.
Address: The Toronto, Dupont Circle, Washington, D. C.

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

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Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

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

Personal Mention

THE Rev. VICTOR O. ANDERSON, who has spent his diaconate at Brownville Junction, Maine, will, after his advancement to the priesthood, be in charge of St. George's Church, Sanford, Maine.

THE Rev. CLARENCE M. CONANT, M.D., associate rector of St. Luke's Church, Baltimore,

has accepted the rectorship of St. Mark's Church, Susquehanna parish, diocese of Easton. His address in Baltimore remains unchanged.

THE Rev. R. FRANKLIN HART, assistant at St. Paul's Church, Oakland, Cal., has resigned, and has accepted a similar position at St. Mark's Church, Seattle, Wash.

THE Rev. GEORGE A. HARVEY has resigned the rectorship of St. John's Church, Mt. Morris, N. Y.

THE Rev. JOHN HUSKE, rector of St. George's Church, Newburgh, N. Y., has been granted six months leave of absence, from May 1st to November 1st, by his vestry. The Rev. Frank Heartfield will act as *locum tenens* during the rector's absence.

AFTER the 15th of May the address of the Rev. WILLIAM CHRISTY PATTERSON, at present in the Holy Land, will be Bishopstead, Wilmington, Del.

THE Rev. ARTHUR H. MARSHALL, in charge of the mission of Our Saviour, Mechanicsburg, Ohio, diocese of Southern Ohio, will take charge of St. Mark's mission, Oakley, Cincinnati, Ohio, shortly after Easter.

THE Rev. HENRY G. RAPS, curate of St. Paul's Cathedral, Cincinnati, Ohio, has accepted the rectorship of the Church of the Nativity, Price Hill, Cincinnati. His address after May 1st will be the Parish House, Phillips and Hawthorne avenues, Price Hill, Cincinnati, Ohio.

THE Rev. FREDERICK A. REEVE, of the staff of St. John's Church, Roxbury, Mass., sailed for Europe on April 11th, and will return July 16th. His address will be care Brown, Shipley & Co., Pall Mall, London, S. W., England.

THE Rev. LESTER LEAKE RILEY, in charge of St. James' mission, Westwood, Cincinnati, Ohio, diocese of Southern Ohio, has accepted the rectorship of St. Paul's Church, Newport, Ky., diocese of Lexington, and will take up his new work July 1st.

THE Rev. HENRY D. SPEAKMAN of Mandarin, Fla., has been appointed chaplain at the Mt. Alto tuberculosis sanatorium, and will take up his residence in the recently purchased chaplain's house in the near future.

THE address of the Rev. JOHN W. WALKER is changed from 1213 Locust street, to 1253 South Nineteenth street, Philadelphia, Pa.

DIED

BLAKE.—CHARLES GLENVILLE, aged 26, son of the Rev. and Mrs. James H. W. BLAKE, died in Pittsburgh, Pa., April 1, 1914. Interment in Washington, D. C.

COUGHLIN.—At his home in Burlington, N. J., on Tuesday, March 31, 1914, SAMUEL B. COUGHLIN, aged 78 years.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

DUNLAP.—Died at the residence of her brother, Robert Dunlap, in Milwaukee, on April 6th, CAROLINE DUNLAP.

MORSE.—At Warren, R. I., March 28th, in her seventy-first year, SERAPHINE RANDALL MORSE, daughter of the late Rt. Rev. George M. Randall, D.D.

SMITH.—March 23, 1914, CHARLES MORTON SMITH of Philadelphia, in the fifty-second year of his age.

"Blessed are the pure in heart for they shall see God."

VINCENT.—MRS. ELIZABETH CARTER VINCENT, widow of General Strong Vincent, on Thursday, April 9th, at the home of her brother in law, Bishop Boyd Vincent, Cincinnati, Ohio.

MEMORIALS

GEN. JOHN WHITNEY BARLOW

The following minute was adopted by the vestry of St. James' Church, New London, Conn., at a special meeting held April 5, 1914:

The rector and vestrymen of St. James' Church desire to express, so far as words can convey, our sorrow and bereavement in the death of our friend and fellow-worker, General JOHN WHITNEY BARLOW, senior warden of the parish, who entered into the larger life Sunday, March 1, 1914.

The achievements of General Barlow as a soldier and administrator, from the day he left the Military Academy at West Point to the time of his retirement, after forty years of honorable and distinguished service, form an important part in the history of our national development. Many memorable engineering works, including the survey of the Yellowstone Park region, and the establishing of the boundary between the United States and Mexico, were entrusted to him by our national authorities.

General Barlow was a devout Christian and

loyal Churchman. Constant in his attendance at the appointed services of the Church, a frequent participator in the sacrament of the Lord's Supper; he was an example to the men of his generation, worthy of emulation.

Modesty and courtesy were the characteristic features of his life. To the temporal affairs of the parish he gave careful thought and wise supervision, but his greatest concern was the spiritual welfare of the flock of which he was senior warden. He administered the high duties of his office with scrupulous care.

Wise, simple, sincere, brave, courteous, and altogether lovable, he leaves a memory of Christian manhood which all who knew him will cherish.

He rests in the smile of God.

RUTH REYNOLDS CLARKSON

In grateful memory of RUTH REYNOLDS CLARKSON, daughter of the Rev. David Henry and Bertha Reynolds Clarkson, who entered into the Paradise of God, April 17, 1907.

"Chrisom-robe yet undefiled,
Happy angel-tended child."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

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

WANTED

POSITIONS OFFERED—CLERICAL

NASHOTAH HOUSE. For the next School year, beginning September 29, 1914. An instructor for the Preparatory Department; unmarried, qualified to teach Latin and Hellenistic Greek, or else the usual College courses in History, English Literature, History of Philosophy, Logic, and Psychology. Apply with references to the DEAN, Nashotah House, Nashotah, Wis.

CURATE WANTED—Salary \$1,200. Young, unmarried, musical. Address "CLERICUS," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST in Canada desires parish or mission in States. Good preacher extempore, and visitor. Address "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

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POSITIONS OFFERED—MISCELLANEOUS

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POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address **REV. WALTER E. BENTLEY**, Kent street, Brooklyn, N. Y.

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COMMUNION BREADS and Scored Sheets, Circular sent. **Miss A. G. BLOOMER**, Box 173, Peekskill, N. Y.

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SAIN'T MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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UNUSUAL TRAVEL. SEE PAGE 891

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NOTICES

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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See interesting Report to General Convention with "Message of Trustees" and Tables.

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APPEAL

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The All-Night Mission will have completed three years of service for God on April 19, 1914. A place where the weary souls to whom all doors are closed may find sympathetic friends to talk and pray with, food, drinking water, clothing, and shelter, night and day. Hospitals and prisons visited. **St. Matt. 25:** "I was a stranger and ye took me in, clothed me, gave me meat, gave me drink, sick and ye visited me, in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Funds are needed. **DUDLEY TYNG UPJOHN**, Treasurer, 8 Bowery, Box 81, New York City.

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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.

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M. J. Whaley, 430 Fifth Ave.

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BOOKS RECEIVED

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

LOTHROP, LEE & SHEPARD CO. Boston.

When I Was a Boy in Palestine. By Mousa J. Kaleel. Illustrated from Photographs. Price 60 cents net.

The Red House Children's Vacation. By Amanda M. Douglas. Illustrated by Louise Wyman. Little Red House Series. Price \$1.00 net.

John and Betty's Irish History Visit. By Margaret Williamson, author of John and Betty's English History Visit, and John and Betty's Scotch History Visit. Illustrated from Photographs. Price \$1.25 net.

When Max Came. By Edna A. Brown, author of Four Gordons, and Uncle David's Boys. Illustrated by John Goss. Price \$1.20 net.

ENCYCLOPEDIA PRESS, Inc. New York.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D.,

D.D., Thomas J. Shahan, D.D., Conde B. Pallen, Ph.D., LL.D., John J. Wynne, S.J., assisted by numerous Collaborators. Fifteen Volumes and Index. Index Volume.

PAGET LITERARY AGENCY. New York.

Companion to Hymns A. & M. (Old Edition.) Compiled by the Rev. C. W. A. Brooke, M.A., editor of Modern Methods in Parochial Organizations; Additional Hymns; The Chant Communion Service; Children's Worship, etc.

GAZZOLO & RICKSEN. Chicago.

Little Lost Sister. By Virginia Brooks, author of My Battles with Vice. Illustrations by Frank J. Hoban. Price \$1.35 net.

FUNK & WAGNALLS CO. New York.

The Club Woman's Handybook of Programmes and Club Management. Compiled by Kate Louise Roberts, for many years in charge of Club Work in the Free Public Library, Newark, New Jersey. Price 75 cents net.

FORBES & CO. Chicago.

Teaching Sex Hygiene in the Public Schools. By Dr. E. B. Lowry, author of False Modesty, Herself, etc. Price 50 cents net.

PAMPHLETS

FROM THE AUTHOR.

The City History Club of Boston. Reprint from the National Municipal Review and Tenth Annual Report. January 1904-January 1914. 6 Beacon street, Boston.

Joint Commission Appointed to Arrange for a World Conference on Faith and Order. List of Commissions already Appointed. March 20, 1914.

Outline of a Social Service Survey for the Community. Recommended by the Commission on Social Service Interchurch Federation of Philadelphia. Approved by the Committee on Policy, Composed of Members of the Baptist, Congregationalist, Episcopal, Lutheran, Methodist Episcopal, Presbyterian, and Reformed Churches in Philadelphia. Office of the Commission, 406-407 Empire Bldg., 13th and Walnut Sts., Philadelphia. March 1914.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. 105 East Twenty-second Street, New York City.

What Every Church Should Know About Its Community. Whether that Church is Located in a City, a Town, a Village, a Suburb or in the Open Country. Prepared for the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

H. W. GRAY CO. New York.

Music as an Aid to Religion. A plea for the improvement of the Musical portion of the Church Service. By Peter Christian Lutkin, Dean of the Music School of the Northwestern University, Evanston, Ill. Price 10 cents net.

THE CHURCH AT WORK

VACATION TERM FOR BIBLICAL STUDY AT OXFORD

THE TWELFTH Vacation Term for Biblical Study will be held this year at Oxford from July 25th to August 15th. The object of the term is to give to students of the Bible, who feel the need of more scientific and intelligent study, a special opportunity of becoming acquainted with the results of modern Biblical scholarship and of receiving systematic instruction on academic lines. The scheme is on a Christian basis, and lecturers are invited without respect to their denomination.

The idea which has been chosen this year for illustration by the entire series of lectures is that of "The Vital Relation of Personal Religion to the Corporate Life of the Church." The inaugural lecture will be given by Dr. Holland, regius professor of Divinity, Oxford, and the following courses of four lectures have been promised:



THE LATE REV. H. W. LITTLE

First week—"The Book of Ezekiel," by the Rev. W. F. Lofthouse, Handsworth College, Birmingham, and "The Development of Per-

sonal Religion in the Old Testament and the Gospels," by Dr. McNeile, Sydney Sussex College, Cambridge.

Second Week—"Religious Experience of St. Paul," by Dr. Anderson Scott, Westminster College, Cambridge, and "Life Within the Christian Community in the First and Second Centuries," by Professor Kirsopp Lake, of the University of Leyden.

Third Week—"The Relation of the Individual to the Community," by Clement Webb, Esq., M.A., Magdalen College, Oxford, and "I. and II. Corinthians," by the Rev. S. Kirshbaum, B.D., King's College, London.

Single lectures have been promised by Stanley A. Cook, Esq., M.A., Dr. Neville Figgis, C.R., Dr. Oosterley, the Rev. R. G. Parsons, and Evelyn Underhill (Mrs. Stuart Moore). Hebrew and Greek Testament readings will be held throughout the three weeks.

The total cost to students, including lecture tickets, will not exceed £2 a week. Further particulars may be had on application

to Miss E. Lawder (Secretary), 21 Richmond Road, Cambridge.

NEW JERSEY EPISCOPAL ELECTION

THE DIOCESAN CONVENTION of New Jersey, which will elect a successor to Bishop Scarborough, is to meet at St. Michael's Church, Trenton, on May 5th and 6th.

FIRE AT ST. PAUL'S CHURCH, PEORIA, ILL.

A FIRE BROKE OUT in the basement of St. Paul's Church, Peoria, Ill., on Saturday evening, April 4th. The damage, estimated at \$1,000, was confined to the basement alone, leaving the remainder of the building intact and uninjured.

ST. CHARLES THE MARTYR

VISITORS to England may be interested in knowing that the entry of the burial of King Charles I. may be seen in the parish register of St. John's Church, Windsor. Anyone wishing to see this interesting historical document should apply to the Rev. E. M. Blackie, the vicarage, Windsor.

BISHOP NICHOLSON STATUE AT ST. PAUL'S, BROOKLYN

ON THE EVENING before Palm Sunday, at St. Paul's Church, Brooklyn, the rector, the Rev. Andrew Chalmers Wilson, blessed a memorial statue of the late Bishop Nicholson of Milwaukee, which stands in a niche on the north side of the church. The statue is life size, and of white Carrara marble, and is taken from a well-known portrait of Bishop Nicholson in cope and mitre, carrying his pastoral staff, all of which is faithfully reproduced, even to the pattern of the embroidery on the vestments. The likeness is most striking.

At the same time, the new St. Joseph's chapel, designed by Ralph Adams Cram, was opened, though the blessing of this chapel is deferred to the convenience of the Bishop of the diocese. The marble altar, with its gilded reredos and many statues in polychrome, is



STATUE OF BISHOP NICHOLSON
St. Paul's Church, Brooklyn

most devotional. St. Paul's now has five altars.

The Rt. Rev. M. Edward Fawcett, D.D., Bishop of Quincy, spent part of Holy Week in the parish as the guest of the rector.

CORNERSTONE LAID OF CHRIST CHURCH, LOS ALTOS, CAL.

ON THE Saturday before Palm Sunday, April 4th, the Bishop of California laid the cornerstone of Christ Church, Los Altos, a growing suburban village in the foothills of the Santa Cruz mountains, within easy reach of both San Jose and Palo Alto. The Bishop was assisted by the minister in charge, the Rev. H. P. Hames, the Archdeacon of the diocese, and the rectors and vested choirs of the neighboring parishes.

Services in this mission were commenced about a year ago by the Rev. David Evans, rector of All Saints' Church, Palo Alto, and the growth has been steady and rapid. Services are being held in a rented hall until the church shall be completed.

NEW CHAPEL AND PARISH HOUSE AT OAKLAND, CAL.

ON PALM SUNDAY, St. Peter's Church, in the Rock Ridge district of Oakland, Cal., opened a new chapel and parish house at Lawton avenue near Broadway. The Bishop of California celebrated the Holy Communion at 9 A. M., with an address of dedication. The rector is the Rev. E. F. Gee.

SEWANEE NEWS AND NOTES

OWING to the conflicts in the engagements of so many who were to participate, the installation of Bishop Knight as the new Vice-Chancellor of the University of the South has been postponed from April 30th to one of the days of the Commencement exercises in June.

THE FUNERAL of Dr. B. J. Ramage was conducted from the University chapel, Friday morning, March 27th. At the time of his death Dr. Ramage was associated with the department of Justice in Washington, D. C., but many of the old Sewanee boys will remember him as Professor of History and Dean of the Law department.

THE DEATH of Mrs. Mary Cunningham Wicks on March 23rd severed another link between the old Sewanee and the new. For nearly thirty years she had been identified with Sewanee, and many will recall the time when her home was the centre of a very gracious hospitality.

AN ALUMNI ASSOCIATION has been organized in each of the following cities: New York, Philadelphia, Charleston and Columbia, S. C., Jacksonville, Atlanta, Birmingham, Montgomery, Chattanooga, Nashville, Memphis, Shreveport, Austin, San Antonio, and Houston. An effort is being made to organize additional associations in Tampa, Pensacola, Wilmington, N. C., Augusta, Savannah, Mobile, Jackson, Miss., Natchez, New Orleans, Little Rock, and Louisville.

THE UNIVERSITY catalogue for the session of 1913-14, with announcements for 1914-15, has been issued. The catalogue shows 16 students in the theological department, and 137 in the academic department, and in addition to these there are 116 students in the military academy. Announcement has also been made for the summer quarter of the University session, which begins June 20th and closes September 4th.

HELP FROM PRESBYTERIANS

A UNIQUE INSTANCE of Christian brotherliness occurred at Atlantic City, N. J., when, at the Good Friday services at the First Presbyterian church, an offering of something more than \$50 was taken for the restoration of St. James' (Episcopal) church, which was practically destroyed by fire two years ago, and has struggled under heavy odds since. An urgent effort is being made to restore the

church, and this assistance has been given by Presbyterian neighbors. The church has lately celebrated its seventeenth anniversary. The rector is the Rev. Wm. W. Blatchford.

THE OLDEST COMMUNICANT IN ILLINOIS

ZION CHURCH, Mendon, Ill., enjoys the distinction of having, probably, the oldest communicant in the state, in the person of Mr. John Crawford, who has just passed his one



JOHN CRAWFORD

hundredth birthday. He came to Mendon from County Cavan, Ireland, in 1850. He is without doubt the oldest surviving veteran of the Civil War. He has had 47 descendants, of whom 42 are living, including a great-great grandchild two years old. Uncle John, as he is called, is in fair health, and is in possession of all his faculties. He received the Blessed Sacrament at his home on Palm Sunday. His birthday anniversary fell on Good Friday, and its full observance was reserved to another day; but he received many messages of love and congratulations from friends, especially from the members of his regiment and army corps, who are scattered throughout many widely distant places.

MEMORIALS AND GIFTS

THE WORK of a longtime rector is commemorated at St. David's Church, Austin, Texas (Rev. Milton R. Worsham, rector), by a tablet erected on Easter Day. The memory of the faithful labors of the Rev. Thomas Booth Lee is endeared to the hearts of his flock by a life of devoted service, and action towards perpetuating the record was taken by his many friends through Mrs. Maxey, the wife of the Hon. Thomas L. Maxey, United States district judge, and the preparation of a special design was entrusted to Charles R. Lamb, and the work was executed in the Lamb studios, New York. The tablet, superimposed on a background of polished marble, is a parallelogram of antique metal with raised borders bearing the oak leaf motif—the traditional emblem of virility and mental force, and has a Jerusalem Cross in each corner framing a recessed panel in which is the following inscription: "To the Glory of God and in loving memory of Thomas Booth Lee, M.A., Oxford, for more than thirty-seven years rector of this parish, 1857-1912."

AT THE morning service on Palm Sunday, at St. Stephen's Church, Olean, N. Y. (Rev. J. W. Ashton, D.D., rector), a very handsome stained glass window was unveiled in the north transept. It is the gift of Mrs. C. P. Moulton, in memory of her husband, Charles Powers Moulton, a former warden and treasurer of the church; her father, the Rev. Charles Edwin Beardsley, rector of the parish from 1855 to 1859; her mother, Louise Chapin Terry Beardsley, and L. C.

Beardsley. The window represents the Transfiguration, and is the work of Mayer & Co. of Munich and New York, who have also placed windows representing the Annunciation, the Nativity, and the Presentation of Christ in the Temple, in St. Stephen's Church, thus the Transfiguration window is a part of a connected scheme embracing all the windows of the church, which have been selected to portray the principal events in the life of Christ, from His childhood throughout his ministry.

MISS ELIZA CALLAHAN CLEVELAND of Jamaica Plain, Mass., a relative of the late Bishop Doane of Albany, who died on March 28th, left several bequests to charities connected with the Church. As a mark of gratitude for benefits derived by her family through trade with China, she left \$3,000 to St. Luke's Hospital at Shanghai. The sum of \$2,000 is left to Bishop Lawrence to promote free churches, and \$1,000 each is left to the Episcopal City Mission, Boston; the Church of the Nativity, Bethlehem, N. H.; the Society for Home Study of the Bible and Church History, for the Sarah P. Cleveland fund in Washington. She also left \$200 for the purchase of a silver vase for the chapel of St. Mary-by-the-Sea at Northeast Harbor, Maine, and a ruby and diamond ring of the testatrix is to be used in the fashioning of the vase.

ON SUNDAY, March 29th, a double memorial window, in memory of Col. Frederick L. Manning, was blessed at St. Paul's Church, Waterloo, N. Y. Col. Manning was for many years warden of this church, and occupied that office at the time of his death, August 5, 1913. This window, which is the gift of his widow, Mrs. Elizabeth Manning, is one of a scheme of windows, adopted by the vestry for the nave, illustrating the life of Christ. The subjects are "The Appearing of the Angel to the Shepherds," and "The Presentation in the Temple." The window is the work of the Gorham Co. of New York, and is considered most excellent as to coloring, design and workmanship.

SEVERAL MEMORIAL gifts were announced by the Rev. Francis Leavitt Beal at the morning service in the Church of the Ascension, Cambridge, Mass., on Palm Sunday. One is a new baptistry, in the arrangement of which the old font was used, together with a handsome oaken railing with gate. Duncan Brown, a vestryman of the parish, is the donor. The other gift includes a footpace, and three dossal hangings of violet, green, and white. These were presented by Mrs. David Fudge, in memory of her husband, and her son, David W. Fudge, who was a chorister in the parish at the time of his death.

ST. PAUL'S CHURCH, Savannah, Ga., has received as a gift from one vestryman and the handiwork of another a fine reredos for the chapel. It is of dark mission finish, with a large raised cross in the centre panel. It is the gift of Mr. R. T. Waller, in memory of his niece, Elizabeth Tyler Waller, and was made by Mr. Sam K. Ward. It will be dedicated on the anniversary of Miss Waller's death, June 7th.

THE CHAPTER of the Daughters of the King of St. John's Church, Hallock, Minn., have presented to the church a brass altar desk as a memorial to Justa Randolph Olson, recently deceased. The dedication took place on Easter Day. The Rev. J. F. Cox is the rector of St. John's Church.

ATLANTA

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

Death of Mrs. Memminger

MRS. SUSAN MAZYCK MEMMINGER, widow of the late Rev. Robert N. Memminger of Charleston, S. C., and mother of the Rev.

W. W. Memminger of All Saints' Church, Atlanta, died on April 7th at Atlanta, aged 72 years. She was a devoted Churchwoman, and a distinguished Charlestonian, whose beauty and culture had the exquisite refinement of the woman of the old South. The interment was at Flat Rock, N. C., in the old family cemetery.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

New Church Consecrated at Baudette

FOUR YEARS ago the little church at Baudette was destroyed by the forest fires which swept over that portion of the state. After many discouragements and trials, a new church was built, and new furniture installed. On Thursday, March 28th, the Bishop of the diocese consecrated St. John's Church, assisted by the Rev. W. H. Ward, rector of Moorhead, and formerly in charge of this mission.

MASSACHUSETTS

SAMUEL G. BARCOCK, Suffr. Bp.

WM. LAWRENCE, D.D., LL.D., Bishop.

Boston City Mission Out of Debt—Other News

IT IS with the greatest relief that Superintendent Frederick B. Allen of the Boston City Mission has announced that the \$6,000 deficit has been wiped out. As stated a few weeks ago, this deficit was larger than in many years. Thus does the new fiscal year open with a clean slate.

CONSIDERABLE interest is being manifested in the visit of the Rev. Napier Whittingham, vicar of the Basilica of St. Silas the Martyr, London, England, who is announced to preach on Low Sunday at the Church of St. John the Evangelist in Boston. It will be recalled by readers of THE LIVING CHURCH that Father Whittingham has been preaching at St. Paul's Church, Brooklyn, N. Y., during Lent, and conducting missions.

SERVICES at Norwell, a little town on the South Shore, are being conducted by the Rev. M. H. Carroll at the home of a Churchwoman, and it is hoped ere long to form a mission in the town.

GRACE CHURCH, Everett, is endeavoring

to raise \$1,000, as an Easter offering, with which to remodel the church and parish house.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

Date of Annual Convocation—Mission at Madison

THE ANNUAL convocation of the missionary district of South Dakota is called to meet at Christ Church, Lead, on Saturday afternoon, May 23rd.

A MISSION, conducted by the Bishop, was concluded Sunday, March 22nd, at Grace Church, Madison. The Bishop was assisted by the general missionary, the Rev. W. A. Cash, and the Rev. W. H. Talmage, rector of Flandreau.

SOUTHERN OHIO

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

Death of Bishop Vincent's Sister—Other News

BISHOP VINCENT met with a serious bereavement on Maundy Thursday night, when his sister, Mrs. Elizabeth Carter Vincent, passed away in her seventy-sixth year, at the Bishop's House on Mt. Auburn. Mrs. Vincent was the widow of the Bishop's brother, General Strong Vincent, who was mortally wounded in the defence of Little Round Top in the first day's fighting at the battle of Gettysburg. After the general's death she made her home with his father, and on his decease with her brother, taking care of the Bishop's household. She has been a patient invalid for many years. A short service, attended by the Cincinnati clergy and personal friends, was held at the Bishop's House on the morning of Easter Even, and on Easter Day afternoon the funeral services were held at St. Paul's Church, Erie, Pa., the home of the Vincent family. Prayers were offered for the Bishop in the Cincinnati churches on Good Friday.

ON EASTER EVEN ground was broken for the new parish house of the mission of the Redeemer, Hyde Park, Cincinnati (Rev. Maxwell B. Long, missionary). The estimated cost is \$15,000, and the complete plans call for a \$40,000 church, seating 450 persons. The lot is splendidly located in a growing

The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

Royal Baking Powder
has been found by the official examinations to be of the highest leavening efficiency, free from alum, and of absolute purity and wholesomeness.

Royal Baking Powder is indispensable for making finest and most economical food.

community and the mission is showing a very healthy growth.

BISHOP TUTTLE, who was the speaker at the noon-day services in Cincinnati in Holy Week, also preached at the Church of Our Saviour, Mt. Auburn, addressed the Woman's Auxiliary of the Cincinnati convocation at St. Stephen's, Winton Place, and held the three hours service at the Cathedral on Good Friday.

DEACONESS DRANT, for many years a worker among the Chinese in San Francisco and Honolulu, is now connected with the City Mission Society, and may be addressed at the Cathedral House, 223 West Seventh street, Cincinnati.

TENNESSEE

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

Annual Meeting of Woman's Auxiliary—Other News

THE TENNESSEE BRANCH of the Woman's Auxiliary will hold its twenty-seventh annual meeting in Grace Church, Memphis, on April 28th, 29th, and 30th. At the opening meeting on April 28th, the Bishop of the diocese will be the celebrant of the Holy Communion. This service will be followed by a business meeting, at which time Mrs. John Shortridge, the president, will deliver her annual address. Miss Emily C. Tillotsen, assistant secretary of the Woman's Auxiliary, will be present at the meeting, and will organize and conduct a mission study class.

GRACE CHURCH, Memphis (the Rev. E. Steirling Gunn, rector), has recently taken up another one of the Church bonds, for which \$1,014 was paid. This is the second bond that has been retired in the last two years, and there is on hand nearly \$300 more to be used towards the retirement of a third bond.

THE NEW addition for small boys built at the Church Home in Memphis at a cost of about \$10,000, and containing a new steam laundry, fully equipped, has been entirely paid for, and the Bishop of the diocese is expected to consecrate it during the diocesan convention on April 28th, 29th, and 30th. The work of the Home is most efficiently conducted by Sister Anne Christine, who for many years has given her life to it.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

A New Church for South Burlington

GROUND has been broken for the new church to be erected in the south part of Burlington. Its location is near the little building where services have been held, and mission work carried on in a quiet way for over ten years. The land has been given by Mr. L. C. Clark, and the church is to be built by him as a memorial to his wife, the late Marian De Forest Clark.

VIRGINIA

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

Centennial of Bible Society of Virginia

THE BIBLE SOCIETY of Virginia celebrated its centennial anniversary on Sunday evening, April 5th, at a mass meeting held in the city auditorium of Richmond. A brief historical sketch of the work of the society was read by Mr. James Caskill. An interesting address was delivered by the Hon. Josephus Daniels, Secretary of the Navy, who was introduced by Governor Stuart. The first president of the society was the Rev. Dr. John Buchanan, rector of St. John's Church, Richmond. The officers chosen at a recent election were the Rev. Dr. R. A. Goodwin, president; the Rev. Dr. Russell Cecil, vice-president. Owing to the recent death of Dr. Goodwin,

rector of St. John's Church, Richmond, the Rev. Dr. Russell Cecil, vice-president, presided at the meeting.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Improvements to Church Property at Webster

THE MEMORIAL PARISH HOUSE, Church of the Reconciliation, Webster, is to be enlarged by an undercroft, extension and dormers, the gift of the original donors. Towards the sum of \$3,000, estimated to equip the building as proposed, \$1,000 has been offered, and the vestry hopes to see the work done and paid for this year.

WESTERN NEW YORK

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

Every-Member Canvass at St. Paul's Church, Buffalo

IN SPITE of a large endowment fund, St. Paul's Church, Buffalo, has run behind in its running expenses, as well as in its missionary apportionment. To wipe out this, and all future deficits, an every-member canvass was made on the afternoon of Palm Sunday. The canvassing committee was made up of fifty pairs of men, five pairs to a captain. Palm Sunday morning these one hundred men sat together in the transept during service, and all received the Holy Communion together after the other communicants. Immediately after service the Girls' Friendly Society served luncheon in the parish house to this canvassing committee, and shortly after two o'clock they started out on their work in

UPWARD START

After Changing from Coffee to Postum

Many a talented person is kept back because of the interference of coffee with the nourishment of the body.

This is especially so with those whose nerves are very sensitive, as is often the case with talented persons. There is a simple, easy way to get rid of coffee troubles and a Tenn. lady's experience along these lines is worth considering. She says:

"Almost from the beginning of the use of coffee it hurt my stomach. By the time I was fifteen I was almost a nervous wreck, nerves all unstrung, no strength to endure the most trivial thing, either work or fun.

"There was scarcely anything I could eat that would agree with me. The little I did eat seemed to give me more trouble than it was worth. I was literally starving; was so weak I could not sit up long at a time.

"It was then a friend brought me a hot cup of Postum. I drank part of it and after an hour I felt as though I had had something to eat—felt strengthened. That was about five years ago, and after continuing Postum in place of coffee and gradually getting stronger, today I can eat and digest anything I want, walk as much as I want. My nerves are steady.

"I believe the first thing that did me any good and gave me an upward start, was Postum, and I use it altogether now instead of coffee."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms:

Regular Postum—must be well boiled 15c and 25c packages.

Instant Postum—is a soluble powder.

A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

New

"Church Booklets"

To the popular and very attractive series of "Church Booklets"—red line editions—there have recently been added the following:

LAPSED AND LAPSING COMMUNICANTS. [No. 129]

By FREDERIC COOK MOREHOUSE, Editor of THE LIVING CHURCH 16 pages, \$2.00 per hundred.

This is an editorial that recently appeared in THE LIVING CHURCH. It is reprinted in this form at the request of the rector of one of the most important Chicago parishes, who writes: "I want to send them out in Easter-tide with our yearly appeal to the 'lapsed' persons who failed to make their Easter communions." Very likely other rectors will be glad to use it in the same way.

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fifty autos, two men in each car. Teams began to return about six o'clock, and from then until after nine the captains at the parish house were kept busy receiving the returns. Almost every man reported with a smiling face that he had had a splendid day. Of course there were some who found families out or moved away, or unresponsive, but many teams brought in a pledge for every call, while some brought more pledges than calls, as they obtained individuals instead of heads of families. One team reports an average success as follows: "We made twenty-five stops, found five families out, were met with a cordial welcome and a generous response financially. We obtained many new pledges or else an increase of the old one." Many gave to missions who had never done so before. The extent of the parish was a revelation to many of the men, many cases of unreported sickness were discovered, many were found who wished to rent pews. Old members were traced up who had slipped away and were found to be going nowhere, while there were others who had connected themselves with other parishes but had not asked to be transferred. So that the financial side became the lesser part and gave way to the renewed personal touch and stimulated general interest as nothing has been known to do in the history of the parish.

CANADA

News of the Dioceses

Diocese of Ottawa

In a circular letter published April 2nd, Archbishop Hamilton announced his resignation, to take effect June 22nd. The announcement, which is received with general surprise and regret, gives his advanced age as the reason for the step.

Diocese of Edmonton

THE CONSECRATION of the first Bishop of the new diocese of Edmonton, the Rt. Rev. Henry Allen Gray, D.D., took place on the Feast of the Annunciation, in All Saints' Church, Edmonton. The consecrating Bishops were Archbishop Matheson, Primate, Bishop Harding of Qu' Appelle, and Bishop Pinkham of Calgary, who preached. The Bishop-elect was presented by the Bishops of Calgary and Qu' Appelle.

Diocese of Quebec

IT IS announced that St. Peter's Church, Sherbrooke, is now free from debt, the men of the parish having cleared off the debt of \$1,500.

Diocese of Nova Scotia

AN INTERESTING ceremony was performed in Halifax on March 17th, when the first sod was turned for the new St. Matthias' Church by J. Y. Payzand.

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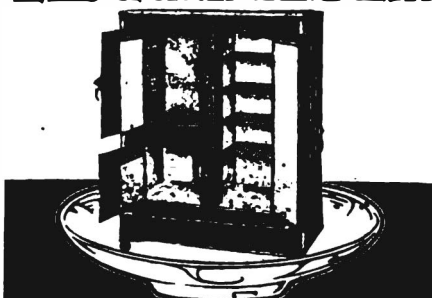
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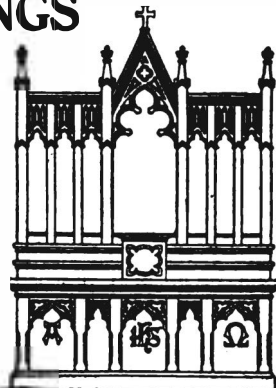
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The Magazines

COLONEL ROOSEVELT'S first article in *Scribner's* appeared coincidentally with the rumor of a mishap to his expedition, which did not, however, involve the Colonel's immediate party, as they had divided; and he, according to the latest dispatches, will be out of touch with civilization for about a month in heretofore unexplored territory. In the meantime the second article in the May *Scribner's* will describe his jaguar hunt up a small branch of the Paraguay to a wilderness ranch. The Colonel misses no feature of this new and strange country, and the jaguar hunt was full of hard work and adventure. The pictures accompanying it show a region of marsh and jungle.—THE GREAT Canadian Northwest has been a wonderland for years, but the Grand Trunk Pacific, which is pushing across the continent far north of the Canadian Pacific, has opened up "A New Field for Mountaineering," which will be described by Elizabeth Parker, who was a member of last year's outing of the Alpine Club of Canada. There are many unconquered peaks, and mountain-climbers will find here a fascinating prospect.—LIEUTENANT-COMMANDER D. PRATT MANNIX of the United States Navy, who is himself in charge of a destroyer, describes, under the title "The Light Cavalry of the Seas," the adventurous life on board the most uncomfortable ships in the Navy. They are "the eyes of the fleet" and are the scouts of the sea.

THE DISGRACEFUL RECORD OF LYNCHINGS IN 1913

FIFTY-TWO persons, fifty-one colored and one white, were put to death by mobs in this country in the year that has just passed. This is twelve fewer than the number lynched in 1912. It is the smallest number of lynchings in one year since records have been kept.

Not all of these lynchings were merely "a kind of wild justice." Twenty-one of the persons killed were accused only; there had been no conviction, no weighing of evidence. Several innocent persons were put to death. In Greenville, Ga., a black man was lynched for a murder. Another man confessed to the crime a few days later. At Houston, Miss., a negro accused of murder was lynched. It was later discovered that he was the wrong man. Two apparently innocent colored persons were put to death at Germantown, Ky. At Spartanburg, S. C., the bravery of a sheriff prevented a mob from lynching a colored man accused of rape. He was later acquitted by a white jury.

In only ten of last year's lynchings was rape, proved or alleged, the crime which roused the mob's frenzy.

To call the roll of states in this matter may savor too much of bringing indictments against whole peoples. Yet ten lynchings in a single state, Georgia's record, and nine in another, Mississippi, with the other thirty-three distributed among thirteen states, suggest that something more than the blind forces of coincidence was at work—*The Survey*.

THE COST OF MILITARISM

IN A LETTER addressed to the president of the Peoples National Bank of Pittsburgh, Col. Samuel Harden Church states that while in Europe last summer he made the somewhat startling discovery that articles frequently purchased in Parisian shops can be bought to better advantage as regards quality, attractive models and price, in New York than in Paris. He learned upon inquiry of Frenchmen of high position the reason for high prices abroad. "They replied," he says, "without hesitation, that the rise in prices, not only in Paris, but throughout Europe,

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was due to the extra war taxes prevailing everywhere. For example, every soul in the population of France, young and old, and both sexes included, is required to pay on the average of \$7 a year for the maintenance of the army and navy, and this does not include pensions."

Col. Church also drew up some statistics showing the cost of war preparation for each of the ten principal nations (without including pensions or the destruction caused by past wars) and the ratio which the cost of army and navy bears to the total expenditures of each nation. The figures are for the year 1911; since the Balkan war the European nations have increased financial burdens.

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