

The Living Church

VOL. I

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GOD is on my side. He makes Himself responsible for my being. If I will only entrust myself to Him with the cordial return of grateful love, then all that He has ever breathed into my heart of human possibility He will realize and bring to perfection.—Charles Gore.

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EDITORIALS AND COMMENTS

"He Suffered"

AND in doing so His act was of more than individual import. He showed that the Incarnation was no vague make-believe; that the Son of God shared *all* our human sensations, was one with us in all those details that combine to make human life.

And He also proved the reality of pain and suffering. We hear much of a present-day cult that purports to have abolished both of these. Men and women flock to it, even from the Church, in order to obtain the promise of immunity from pain which it widely advertises. "Hundreds of thousands bear witness to having risen through Christian Science into a spiritual consciousness in which sin, poverty, and sickness cannot exist," says a recent magazine article purporting to be written by "a Churchman." Yet the sin of the world was so vivid, so real to Jesus Christ, that He took our nature upon Him and offered Himself a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. He embraced poverty for our sake, for He had no place to lay His head. As a metaphysical proposition it is true that poverty "cannot exist," for poverty is negative. It is the lack of that which is needed for comfort if not for life itself; just as darkness "cannot exist," for darkness is but the absence of light. It does not help much in the distress caused by this lack to have the metaphysical distinction drawn. The comfort which our Lord gives to those who suffer for the lack of things they would have is different from this. "Come unto Me all ye that travail and are heavy laden and I will give you rest." He suffered hunger and weariness, and He knows what these mean.

Suffering, also, is a fact in human life, and unlike poverty, it is a positive quality. No doubt it may, to some extent, be controlled. There is a suffering that is produced by auto-suggestion; it may be cured by suggestion from a stronger mind. Psychology is teaching us much in regard to the wonderful power exerted by mind over matter. A thought may bring red blushes to the cheeks, another may send a shiver down the spine, another may produce coldness of hands or of feet. These are common phenomena showing physical reaction to movements of mind. The perfect control that our Lord exercised over His thoughts and His bodily movements must, no doubt, have preserved Him from many illnesses that are common to

humanity generally, and there is no record that He was ever sick. But He was hungry after His long fasts, He was weary after long journeys; and when the days of His Passion drew near, the intensity of His mental and physical suffering cannot be doubted. Jesus Christ not only met and vanquished death for us; He also went through the bitterness of suffering, and

so consecrated pain for us. "He suffered"; and whoever suffers after Him, may rest assured that his Saviour knows the intensity and reality of his pain. "There shall be no more pain" is a part of the blessed assurance which we have of the life beyond the veil; but we cannot enter into that condition until we have passed through the gate of death.

The sufferer upon a bed of illness is not left alone in his pain. The Cross was the bed upon which Jesus Christ suffered. He entered into the severest pain that man can know; and He made no complaint. Yet His silence was not the contempt of the stoic. He had prayed that the cup might be taken from Him—"nevertheless not My will but Thine be done." He cried out, "I thirst"; not as giving way to weakness or complaint, but as showing how truly He shared in our suffering, and as giving the blessed opportunity to a bystander to minister to Him.

To some extent, we, in our days of illness, may enter into His suffering. At least we may make our own suffering minister to our spiritual gain. "Sickness," says a devotional writer, "is a Retreat. We are cut off from outside things; we are much alone with God." "Endurance," said the late Bishop Wilkinson, "is the last offering and the highest act of the child of God. To have to lie still, unable to work, to pray, to think; too weak and suffering to *feel* any

conscious spiritual life or peace, yet silently, humbly enduring all for His sake—this is the highest service, the most complete surrender to His will."

So also did our Lord endure mental suffering; a form of grief that is more severe and often more lasting than physical pain.

While His body suffered, the agony of His mind was even keener. He was alive to the reality of every individual sin that man, woman, and child had committed or would commit to the end of time. He, the Good Shepherd, was mentally following every lost sheep with a yearning to bring him back



GETHSEMANE

The world's guilt weighs Him down,
His kingly head where sat no crown,
Is bowed before Jehovah's throne,
And bleeding, torn, His heart makes moan
In dark Gethsemane.

"Father, Thou lookest on Thy Son;
All things are wrought by Thee.
I pray Thee, pass the cup from Me!
If not, Thy will be done."

When 'gainst our lips we press
The cup of bitterness,
When shrinking and alone
We make our broken moan
In dark Gethsemane;

When we in anguish pray
"The cup shall pass away,"
As prayed the Blessed Son,
Let this help us to say,
"Father, Thy will be done."

'Tis not Fate's blind decree,
Behold our God doth see!
But Love divine, that worketh still
For our own good, His sovereign will.

MARY STEINMETZ.

to safety. All the burden of the world's sin through age upon age, all the weight of the world's suffering, all the intense realization of what humanity and each atom of it was to pass through, was vividly before His mind as He hung there. None can enter into the intensity of that suffering; but there are those who can see far enough into it to understand something of it. The wife who grieves over a husband of low ideals; the husband who receives little help in his spiritual life from the wife whom nature meant to be the strongest impelling force to the highest attainments in life; the parent who sorrows for a child that has chosen a life of sin or of carelessness instead of developing those splendid opportunities which the parent had set before him; the priest who sees his flock unresponsive to the spirituality which he would have them share, who sees communicants forsaking the altar and despising the life that is sustained by it; the layman whose spiritual craving is not fulfilled in the lack of the Church's privileges, or of some part of them, or in the failure of the priest to understand—all these enter, to some extent, into the mental and spiritual agony of Jesus Christ upon the Cross.

And again, the mother watches tenderly over her babe lying helpless in fever. The infant, too young to have partaken of actual sin, suffers. The mother suffers as she sees her baby racked with pain. The little body slowly becomes rigid, the little voice is hushed, angels come and carry the baby soul away from earth, where it never was tainted with sin; and the mother's suffering is only intensified. She knows that all is well with her child, her faith bears her up and keeps her from despair; but who will say that she does not suffer? Yet our Lord had passed through like grief before He approached the final climax of suffering. We read that "Jesus wept" as He stood at Lazarus' grave. His love is not less, but more, than a mother's love. Death could not have been to Him the terror that so often it is to us, but He could enter truly into the sufferings of those who were bereaved. He knew the sadness, the desolation which come upon them. Yes, it was mental and spiritual agony that brought out great drops of blood upon His forehead. All who have been brought into such suffering through the deeds or the misfortunes of others, through the suffering of others, or through bereavement, have entered somewhat into the suffering of our Lord, and have received a benediction thereby.

THIS IS THE ANSWER of the Christian Church, the answer of Jesus Christ, to him who seeks to escape suffering. The mystery of pain is not unfolded; much less is pain repealed. Beware of false teachers who would steal away a true benediction.

Jesus Christ comes to the sufferer, places His hand upon the fevered brow, and speaks, Peace! Suffering is consecrated, because He suffered.

There are many lessons which the Holy Week can give, and year by year we seek to learn one of them. Let this year's lesson be that of consecrating suffering—physical suffering, mental suffering, spiritual suffering.

The key-note of that consecration is trust. We may never be sure that the entrance of any of us into eternity may not come to-day or to-morrow. We have no assurance against accident or illness. What we have is a sure ground of confidence of protection, in spite of accident or illness. He who suffered upon the Cross, now reigns King of kings and Lord of lords. We are in His hand. Naught of real harm can befall us, whatever be the changes and the chances of this mortal life.

Well does Dean Church say:

"Whatever we may live to see or meet, we are never out of the Hands of God, never out of the reach of His power to save and to restore. We know not what a day may bring forth, but what we do know is that in it all and with it all, there comes, to those who put their trust in God, a Hand, which wisely and strongly orders all things."

MANY inquiries have been received concerning a paper in the *North American Review* for December which purported to be written by "A Churchman," and which was entitled "Must Protestantism Adopt Christian Science?" Reprinted in pamphlet form, the article has been widely circulated among Churchmen as a propaganda of Christian Science. We have felt unwilling to throw our own columns open to a discussion of the article, feeling that the *North American* was bound to see that it was adequately answered in its own pages. Such an

answer is given in the March number by the Rev. R. H. McKim, D.D., and it is exceedingly well done. Dr. McKim gives to his article the title "Christianity and Christian Science," rightly implying that the two systems are entirely antagonistic. He takes the Apostles' Creed as the statement of the teaching of Christianity, and then, article by article, shows how it is rejected by the founder of Christian Science. Reading this, one cannot possibly hold that the two systems can alike be called Christian. If the system of the Apostles' Creed be not Christian, then Christianity did not begin until more than eighteen hundred years after Christ lived upon the earth, in which case no system at all can rightly be called by His Name. But if the religion of the Apostles' Creed be Christianity, or even be consistent with it, then Christian Science is neither, and it is an unwarranted use of language to claim the name. With Christian Science easily shown to be unchristian by Christians and unscientific by scientists, one feels that its adherents ought to describe themselves by terms that do not give offense to disciples of Christ and to students of science.

Dr. McKim has done his work exceedingly well. He will not convince those to whom the word of the founder of the system is a sufficient basis of authority in religious belief; but to any who care to follow the religion of Jesus Christ, it is impossible to see how his article can successfully be answered.

And we cannot congratulate the writer of the original article for being willing to hide his identity behind the pseudonym, A Churchman; nor do we feel that it reflects credit upon the magazine that has permitted him to do so.

THE Commissioner of Indian Affairs has addressed to each of the 6,000 employees in the Indian service a personal note asking their coöperation in preventing the sale of liquor to Indians.

Personal Attitude of Officials

"We have," he says, "a force of men engaged in the suppression of the liquor traffic. That is their special business. But it is my business, and it is your business, to do everything we can without injecting ourselves offensively into the work of others or assuming a duty that is not properly ours, to create an atmosphere, and suggest conditions that will be helpful in this respect, and above all to be a personal object-lesson inviting the Indian to banish liquor, rather than to be guilty of anything that may cause him to look upon one of us as a justification for doing that which leads him to the destruction caused by the use of whiskey. There is nothing that could induce me, since I have taken the oath of office as Commissioner of Indian Affairs, to touch a single drop of any sort of intoxicating liquor, and this regardless of my attitude on the Prohibition question."

This is pretty "straight doctrine," and it gives the right perspective to men who have accepted a responsibility toward wards of the government. Would they train an Indian in the right way to live? Live that way, then, themselves. It is St. Paul's injunction in modern English: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

There are innumerable other situations in life in which a like spirit might well prevail.

WHO is not inspired to courage by the dauntless faith which is exhibited by Wellesley in determining to rise above difficulties and rebuild after her fire?

Wellesley and Her Problem

The calm heroism of faculty and students that was displayed when the fire call roused them from sleep, the self-control that was displayed as, in orderly array, they moved out of the burning building, must certainly be the promise of a like heroism, a like courage, in attacking the problem of physical reconstruction.

For Wellesley cannot be spared. Scarcely forty years have elapsed since, in two sections of Massachusetts, Wellesley and Smith were planted, almost simultaneously, and with largely identical ideals. Mount Holyoke had blazed the way long before, in inviting young women to give a thorough training to their intellects. Here and there throughout the country, on a still more modest scale, idealists were starting similar institutions. But the movement had made very little headway. It seems incredible to-day that there ever should have been any doubt as to the right of woman to the fullest education that could be given to any one, yet hardly more than a quarter century has elapsed since the question was deemed an open one. Happily that question has forever been settled. But even yet

the higher education of women is not nearly as general as the like education of men, and the opportunities for it are altogether inadequate.

Wellesley cannot be spared. We need more opportunities and not less, and Wellesley traditions are an impetus in themselves. We earnestly trust that the public will rise immediately and see that she does not lose a single year of her efficient work.

WE occasionally see in other periodicals, articles or letters published with the information that THE LIVING CHURCH has refused to print them. Sometimes some derogatory comment as to that refusal is appended.

As to Unprinted Letters The matter is not very important, but some may be glad to have an explanation given. It is that perhaps five times as much matter is received at this office as can be printed in THE LIVING CHURCH, even with the greatest number of pages that can be devoted to any issue. Scarcely a day goes by that several very excellent articles, eminently worthy of publication, are not returned to their writers, and the editor's regret at the necessity of returning them is entirely sincere.

This applies both to special papers and to letters for the department of Correspondence. No writer can claim a *right* to have his letter or his article printed in THE LIVING CHURCH, and the sifting process by which some letters are accepted for publication and some are not is one that cannot be dispensed with. The editor uses his best judgment in determining which and how many letters shall be printed on any subject, what subjects shall be opened for discussion, and when any subject must be dropped. Many letters are necessarily excluded, week by week.

When other periodicals are able to make place for articles that are crowded out of our columns we are very glad; there is available material for fully five times the number of pages that the entire Church press is able to print, week by week and month by month. When to such articles are added words that seem to imply an unreasonable attitude on the part of the editor of this journal in not printing them, it is evident that an editor's duties and difficulties are not sufficiently appreciated.

Curiously enough, THE LIVING CHURCH has recently been censured almost simultaneously for too much and for too little censorship over the department of Correspondence. Perhaps this is the best indication that one could have that on the whole, subject to necessary limitations of space and of editorial incompetence, it is just possible that the editor's perspective may be fairly correct.

ANSWERS TO CORRESPONDENTS

A. K.—The Lutheran variation in the Creed, "I believe in the Holy Christian Church" is apparently its repudiation of the historic Church called Catholic, which latter it identifies with the Roman Church; and its substitution of the ordinary hazy Protestant view according to which the Christian Church is not a distinct, authoritative body, but a mere aggregation of individuals.

C. E.—In the Apostles' Creed the American version, differing from the English, read "rose from the dead" until the revision of 1892, when *again* was restored after *rose* as in the English version. The restoration was made in order to secure uniformity of versions, no sufficient reason existing for the variation. Both renderings are in good English.

INTERESTED READER.—(1) X. P. stands for *Christ*, being the first two letters in the Greek word; I. H. S. stands for *Jesus*, being similarly the first three Greek letters.—(2) Christ is referred to as "the first fruits of them that slept," meaning that as He first rose from the grave, the "first fruits," so others will rise in their appointed time.

REGULAR READER.—(1) The Italian church in Kansas City burned, the priest moved away, and the congregation was dispersed.—(2), (3) We are not in possession of the facts.

A.—To a limited extent, books may be supplied to theological students by the Church Periodical Club, 281 Fourth avenue, New York.

WHAT CAN be more unkind than to communicate our low spirits to others, to go about the world like demons, poisoning the fountains of joy? Have I more light because I have managed to involve those I love in the same gloom as myself? Is it not pleasant to see the sun shining on the mountains, even though we have none of it down in our valley? Oh, the littleness and the meanness of that sickly appetite for sympathy, which will not let us keep our sorrows to ourselves! Let us hide our pains and sorrows. But, while we hide them, let them also be spurs within us to urge us on to all manner of overflowing kindness and sunny humor to those around us. When the very darkness within us creates a sunshine around us, then has the spirit of Jesus taken possession of our souls.—*Frederick Wm. Faber.*

HIS PATIENCE

FOR THE SUNDAY NEXT BEFORE EASTER

OBEDIENT unto death, even the death of the cross"; and the death of the cross was one of intense suffering. The accounts of the passion of our Lord, as given in the Gospels, are pure realism. There is nothing allegorical in the detailed description of the Way of the Cross; and were modern journalism ever to rise to such heights of minute exactness of observation, we should have few "reporters" capable of attaining the required standard, for the genius of that writing is such as a mother might manifest if she described the death of her child, and her own share in the agony. In the Gospels, loyal, loving hearts wrote of the sufferings of the more than beloved! If ever man suffered, the "Man, Christ Jesus" suffered.

We are told of the blood-sweat as we are told of the birth or the resurrection. The anguished cry from the cross, "My God, my God, why hast Thou forsaken me!" is as much a part of the earthly span of the Divine Life as "Peace, be still," or "I am the Way, the Truth, and the Life," or any other word of triumphant power from His lips. "He suffered."

It is well to remember this, and emphasize it, in a day when an unnamed "Churchman" commends a system that denies the passion. "Ah, Lord God, behold, the prophets say unto them, 'Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.'" "Then the Lord said; 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spake unto them. They prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart'."

Christ can have had no "delusion," and we know that He did not sin; and yet He suffered. There is still sin in the world; and the righteous must still suffer, if not for the sake of their own sin, then for the sake of the sin of others. If we follow the example of His patience—His suffering—even the best of us may not lie down in apathy! The sane mind and the Christ-like heart must yet make the vicarious sacrifice of peace and ease and contentment, and bear the agony of His cross, which was the burden of responsibility for the brethren! "But whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion—denies himself to suffer with him—how dwelleth the love of God in him?"

None of the apostles succeeded in a worldly way. There were none of them rich; none gained preferment; and to St. John alone was given length of days. And St. John was an exile from home, and upon his heart lay the sorrows of many. There can be only three ways of escape from suffering: selfishness, insanity, and death; and, even then, is there escape, if the whole truth were told?

What we need to find is not escape from suffering, but suffering rightly borne—which is patience.

There is no short cut to exaltation. The pathway leading to it is suffering. Every great name has been born from its baptism of fire—yes, and every infamous name. "Man is born unto trouble, as the sparks fly upward"; but there is this difference in men and man's suffering, some receive it voluntarily!

We may accept suffering as an ill, as an end; or we may see it as God wills it to be, as a means to an end, and that end good. The first is simply suffering, in which the beasts that perish share, all unwillingly; the second is *patience*—the price God's servants gladly pay, in a life of time, for the priceless treasure that shall be ours in the life eternal.

"The sufferings of this present time"? Why, of course! For the Gospel of our Lord Jesus Christ is not a promise of temporal blessings—"are not worthy to be compared with the glory that shall be revealed in us"! "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal!"

R. DE O.

THE SLACK, indolent temperament, disposed to self-indulgence and delay, will find a very practical and helpful discipline in strict punctuality, a fixed habit of rising to the minute when once a time is settled on; in being always ready for meals, or the various daily matters in which our unpunctuality makes others uncomfortable. Persons have found their whole spiritual life helped and strengthened by steadfastly conquering a habit of dawdling, or of reading newspapers and desultory bits of books, when they ought to be settling about some duty.—*H. L. Sidney Lear.*

THE ANGLICAN CHURCH IN COREA

Meeting Held in London to Further Work in the Far East

OTHER ENGLISH CHURCH NEWS

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

A MEETING, organized on behalf of the Corean Mission, has been held at the Church House, Westminster, and is especially worthy of note for the Bishop of Oxford's reference to the Protestant movement symbolized by "Kikuyu" and for his challenge to English Catholics to be more strongly represented in the foreign mission field. The Bishop of Oxford presided, and a letter was read from the Bishop of London regretting his inability to be present in consequence of a sharp attack of influenza. Letters were also read from both the Archbishops in support of the mission.

The Corean mission had been led, said the Archbishop of Canterbury, by "a series of devoted champions of the faith," and they had found it possible to develop the infant Church's "life upon lines which are courageous, practical, and loyal."

The Bishop of Oxford referred to a private gathering which he and other friends of the mission held a short time ago at London House (the Bishop of London's town house in St. James' Square), to consider the grave financial situation. They decided to call this meeting, and "We intend it to be a direct challenge to the Church at home not to let this particular mission, among many which appeal to our sympathies, fail for lack of financial support." The Bishop went on to say that 24 years ago, when this mission was founded, he, and others, inclined to the opinion that Corea might be left to the Russian Church. "I recanted long ago," said Dr. Gore, "and I am here to profess my complete and total conversion, in the light of what has happened, to the wisdom of embarking on this mission, difficult as its conditions must inevitably have been. It is Japan, not Russia, that has secured influence and dominion in Corea. No country would find more difficulty than Russia at present in evangelizing Corea." Talking with those who knew the conditions intimately, among them the present Bishop, Dr. Trollope, and his predecessor, Dr. Corfe—"who had poured out the treasures of his love and care in Corea for so many years"—he received the impression that there was an extraordinary and rare value in this work. There was another movement which led him to believe that the Corean mission was of extraordinary and exceptional value:—"If I mention the name Kikuyu doubtless your ears become alert. You become conscious that there is over against the solid unity of Rome, leaving out for the moment the Russian and Oriental Churches, a very widespread tendency to a great Protestant alliance, and among many who have gone out from ourselves . . . who have no shrinking from the Protestant name, and who love especially the name of Evangelical . . . there is a widespread welcome given to the idea of a Protestant alliance. They say: 'It is obvious that a great multitude of competing missions represent disaster. Let us then amalgamate. Side by side with the great unity of Rome, let us have a great Protestant unity or confederation.' That has come about because incomparably the greater part of the missionary enthusiasm and work shown and done by the Church of England has come from those whom we call Evangelicals." Continuing, the Bishop said:—"Over a great period of years the great Oxford Movement or Catholic Movement showed on the whole little enthusiasm for the cause of missions. That, of course, was profoundly deplored by many people, among others by Dr. Pusey. I won't go into the causes of it. Hence, for those who hold Catholic principles arises a great anxiety. We cannot tolerate that the mission field should be divided up into two camps, Roman and Protestant. (Applause.) We believe that the Church of England stands for a Catholicism which is not and cannot be Roman, as the Roman Church is. We believe that we have a witness which it is our special privilege and responsibility to bear—a witness to a Catholicism which I suppose I may call Scriptural and Liberal, but which holds as tenaciously as the Roman to the Faith, the structure, and the Sacraments of the ancient and undivided Catholic Church." (Loud applause.) Then, the Bishop wished to speak plainly. If they believed that the Church had this distinctive witness to bear, not less necessary in Corea and the Far East than in London and in England, the first necessity was that they put their principles sufficiently in the field. There were certain missions—like the Universities' Mission to Central Africa, some in South Africa, the Oxford Mission to Calcutta, and others—which from the first have been worked on the Catholic basis. And among them was this Corean Mission. Now, the Bishop said quite advisedly and deliberately that at this moment, the situation being what it was, for them to let the Corean Mission fail or be weakened for lack of financial support would be nothing less than unpardonable faithlessness. "I repeat," said his Lordship. "I think it would be nothing less than treason if those who in England value the name of Catholic were to let this Mission fail or be weakened for lack of funds or men." A letter was read from Bishop Trollope stating the absolute necessity

for seven or eight more priests (only single men, and not much over 30 could be accepted), and an additional £2,000 a year. The Rev. Lord William Cecil, who also addressed the meeting, spoke from personal observation of the extraordinary movement towards Christianity in Corea, adding that if they did not put before the Coreans the Catholic truth as taught by the English Church "we should be guilty of a grave dereliction of duty." Before the meeting closed it was announced, amid applause, that the S. P. G. had made a further grant of £1,000, and there was hope of further assistance from the Society. The amount collected at the meeting and promises of subscriptions and donations prior to the meeting made a total of £208. A promise had been given of a collection from the Royal Navy, which has always been forward in supporting the Corean Mission. In addition an old gold watch with engraved case and dated "1726" had been sent from London House, and for this offers were invited.

The *Times* newspaper published yesterday a statement under the heading "Monasticism in the Church" in regard to the Pershore Benedictines. It was announced that the Bishop of Worcester proposes to make a formal dedication of the Benedictine House at Pershore on May 1st, the Feast of Saint Philip and Saint James. The statement also read in part as follows: "Many people who disapproved of the later developments of the Caldey community and saw in the secession of the majority of its members to the Church of Rome the natural result of the Abbot's regime, will be glad to learn that the brothers who remained faithful to the Church of England are to continue in their Order . . . The Benedictines do not follow a purely contemplative life like that of the Carmelites and Carthusians. Though the basis is prayer, each man is eventually set to do what seems best suited to his powers. The Rule of St. Benedict at Pershore will be adapted to the requirements of the present day, and the community will differ from the societies of Cowley St. John and Mirfield and the Society of the Divine Compassion in being less definitely missionary and more technically monastic."

"Monasticism in the Church"

Mrs. Angelina Frances Clarke, deceased, widow of Mr. E. A. W. Clarke, of the foreign office, and only child of General Sir Bryan Milman, left £10,000 to the Community of the Resurrection, Mirfield, to be devoted to the building of a church in the "Renaissance style" in some poor neighborhood, the dedication to be "Our Lady of Mercy and St. Thomas of Canterbury." She desired that the following inscription should be over the porch: "Pray for the souls of Edward Clarke and Lena, his wife." Her trustees are to select the architect and the church ornaments are to include a baldachino of masonry. She also left most of her books and five large bookcases (one a Chippendale), to the Mirfield Community, to form the nucleus of a library in any mission centre or clergy house served by the community. Mrs. Clarke also left a sum sufficient to produce a net income of £60 a year for two singing boys at Southwark Cathedral, to be called "The Clarke Chanters." Her intention was that there should always be two of such chanters, each receiving £30 a year while chanter, of which £10 is to be paid in cash, and the balance accumulated and applied towards the cost of his education after he shall have ceased to be a chanter. Each chanter while singing is to wear suspended from his neck by a rose colored ribbon a badge designed by Mr. Dalrymple MacLagan, of the Victoria and Albert Museum, South Kensington, who is one of the executors.

Bequests of Mrs. Clarke's Will

The suffragist outrages at churches continue apace, and are sure to be profanely committed again and again until the "Cat and Mouse" act, under which these women criminals are released, is repealed. During last Saturday night the interior of Birmingham Cathedral was daubed with white paint almost from floor to ceiling by malignant suffragists. The Burne-Jones window in the north transept had the words "Votes for women" and "Stop forcible feeding" daubed across it in large letters. It is doubtful whether the paint can be removed without some permanent damage to the stained glass figures. Painted on the vestry door from top to bottom were the words "The clergy must rise on our behalf." Every pillar was disfigured with the words "Votes for women," and the floors and aisles were similarly treated. The same words were painted on the pulpit. The front of the organ was splashed with paint. Many of the letters are a foot long.

More Suffragist Outrages

As a result of the violent and criminal acts of the malignant suffragists and of the extraordinary inaptitude of the Home Secretary in dealing with the situation the Dean and Chapter of St. Paul's have ordered that the three noted pictures which have hitherto hung at the end of the nave should be removed. The pictures are "Hope" and "Peace and Good Will," by Watts, both of them the original paintings, and Holman Hunt's second version of "The Light of the World." The authorities state that several women who have been seen about the Cathedral during the last few days have aroused the suspicions of the attendants. The pictures will not be restored to their places until all danger of their being damaged by suffragists is considered to be over.

The Rt. Rev. Dr. Frodsham, late Bishop of North Queensland, has been appointed to the vacant canonry at Gloucester.

The Bishop of Zanzibar was the morning preacher in Westminster Abbey on Sunday.

J. G. HALL

IN MEMORY OF MRS. J. L. CHAPIN

New York Churchmen Pay Tribute to Late Executive Secretary of Church Periodical Club

OTHER NEW YORK CHURCH NEWS

New York Office of The Living Church }
37 East 28th St.
New York, March 30, 1914 }

AT noon on Monday, March 23rd, a memorial service for the late Mrs. Josiah Lewis Chapin, for twenty-two years executive secretary of the Church Periodical Club, and one of its organizers, was held in the Diocesan House, 416 Lafayette street, New York City. The Rt. Rev. David I. L. Greer, Bishop of the diocese, read the noon-day prayers, and then paid a tribute of commendation and appreciation for the years of untiring service, unselfish devotion, and wise administration in the affairs of an organization, which he designated as one of the most valuable adjuncts to mission work in all its branches, both domestic and foreign; and which he trusted and believed would suffer no deterioration through the loss of her efficient leadership.

The Rev. Henry Lubeck, LL.D., D.C.L., rector of Zion and St. Timothy's Church, followed with reminiscences of the earliest beginnings of the Church Periodical Club; relating how Mrs. Mortimer Fargo, the honored founder of the club, brought her plans of organization to him for approval; those wonderfully wise plans, that the experience of twenty-six years has seen no occasion to change. Mrs. Chapin received the work from Mrs. Fargo's hands as a sacred trust, and the speaker bore loving testimony to the more than faithful discharge of that trust. In conclusion, Dr. Lubeck urged her successors not to dwell on the efficiency which the work of the club has attained through the administration of their leader, but to seek inspiration for even higher ideals; as with the eye of faith they behold her, not looking back on deeds accomplished, but with the enlarged vision of the heavenly sphere, beckoning them on to possibilities of service never before realized.

A resolution of regret and appreciation, passed by the club at a former meeting, was as follows:

"Resolved, That as in the death of Mrs. Chapin, the Church Periodical Club has suffered an exceeding great loss: that of a friend, who for nearly a quarter of a century was ever watchful of its interests and zealous in its behalf: that her associates desire to record their sorrow and deep sense of personal loss in the minutes of the club, and that this resolution be sent to the Church press for publication."

The meeting closed with the singing of the Doxology, and prayer and the benediction by Dr. Lubeck.

About thirty members and guests of the Newark Clericus visited the General Theological Seminary on Monday morning, March 23rd.

**Newark Clericus
Visits G. T. S.**

In the forenoon there was a display of illuminated manuscripts, rare editions, and other treasures in the library, specially arranged for this occasion and exhibited by the librarian, Mr. Edward H. Virgin, B.A. After a short business session in Sherred Hall, the clericus went to luncheon in the refectory. In the afternoon the visitors assembled in the chapel of the Good Shepherd, and heard a deeply interesting address by the Very Rev. Dr. Robbins on "Theological Education." The programme for this meeting was most enjoyable, and thanks were tendered to the Dean for his address and the courtesies of the day.

The officers of the Newark Clericus are: President, Rev. William Thomas Lipton; Vice-president, Rev. Henry H. Hadley; Secretary, Rev. John Keller; Executive Committee, Rev. C. Malcolm Douglas, Rev. George D. Hadley, and the officers.

The regular Mid-Lent meeting of the Junior Clergy Missionary Society of New York was held, by courtesy of Dean Robbins, at the

**Junior Clergy
Missionary Society**

General Theological Seminary on Tuesday, March 24th. There was a short service at noon in the seminary chapel, and an appropriate address was given by the Rev. Professor Jenks. After luncheon in the refectory, the members of the association spent the afternoon in visiting various halls and buildings. The officers for the current year are: President, Rev. Charles B. Ackley; Vice-President, Rev. Thomas McCandless; Secretary, Rev. George T. Lascelle; Treasurer, Rev. John A. Chapin. Executive Committee, Rev. W. Bertrand Stevens, Rev. John C. Donnell, Rev. Archibald S. Winslow, and Rev. John A. Wade. About thirty-five members were present.

There has recently been placed in the Church of the Transfiguration (Rev. Dr. George Clarke Houghton, rector), a stained glass window, "To the Glory of God, and in loving memory of David Lorey Bruce-Brown, from his mother and brother. Obiit, October 1, 1912. The Lord bless Thee and keep thee." A description of

this handsome memorial is as follows: The figure panel is a fine example of French glass painting of the fifteenth century, and represents an almost life-sized figure of "Saint Faith." She stands on a mound of grass and flowers, beneath a slight horizontal canopy of early Renaissance character, dressed in a full ruby mantle, lined with white fur, green underrobe and purple shoes. On her head is a white coif, surmounted by a very dark red wimple, before a yellowish brown nimbus. Round her neck are a close fitting jewelled gold collar and long gold chain. In her right hand she holds a green bound yellow edged book, and in her left a large gridiron, emblem of her martyrdom. The background is of dispersed blue. At her feet is a coat of arms; Azure, an oak tree, and chief dancette or dimidiating azure, three pivotes or a label of five points argent, the whole within a bordure or. The panel is in an almost perfect state of preservation and is said to have come from a convent in Normandy. The upper panel representing the "Agnus Dei" is also of fifteenth century French workmanship. On a ruby background there is a white Paschal Lamb, holding, on a cross-headed staff, a banner with a yellow cross. The diamond-shaped painted quarries separating the two panels are of fifteenth century English glass.

St. Michael's Church, Amsterdam avenue and Ninety-ninth street, New York City, the Rev. John P. Peters, D.D., rector, has been presented with an art glass window by Miss I. G. Roome, in memory of her father. It has been placed in the "Angel Chapel" of the church, and is a companion to a window installed several years ago as a memorial to Mrs. Roome. The Tiffany studios designed the window, the subject, of which is "The Annunciation to Mary." The Archangel Gabriel, clad in robes of delicate pink, is shown at the left making the announcement to the Virgin. Mary is draped in blue and kneels at the feet of the divine messenger. A background of blue and green forms a contrast to the lighter coloring in the figures.

Miss Grace Mosely will give an address before the New York diocesan branch of the Woman's Auxiliary on Tuesday, April 7th, in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street, at 10:30 A.M. Her subject will be "The American Church Institute for Negroes."

**Woman's
Auxiliary**

A Field Day under the auspices of the Woman's Auxiliary of the diocese of New York will be held Wednesday, April 22nd, at the Cathedral of St. John the Divine, and Synod Hall, New York City. There will be nine speakers from the fields, and a choir of 100 voices. Among the speakers will be Mrs. John Ely, Dr. Burleson, Rev. Dr. Drury of Concord, Miss Mann from Japan, Rev. N. P. Boyd, Bishop Knight, and Bishop Greer.

The baccalaureate sermon at the General Theological Seminary will be preached on Monday, May 25th, by the Bishop of Newark.

**Baccalaureate
at G. T. S.**

The annual meeting of the board of trustees has been put on a special date, Tuesday, May 19th. The Alumni will meet on Tuesday, May 26th, and the commencement will be held on Wednesday, May 27th.

DEATH OF BISHOP NILES

A TELEGRAM received just at the moment of going to press, announces the death of the Rt. Rev. William Woodruff Niles, D.D., LL.D., D.C.L., Bishop of New Hampshire, on Tuesday afternoon, March 31st, at 1:30. He was 81 years, 10 months of age. Fuller notice will appear next week.

THERE ARE some who conscientiously do not like the Litany. During the past few years this service has suffered from disuse in many parishes. Perhaps it is a reflection of the supreme self-satisfaction of the age. Well dressed, comfortably housed, full fed folk do not like to call themselves miserable sinners. It is very offensive to some who are partially attracted to Eddyism and runs counter to the popular philosophy of the day which exalts man, and his stupendous accomplishments. But to dislike the Litany and to disuse it is a confession of dangerous spiritual conditions. We are getting over by the big pillar where the Pharisee stands, but the Pharisee was just the man who should have said a litany. Respectability and appearance do not make a man a member of Christ, the child of God and an inheritor of the kingdom of heaven. Envy, hatred and malice and all uncharitableness, with inordinate and sinful affections, and a condition which is unprepared for death, are not monopolized by the people on the back street. Human needs are so thoroughly recognized in the comprehensive Litany that human nature is not disguised or distorted and we ask for these gifts from God because we are just what we acknowledge in this powerful prayer.—*Church Record*.

IT IS THE very business of your life to cultivate every faculty you have (the highest most, and most in the highest directions), in the belief that He has given them to you that you may become His instruments for usefulness; and that He asks this of you, because, if you grant it, you enable Him to give you more of His own happiness than you can otherwise receive, and far more than you can imagine.—*Theophilus Parsons*.

SCHOOL MAKES GOOD SHOWING

Annual Catalogue of Philadelphia Divinity School Has Just Been Issued

OTHER INTERESTING PHILADELPHIA ITEMS

The Living Church News Bureau }
Philadelphia, March 30, 1914 }

THE annual catalogue of the Divinity School of the Protestant Episcopal Church in Philadelphia for the year 1913-1914 has been issued. It is full of inspiring notes on the condition and prospects of the school. The Dean's report shows that forty-five students are attending the undergraduate department, and forty-one pursuing the post-graduate courses. "This," he says, "makes this institution the largest school of theology, with the exception of the New York Seminary, in the Church." He also says "the undergraduate department could have had more students still, passing the number of fifty, but we were obliged to discourage applicants last summer owing to the lack of accommodation. As it was, the academic year opened with more students than we could comfortably accommodate." This year the largest class since 1876 has gone out of the school. The Dean already reports more applicants for admission than graduates of the present year. In addition to the courses for post-graduate work, that leading to the degree of Bachelor of Divinity, and Doctor of Divinity, the catalogue outlines the courses leading to the degree of Master of Sacred Theology and Doctor of Canon Law. These last two courses were authorized by the joint boards at the last commencement.

The Divinity School also reports that Mr. James Prentiss Duncan, B.A., has won by competitive examination the Thayer Fellowship at the American School of Oriental Research in Jerusalem. He will accompany Professor Montgomery, the Director of the School for 1914-1915. This appointment brings double honor to the school.

Thayer Fellowship

A mass meeting in the interests of the work of the Church in Brazil and Mexico was held in Witherspoon Hall with a very large attendance last week. Bishop Lucian L. Kinsolving made an appeal for money to support a school in his diocese, and the Rev. Dr.

Missionary Mass Meeting

H. L. Bursleson asked for a hospital to be established in Mexico. As a result of their addresses, liberal subscriptions were obtained. The Bishop of the diocese presided.

The name of another worthy son of the Church has been added to the roll of the departed in this diocese the past week. Mr. William C. Bullitt was a prominent member of Holy Trinity parish. He was the son of the late John Christian Bullitt, who drew up the present city charter. He was at one time a member of the House of Representatives. He has been a member of every organization for the betterment of the political condition of the city of Philadelphia.

Death of W. C. Bullitt

Apropos of the great work for the education of the children being done in the Church, the bodies outside are doing much along the same lines. It may be said, perhaps, that they are outstripping us in securing practical results, and are leading the way for greater work. At the present time what are termed the Famous Bible Teachers speakers, under the direction of the Winona Summer conference, are visiting principal cities of America to conduct Bible conferences. The sessions are being held in the famous Baptist Temple. The chief speaker of the week is the Rev. G. Campbell Morgan, D.D., of London. The auditorium is full to its utmost capacity each time he makes his appearance. He is making a powerful impression on all people, but especially on the teachers and other Sunday school workers.

Dr. G. Campbell Morgan

The Lenten meeting of the Pennsylvania branch of the Woman's Auxiliary was held in the Church of the Holy Trinity on Thursday afternoon, March 26th. The Bishop of the diocese presided. The speakers were the Rt. Rev. Charles E. Woodcock, the Rt. Rev. Nathaniel S. Thomas, the Rev. E. L. Sanford, the Rev. H. S. McDuffey. The meeting was full of missionary spirit and zeal.

Meeting of the W. A.

The annual quiet day of the G. F. S. and all the Churchwomen of the city was held in the Church of St. Jude and the Nativity on Wednesday evening, March 11th. The Rev. E. H. Schlueter, vicar of St. Luke's chapel, New York City, lead the devotions. The subject for the meditations was Holiness. The speaker pointed out the danger there is in present day Church work among women of forgetting that Holiness is the only help to true success in Church work. The conference was of great help to the large number of Church workers who attended.

The Church of the Holy Apostles has added another to its many

successful organizations. It has been named after the revered late superintendent of the Sunday school and active worker in all departments of that parish, and is called the George C. Thomas Association. The rector, the Rev. William T. Capers, presided at the meeting for organization. We will be able to give a complete report of the purposes and work of the organization in a later issue. After hearing reports of preliminary committees the association adjourned to meet at an early day, when its active work will be outlined.

The George C. Thomas Association

For some months the work at the French Church of San Sauveur has been under the charge of Mr. D. D. Malan. Mr. Malan came to the Church from one of the denominations in which he was a successful minister for many years. During his present incumbency he has had remarkable results. Mr. Malan will be ordained in the near future.

Work at San Sauveur

The Philadelphia City Missions is making an appeal for funds. The trying weather of February and March has depleted its funds for charity and missionary purposes. They are in urgent need of \$2,000. The charity and missionary fund of the mission is always a trying problem. There is not a sufficient amount to take care of the many and large demands made upon it. Every year it is necessary to make an appeal. It would be fortunate if this work could be put upon such a basis as would remove this annual problem.

The City Missions Appeal

MY PHILOSOPHY

This life is not a theatre,
Made just for God's delight,
That He may watch us cringe and shirk,
And falter in the fight.

This life is meant for discipline—
For seasoning our wills—
For getting temper in control—
For settling on the sills

Of law and promise, where they lie
Beneath our stumbling feet—
For drinking at Life's bitter pool
Until we prize the sweet.

While plodding on the dusty road,
Or climbing craggy ways,
Or gleaning in the stubble-field
On sultry, sullen days.

When mired in the mucky mud
Of endless household cares,
That suck the feet down deeper, deeper,
Slow and unawares,

Remember,—God is taking note
Of how you cross a slough.
He wants to know what's taking place,
Not in the Earth, but you.

Remember,—every promise lies
Beyond some bitter test,
That lifts you surely out of bad,
On up to good and best.

LE ROY TITUS WEEKS.

OUR sense of reverence for the sacred ought to be nurtured with most prayerful care. We are under influences which shade the sacred constantly into the secular, and we are prone to accept many things as common and the few as exceptional. Some things ought to be sacred to us. We ought to hold them apart with a tender affection and devoutness. If we properly appreciate them, we will protect them from vain and secular hands. They are not for the many; the gaze of the multitude would depreciate and mar them. Home ought to have the most sacred associations; mother hold a place of tenderness that would be to us the holiest of emotions; Christ, who met us when we were lost in the darkening way of life, ought to be held sacred and inviolable in the precincts of the soul. Doubt and irreverence ought not be permitted where Christ is held as Friend.—*Western Christian Advocate*.

IT IS A SIGN that the soul is living in God, if it maintains calmness within through the consciousness of His Presence, while working for Him in active ministrations. Such restfulness will show itself in the commonest ways, in doing common duties at the right time, in preserving a sweetness and evenness of temper in the midst of ordinary interruptions and disturbances, in walking to and fro quietly on the day's varied errands, in speaking gentle words, in sweetly meeting unexpected calls. A calm, restful temper grows as self is learning to lose itself in God. Such grace tells gradually on the daily life; even the minutest detail may be brought under the power of God, and carried out in union with Him.—*T. T. Carter*.

CENTER FOR DEAF MUTES IN CHICAGO

Parish Hall Provided in Connection with All Angels' Mission

PREPARATIONS FOR HOLY WEEK WITHIN AND WITHOUT THE CHURCH

Raising Funds for Church Home and for Trinity Church

OTHER CHURCH NEWS OF THE CITY

The Living Church News Bureau }
Chicago, March 30, 1914 }

OUR diocesan mission for the deaf-mutes, All Angels' mission, has lately been provided with a parish hall, through the generosity of Mrs. William G. Hibbard, and this month the mission has devoted a large part of the first edition of its new paper, *All Angels' Chronicle*, to a description of this much-needed addition to its working and equipment. The entire second floor of the store building at 3629 Indiana avenue, on the south side, has been leased and fitted up for this purpose. The space is 50x60 feet, and the front end has been partitioned off as a reception room, library, and study or office for the priest in charge and his helpers. Another partition sets off a sitting room for women. There is an ample cloak-room and a completely furnished kitchen as well. A billiard table has been placed in one alcove, and a stage stands at one end of the main part of the hall. At the "house-warming," which was preceded by a service of thanksgiving and blessing, Bishop Anderson made an address, which was interpreted by Mrs. F. P. Gibson for the large number of deaf-mutes present. Mrs. Hibbard, Mrs. Anderson, Mrs. Clinton Locke, Mrs. Thayer, Messrs. W. R. Stirling and F. F. Ainsworth, and a number of other leading Churchmen and Churchwomen of the diocese, were also present at this very interesting service and reception. This parish hall will become at once a social centre for Chicago's deaf-mute population, and the work which the Rev. G. F. Flick and his predecessors have maintained so sturdily in Chicago for so many years will now be set forward with a great impetus by its help. An interesting item in this first number of the mission's paper states that there are some 14,000 deaf children in the 149 schools of our country for the deaf. The first school for the deaf was established at Hartford, Conn., nearly a hundred years ago, and will celebrate its centenary in 1917. The fund for the building and lot for All Angels' mission in Chicago, now amounts to nearly \$4,000. About \$20,000 will be needed to buy the lot, and to build and furnish the proposed church and parish house. In the meantime this rented hall is most deeply appreciated by all the members and friends of the mission.

During Holy Week, the noon-day services at the Majestic theater will be in charge of the following of our Chicago clergy: Monday, the Rev. Dr. Herman Page; Tuesday, the Rev. Dr. James S. Stone; Wednesday, the Rev. Dr. John Henry Hopkins; Maundy Thursday, the Rev. John D. McLaughlan; Good Friday, Bishop Anderson. There will no noon-day service on Easter Even. Dean Delany, of Milwaukee Cathedral, took charge during the first four week-days of Passion Week, and the Rev. N. O. Hutton will take Saturday, April 4th.

During Holy Week also the Protestant Christians of Chicago will hold noon-day services in the Central Y. M. C. A. auditorium, and distinguished speakers from various denominations will preach daily, including Easter Even. During Holy Week a well known foreign missionary, the Rev. Dr. S. L. Gulick, of Japan, will be in Chicago, and will speak at the Sunday Evening Club and at the City Club, as well as before the Chicago Association of Commerce, on the important subject of the United States' relations with Oriental and other Nations. He will be in Chicago under the auspices of the Chicago Church Federation Council. Dr. Gulick will be remembered by many Churchmen who have read his valuable book, published some years ago, called *The Growth of the Kingdom of God*. It is a compendium of intensely interesting statistics concerning organized Christianity in all climes and centuries.

The Committee on Subscriptions for the Building Fund of the Church Home for Aged Persons reports decided progress in the pledges and subscriptions, and it is hoped to let a portion of the contract, and to begin work, in a few days. A number of rooms have been subscribed for as memorials; one room has been set aside in memory of the late Rev. Dr. Delafield, who was the main agency in organizing the Home, years ago; one parish in the diocese is endeavoring to raise sufficient money to build the chapel for the Home. In all, as we stated last week, some \$25,000 has been secured, in cash or pledges, and the committee on subscriptions feels much encouraged.

Never heretofore, in our recollection, has such wide-spread interest been taken in any endowment fund connected with the Church's work in Chicago, as that which is being manifested at this time concerning the effort to "Save Trinity." The daily papers have not only given large space, time and time again, to stating the case for Trinity, but the editorial columns of leading papers have also advocated a city-wide campaign on behalf of this endowment fund, regardless of the religious adherence of the hoped-for subscribers. Many persons are sending in small sums, so that the larger givers are feeling reinforced by the stimulating atmosphere of a popular movement on behalf of the parish. Preachers of various kinds, outside of the communion of the Church, have expressed to their people, and also to Chicago through the daily papers, their interest in "Saving Trinity." Dr. Gunsaulus, who preaches in the Auditorium to one of Chicago's largest congregations, lately stated that this is one of the most important religious issues before Chicago to-day, and that there should by all means be a strongly endowed church in the very location occupied by Trinity. All of these signs of coöperation and appreciation have greatly encouraged the members of Trinity, who are working so hard to anchor the fine old church in its well-established position.

News has been received of the death at St. Luke's Hospital, New York, on March 27th, of the widow of Bishop McLaren, Mrs. Mary Fake McLaren. She had resided for the most part in the East, in New York, and at Point Pleasant, N. J., since the death of her distinguished husband, and her health had been far from good during recent years. The body was brought to Chicago, and it was expected that the burial service would be held at the Cathedral on Monday afternoon, followed by interment at Rosehill cemetery beside the remains of her husband, the third Bishop of Illinois.

Death of Mrs. McLaren

Under the leadership of the Rev. F. R. Godolphin, Grace Church, Oak Park, is receiving a number of additions to its ornaments for the chancel. New Prayer Books and Hymnals for the clergy, office lights and an abluion cup for use at the altar, and a beautiful ciborium for the Credence, have all been lately given, and since the Blessed Sacrament is now perpetually reserved for the sick, a sanctuary lamp accordingly has been given and is in use. The systematic canvass of this parish still continues, and the number of confirmed persons now enrolled has risen to 864. On December 1, 1913, the list was but 665 confirmed persons.

Ornaments at Grace Church

The parish paper of the Church of the Ascension is publishing in monthly installments the recent and world-famous letter of the Bishop of Zanzibar. The Rev. W. B. Stoskopf, rector, has been holding Lenten services for the children of the parish on Monday evenings, the service including a shortened form of the Stations of the Cross, and concluding with a lantern talk in the parish house on the missionary work of the Church in Japan. A large number of the parents of the children have attended these services.

Famous Letter Published

Fr. Field, S.S.J.E., concluded his nine-days' mission at Calvary Church, Chicago, on Monday, March 23rd. The mission was a success from the start. The church was well filled every evening, and the uplift given by the meditations and instructions was far-reaching. The Rev. Professor Leicester C. Lewis, of the Western Theological Seminary, assisted effectively in parts of the mission. The Rev. G. M. Babcock, rector of Calvary, conducted a Quiet Day at Kemper Hall, Kenosha, soon after the close of this mission.

Mission at Calvary Church

Bishop Anderson and Bishop Toll have been administering Confirmation almost every Sunday for several weeks past, and have many appointments for both Sundays and week-days until long after Easter. At St. Thomas' Church, Chicago, there were 71 candidates in the recent class, and the Rev. J. B. Massiah baptized a group of 36 adults, partly in preparation for this large class. There were 57 confirmation candidates at St. Peter's Church, Chicago, and 38 at St. Paul's, Kenwood; 26 at Grace Church, Chicago, and 23 at Grace Church, Oak Park; 22 at St. Martin's, Austin; 21 at Epiphany Church, and 15 at St. James' Church, Chicago.

Bishops Making Visitations

The Service-Forum at Grace Church has kept up its Sunday evening services and discussions steadily throughout the winter with a good attendance. Some 300 persons, largely men, have made it a rule to be present, and to go into the parish house at the close of the regular Evensong in the church, each Sunday. The discussions and addresses have maintained a high standard of ability and fairness, and a great deal has already resulted from the new enterprise, in the way of breaking down prejudice against the Church on the part of many who are tremendously interested in reforming society, but not so much interested in personal Christian faith, worship, and Holy Communion. Soon after Easter, when the Rev. B. I. Bell shall have gone to his new work as Dean of the Cathedral of Fond du Lac, the Rev. Irwin St. John Tucker will take charge of the Service Forum. He will continue to assist at the Church of the Redeemer on Sunday mornings, devoting his week-day time to the editorship of the *Christian Socialist*.

Service-Forum at Grace Church

The Fire at Wellesley

By FLORENCE CONVERSE

AT half past four o'clock on the morning of Tuesday, March 17th, the fire bells in Wellesley village rang the alarm for the college fire. At half past eight, the great central building on the desolated hill above the lake, lifted up its ragged walls and roofless arches, already as remote from to-day as any ruin of old Rome; but the college chapel, crowded to its doors, was echoing to the words of the old hymn of trust and comfort—

"O God, our help in ages past—"

and through all the perplexing, fear-tugging days since the calamity, this forward-looking, Christian exaltation has not abated.

Yet, every hour seems to come burdened with new loss: the apparatus for the departments of physics, zoölogy, geology, psychology, is entirely swept away; the college archives are gone; almost all the departments have suffered heavy losses, the department of zoölogy perhaps the heaviest of all, for here valuable material and the results of years of research and experiment along biological lines have been swept away. And these scientific scholars whose devoted labor has been brought to naught, smile and say with a Franciscan serenity as unconscious as it is startling: "We must learn to live more in the spirit."

The whole brief drama of the fire seems to have been dominated by this unconscious selflessness of the actors. The students obeyed the fire drill like soldiers; there was no aimless running hither and yon, no crying and confusion. Three times they answered to their names, standing in line in their appointed squads on the ground floor of the building; no girl went out until the word was given, and, more astonishing, no girl went back again into the burning building, although many saw that there was still time to reach the rooms on the lower floors and save some things and come out. They said, "No; it is forbidden. If one goes, others may go; and how shall we know then who is safe?" So they formed a line outside, and passed books, pictures, chairs, anything that came out to them, from hand to hand. Most of them were stockingless and had only their cloaks over their night-clothes; they saved nothing of their own.

And at half past eight they were in chapel; those who belonged to the chapel choir were marching up the aisle, singing. The alumnae who were privileged to bear a part in that morning service will cherish always the precious experience: the memory of President Pendleton's words as she comforted her dazed and stricken flock, reminding them that they—not the building—were the college; the memory of her brief prayer with its note of thankfulness and dauntless trust; the memory of her reading

from the eighth chapter of Romans, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. . . . What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered

Him up for us all, how shall He not also with Him freely give us all things? . . . Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

And with two hundred and fifty of her students houseless, with almost all her class-rooms and four of her laboratories demolished, President Pendleton called a faculty meeting for eleven o'clock on the morning of

the fire, and announced, with the characteristic, intrepid lifting up of her head which students, alumnae, and faculty know so well, that every member of the college would report for duty on the seventh of April.

The Sunday after the fire was Mid-Lent Sunday, Refreshment Sunday; and the rector of St. Andrew's, in Wellesley

village, preached on the miracle of the feeding of the five thousand and the spiritual myopia of St. Philip. Incidentally he referred to Wellesley's attitude of fearless trust.

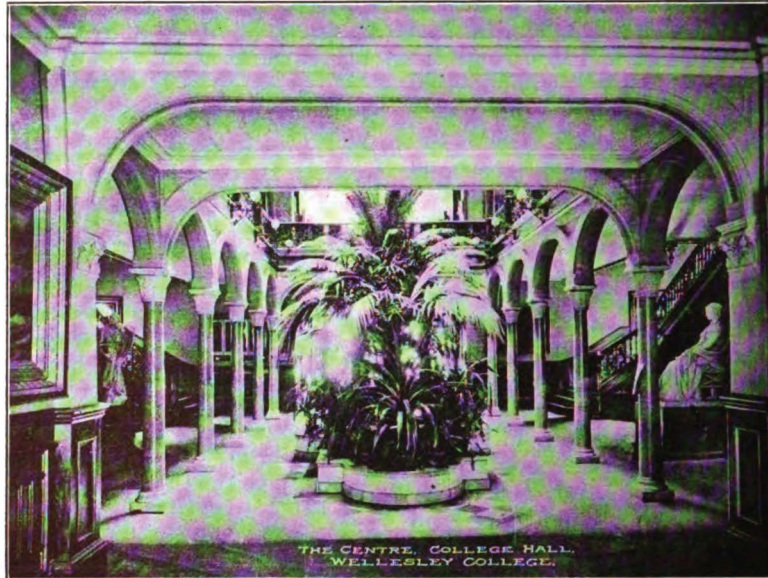
Wellesley—expectant of the miracle! In this year of Our Lord, 1914.

Everyone is saying, "How shall this multitude be fed?" Some say, "Now is the opportunity of her alumnae." Let us see:

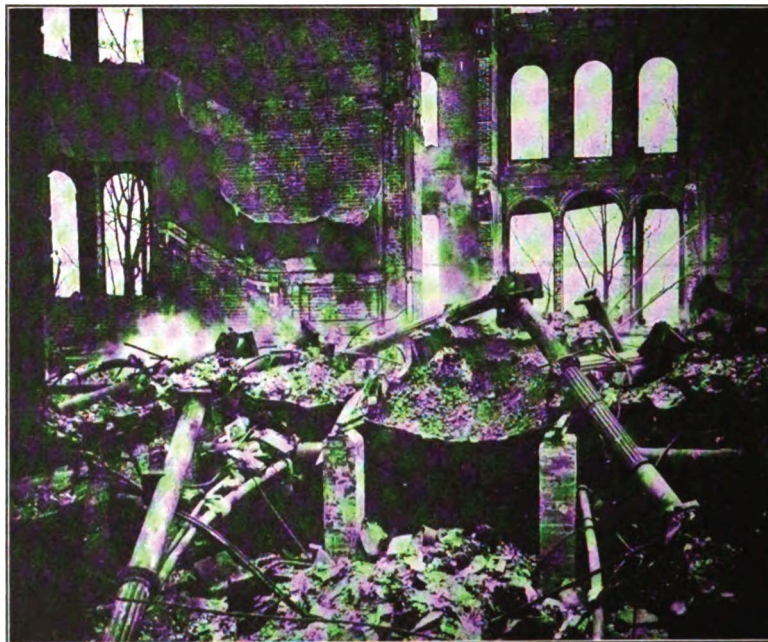
Wellesley's alumnae are in number not quite five thousand; many are married, but few are married to millionaires; of those who are unmarried, almost none have independent means, almost all are earning their own living, and some have relatives dependent upon them. Wellesley has her

physicians, scientists, writers, it is true; but the majority of her single women are teachers, missionaries, social workers; everywhere they are to be found in these honorable and usually ill-paid occupations, giving themselves without stint. It does not appear how they are to provide the loaves and fishes for this emergency. Of their little they give—five loaves and two small fishes. But there are needful: an administration building, a science building, a building for recitations and lectures, several dormitories, and besides all this an endowment fund; twelve basketfuls would be none too much for that alone!

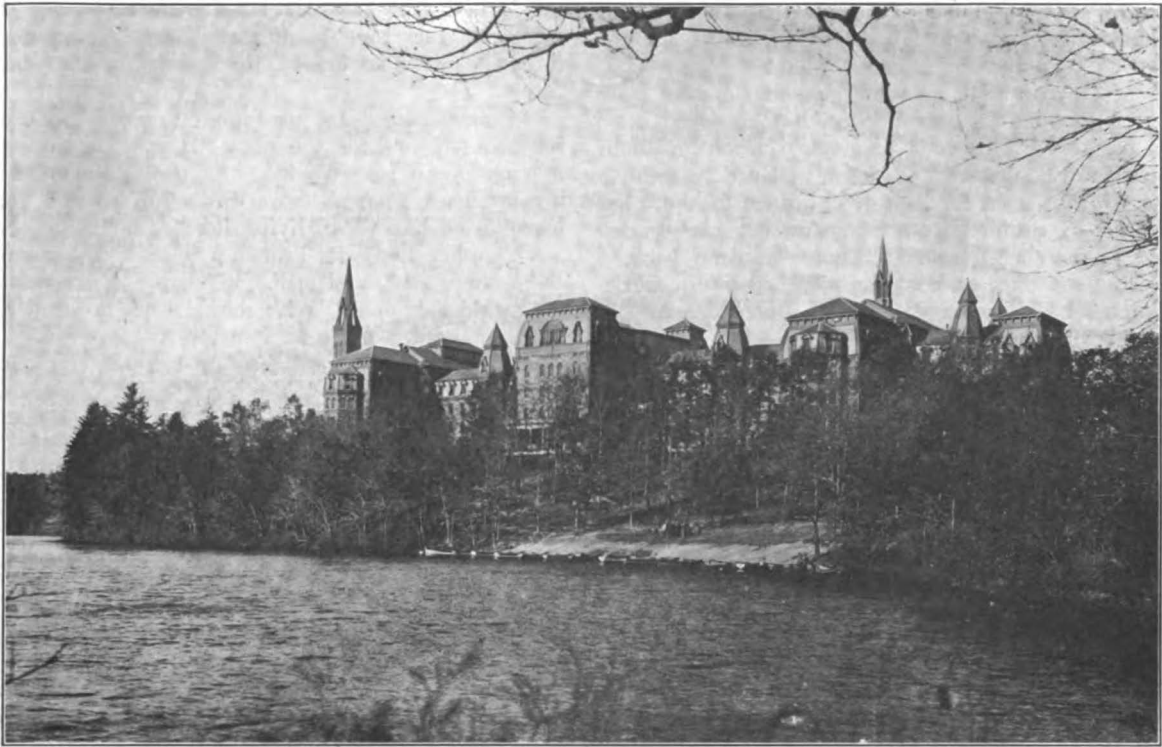
And yet who dares to say that the miracle has not already



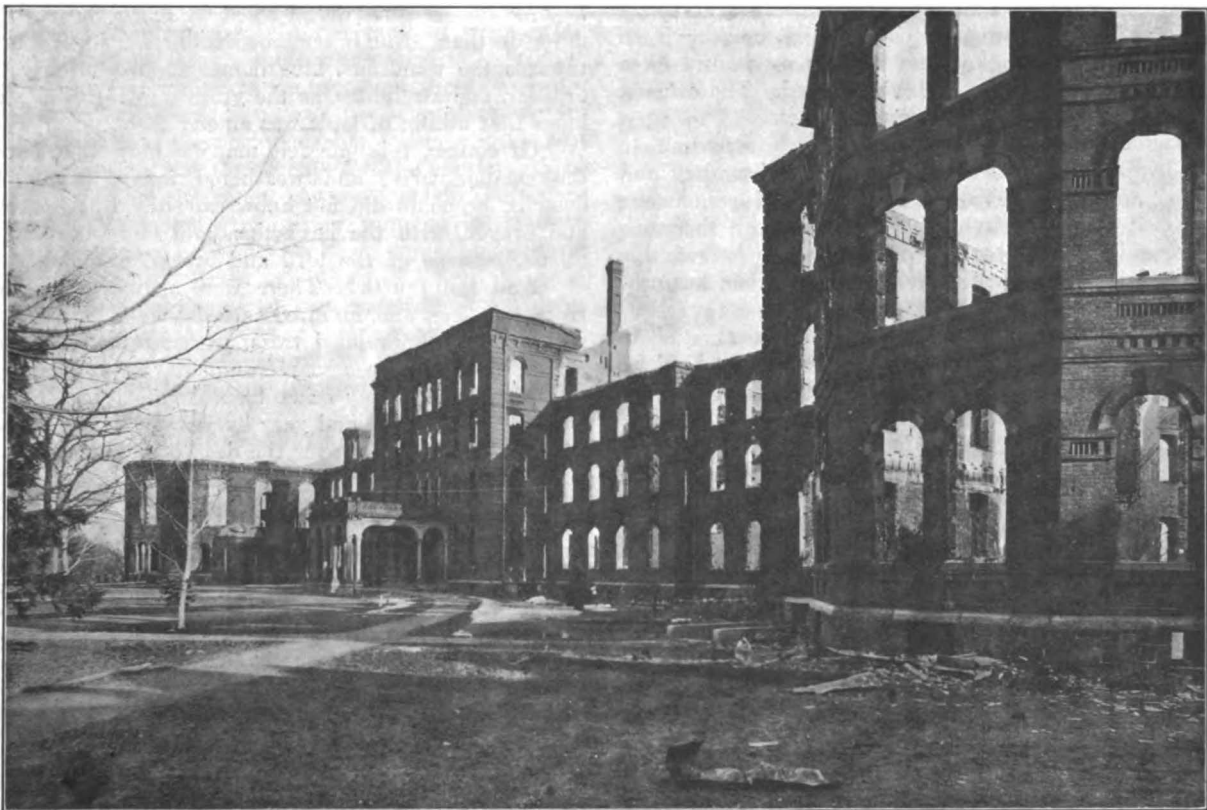
In this Rotunda the girls assembled for roll call while the fire was raging above, and cinders were falling on them



"THE CENTRE," COLLEGE HALL AFTER THE FIRE. WELLESLEY COLLEGE



WELLESLEY COLLEGE. COLLEGE HALL FROM THE LAKE
BEFORE THE FIRE



WELLESLEY COLLEGE. THE RUINS OF COLLEGE HALL

begun to be worked? The college will open on April 7th; by crowding in the dormitories and the village houses, the two hundred and fifty will be housed. In the society houses there are a few rooms available for classes, and in addition the two churches in the village have offered the use of their guild rooms. Five colleges, Harvard, Clarke, Tufts, Pennsylvania, Institute of Technology, have offered to lend laboratory apparatus for the spring term. But after the spring term, what?

Wellesley is obeying with splendid detachment the command to take no thought for the morrow, but her need is as imperative as her unworldliness is inspiring. If the millions which are needed are denied her; if she is destined henceforth to be a cripple, to drop back, for lack of buildings to house her students, for lack of equipment to carry on her classes, for lack of money to pay her devoted teachers—to drop back, a failure, out of the running, at least she will fail like a Christian; and from such failures seeds spring and blossom, and sweet fruits are borne—not thistles.

But we who are her own, do not believe in failure for Wellesley. We who have belonged to her since the early days, when the vanished building was almost the only one on her campus; who have watched her move forward and take her place in the front rank of women's colleges; we, her five thousand, with our poor little five loaves and two small fishes—wait with her, expecting the miracle.

INDUSTRIAL HYGIENE

POUTRY raisers have found that over-crowding chickens in a coop decreases the production of eggs. Best returns require chicken houses built to provide ample sunlight and good ventilation. Cleanliness is an important factor in good business management. Modern poultry yards are models of good sanitary manufacturing plants. Successful dairymen insure the lives and productiveness of their dairy animals by careful and intelligent attention to heat, food, ventilation, and adequate sunlight.

Efficiency engineers, studying factory management, have reached similar conclusions on the productiveness of human workmen. Wise managers know that the physical surroundings and conditions of work tell in the product. They look upon the construction of modern sanitary shops as a necessity of "good business." There are still too many of the other type of managers who look upon business success or failure as a matter of luck. Their factories are overcrowded. The owners, in turn, help to over-crowd the bankruptcy courts.

Good home management demands as much attention to principles of hygiene as must be given in care of poultry and cattle. Anyone whose own eyes have been opened can answer whether or not it is being given. School houses are the work shops of a considerable proportion of the population of this country. These young workmen have rights. It's bad business to handicap their efforts.

Stuffy interiors lead to headache, to drowsiness, and to nervousness. Is it to be expected that good work will be done against these handicaps? Competition is such nowadays that to secure success every bit of energy needs to be properly directed. Nobody with a sore thumb is going to strike as hard a blow as though his hands were strong. Clerks, factory employees, and children in school simply won't buck aching heads against knotty problems. You don't, and I don't. Isn't it foolish to think that those who work for us will?

"Whom say ye that I am?" The broken bread, the poured out wine, are at once the question and the answer. And the answer is not given in terms of intellectual assent, but in terms of spiritual activity. It is not in thinking, but in living that we give the right answer to the question. Go and face some great moral issue, go and do—then you will know. It is he who willeth to do that shall know. Reason may stand baffled before the question, "Whom say ye that I am?" but every moral instinct of our nature awakes to respond, "Thou art the Christ of God; Thou are the Saviour of the world." The supreme question is not how fully do you understand, but how much do you care? What is religion? Is it not just the giving of the best that we have to the highest that we know? The best that we have is ourselves, the highest that we know is Christ. It is a difficult thing to arouse enthusiasm to-day over theological quibbles. But the man, and the Church, with a message and a programme, and moral effort to make Jesus Christ a living reality and a saving, constructive force in the world, will lack neither hearing nor support.—BISHOP SCADDING, in *The Oregon Churchman*.

A PARABLE OF THE FOREST

BY LEONORA SILL ASHTON

THERE once lay a long, level tract of land beside the sea, which, one day, in the course of events in the world of the woods and sky, became gifted with thousands of tiny trees, just springing from the ground. These strong and sturdy little things, communed among themselves, in the language of the forest.

One stretched its two small branches to the breeze, and reached out towards the sea. "How wide that great restless, moving ocean is," it said. "As time goes on, I shall stretch my branches, even as those waves roll on and on, and I shall learn to be like them, living here close beside them."

Another hung its branches near to the ground, and held them there stiff, and still. "I shall not strive to be like the sea," said this one. "Why should I try to grow at all? I am quite contented to be as I am."

And yet another reached up towards the sky. "I will go as far as I may towards the great sunlit space," he cried. "To grow tall, and strong, and brave, and straight; to outreach all others in the forest; that shall be my desire."

And a fourth said, "I shall give my leaves and branches to the soft rain, as it falls, to nourish them, and to the sunlight, to bless and expand them, and to the wandering, wayward wind, to give them needed exercise, and strength, in resisting it; trusting that so doing, all may be well."

The years came and went, and the tiny wood became a great forest, and every tree therein carried out his desire.

The one who would be as the sea, stretched forth its boughs, as it had said, and reached far, far down the rocky bank, till its leaves touched the water, and then, as the mighty waves came closer, and with more and more force, and the tree lost its youthful pliancy, the branches could not resist, and it was swept away, out into the restless waste it had emulated, and was never seen again.

The little tree that did not want to grow was also granted its wish. When all the quivering forces, that visited the earth day by day, could make no impression upon it, it was left to its own, small, stunted life; a tiny dwarf, where a great monarch of the woods might have been.

As for the one that wished to reach the sky; it did not quite do that. But it stretched its great, flowing branches out towards the wondrous, blue dome, and its mighty trunk grew broader, and straighter, as the years went by, and all the forest knew that a king of trees was among them.

Of course, this one felt many a blow that never came to the smaller trees, and weathered many a gale, which the dwarfed branches did not know existed. But it grew stronger, and braver, with the hardships, and more beautiful than the others, because of the torn and broken branches.

And the fourth? There were many that drew a lesson from this one, and hundreds stood beside him as his counterpart; beautiful, rounded trees, with strong branches, and fair leaves, giving shade, and refreshment, to many who passed by.

There were many other trees in the forest, of varied lines against the horizon, and year by year new ones sprang up, and spread their branches over the dead and fallen ones. But ever the great sea rolled beneath them, and the fair sky smiled serenely over all.

VACILLATION is a deadly thief of time. Vacillation means turning from one side to the other, instead of going straight ahead. The cure for it is twofold: first, we must be quite clear what our goal is; second, we must move unwaveringly toward it. It sounds easy to say this, but it is often strangely difficult to do it. Some of us would be surprised to discover how destructively vacillation is entering into our whole life, wastefully reducing by half or more the time that we are spending in effective effort. We start to do a thing in a certain way; then the thought comes to us, why not do it this other way? The first way was a good way, and so is the second; and thus we debate between the two, and the seconds or the minutes slip by unused. It will help us if we insist with ourselves upon habitually doing things in the way we set out to do them unless a really imperative reason is seen for changing the plan. It may be well to run some risk even of doing a thing in a way not quite the best, rather than debating an alternative course, if we can thus cultivate the habit of wasteless, unwavering accomplishment. To "press on toward the goal" by the most direct pathway is as good a principle for temporal life as for spiritual. And no man's spiritual life can be at its best if the time that he spends on temporal duties is habitually wasted by wavering.—*The Sunday School Times*.

THE VICTORY OF PRAYER

A HYMN

Tune: Federal Street. L.M.

My Saviour, human yet divine
Once knelt in agony of prayer.
In each Gethsemane of life,
Myself I see thus kneeling there.

My Saviour prayed the Father thrice,
"Let pass from Me, let pass this cup."
In travail oft the self-same prayer,
I, "sore amazed," have offered up.

My Saviour, instant was Thy voice:
"Father, Thy will, not Mine, be done."
Whene'er distraught I seek relief,
Be thus by me the victory won.

The cup, my Saviour, Thou didst drink,
The will alike of Father, Son.
Teach me to pray and pray until
The will of God and mine are one.

REGINALD HEBER HOWE.

**THE WORLD CONFERENCE COMMISSION CALLS
FOR A TRUCE OF GOD THROUGHOUT
CHRISTENDOM**

March 21, 1914.

To Our Christian Brethren in Every Land, Greeting:

WE, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world-conference of Christians.

This proposal has already received the approval and co-operation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening, we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfil.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt, and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is

practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power, and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order:

By WILLIAM T. MANNING, *Chairman.*ROBERT H. GARDINER, *Secretary.***GOOD FRIDAY**

BY THE REV. PERCY T. OLTON

THERE are events in Time that belong to Eternity. So great, so far-reaching, so all-inclusive are they that Time for them ceases to exist. They can be considered only from the standpoint of Eternity.

The Event we commemorate on Good Friday belongs supremely to Eternity. We fix it in Time. In our Creed we say that "He suffered under Pontius Pilate"; but that is only a concession to the weakness of mortal mind. The sufferings of Christ were not compassed in the hours spent on the Cross: He is the Lamb slain before the foundation of the world.

And in His prayer of intercession He looks into the ageless Future and prays for all them that shall believe on His Name. Not until the last sheep is gathered into the fold will the Good Shepherd see of the travail of His soul and be satisfied.

We must set the Cross in the light of eternity if we would realize what it means for us. To think of the Crucifixion as an event occurring two thousand years ago is to be correct historically, but to err devotionally. We must look upon it as an event occurring in time, but belonging to eternity. As such it belongs to this age and hour as truly as it belongs to any age and hour.

The Cross is set in our midst: the Saviour is crucified for us and by us. We are in the city, heedless, indifferent, perhaps ignorant of the tragedy; or we are in the crowd surrounding the Cross, hostile, blasphemous, driving the nails of our sins into the quivering flesh of our Saviour; or we are one of the little group, mourning our weakness and unfaithfulness, recalling the patience and love of the Friend who is laying down His life for our sakes, listening for some word that He may speak of forgiveness, of hope, of love, of spiritual agony, of the need of our help, of final victory.

The meaning and value of the Three Hours Service depend upon our ability thus to take the Cross of Christ out of Time and place it in Eternity. It requires an effort of the will on our part; it means that we must resolutely fix our attention on what we are doing, that every thought must be held captive to Christ; it means that for the three hours we shall forsake all to be with the dying Son of God, that every human tie, however tender and sacred, shall be laid aside in order that we may be wholly Christ's. In that service we may exercise a divine prerogative, by leaving Time and dwelling in Eternity. It is a glorious privilege which God has shared with us as the heirs of eternal life. Too seldom do we make use of our birthright. We live in Time and for Time, busy with the things which profit not, anxious about the concerns of this brief, mortal existence; harassed, perplexed, borne down with cares, forgetting that God is our Father and that we are clothed with immortality.

But on Good Friday we shall reverse all this: we shall cast off from mind and heart all thought of the Present, all care for the Future, and live with God in the glory of Eternity. We listen to the prayer of the One who is to offer Himself for the sins of the world, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." We hear the injunction, "Watch and pray." The gates of Time roll back; the Past lives in the Present, and there is no Future; we are standing in Eternity before the Cross of Christ.

EITHER there is a God supremely good, One whom His children may love and trust to the very uttermost point without the slightest fear of the reality falling short of the heart's desire, or else there is no God, no love, no forgiveness, no redress. God is wholly good, if good at all, and those who hope in Him will be wiser if they hope with all their hearts than if they hope with only half their hearts.—*William R. Huntington.*

A New World Art Treasure

By the Rev. L. CODY MARSH

MUCH has appeared in the public press concerning a painting recently discovered, Hesselius' painting of the Last Supper. This remarkable find is worthy of publicity since the picture in question is the first painting other than a portrait ever made in this country. The newspaper accounts so far have been so erroneous and so scant that the rector of the parish to which the painting belongs has decided to give the American Church a full and correct account of the picture and its history. This statement must be qualified, for while the painting belongs to Queen Anne parish, it is now in the possession of a private individual, and the rector and people of Queen Anne parish hope that the aroused interest of the Church will restore the painting to the rightful owner.

First of all let us get the geography. Queen Anne parish is in Prince George's county, Maryland, diocese of Washington. St. Barnabas is the name of the parish church, also known as the "Brick Church." The parish was founded in 1705 and the first church was built shortly after. The first entry in the parish records that concerns us is under date of September 5, 1721, and reads:

"The Vestry agrees with Mr. Gustavius Hesselius to paint the History of our Blessed Saviour and the twelve Apostles at the Last Supper and the Institution of the Blessed Sacrament of His Body and Blood—the Painting to be proportionable to the Space over the Altar Piece—to find the canvass and all other necessaries for the same (the frame and the gold leaf excepted, which Mr. Henderson engages to procure and to bestow on the Church, as well as to have the Painting put in its place over the Altar at his own cost)." An entry the following year in the treasurer's account mentions the receipt of the picture and payment of £17 sterling to the artist. No entry was ever made that the vestry authorized any disposal of the painting. The entries are complete and painstaking as to other purchases from \$235 paid for the Communion silver to smaller purchases such as a pulpit cloth and cushion. And it is hardly conceivable to one conversant with the inherent conservatism of southern Maryland gentry, that the vestry for any reason ever authorized the disposal of this painting.

In 1774 a new church was completed to take the place of the old one, which was torn down and not burned. It has been reported that the picture disappeared with the old church since there is no space over the altar for it. It is true that there is now no space over the altar as a long window ends just above the top of the retable. However this window is not older than seventy-five years at the most, and it can readily be seen that the old window, a much higher one, was bricked in to allow for the lower one. Undoubtedly this window was put in to take the place of the painting.

There was a period of inertia in southern Maryland from 1776 until after the war of 1812. The painting must have disappeared in this time. There was no need of Canon 19, for according to an entry in Bishop Coke's (Methodist) diary: "March 17, 1785. I preached at (what they call) The Brick Church, belonging to the Church of England. The people in general in this neighbourhood seem very dead. But our friends, I believe, found it a tolerable good time at the sacrament." Our Bishop Claggett had ideas of efficiency and sent out several presbyters to find the condition of the parishes, so he could take intelligent steps for improvement. The Bishop's agents found little to report except inertia.

It is thought by some that the painting was confiscated by the Revolutionary soldiers in the confusion of the times. The tory rector, the Rev. Mr. Boucher, probably took the painting to his house for safe keeping. For a time he preached with a pair of pistols in front of him, but finally had to leave.

But the most likely theory of the picture's disappearance is that it disappeared during the war of 1812. There was no rector at that time and it is quite likely that the picture was put in the rectory for safe keeping and was confiscated.

The rector just prior to the war of 1812 was the Rev. Walter Dulany Addison, who was a nephew of the wife of Hesselius, who married a Miss Addison. There are those who believe that the Rev. Mr. Addison carried the painting to Washington when he removed there, and that the picture was sold among his effects at public sale about 1848. We know

that the picture was bought from a dealer in Georgetown by Mr. O. Z. Muncaster, who left it to his daughter, Mrs. John H. Gassaway, of Rockville, Md.

After the picture's disappearance, the first one to call attention to that fact, within the memory of men living, was the late Rev. William C. Butler, sometime rector of Queen Anne parish, in 1877. But not until the recent date of 1907 was the picture in any sense located. The Rev. William J. Williams, former rector of the parish, located what he believed to be the picture and recent events have confirmed his discovery. No action was taken at the time because of the uncertainty of the picture's identity.

Recently the art world has been startled to learn that the United States has in existence an ancient painting, that this painting was the first painting other than a portrait made in this country. The accounts state that \$30,000 has been declined for it, and that the picture will be placed in the National Museum. These last two statements are hardly true. The present rector of the parish has seen Mrs. Gassaway and the picture. She has declined \$5,000 for it and she declines to restore the painting to Queen Anne parish. Only recently has the picture been certainly identified as the painting that once graced the walls of St. Barnabas' Church, by the celebrated art critic, Charles Henry Hart, of Philadelphia.

The painting is beautiful. "An old master!" is the exclamation at the very first sight of it. And yet Hesselius has departed radically from the masters. For instance, he has not idealized the apostles. He remembered that they were plain folk and has so painted them. They do not have high foreheads, spirituelle faces of accomplished sainthood, and papal bearing. The fact is forced home that they were from the lowly and not men of king's houses. The treatment of the Saviour is good. There is a light about the face that holds the attention in spite of deliberate attempts to study the picture. One feels his gaze drawn back to the Saviour after studying the faces of the apostles, and the first and last look is at that beautiful face. The painting is in a good state of preservation and seems to pronounce a benediction from colonial days. When the present rector saw the picture, it was hanging in the study of a Presbyterian minister. His name is Henderson and the name of the rector of Queen Anne parish when the picture was made was Henderson.

It is for the American Church to say whether this picture shall be restored to her, or grace the salon of a worldly millionaire. This picture has witnessed the Sacrament of Christ's Body and Blood and has undoubtedly helped many to receive that Sacrament worthily. Here at last is an ancient piece of American art, and it was left for a rural parish church in the wilds of southern Maryland to order it and pay for it. While we are so busy building new works of art, cathedrals and churches, and marble sanctuaries, let us not forget this unique treasure of antiquity.

The parish is now in a flourishing condition, having lately become self-supporting, a congregation averaging one hundred, and last year presented fifty-two candidates to the Bishop for Confirmation. But the recovery of our possession needs the interest of the whole Church.

As THE purifying process is carried on, "the refiner watches the operation, with the greatest earnestness, until the metal has the appearance of a highly polished mirror, reflecting every object around it: even the refiner, as he looks upon the mass of metal, may see himself as in a looking glass, and thus he can form a very correct judgment respecting the purity of the metal. When he is satisfied, the fire is withdrawn, and the metal removed from the furnace." See Jesus, as the Refiner, watching "with the greatest earnestness" the purifying of thy soul in the furnace of earth. His hand has lighted the fire which is now separating the pure metal of holiness from the dross of sin in thee. His loving eye is ever eagerly watching for the moment when the purifying work is done. Then, without a moment's delay, He withdraws the fire, and the purified soul is removed from the furnace. See, again, when it is that the purification is completed; it is when the Image of Christ is reflected in us, so that He can see Himself in us as in a mirror. Raise your eyes, then, amidst the flames, and see the Face of Jesus watching you with the tender pity and intense interest of His love.—George Body.

The Significance of the Crucifixion to the Boy

By W. A. HABERSTRO

WHAT does the Crucifixion of Our Lord mean to the boy? Has any boy ever stopped to think of that tremendous tragedy other than in the light of an historic event? Even though the story of the Crucifixion has been told and retold to boys, scores of times; even though boys have a vague knowledge in a way of its meaning—still, do they know the meaning of it in reality to themselves personally, individually, for self application?

I dare not attempt an explanation, the full meaning and purpose of the Crucifixion, for a full and complete knowledge thereof is beyond the scope of human understanding. Hours upon hours of meditative contemplation have been spent, volumes upon volumes have been written, in consideration of the Crucifixion, but only in a knowledge of being led of the Spirit am I persuaded at all to write for the sake of the boy, what it has been my privilege to comprehend.

To anyone interested in helping the boy, there can be but one true, pure, holy, and continuous desire; namely, to introduce the eternal boy to the eternal Christ for eternal life in His eternal Kingdom. Eternal life, as we are given to understand, is life present and life to come. The unit of life is the daily life, and it is the daily life of the boy which he must learn to sanctify and consecrate to his Lord. How can he do it? He can do it each day upon arising, in his morning prayer, unhurried, as he speaks to his Lord about his plans and affairs and works for that entire day.

Can the boy intelligently hold such prayer relations with his Lord, unless once he has centered his eyes upon the Cross and beheld his Lord and Saviour, and tried to comprehend the spiritual significance of what he beheld as it applied to himself personally? The eternal boy must stand alone before the eternal Christ crucified; he must stand there for some hours. He will hardly ever understand prayer and spiritual things unless he does. To the Cross the boy must be led. Who will lead him? Who stands ready to introduce the eternal boy to the eternal Christ?

Our Lord seeks the heart and life of every boy. He wants the thousands of boys on earth to-day for Himself, for He loves them. He wants them as loyal citizens of the Kingdom. He needs them in His service for use to Himself. But not a single boy will ever know the Master unless someone who has gone before will point the way. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!" Blessed is he who seeks to lead the eternal boy to the eternal Christ!

The boy must learn to know our Lord in reality. He must know what He said. He must know what He did. He must actually see Him. The Crucifixion must be real to him, not as an historic picture, but as a very present actuality, clear to the vision, keen to the hearing; a tremendous, terrible, awful spectacle—the Crucifixion of the Son of God, Jesus the Christ.

To the adult mind, the Crucifixion may signify many things which come only after much thoughtful meditation, but to the boy, what does the Crucifixion mean? What one fixed, settled meaning of the Crucifixion can the boy comprehend which he will carry with him in his daily life? The Crucifixion must have one great paramount design for the boy. When he stands before the Cross and beholds Christ crucified, it must mean Christ Crowned Conqueror! Christ triumphant! Christ, the Victor!

The boy understands what victory and triumph are. He has heard and known of men who have won great victories. He has learned of men who, triumphant, were proclaimed great and glorious. But no man ever so successful and victorious, ever secured so complete a triumph and victory as did our Lord Jesus Christ. For thirty-three years His life was a continuous life of victory, and His crucifixion is the final, full, and complete crowning victory.

During His life, He gave proof of His authority and power in everything natural and supernatural. He had power to heal the sick, the blind, the deaf, the lame, and the halt; power over nature, over evil, and over death. More than these all, He had power to forgive sin. "All power is given unto Me in heaven and in earth." The Crucifixion meant the triumph of His su-

premacy in heaven and in earth. No man, no power, no principality, no angel, no archangel, is more than He. He is greatest; all is under Him in subjection. He won completely and finally the victory over the enemy; all enemies.

Christ's victory means the possibility of victory to every boy. That is the glorious truth of the Crucifixion to the boy. No boy need ever fail in anything; through Christ he may triumph in all things. Our Lord said: "If any (boy) love Me, he will keep My word and My Father will love him, and We will come unto him and make Our abode with him." He who won the victory over self, Satan, and sin, offers to live in every boy and make it possible for that boy to win the victory over self, Satan, and sin. Christ Crowned Conqueror seeks to crown the boy conqueror.

With such an understanding of the Crucifixion, the boy will intelligently know the meaning of personal prayer, and in order to be a victory-living boy, he must make every concern of his daily life the subject of prayer. Prayer to him must mean simple conversation with his Lord, just as he would converse with his father or mother. Prayer to him is, then, no riddle or mystery; it is quite clear and plain. It is quietly each morning placing his plans, affairs, and works for the day before his Lord. It is consulting Him about any tasks, problems, troubles, and temptations, if he would be victorious in all things. Then, with the door open, he faces his world; and as he goes out he carries with him all the day those blessed words, "I can do all things through Christ who strengtheneth me." He finds himself gloriously victorious in all his affairs, work, school, games, troubles, tasks, temptations, for Christ the Conqueror lives within him. Then, at night, with the door closed, the trying hour arrived, he calls upon Him in the joy of praise and thanksgiving and tells Him of the victories of the day.

What a wonderfully glorious life that boy would live if he held this conception of the Crucifixion as personally related to him, and of prayer, just a plain, clear, believing, daily talk with his Lord, before and after the daily activities! There are boys by the thousands to whom we can give this conception. Why do we hesitate to speak? Why do we take things for granted?

Our Lord loves that boy whom we saw to-day on the street. He loves that newsboy who brings our paper. He loves that street boy who is so annoying at times. He loves that poor boy in rags. He loves that boy who lives in the palatial mansion and who rides in an automobile. One of these boys is your own boy. Did you ever take the time to speak to him about life, eternal life? Did you ever think of your boy as the eternal boy? Did you ever take your boy by the hand and lead him to the eternal loving Jesus?

"Behold how the thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying,
Or of the life He died for them to win.

"'Tis thine to save from peril of perdition
The souls for whom the Lord His life laid down;
Beware, lest, slothful to fulfil thy mission,
Thou lose one jewel that should deck His crown."

APRIL

"Rejoice, for spring is coming!"

The eager blackbirds cry,
"O forest, yield your homage
The spring is drawing nigh!"

And maple trees that erst-while
Were gaunt, and grey, and sere,
Blush rosy red with rapture
Because the spring is near,

While chestnut trees, in greeting,
Their vivid fans unfold,
And willows, by the streamlet,
Wave banners bronze and gold.

But, in the wood, a birch tree,
Of wistful, timid mien,
Draws, trembling, o'er her beauty
A veil of palest green.

HARRIET APPLETON SPRAGUE.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

PHILADELPHIA DISCUSSION OF CHURCH AND LABOR

THE Philadelphia Church Club held a meeting the other evening devoted to a discussion of the Church and Labor, which was without question one of the most interesting and inspiring meetings of its kind which I ever attended. The speakers were the Bishop of Western Michigan and Denis A. Hayes, President of the Glass Bottle Blowers' Association of America. Bishop McCormick's paper was a beautiful exposition of what one may call the Gospel of Reconciliation. It was a clear-cut presentation of the situation. He pointed out the difficulties in using the words "Labor" and "Church." What do we mean when we say "Labor"? Do we mean organized labor, or the socialist labor party, or the I. W. W.? An equal difficulty is met when we speak of the "Church." Do we mean the Roman body, or the Protestant bodies, or our own communion? He then proceeded to speak of the mutual relation of organized Christianity to organized labor. Mr. Hayes, who has held his present position for eighteen years, spoke with force and feeling concerning the conditions in his trade and of what organized labor had done for it. He made several statements which must have caused surprise to those who were present. In the first place, he declared that the great majority of laboring men in organized labor are Church members, and he frankly stated he knew of no reason why they should not be Church members. In the second place, he said that as a laboring man, he did not like to hear it said that the workingman is indifferent to the Church. He recognized, of course, that certain classes of workmen were indifferent or opposed, but he felt that there were special reasons for this attitude, due possibly to some overwhelming disappointment or defeat.

It is the purpose of the Church Club to publish the two addresses. I should like to make the suggestion that other Church Clubs could do no better work in promoting a better understanding between the Church and organized labor than to hold just such meetings as that which the Philadelphia Church Club held.

AS TO VAGRANTS

One of the Houston (Texas) commissioners (Pastoriza) served as police justice for a few days not long since, and here are his conclusions based on his experiences:

"I found while acting as police judge that many men were arrested because they were so unfortunate as to be out of work. They were not guilty of any wrong doing; they were arrested upon a charge of vagrancy.

"I can remember when I was a young man in this same city that I was out of work for three months; I was really a vagrant in the meaning of the law, and if I had been arrested during that time and placed in the city jail, no doubt the experience would have so embittered me against law and justice that I might now be a very different man from what I am. So let's not arrest men simply because they are out of work, but rather *let us devote our thoughts to devising ways and means for giving work to the unemployed.*

"Again I find many men arrested because they were drunk. All of the arrests for drunks were poor men out of jobs. I was in a hotel lobby one night and saw an influential citizen of the city drunk and staggering through the lobby. A policeman saw him; a friend of the man took him by the arm, led him out of the hotel, and put him in a cab and sent him home. I say that when a policeman sees an unfortunate man drunk, if he is not disturbing the peace, he should first use every effort to get that man home, even to the extent of ordering the patrol wagon to get him home, instead of to the city jail, and thus save the man from the stigma of lying in the city jail over night.

"Man's inhumanity to man makes countless thousands mourn.' We who have plenty, we who have the 'earth and the fulness thereof,' cannot conceive of the thought that possesses a man who has not a five-cent piece to buy a crust of bread or to provide himself with a night's lodging. So let us remember that we can reduce the number of criminals by providing work for the workless, and it is as much the duty of a city to devise ways and means to provide work

for the workless, as it is to provide finely paved streets for the automobiles and vehicles of the more fortunate in our midst."

It will repay us, one and all, to ponder these words.

WHEN IS THE PRIME OF LIFE?

A Chicago man, a leader in the commercial life of that city, is quoted as saying: "Among the men I hire, nine out of ten are better workers at 45 years of age than are the men of 25 or 30." This man firmly believes that the man of 45 or thereabouts is at the prime of life, physically and mentally. He also holds that men of mature years are more reliable and less apt to become restless after a year or two in a position and to seek new fields. The average young man, he says, is seeking a "soft snap" and is not the sort of employee who will stick by his employer through thick and thin until his services become highly valuable and, in many cases, indispensable. We often hear young men complain of their inability to get settled. That is largely because they do not settle, do not seek to adjust themselves to their work and make the most of their opportunity. Opportunity seldom knocks at our doors. We must knock at the door of opportunity and be prepared to push the door a little if necessary.

CORRESPONDENCE COURSE FOR PARISH WORKERS

A correspondence Course in Social Service for Parish Workers in ten lessons has been prepared for the General Board of Religious Education by the Joint Commission on Social Service. The ten lessons are as follows:

1. What is Social Service?
- 2-5. The Community Problem as a Whole (4 lessons).
- 6-8. Labor in the Community (3 lessons).
9. Poverty in the Community.
10. How to organize and Educate the Parish for Social Service.

Further information about this course can be had by applying to the office of the Joint Commission on Social Service, 281 Fourth avenue, New York.

DISCUSSION OF UNEMPLOYMENT

Unemployment is receiving a large amount of attention at the hands of social workers and publications. The *Survey* recently published an article describing what Norway and Denmark have done in the way of insurance against unemployment. The North American Civic League for Immigrants (95 Madison avenue, New York) has published several articles on the subject and had sought to coördinate the sundry New York movements to provide employment for those out of work. The Progressive National Service (Forty-second Street Building, New York) has also issued a programme for relief.

AN EXTENDED MOVEMENT to put the principles of Syndicalism into force in New Zealand has met with a well deserved defeat. If there is one country in the world where there has been a persistent effort to solve labor problems and where a consistent effort has been made to do substantial justice to all, it has been New Zealand. That the Syndicalists should have selected that place of all others for its experiment reveals how shallow are their pretensions.

CANCER is coming to share with tuberculosis the attention of public-spirited physicians. The American Society for the Control of Cancer is authority for the statement that cancer is of greater frequency in adult life than tuberculosis, pneumonia, typhoid fever, or digestive diseases, that there were about 75,000 deaths from this disease in the United States last year, and that one person in eleven at the age of forty and over dies of cancer.

TWO LEAFLETS on *Continuous Toil* and *Continuous Toilers* have been issued by the Federal Council of Churches (105 East Twenty-second street, New York).

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 your issue of March 21st your correspondent, the Rev. Oliver D. Smith, seems to claim for St. Luke's, Portland, Maine, the honor of being the first American Cathedral. Merely in the interest of historical accuracy it might not be improper to state that there seems to be two American Cathedrals which antedate that of St. Luke's, Portland; one in the Middle West and the other in the Northwest. In *An Apostle of the Western Church, Bishop Kemper and his contemporaries*, by the Rev. Greenough White, page 200, the author says: "Frustrated in his plans for a grand edifice, Bishop Whitehouse began negotiations, in 1861, for the purchase of the Church of the Atonement, on Washington street, Chicago, which he converted into the Cathedral Church of SS. Peter and Paul. The year after, the Cathedral organization was completed by the appointment of four canons, and a lay body, consisting of eight curators, to take charge of temporal affairs."

In a biographical sketch of the Rt. Rev. Henry B. Whipple, D.D., Bishop of Minnesota, reprinted from the *History of Rice and Steel Counties*, published in 1910, it is stated on page 12, that "Bishop Whipple laid the cornerstone of the Cathedral (of Our Merciful Saviour), at Faribault, on the 16th of July, 1862. This was the first Protestant Cathedral erected in the United States."

Trinity Cathedral, Cleveland.

A. A. ABBOTT.

To the Editor of *The Living Church*:

NOTE a letter in your last issue, March 21st, from the Rev. Oliver D. Smith, making the claim that St. Luke's Cathedral, Portland, Maine, is the oldest Cathedral foundation in the American Church, and that the first service was held in it on Christmas Day, 1868.

I understand that we in Faribault have also the oldest Cathedral in the American Church. No less authority than the *Encyclopedia Britannica* supports this claim. (See article "Faribault," *Ency. Brit.*, 11th ed.)

The enclosed letter of Bishop Whipple may be of some interest. The cornerstone of the Cathedral was laid on July 16, 1862:

"See House, Faribault, Minn., July 5th, 1899.

"When I came to Faribault there was a congregation worshipping in the wood chapel built by Rev. J. L. Breck and under his care. In 1862 I determined after much thought and prayer to build a Cathedral or Bishop's church to be the centre of the Church's work in Faribault. A parish had been organized by Rev. Dr. Breck under the name of the Church of the Good Shepherd. Some talk had been had of building for the parish a permanent church. I made to the parish a proposition in writing containing these propositions:

"1. The members of the Church of the Good Shepherd and the people of Faribault should contribute such sums as they were able to the Cathedral church, which I named the Cathedral of the Merciful Saviour.

"2. The Cathedral should be forever the Bishop's church, over which he alone should have control. The morning services on Sundays and all festivals should be the Bishop's services, and all others which he might desire to control.

"3. The parish of the Good Shepherd should be at liberty to occupy the Cathedral at afternoon or evening services when not required by the Bishop; the Cathedral to have forever free sittings so that the parishioners of the Good Shepherd might enjoy its services at all times with others.

"4. The rector of the Church of the Good Shepherd, or pastor, to be nominated and approved by the Bishop and be his assistant in the services, the design being that the said pastor should be the Dean of the Cathedral, but his support to be provided by the parish of the Good Shepherd; the Bishop to have the sole authority on all questions of ritual.

"H. B. WHIPPLE,
"Bishop of Minnesota."

The title of the Cathedral was vested in the Bishop Seabury Mission as the only corporation then capable of holding the title but contributed nothing.

Very faithfully yours,

Faribault, Minn., March 21st.

PAUL MATTHEWS.

To the Editor of *The Living Church*:

REV. OLIVER D. SMITH, in your issue of March 21st, quoting Bishop Codman, states that the Cathedral at Portland, Maine, was the first American Cathedral, the first service being held there on Christmas Day, 1868.

I find the following statement in Bishop Coleman's *History of*

the Church in America: "The Cathedral of SS. Peter and Paul, Chicago, may be considered the pioneer in this direction. It was established, practically, in the year 1861, although the Cathedral organization was not effected until several years later. After Chicago, came Milwaukee, Faribault, and Omaha, followed by *Portland, Albany, and others.*"

From this it would appear that several Cathedrals antedated the Portland Cathedral, the one in Chicago by about seven years.

Faithfully yours in the Church,

Greenwood, S. C., March, 21, 1914

C. H. JORDAN.

To the Editor of *The Living Church*:

IN regard to the matter of the first setting up of a Cathedral in this American Church, I want to call your attention to the following extract from the convention address of the Bishop of California, delivered in 1913, the first time we met in the Cathedral Block, although not in the Cathedral itself.

"Burned in the fire that destroyed Grace Church, San Francisco, of fond memory, were a very few copies of the Prayer Book of an edition dating back to about the middle of the last century, which had marked on them in large gilt letters 'Grace Cathedral.' Prophetic as the inscription was, it had stood for nearly forty years a survival of a brief period in the history of Grace Church during which Bishop Kip formally took the Parish Church as his Episcopal Seat while practically acting as the Rector of the parish at a critical time in its finances. One of the earliest and most studious writers upon an American Cathedral System, the late Hon. James M. Woolworth, LL.D., for many years chancellor of the diocese of Nebraska, refers to this as an attempt 'made to engraft the Cathedral upon the organization of the Church,' and says, 'Not long after he was sent out to California, Bishop Kip placed his Episcopal Chair in Grace Church of San Francisco and called that Church his Cathedral. He did this in his right as rector of the parish and when his incumbency ceased the name Cathedral was dropped.' In another writing Chancellor Woolworth accords to Bishop Kip the explicit credit of his being the first in our American Church to thus actually and formally designate a Cathedral seat. . . .

"Bishop Kip had fostered the feeble infant congregation of Grace Church by becoming its rector within the first month after his arrival in San Francisco in 1854, and the satisfactory outcome of that had prepared the way for the further step when the more imposing second building for the parish was consecrated. He speaks of the XV. Sunday after Trinity, September 28, 1863, as his 'first Sunday in the new Grace Cathedral,' and the report from the officers of that year say 'The plan of the Cathedral contemplates the congregation being placed under the charge of a clergyman as Dean with other clergy, the Bishop of the diocese being the nominal head.' This official designation of the Episcopal seat and the name Cathedral continued as has been stated in congregation and convention records until 1867."

From this it would appear that California was five years ahead of Maine in deliberately setting up the Cathedral name and status, although with us unfortunately it was only a temporary thing, while in Maine there has been continuity. But as a matter of fact, I believe California can claim the first setting up of a Cathedral, and we appeal to the late Chancellor Woolworth, of Nebraska, as our chief witness.

Sincerely yours,

MARDON D. WILSON.

3042 Nicol Ave., Fruitvale, Oakland, Calif., March 24, 1914.

LECTURES TO CLERGY AT OXFORD

To the Editor of *The Living Church*:

THE arrangements for lectures to clergy at Oxford, July 13-24, are now complete; and we should esteem it a great favor if you would allow us space to bring them to the notice of the clergy.

The lectures are open to all clergy of the Church of England, or of the Churches in communion with the Church of England. They cover the inside of a fortnight. But the lectures of the one week have been so arranged as to be independent of the lectures of the other. And in each week members of the Society of Sacred Study will find lectures on the subjects which have been adopted for study in the Syllabus to be published in April.

The course will be opened on Monday, July 13th, at 8:45 P.M., by a service in Keble College chapel, at which the Bishop of Oxford will preach. During the week the Ven. Archdeacon Allen will lecture on "The teaching of our Lord according to St. Matthew and

St. Luke"; Dr. Kidd on "Church and State in the Age of Theodosius"; Canon Ollard on "The Oxford Movement"; Rev. L. A. Phillips on "Religious Psychology"; Rev. D. C. Simpson on *Ecclesiasticus*; J. F. Stenning, Esq., on *I and II. Samuel*; Dr. Warman on "The Evangelical Movement"; Dr. Watson on "The Liberal Movement"; C. C. J. Webb, Esq., on "The Christian Idea of God." There will also be a conference on "The administration of charity in the parish," introduced by Rev. C. F. Rogers, on July 16th at 8: 45 P.M.

The second week will be opened with a sermon in the Cathedral on Sunday, July 19th, at 10 A.M., by the Bishop of Gloucester. On Monday, July 20th, there will be no lectures in the morning: but a conference, at 8: 45 P.M., on "Not wages, but life," will be introduced by the Ven. Archdeacon Peile; and there will be a second conference on Thursday, July 23rd, at 8: 45 P.M., at which Dr. Copleston, late Metropolitan of India, will introduce the subject of "The Missionary situation in India." From Tuesday onward, lectures will be given by Rev. R. Brook on "The beginnings of Christianity as described in the *Acts of the Apostles*"; Dr. Walford Davies on "Church Music"; Dr. Lock on "St. Paul and the Mysteries"; Rev. W. L. Richmond on "The Christian Doctrine of God"; Dr. Sanday on "The Apostolic conception of Revelation and Inspiration"; Dr. Stone on "Baptism in the Fourth Century"; and Dr. Watson on "The history of the parish."

The fee for attendance at lectures during the whole fortnight, July 13-24, is £1; for either week, 15 shillings. The fee should be sent, with the application for a ticket, to the Rev. Dr. Kidd, St. Paul's Vicarage, Oxford; who will supply information about accommodation during the course of lectures. Such accommodation can be obtained through Dr. Kidd at Keble College for 7 shillings a day; and also at St. Stephen's House, or Wycliffe Hall.

H. S. HOLLAND.

B. J. KIDD, *Secretary.*

Christ Church, Oxford, March 16, 1914.

LAPSED COMMUNICANTS

To the Editor of *The Living Church*:

IN a recent editorial, entitled "Lapsed and Lapsing Communicants," you give an interesting analysis of the losses of a certain parish in Trenton, N. J. The rector is reported to have dropped 224 names from his parish list for as many as thirty-one different reasons. Apart from those who are described as having removed or as having joined other religious bodies, I note that a very considerable number—a majority—have simply "lapsed" through lack of interest, the indulgence of some fad, or because of some trifling annoyance.

Now in all seriousness, I should like to ask, What constitutes a "lapsed" communicant? What canon or rubric authorizes a priest virtually to excommunicate—cut off from the roll of membership—a person who is guilty of "lapse," and that without reference to the Ordinary? "Lapsing" is doubtless a grievous sin, but so long as it is unaccompanied by any overt violation of Church law, or by open denial of the Church's faith through joining another religious body, why should it merit the extreme penalty of excommunication? Surely there is nothing in the canons or rubrics to justify such action.

But aside from the legal side of the question, there are practical considerations of grave import. In my own experience I have had to deal with many so-called lapses, and the "reasons" assigned by the Trenton rector are of a familiar sound. But I have made it a principle, never to despair of reclaiming such persons until death or some overt act upon their part has closed the way. Under no circumstances would I permit an aggrieved parishioner to believe that his mere say-so could sever the bond of responsibility which binds him to the Church. As a rule these fads and estrangements are of short duration, and patient perseverance will win out in the end. Some of my best Church workers and most regular attendants were at one time "lapsed," according to the definition assumed in your editorial. *If my predecessor had erased their names, they would still be in that unhappy condition.*

You say that to carry such names is to have a "padded list," and that "it is useless to count them as assets of the Church." Possibly; but I venture to believe that the reckoning of "assets" is not the object of our carefully preserved parish records. It is not that we may boast of numbers, but that *none of them be lost*, that the Church has seen fit to require these parish lists. The object is not statistical but spiritual. They are essential to the efficient shepherding of the flock. But even from the statistical standpoint, your principle is unsatisfactory; for statistics are only valuable by comparison, and I am quite sure that no other religious body treats its vital records in this way. Certainly the Methodists and Roman Catholics do not. Is it not possible that this cavalier handling of parish lists is responsible for the apparent slowness of our gain?

In the diocese of Erie we are required by canon to return the whole number of potential communicants, i.e., confirmed persons, and also the number who actually communicate within the year. This, I fancy, is the rule in many other dioceses, though apparently not in New Jersey.

LEFFERD M. A. HAUGHWOUT.

Christ Church Rectory, Meadville, Pa.

CLOSE SCHOOLS ON GOOD FRIDAY

To the Editor of *The Living Church*:

WHILE people are thinking about the suggestion of General Convention in re the observance of Good Friday, it may be of interest to suggest a possible better way. As one result of a "Go-to-Church" movement, in which the rector and people of this parish took some part, a resolution was presented to the city board of education, asking them to close the schools all day on Good Friday, to give the children and teachers the opportunity of going to religious worship, all the religious bodies of the town having first agreed to hold service on that day. The board readily granted our request; so now, for the first time in the history of the city, every church building will be open for its people on that day. The rector of St. Paul's has for the last four years asked to have the Church children excused on Ash Wednesday and Good Friday, and no objection has been raised. Perhaps the same thing might be accomplished in other places.

Sincerely yours,

St. Paul's, Fremont, Ohio.

THOMAS JENKINS.

BISHOP CUMMINS AND THE KIKUYU CONTROVERSY

To the Editor of *The Living Church*:

ICAME across a bit of very interesting history the other day, which is remarkable for its similarity to the happenings that lately took place in Africa.

Between the General Conventions of 1871 and 1874 the Reformed Episcopal movement had its birth under Bishop Cummins, the then Assistant Bishop of Kentucky. We all know the cause of his complaint against the Church, and the feelings that were roused because of his utterances. The climax was reached, however, when in October 1873 he participated in a celebration of the Holy Eucharist in a Presbyterian place of worship, held in connection with a world-gathering of the Evangelical Alliance in New York City. His act was severely criticised in the newspapers by no less a person than the then retiring English Missionary Bishop Tozer of Zanzibar, who was in New York at the time. Bishop Cummins resigned November 10, 1873, and was deposed on June 24, 1874.

Birdsboro, Pa.

(Rev. HARRY HOWE BOGERT.)

A PROTEST FROM BISHOP BRENT

To the Editor of *The Living Church*:

I DESIRE, through your columns, to register my protest against the coarse sensationalism and seemingly malicious lies circulated in the public press concerning the two volunteer workers who have come to Jolo for a year's service. It has handicapped them in their work and magnified their risk, otherwise almost negligible.

CHARLES H. BRENT.

Bishop of the Philippine Islands.

Manila, P. I., March 2nd.

VERY POTENT for good or evil are a man's business associates. A man ought to consider a business partnership not only on its financial but on its spiritual side. A Christian man should make his business associations the occasion of spiritual opportunities. We do not mean that a Christian ought forever to be peddling tracts about the office where he works, or everlastingly preaching to those with whom he is in daily association. We do mean that a consistent Christian can sometimes do more good by his faithful practice and an occasional wise word of counsel than very many sermons can produce. But not only in business life but in club life and social life, where men meet other men and women meet other women, there is a fine opportunity to remember the good that may be done or hindered by consistent faithfulness. Once in a long time we see a man with a zeal that is not according to knowledge, readily approaching strangers and asking them if they are Christians, warning them to prepare to meet their God and making their religion an occasion of discourtesy. Such people do harm, as we very well know. But where one man makes a mistake in this way, ten make a mistake the other way. A good man has been known to sit in the same office with another man for twenty years, and never by any direct word indicate to him his own interest in the supremely important things in life.—*The Christian Century.*

No ROOM for a discouraged or depressed feeling is left you. If your sphere is outwardly humble, if it even appears to be quite insignificant, God understands it better than you do, and it is a part of His wisdom to bring out great sentiments in humble conditions. great principles in works that are outwardly trivial, great characters under great adversities and heavy loads of encumbrance. Let it fill you with cheerfulness and exalted feeling, however deep in obscurity your lot may be, that God is leading you on, girding you for a work, preparing you for a good that is worthy of His divine magnificence. If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—*Horace Bushnell.*

LITERARY

THEOLOGY

St. Paul and Christianity. By Arthur C. Headlam, D.D. Longmans, Green & Co. 1913.

What was St. Paul's place in the development of Christianity? In what relation did he stand to primitive Christianity? What did he owe to it? What did he contribute to it? What was the origin of his distinctive thought?

These are some of the questions raised and answered by Dr. Headlam in *St. Paul and Christianity*. The author is not in sympathy with any of the modern critical theories which, on one hypothesis or another, would represent St. Paul as having diverted Christianity from the path in which the teaching of Jesus and the faith of the primitive apostles had set it. While he acknowledges that there were a number of elements in St. Paul's teaching that were distinctive, such for example as the more formal side of his teaching on justification, his theory of Christ as the Second Adam, his language on predestination and election, yet these formed no organic part of his theology, and the subsequent development of Christianity has never been seriously affected by them, or at most only when some unusual exigency has temporarily called them forth. Apart from secondary elements of this sort, which are usually to be attributed to his earlier Rabbinic training, the Christianity of St. Paul was the Christianity of the primitive Church. St. Paul's Christology, his doctrine of the Atonement, his teaching as to the Spirit and the believer's union with Christ through the Spirit, his conception of the Church, his sacramental teaching, and his ethics—these are the elements of Paulinism which have entered into the warp and woof of Christianity, and these all have their ultimate source in the life and teaching of Jesus, and were already implicit, if not explicit, in the primitive Christian faith. By reason of his early training in theology, his greater spiritual power and insight, and to some extent his unique religious experience, St. Paul "grasped more fully than his contemporaries what Christianity meant." But the Gospel which he preached was not a new one; it was "only a logical and theological statement of what Christians had known from the beginning."

As will have been seen, Dr. Headlam finds no need to call in the aid either of Greek thought or of the mystery religions to assist in the interpretation of St. Paul. He makes larger concessions to the eschatological school. But he does not find that St. Paul contributed anything essentially novel to the Church's eschatology. Christian eschatology antedates St. Paul. "Our Lord had throughout taught in the current language of apocalyptic expectation." But Dr. Headlam cautions us against supposing that we are intended always to take such language literally. Moreover when the ultimate meaning of eschatological language is disengaged from the mere symbolism of the day it will often be found to embody a valuable religious truth. We note the pregnant phrase, "eschatology means religion."

St. Paul and Christianity is a small book on a large subject. The author appears not to take very seriously many of the problems which are usually thought to be inseparable from Pauline study. This is no doubt to be attributed largely to the limitations of space under which he has written. But the general reader who desires a book somewhat popular in style, and scholarly without being technical, will find this a valuable introduction to the theology of St. Paul.

C. B. HEDRICK.

The Assurance of Immortality. By Harry Emerson Fosdick. New York: The Macmillan Company. Price \$1.00 net.

Writing for the numerous class who, while honorable and conscientious in daily life, dismiss the thought of immortality as of scant practical value, Mr. Fosdick argues strongly, not in behalf of mere personal survival after death, but for the real significance of immortality as a thing earnestly to be desired and of real worth. After briefly accounting for the lack of interest in the problem because of a false idea that it is rendered nugatory by science and because of the intense interest in social progress, the multiplicity of other interests, and the not uncommon concept that the only true immortality is perpetuated in God, the various current arguments against immortality are fairly weighed, such as those based on obsolete ideas of heaven and hell, superficial improbability, primitive origin, supposed implications of the theory of evolution, dependence of mind upon brain, and the mystery of an invisible self in a visible body. Then turning to arguments for immortality, he shows that science lays as great claims upon faith as does the immortality concept, and stresses the moral necessity of personal permanence and the fact of the constant development of both mind and character. If, he rightly says, the universe is rational, then the highest aspirations of man, reaching far beyond the present life for completion, cannot perish; mortality would, indeed, be the one futility of the entire cosmos. Perhaps his argument from the goodness of God will not have with all the weight that he desires; and the belief

manifested by "seers," such as Browning or Emerson, as well as by more ordinary men in their best moments, may perhaps be explained away. These two points are the weakest. An interesting minor proof is sought in the effect produced by living in this world as though one were indeed already immortal, for falsehood cannot, in the long run, produce a truly lofty character—a section which should be compared with his picture of the world if convinced that immortality is non-existent.

The one criticism of the book as a whole is whether Mr. Fosdick identifies mind and soul. It may be queried whether they are one and the same, as he seems to imply; but perhaps the author did not feel it necessary to enter upon this problem for the class of readers whom he addresses. Apart from this small point of objection, the book is admirable in its fairness and grasp of all phases of the problem; and not merely the average man seeking to know whether the life beyond is worth living will find Mr. Fosdick's work of value, but the clergy may do well to have it by them for counsel and instruction of their parishioners who may at times be assailed by doubts.

LOUIS H. GRAY.

The Ministry of Evil; with Replies to Critics; also, A Study of the Future Life. By Charles Watson Millen. Boston: Sherman, French & Co. Price \$1.00.

Mr. Charles Watson Millen's *Ministry of Evil* urges strongly the theory that while God is not the author of evil, He avails Himself of it for the promotion of eternal good, so that it not merely contributes to man's knowledge, strength, and hope, but also "is made the basis of the highest type of character and the loftiest expression of love; and, above all, it is made the occasion of the coming of our Lord." Though no theory of the origin of evil is advanced beside the allusion to the pride of Satan, it is not eternal. Indeed, the author is inclined to believe that even the fallen angels may repent and be forgiven, and that, in the infinite mercy of God, all men will eventually be saved. He is an uncompromising advocate of free will; and there is much point in his argument that the battle against evil of all sorts tends to the perfecting of the righteous. He is a strict Biblicalist and is evidently a sturdy Protestant; yet he argues in behalf of the belief in future probation, using some of the recognized Catholic texts in defence of the intermediate state.

So far the worst criticism that can be brought against the book is the quality of its versification, which is on the level of the metrical Psalter of Tate and Brady. By far the best part is his "Replies to Critics," where he really develops his theories. But he has appended a *Study of the Future Life*, according to which not only the intermediate state is needless, but in which the Final Judgment and the Second Advent are strictly individual for each person. The Judgment is when each man leaves his present body; the Second Advent began when Christ appeared to Mary Magdalene and "is a perpetual and an increasingly glorious event." The future life is one of progress by a single living soul in a series of human bodies each more refined and delicate than the one before it. This theory is based on the use of the plural form in Gen. 2: 7, and is proved by the example of butterflies and frogs; rebirth (or reincarnation, as the philosophy of India teaches) is demonstrated by John 3: 3; and the "many mansions" are apparently the stars. Comment upon this theory appears unnecessary.

LOUIS H. GRAY.

The Holy Spirit and the Prayer Book. By the Rev. James Haughton, A.M. (Second edition). E. P. Dutton & Co. 350 pages. Price \$1.25 net.

Not everyone possesses the gift of making theology as interesting as has the writer of this excellent book which treats of the Person, Office, and Work in the Church of the Holy Spirit. For we have here a most practical exposition of an important article of the Christian Faith conducted in an exceptionally reverent manner, and richly illustrated by quotation.

The author believes with Dr. Dowden that "dryness of spiritual experience has always attended those periods which have exhibited indifference to the ancient faith in the Person and Lordship of the Holy Spirit," and that the words of St. Ambrose are still true: "Wherever the spirit is there is life, and wherever there is life there is the Holy Spirit."

It is the author's purpose to show the guidance and witness of the Holy Spirit in the life of the Church, and especially as exhibited in the Book of Common Prayer, which by creed, collect, hymn, and liturgy, and by observance of the Christian year, constitutes a "pattern of sound words." The topics which receive treatment from this standpoint are many and various. Some of these deserve special mention: The Holy Spirit in the Synoptic Gospels, in the Fourth Gospel, in the Acts, in the Epistles, The Holy Spirit, the Vicar of

Christ, in Early Church Teaching and Worship, in the Ancient Collects and offices of the Prayer Book.

Among the many subjects treated are also these: The Holy Communion, Confession and Absolution, Christianity a Catholic Religion, Name of the Church, Missions, The Lord's Day, etc.

The order of treatment is not the most logical, but there are no dull pages, and we bespeak a useful ministry for the second edition of this book, which thoughtful laymen as well as clergymen will read with interest and profit, and is especially to be commended to all Church workers whether in Sunday schools or guilds.

A. T. G.

The Latest Lights on Bible Land. By P. S. P. Hancock, M.A. London: Society for Promoting Christian Knowledge. E. S. Gorham, American Agent. Price \$2.40.

Mr. Hancock's object in preparing this volume, was to give a concise account of excavations and discoveries made in Babylonia, Egypt, Syria, and Palestine, in so far as they throw light on the pages of the Old Testament, and to enable the reader to form some estimate of the inferences which may rightly be drawn from them. In some quarters inferences and conclusions have been based on these inscriptions, which they, in fact, do not support. The author's desire is to let the facts, as far as possible, speak for themselves. He has no special theory to defend.

The heads of the chapters will suggest the lands and periods considered in this volume in so far as they are related to the monuments—Babylonia, Hebrews, and Canaan before the Exodus; Israel in Canaan, The Captivities and After; Excavations in Palestine, North and South. North Semitic Inscriptions and the Hittites are considered in special appendices. There is a remarkably full index of Old Testament place names, with bracketed reference to passages in which they occur and also of the modern cities which are thought to correspond to them. The name of the late Dr. Driver is associated with Mr. Hancock's work, as having read the proof and given advice to the author. This is guarantee of the soundness of the book and is more than desirable *imprimatur*.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, with the Assistance of John A. Selbie, D.D., and Louis H. Gray, Ph.D. Vol VI: Fiction—Hyksos. New York: Chas. Scribner's Sons, 1914.

We have already expressed our emphatic admiration of the immense learning and value of this great work; and this volume shows no sign of falling short of the high standard of the previous ones. In no other direction is it possible to find brought together such a comprehensive mass of accurate information in subjects connected with comparative religion and ethical science, although biblical learning is not neglected.

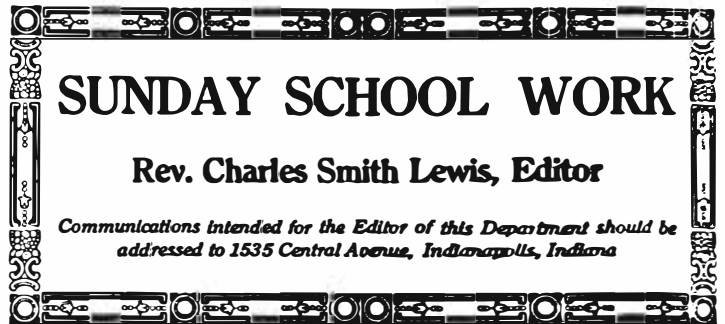
Thus in this volume we have really informing articles on "Forgiveness (Hebrew)"; "Forgiveness (New Testament and Christian)"; "God (Biblical and Christian)," by W. T. Davison; "Gospels," by F. C. Burkitt, an important discussion of the Synoptic problem; and "Grace," by H. R. Mackintosh, followed by a valuable one on "Grace, Doctrine of (Roman Catholic)," by E. L. van Beecleare.

Among the numerous contributions to comparative religion we notice those on "Gypsies" and on "Hinduism." Ethics is represented by articles on "Foeticide"; "Free Will"; "Gambling"; and "Hedonism." There are also important articles on "Free Thought"; "Gallicanism"; "Greek Orthodox Church"; and "Human Sacrifice" (a series). But our space does not enable us to give an adequate idea of the treasures which this work brings within reach. F. J. H.

The Whole Man. Edited by Geoffrey Rhodes with contributions by Sir Dyce Duckworth, Bart., M.D., LL.D., George Cowell, F.R.C.S., Rev. A. O. Hayes, M.A. London: A. R. Mowbray & Co., Ltd.; Milwaukee, U. S. A.: The Young Churchman Co. 1913. Price \$1.00 net.

This volume has to do with the ministry of healing; it is an attempt to systematize medical practice and Christian teaching. Sir Dyce Duckworth sets forth clearly the material and spiritual needs of the whole man. Dr. Cowell, president of the Royal College of Surgeons, writes of the Church as the great healer; the patron of medicine. He tells of having gotten up a memorial to the Canterbury Upper House of Convocation for a more liberal recognition of the necessity of Reservation of the Blessed Sacrament for the sick, which only physicians were asked to sign, and sixty-five per cent. of those approached did so; some eight hundred in all. The Rev. A. O. Hayes treats of the psychological side of the subject, and of the bodily as well, touching almost every conceivable aspect; and of the relation of the sacraments to health. All the papers are suggestive and thoughtful and many points are brought out which will be useful to both priest and physician. It would be a fine thing if every medical man in America could be gotten to read the book. It is pleasantly printed and agreeably light in weight.

THERE is only one way to get ready for immortality, and that is to love this life and live it as bravely and cheerfully and faithfully as we can.—Henry Van Dyke.



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

ONE week more and then comes Easter. What is the Festival to mean to our Sunday school? This is a pertinent question. We all must answer it.

Clearly, it must mean, first of all, a more certain faith in our Lord Jesus Christ. The danger that keeps recurring in Sunday school work is that it shall be either wholly intellectual, or, in the stress of new emphasis on social service, mainly effort to help to alleviate the bodily needs of others. We would not deery either of these, provided that they be properly subordinated to the higher and deeper sides of the truth. As we were reminded by a recent editorial in the *Southern Churchman*, the Gospel is not one of reformation but of regeneration. "Christ was no reformer in the modern sense, but He was a life-giver." And we would urge upon all superintendents and teachers that at this time especially we must remind the children in our schools of Jesus Christ the Life-giver. And more especially of the Resurrection as that moment in His life which lays special stress upon this fact. There must be the religious emphasis, or the school work will be just so far a failure.

Then the Easter festivities of the school must stress the idea of worship. If ever the Christian Church calls to worship—and who can question that this is one of its great calls?—it is at this time. We wish that the children's service might be something more definitely worship than is often the case, with an extra service tacked on to the already well filled day. But if that be not possible, and an afternoon service must be the service for the school, then surely we may strive to make that service as worthy of its object as possible. It should impress the children with the wonder of the Resurrection of our Lord, with the intensity of His Father's love that He gave His Son to die and to rise again that we might rise. It must appeal to the love of beauty which is in the heart of every child; the beauty of order and of dignity, the charm of reverent prayers and hearty hymns. It must have the beauty of a worthy offering as the mark of the love which gives gladly in return for His love. The children ought to be impressed during these last days of Lent with the importance of giving to God of their very own something for His very own, something that will show how much they love Him. And, so far as possible, this expression must be the expression of the love of every member of the school. Would it not be possible for each teacher to see that every one of his or her scholars understands the importance of coming in person and presenting to the Lord at this time the gifts of self-denial which have been gathered during Lent? This involves "team-work." It will mean splendid results for the school.

EASTER is especially associated with the Lenten offering for missions. The Sunday School Auxiliary has become so well established an agency that the Board of Missions counts upon its help and support to carry on its work. Last year the total of gifts was \$175,734.71. This year the goal that is held out is \$200,000. The increase is not so impossible as the additional sum would seem to imply. Two ways suggest themselves to accomplish it. The first is that every school in the Church shall take part. Last year there were 1,142 schools which gave nothing to this work. The contributing schools were 3,911. A little less than three-fourths of the schools did all that was done. We shall not attempt even to wonder why so many did nothing. The fact that there were so many, points its very clear reply to the question of how the increase can be met.

But the increase by increasing the number of schools giving does not mean at all that every school has given all that it can give and all that it therefore ought to give, nor that every scholar in these schools is taking part. Increase in giving by those that give must be the measure of interest, of zeal, yes of enthusiasm that comes from knowledge of the need. It is not too late to make an appeal to our scholars that will reach

so deep into their generous hearts that they will readily respond and make a real gift to Jesus Christ for His own dear sake.

And at this point it may not be amiss to call attention to a warning which the April issue of the *American Church Sunday School Magazine* sets out. The Easter offering of the children ought not to be diverted from its missionary channel. No matter how much a parish needs the added money that the children can give, no matter how much some charity of local interest needs it, can we not see that for the training of the children for their usefulness in the Church in adult life, they must see large and look out beyond their own narrow parochial and local needs, to that wider horizon that embraces all men everywhere? A great Easter offering as a response to the Master's love and to His gift to us of eternal life—let this be our slogan for the children these last few days of Lent.

THE WESTERN COLORADO COMMISSION has put out the following Survey which deserves a much wider circulation than its local field. It is an admirable series of "Visitation Articles" that all schools might well study.

SUNDAY SCHOOL SURVEY

A.—The Child.

How many children of Church baptism have you in this parish?
How many unbaptized children of Church parents have you in this parish?

How many children have you in this parish, baptized in the Church, whose parents are not members of this Church?
How many children and young people, under the age of 20, in your parish not confirmed?

B.—The Sunday School.

What is your enrollment in Sunday school? Male. Female.
Average attendance? Male. Female.

How many Church children of your parish not attending Sunday school?

How many children attending your Sunday school whose parents do not belong to this Church?

How many of these children are baptized (a) in this Church (b) in some other Church or religious body?

Do you make any effort to bring unbaptized children to Baptism in your Sunday school?

Do you make any definite effort to bring unconfirmed children to Confirmation in your Sunday school?

Can you trace any Baptism or Confirmation to the fact of a non-Church child attending your Sunday school? If so, how many? In what period of time?

How many children over 14 years of age attending your Sunday school?

What lessons do you use in Sunday school? (Please enumerate by classes.)

Do you have any service of any sort in your Sunday school? If so, please describe it.

Do you teach the children of your Sunday school the services of the Church?

Do you have children's Eucharists?

What special services have you had for your Sunday school in the past year?

Is the Catechism studied as a part of the Sunday school curriculum?

Do you regularly catechize the children? If so when and where?

What per cent. of your children know the Catechism?

How is your Sunday school financed: by its own offerings, or by grant from parish treasury?

What were the entire receipts of your Sunday school the past year?

Its expenses?

What was its Lenten offering last year?

Do you regularly study Missions as a part of the Sunday school curriculum?

Do you observe the Sunday school Missionary Day?

How long is the session of your Sunday school?

How much of its time is taken up by a service?

How much time is actually taken up with teaching the lesson?

C.—The Teacher.

Who is the superintendent of your Sunday school?

How many teachers have you? Male. Female.

Do you have teachers' meetings?

Do you have a Teachers' Training Class?

What is the average length of service of your teachers?

Have any of your teachers had any special training for Sunday school teaching? If so, what?

Are any of your teachers studying the W. Colorado Teacher Training Course, or pursuing any line of study to increase their efficiency?

What is the average age of your teachers?

Do your teachers attend church regularly?

Are they communicants?

Do they ever bring their class as a body with them, or any number of their class?

Do you have any difficulty in securing teachers?

Are you satisfied with the work of your teachers, in instruction and influence on the children?

D.—Parents.

What is the general attitude of the people of your parish toward the Sunday school?

Do any of them criticize or praise the Sunday school, its methods, teachers, results, activities, etc.? Please enlarge.

What per cent. of parents do not send their children to Sunday school?

Do you consider the Sunday school an effective means of instructing children in the truths of religion?

What is the chief fault in the present Sunday school system, in your opinion?

Do your young people (ages 16-21) attend church?

THE REV. ROBERT P. KREITLER, rector of St. Luke's, Scranton, Pa., has prepared a capital syllabus for a Conference on The Making of Modern Crusaders, Missions and Social Service. It is too long to reprint here but it is well worth the study of those who are interested in giving to the Sunday school children a vision of Christian practice and clear suggestions for carrying the vision into reality.

APROPOS of what was said in these columns a short time ago concerning Boy Scouts and the Knights of King Arthur, the following from the Rev. Raymond Adams, rector of Christ Church, North Brookfield, Mass., who has had experience with both orders, is suggestive:

"As both a scout-master and a merlin of the K. O. K. A. (in which I have had some years experience), I would like to suggest that it might be of some use to mention, in the Sunday school columns of THE LIVING CHURCH, if you see it in that light, what seems to me to be an evident and helpful fact, namely, that the same spirit of readiness to be of service in helpfulness, loyalty, courtesy, bravery, etc., which actuated the old time knights underlies the Boy Scout activities, expressed in boy language, and under twentieth century conditions; and that the employment of scout work in the Church Castles, K. O. K. A., may be made very useful, and be in perfect harmony with the 'knightly' doings.

"Thus, the members of a Castle may be, also, a Patrol of Boy Scouts: the Castle furnishing the ritual, poetry, 'secret work,' and indoor good fellowship, and the Scouting furnishing the out-door and daily application of the principles which underlie both. This can be done without undue duplication of societies, each kind of method supplementing the other and balancing each other in a well ordered, progressive boys' work.

"The Scouts alone may be made very effective as a Church Boys' club, but there are elements in the K. O. K. A., which appeal, and are very useful, so it seems to me that the two may be well worked together. The simple, frankly religious tone of the K. O. K. A., and the promotion of its degrees, by emphasis on the moral, rather than physical and mental advance, is of great value, and may help to fill the Scout with a higher idea of doing his duty 'to God and my Country.'"

WE ARE GLAD to call attention to three books on our Mission in China that have recently come to hand. *The Story of the Church in China*, by Arthur R. Gray and Arthur M. Sherman; *The Flowering of the Flowery Kingdom: Six instructions on Mission Work in its Relation to Recent Developments in China*, adapted from material provided by the Rev. Alfred A. Gilman, Editorial Secretary of the Church Literature Committee of the Church in China, by the Rev. Phillips E. Osgood (price 15 cents, per dozen \$1.50); *Institutions Connected with the American Church Mission in China*, compiled by the Rev. Gouverneur Frank Mosher. All published by the Domestic and Foreign Missionary Society, New York, and to be obtained through the Educational Department.

The *Institutions* is a well illustrated compendium setting forth in sufficient detail the history and present activities of the many different institutions, educational and medical, of the American Church Mission in China to which is appended a table of statistics for the year 1912-1913. The volume is an interesting summary of the several details. *The Flowering of the Flowery Kingdom* is, as its title tells us, the Sunday school handbook for Lent. The Rev. Mr. Sherman and the Educational Secretary have put the Church under an obligation in the *Story of the Church in China*. It is an interesting, well written story of how the missions in China began and under what difficulties and with what successes they have grown unto the present day. At last we can refer to a readable, attractive book on what our own Church has done in China, and see her part in the formation of the holy Catholic Church in China.

THE CRY OF THE CROSS

The purple shadows gathered
Round Him of Galilee,
The rude and jeering multitude
Turned back from Calvary.

Then lone upon the hillside
The Cross in silence lay,
Its Burden carried tenderly
To gardens far away.

"Oh, careless world," it whispered,
"I shared His agony,
And now the night is round me
On lonely Calvary.

"Arouse, oh, dreaming sleepers;
Oh, souls within the walls,
And hear from quivering hillside,
The Spirit Voice that calls.

"Arouse! the Cross neglected,
In piteous accent cries,
Until the Cross is lifted
The Saviour daily dies!

"Take up the Cross, 'tis waiting!
In gloom it lies apart,
Come, lift His Cross, 'tis pleading
With every careless heart.

"Ah, see! the Crown is waiting,
Beyond the Jasper Sea,
All those who bear for loving,
The Cross of Calvary!"

ANNAH ROBINSON WATSON.

RADIUM CONSERVATION

BY GIFFORD PINCHOT

MORE than two months have elapsed since a joint resolution was introduced in Congress to reserve to the people of the United States the radium bearing ores on the public lands. During these two months of needless and inexcusable delay not less than five hundred additional claims have been located by private persons, so that their content of radium—the only medical remedy for cancer—may be exploited for private profit instead of being used for the public good. This was the object of those who caused the delay.

It is officially estimated that the loss to the Government on the radium needed for its hospitals, and the profit to the grabbers, if the grabbers have succeeded fully in their purpose, will be more than \$1,500,000. But this is the smallest part of the loss.

At present at least half of our radium goes abroad. Our Government hospitals need thirty grams of radium at once, while two grams is all we have in the United States to-day. There are constantly in this country over two hundred thousand persons suffering from cancer, of whom not less than 75,000 die each year. One woman dies of cancer out of every eight that die at ages over thirty-five, and one man out of every twelve.

The brutal callousness of the men in Congress and out who, by delaying this bill, have delayed relief to this army of sufferers, for the sole purpose of extracting an exorbitant profit from their necessities, makes even the offense of the food poisoners look mild and small.

Obstruction by the radium lobby and their friends in Congress could not, however, last indefinitely. After delaying for two months a bill which should have passed House and Senate in two days, the grabbers saw that the bill must soon be acted on. Accordingly, secret preparation was made to have it passed in a form that would appear to give the public what it needed, yet which would leave the grabbers in substantial control of the situation.

On March 16th, the Walsh bill was reported with amendments, which were never discussed in any public hearing, nor in any conference with the friends of the measure, and which make the bill a fraud upon the people of this country. One of these amendments provides that if the Government fails at any time to purchase radium ore tendered to it at any railroad station and derived from any claim reserved for Government use under the bill, and does it just once, then the Government loses forever all right to buy the radium from that claim and from all contiguous claims in the same ownership. As to those claims the bill is repealed. Congress may fail to appropriate

money enough to buy the ore; carelessness, accident, or collusion may intervene. No matter what the cause, if the Government fails just once, the radium monopoly gets the claims free from all control. For, utterly incredible as it may seem, the Government officers are thereupon by this bill debarred from going upon the claims to see that the law is obeyed.

It would seem as if the cynical impudence of monopolists could reach no further. Yet the bill contains another clause under which all that is necessary to take the radium ore in any claim out from under the provisions of the bill, out of the reach of the Government, and into the sphere of the grabbers, is for the locator of that claim not to know when he locates it that it is valuable for radium. The effect of such a provision needs no pointing out.

Another Senate amendment requires the Secretary of the Interior to pay for radium ore, not a just price, but the "market" price. The "market" price of radium is an excessive monopoly price to-day. There is no reason to expect that the "market" price of radium ore, fixed by the same men, will be anything but an excessive monopoly price also. This amendment simply authorizes the grabbers to make the Government pay substantially whatever price they may choose to require.

The Senate amendments to the radium bill are simply infamous. They make it a weasel bill, which withdraws from the people the benefits it pretends to give, and it does so in the interest and at the behest of men who are preventing the relief of human misery in order to make money out of it.

If this radium bill passes in its present form, every man who votes for it will write himself down the servant of special privilege in one of its most abominable forms. It is such cases as this that supply the reason, and so far as they go, the good and sufficient reason, why so many people believe that the political power of private monopoly in Congress is stronger than the obligation of the public good, even when the saving of human life is at stake.

March 23, 1914.

LEARNING BY SUFFERING

BY C. H. WETHERBE

THE writer of the letter to the Hebrews, in referring to Christ, says: "Though He was a Son, yet learned obedience by the things which He suffered."

To what extent our Lord was a learner, we are unable to say. It is nothing against His deity to say that, in some sense, and to some extent, He learned some things. The learning was, we may assume, on the side of His human nature. We may reverently say that He learned certain things by His experiences. There is a knowledge which is peculiar to one's experience. One may know a thing in the abstract, but not know it experimentally. All of us are learners in a similar way. We may know a certain thing as being a fact, and yet not know it as a direct personal experience. We know it only in part. We may learn it fully by means of suffering. A husband, who never lost a wife by death, does not know how to sympathize with the man whose loved wife has been taken from him by death. The former may feel sorry for the latter, and he may send to him a note of condolence, or he may directly speak consolatory words to him; but his heart cannot go out to the sorrowing one in tender accents and pathetic voice, because he has not similarly suffered. It is the man who has learned sorrow by suffering from a bereavement which has broken his heart, that can enter into tender fellowship with another person who is bleeding from the wounds which the arrow of death has made. Comparatively cold is the heart of one who has not been wounded by a death in the family. The friends of Job were cold "comforters" when they visited him in the midst of overwhelming bereavement. They could not understand him, because they had not been in the school of personal suffering, and therefore had not learned the meaning of profound bereavement. Job's tears had no effect upon their clammy hearts. Their words to him had no pathos and tenderness in them. It is not a wonder that Job cried out against the frigidness of those men. In the hour of our bereavement we long for the comfort which comes from those who have learned the art of sympathy by their own sad sufferings.

TELL THEM that, until religion cease to be a burden, it is nothing—until prayer cease to be a weariness, it is nothing. However difficult and however imperfect, the spirit must still rejoice in it.—*Edward Irving.*

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.
- " 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.
- " 30—Installation of Bishop Knight as Vice-Chancellor of the University of the South, Sewanee, Tenn.
- 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.]

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. P. N. Tsu.

CUBA

- Miss S. W. Ashburst.

JAPAN

TOKYO

- Miss Irene P. Mann.

PHILIPPINE ISLANDS

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

PORTO RICO

- Ven. R. S. Nichols.

WORK AMONG INDIANS

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

WORK AMONG MOUNTAIN PEOPLE

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

WORK AMONG NEGROES IN THE SOUTH

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

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

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.

WYOMING

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

Personal Mention

The Rev. B. B. RAMAGE, rector of St. Andrew's Church, Fort Worth, Texas, has accepted the rectorship of Christ Church, Vicksburg, Miss., and will assume his new duties on May 1st.

The address of the Rev. ROBERT L. STEVENS is Tuckahoe, N. J.

ORDINATIONS

DEACONS

MARYLAND.—In the Pro-Cathedral, Baltimore, on the Feast of the Annunciation, the Bishop of Maryland ordained to the diaconate Dr. PETER FERDINAND LANGE, M.D. The candidate was presented by the Rev. Edward S. Lawrence, D.D., and the Rev. James F. Plummer, and the sermon was preached by the Rev. Arthur B. Kinsolving, D.D., rector of old St. Paul's Church, Baltimore. Dr. Lange will continue for the present to assist the Rev. James F. Plummer in the mission work connected with Emmanuel and St. James' parishes, Baltimore County.

PRIESTS

NEW YORK.—The Bishop of New York held a special ordination in the chapel of the Good Shepherd, General Theological Seminary, on the Feast of the Annunciation. Acting for and at the request of the Bishop of California, he advanced the Rev. BAYARD HALE JONES to the priesthood. The candidate was presented by the Rev. Dr. S. DeLancey Townsend, rector of All Angels' Church, New York City, and the sermon was preached by the Rev. Professor Hall of the Seminary faculty. The ordinand has been serving on the clergy staff of All Angels' parish while doing post-graduate work at the seminary. Next year he will go to Oxford, England, for further study.

DIED

ALMY.—After a long illness at his home in Williamsport, Pa., EDWARD P. ALMY, formerly of Boston, Mass., in the sixty-second year of his age, on Monday, February 23rd.

Grant unto him, O Lord, eternal rest.

DIBBLEE.—At his home in Kenwood, Albany, N. Y., on Monday, March 16, 1914, ROBERT DIBBLEE, aged 87 years.

"For all thy saints who from their labors rest Thy Name, O Jesu, be forever blest.

Allerluia."

OCKFORD.—Entered into rest at St. Mary's rectory, Northfield, Vt., Saturday, March 21, 1914, GEORGE FREDERICK OCKFORD, aged 29 years, son of the Rev. T. S. and Alice M. Ockford.

MCLAREN.—MARY FAKE MCLAREN, widow of the late Rt. Rev. William E. McLaren, Bishop of Chicago, entered into Paradise, after a long illness in New York City, March 27, 1914. Funeral services were held at the Cathedral of St. Peter and Paul, Chicago, on Monday afternoon, March 30th. Interment at Rosehill.

MEMORIALS

RT. REV. JOHN SCARBOROUGH, D.D., LL.D.

The clergy attending the burial of the Rt. Rev. JOHN SCARBOROUGH, D.D., LL.D., Bishop of New Jersey, desiring to testify to their great love, and to the deep personal loss which they have sustained, have appointed the undersigned a committee to prepare the following minute:

The late Bishop of New Jersey was a very real "Father in God" to all his people, clergy and laity alike. Everyone of his clergy felt that he could claim his love, and be received as a welcome visitor at any time. The Bishop was ever ready to listen to any confidence, and to advise in any difficulty. His generous heart responded to our every need, and in times of sickness or sorrow he was ever the first to offer us comfort, sympathy and help. He bore every one of us upon his heart, and no one occupied too lowly a place to be overlooked, or forgotten.

As with the clergy so with the churches. The smallest mission, as well as the strongest parish, received the same love and self-sacrificing care. Truly "the care of all the Churches" held first place in his life of prayer and thought. His acquaintance with individual members of the parishes and missions was remarkable, and to-day each parish or mission considers that it was the chief object of his thoughtful, loving care.

The Bishop was a strong leader and a wise counsellor because he loved much, and all who came to him felt the power of that love.

He was positive in his convictions, definite in his faith, and held strong views upon the vital problems which concerned the welfare of the Church, and never hesitated to express them.

Deeply interested in extending the Church in his own diocese, he never forgot the need of the whole world for Christ, and the imperative call upon every member of the Kingdom to advance its work. As a member of the General Board of Missions for twenty-three years, and chairman of its Standing Committee on China and Japan, he gave diligent study and patient care to the consideration of those problems which confronted the Board in days when the interest in Missions was very lax. He lived to welcome the great missionary revival of this century and to rejoice in it.

For thirty-nine years he ruled the diocese

with gentleness, with self-sacrificing devotion, with unceasing care and love. Its wonderful growth, and its high place among the dioceses of the American Church is due, under God, to his consecrated leadership.

Permitted to carry on his work through the last Lord's day of his life on earth, he died with his mental powers strong, and his grasp of diocesan conditions clear, conscious that for him the fight was over and the victory won.

We thank God for this precious life of our sainted and faithful Bishop, and for the rich privilege of his friendship.

Great is our loss, Blessed is his rest, his joy, his peace.

A. B. BAKER.
C. M. PERKINS.
R. BOWDEN SHEPHERD.
ROBERT W. TRENBATH.

March 23, 1914.

Committee.

JANE DE FOREST SHELTON

Suddenly, at Greystone, Derby, Conn., March 12th, JANE DE FOREST SHELTON, daughter of the late Mary Jane de Forest and Edward Nelson Shelton.

"The Master has come and calleth for thee." Very suddenly came the call to the "sweet and blessed country."

Her life here is finished. A life of unflinching devotion to home, to family, to kindred, to friends, and to the faith of her forefathers.

An unflinching courage and an unswerving loyalty to all that was best and highest.

With rare intellectual gifts and a wide mental vision, she had the power to guide, to inspire, to uplift.

"We also bless thy holy Name for all thy servants departed this life in thy faith and fear."

RETREATS

LONG ISLAND.—At St. Paul's Church, Carroll and Clinton streets, Brooklyn, New York, a retreat for the women of Long Island diocese, to which other women will be admitted, will be given under the auspices of the Holy Name Convent, on Friday, April 3rd, beginning with Mass at 10 A. M. The Rev. Father Napier Whittingham of London, England, will be the Conductor. Applications should be made to the Rev. MOTHER SUPERIOR, Holy Name Convent, 419 Clinton street, Brooklyn, New York. Father Whittingham will also conduct a parochial mission at St. Paul's, beginning April 1st, and continuing until Easter. The church may be reached by either Court street trolley from either end of Brooklyn Bridge, or from "Borough Hall" subway station. This trolley stops at Carroll street, one block east from St. Paul's.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL

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.

WANTED.—Priest for Easter Day in small parish, Delaware county, N. Y. \$15 and expenses. Address, R. BIRDSALL, Archdeacon, Cooperstown, N. Y.

POSITIONS WANTED—CLERICAL

PRIEST, preacher, visitor, organizer, Sunday school worker, desires rectorate or curacy. Address, GAMMA, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST desires fresh work about June. Definite Churchman, experienced, successful, under 35. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WILL a TRAINED NURSE who is a CHURCH-WOMAN volunteer for work in a Western Church Hospital? Living and a small compensation offered. Love of the work must be the motive. Address, "H. S.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST wanted immediately for out of town Church, having modern organ. Young man preferred. State experience and salary expected. Address: DEVONSHIRE, care LIVING CHURCH, Milwaukee, Wis.

WANTED—Organist and Choir Director for city of 20,000 each of Ohio. Good opportunities. Give particulars. "MASTER," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 per month. NICHOLS Co., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER — Twelve years experience boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, REVERENCE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED matron and economical household manager desires position in institution or private family. Thoroughly understands every sort and kind of child. Widow, middle-aged. Now located in Middle West. "DORCAS," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER with exceptional testimonials, desires change. Thoroughly capable. English Cathedral trained man. Wide experience with boy and mixed choirs. Oratorios and Recitals. Address, R. C. O., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, well known, testimonials unsurpassed, would consider desirable change. Salary moderate if suitable location, preferably vicinity New York. Correspondence solicited. Address "FIGHETTA," care LIVING CHURCH, Milwaukee, Wis.

TRAINED NURSE living at home in Providence, R. I., would take invalid to board, about June 1st. Good locality. Faithful attention guaranteed. Terms moderate. Would like to exchange references. Address "NIGHTINGALE," care LIVING CHURCH, Milwaukee, Wis.

CAPABLE, refined, lady wishes position as housekeeper, care of linen in hotel, or any position of trust. Excellent references. Address, CAPABLE, care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY desires position as governess, for children over six, for summer months. Address, "D. K.," care LIVING CHURCH, Milwaukee, Wis.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the WORKERS brought together. Bishops, Parishes, and Candidates please write to 147 East Fifteenth street, New York. Vacancies now up to \$1,500.

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AUSTIN ORGANS.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

NEW and beautiful Easter card, made especially for the Bishop's Bricks Fund, Diocese of Pennsylvania. Price 25 cents. STANON Bros., Main and Coulter streets, Germantown, Pa. Mail orders promptly attended to.

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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.

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

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WILL any parish having usable discarded choir vestments to donate to a very needy mission, communicate with Rev. W. J. GETTY, Port Townsend, Wash.

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

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SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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

PRIESTS HOST: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 883 Booth street, Milwaukee, Wis.

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CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

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SEE EUROPE ON A BICYCLE. Fascinating, healthy, inexpensive. Party now organizing. Send for particulars. EDGAR C. THOMPSON, Organist, Hagerstown, Md.

UNUSUAL TRAVEL. SEE PAGE 819

UNUSUAL opportunity, Ladies traveling abroad! Two vacancies in private limited party. First class at reasonable cost. Experienced Leader, Chaperon. St. Lawrence River trip. Sail June 25th from Quebec. Two weeks best of Great Britain. Five weeks Continent—Holland, Rhine, Southern Germany, Switzerland, Tyrol, Italy, Paris. Return Hamburg-American from Boulogne, August 21st. Doctor and Mrs. McDONALD, Christ Church, Warren, Ohio.

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NOTICES

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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, 89 Broad street, Boston, Mass.

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

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THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 1625 Locust street, Philadelphia.

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to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address Rev. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

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

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The New Testament. A New Translation. By James Moffat, D.D., D.Litt. Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford. Price \$1.50 net.
Jesus is Here. Continuing the Narrative of *In His Steps* (What Jesus Would Do). By Charles M. Sheldon, author of *In His Steps*; *A Builder of Ships*; *The High Calling*, etc. Price \$1.25 net.

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Grannie. By Mrs. George Wemyss. Price \$1.35 net.
Progressivism—and After. By William English Walling, author of "Socialism as It Is," etc. Price \$1.50 net.
Can We Still be Christians? By Rudolf Eucken, Professor of Philosophy in the University of Jena, Nobel Prizeman, 1908. Author of *The Meaning and Value of Life*, *Life's Basis and Life's Ideal*, etc. Translated by Lucy Judge Gibson, Classical and Oriental Triposes, Cambridge. Price \$1.25 net.

PAMPHLETS

- LONGMANS, GREEN & CO. New York.
"That They All May Be One." By H. C. G. Moule, D.D., Bishop of Durham. Kikuyu Tracts. Price 20 cents each, net.
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The Limits of Ritual and Ceremonial in the Anglican Communion. By P. V. Smith, J.I.D., Chancellor of the Diocese of Durham, Manchester, and Ripon. Kikuyu Tracts. Price 20 cents net.
Books to Read. A Reference List of Inexpensive Literature for Students of Christianity. With a Prefatory Note by the Archbishop of York. Price 20 cents net; by mail 22 cents.

THE MAN-SUFFRAGE ASSOCIATION OPPOSED TO EXTENSION OF POLITICAL SUFFRAGE TO WOMEN. 27 William St., New York City
The Woman and the Vote. Address of Everett P. Wheeler. Discussion under the Auspices of the Civic Forum, Carnegie Hall, New York, January 26, 1914.

AMERICAN CHURCH PUBLISHING CO. New York.

A Vigil of Easter Eve. A Mystery Play of the Resurrection. By the Rev. Rollin Lodd. Price 5 cents per copy; in quantities of 100 or more \$3.00 express extra.

POLICE

IF YOU have ever been a police reporter on a newspaper you know how suddenly indifferent to new ideas are many members of "the force." You can call to mind typical "coppers," strong-armed, florid-faced, loving an air of mystery, ostentatiously hiding the dark processes by which criminals are caught and society saved.

Turn from that picture to another.

Thirty-two uniformed policemen are listening to a speech. In the audience sit eight or ten heads of city departments. The chief of police has arranged for the meeting because he has been attending all the sessions of the state conference of charities and wants to secure some of the benefits for his men.

The speaker is talking about the policeman of the future. He asks his hearers to throw their imaginations forward to the day when the last thing that will come into our minds about policemen will be the arresting of criminals. At that remark the audience pricks up. The best traffic policeman, he goes on, is the one who can handle a busy corner with the fewest accidents and least delay. The best copper on a beat will be not the one who makes the most arrests, but the one who most effectively serves as guide and mentor to his people, forestalling and preventing trouble instead of apprehending those who make it.

In his treatment of children, also, the policeman must get over regarding them as naturally bad, says the speaker. As he pursues this point, declaring that some day kids will run to a cop just as instinctively as they now run from him, one seasoned bluecoat in front, his eyes dancing and the words bursting from his lips, cries out, "Some of 'em do now, sir."

Other things happen to show that the bluecoats are getting a new vision, but enough has been set down to prove that your notions formed when you were a police reporter will have to be revised. The speaker was Alexander Johnson and the place the municipal court room of Newport News, Va. The chief of police is described as the best that the town ever had.—*The Survey.*

SUGAR

IF ALL the sugar that is eaten in the course of a year were to be equally divided, every person in the world would have at least twenty pounds. But besides being used as food, sugar has many industrial uses. It is the cheapest form of a chemically pure carbohydrate, and is often used in place of starch, dextrin, or glucose. Sugar is frequently put in compounds for removing and preventing boiler scale. It is used in the manufacture of shoe-blackening, transparent soap, copying-ink, and ink-rollers for printing-presses. Certain explosives contain from six to forty per cent. of it. It is employed in dyeing establishments, by tanneries for "filling" leather, and in a large number of other industries. Sugar has a hardening and strengthening action in mortar. The mortar used to rebuild the Museum of Natural History in Berlin consisted of one part lime, one part sand, and two parts sugar. Even a very small quantity, however, even as little as one-quarter of one per cent., exerts a very harmful effect on cement.—*East and West.*

THE CHURCH AT WORK

NEIGHBORHOOD HOUSE AT WILKES BARRE, PA.

THURSDAY EVENING, March 19th, marked a new era in the development of St. Clement's Church, Wilkes-Barre, Pa. (Rev. J. T. Ward, rector). On that evening the formal opening of the new neighborhood house took place. Bishop Talbot assisted in receiving a very large gathering. Short speeches were made by the Bishop and the Rev. R. P. Kreidler of St. Luke's Church, Scranton. Cards bearing the following information were distributed: "The neighborhood house has been built for the use of the Church and the whole neighborhood. The aim is to provide a social centre for this part of the city. It is not a charity, and we intend that the house be entirely self-supporting. The organizations of the church have use of the building to the extent of their needs. The final control of the house is in the hands of the rector and vestry of the church. The auditorium with a stage and a seating capacity of about three

nearly everyone to give something to help beautify their church. Shortly after this a rectory was made possible by the gift of a parishioner. Now the fully equipped neighborhood house is a reality. This house contains a stage and auditorium, guild rooms, club and reading rooms and billiard room on the first floor; a large gymnasium and boys' room on the upper floor, and a pair of bowling alleys in the basement. As the name suggests, it is to serve the neighborhood around it, which is fully a mile from other places of recreation. Generous Church people of Wilkes-Barre made this building possible, and the parish therefore is unhampered in its future work and development.

RESULT OF A HARD JOURNEY

ONE OF OUR MISSIONARIES in northern Alaska recently made a journey of two hundred miles to reach a village of Eskimo, which, through the Christian influence of a



PLANS FOR ST. STEPHEN'S CHURCH, NEIGHBORHOOD HOUSE, AND RECTORY, WILKESBARRE, PA.

hundred may be secured for entertainments, plays, lectures, parties, receptions, dinners, private dances, etc. The gymnasium may be used for gymnasium work under proper direction. Rooms may be had for clubs, guilds, or societies. The privileges of the men's club rooms and the alleys are under the rules of the neighborhood club. We wish the neighborhood house to be used."

For many years St. Clement's had been termed a dead parish. The spiritual life was at a low ebb, missionary responsibility unknown, confirmations becoming fewer and the church fabric neglected. Originally built as a country church forty years ago the city has gradually crept out of it, so that now it is in the heart of a large and growing population. But as the population increased the church had apparently receded step by step, until it appeared to stand for very little in the community. About four years ago it became evident that the church must take a more definite stand in the city, and instead of ministering to a handful of people must become a centre of uplift and help to the many people at her very doors. With the vision clearly in mind, a venture of faith was necessary. And while there were many crying needs which seemed imperative, the first work of the new order began at the altar. There was no money or prospect of any, and yet within six months a beautiful altar and a transformed chancel were realized, the gift of many individuals who until then had not realized that it was within the power of

government teacher and his wife recently confirmed by Bishop Rowe, had sent an appeal for his visit. As a result, seventy-five persons have been baptized, and there is an eager desire for a church and a missionary. This may perhaps be the beginning of a large movement toward Christianity among the surrounding tribes.

PARISH HOUSE BURNED AT SEWICKLEY, PA.

THE HANDSOME stone parish house of St. Stephen's Church, Sewickley, Pa., caught fire in the early morning of March 23rd, and was almost entirely destroyed, nothing being left of it but the bare walls. Fortunately the church building, by which it was connected by a stone corridor of about thirty feet, did not catch fire. The parish house was an imposing building of three stories, of stone and steel, and has been in use only two years. It was built at a cost of \$46,000, exclusive of the furnishings, which were very handsome. The insurance amounted to \$25,000. Among the articles saved were the Church silver, and the valuable library of the rector, the Rev. A. C. Howell. It is supposed that the fire was caused by crossed electric wires. After the service on Sunday evening no one was in the building, and the fire was discovered by a policeman on his rounds. The volunteer fire departments of Sewickley and Edgeworth responded to the call for assistance, as well as many of the young men of

the town, and gave their attention to saving the church and adjoining residences, as the fire in the parish house had gained too great headway when discovered to be stayed. It is hoped that it will be rebuilt as speedily as possible, for it was constantly made use of, not only by the congregation of St. Stephen's Church, but for various civic and charitable purposes.

BEGINNING WORK AMONG THE MOROS

ON FEBRUARY 2nd, Bishop Brent opened in Zamboanga, a hospital which represents the beginning of our medical work among the Mohammedan Moros. It is the only hospital for natives among a population of 80,000. He says concerning it: "I maintain that the Church of Christ has here an opportunity that comes never more than once in a generation. Our work is being inaugurated at a psychological moment, to use the current phrase. Nor is the problem a local problem. We have before us the whole question of the Moslem world, a question that the Christian Church has trifled with and as a Church never really tackled. A few individuals have plunged into it with fiery zeal and usually have either been called fools or have received such half-hearted backing as left them without the sinews of war. Our fate may not be any better than that of our forefathers. It is for the Church to decide."

A BRAZILIAN GIFT

A BRAZILIAN WOMAN living in Rio Janeiro, formerly a member of the Roman communion, but who had drifted away from that faith, was two years ago confirmed by Bishop Kinsolving. Fired with a supreme devotion to the Church she has given her own home, valued at \$10,000, and has gone with her companion to live in two rented rooms. It is intended to remodel the house that it may serve as a chapel until a better building can be erected. Donna Gonzaya sets a marvelous example of loving self-sacrifice.

DEATH OF REV. DR. T. S. CHILDS

ON SATURDAY, March 21st, at his home at Chevy Chase, Md., occurred the death of the Rev. Thomas Spencer Childs, D.D., in his ninetieth year. The funeral was held on Monday, March 23rd, the Rev. R. H. McKim, D.D., rector of the Church of the Epiphany, Washington, and the Rev. James Kirkpatrick, rector of St. John's Church, Bethesda, Md., officiating.

Dr. Childs was born in Springfield, Mass. January 19th, 1825. He entered Princeton Theological Seminary in 1850, and was ordained a minister in the Presbyterian Church in 1852. His first charge was in Hartford, Conn., and he was, from 1871 to 1879, a professor in Hartford Theological Seminary, and, later, professor at the University of Wooster. In 1882 Dr. Childs went to Washington, where he served as pastor of Presbyterian congregations until 1890, when he was confirmed by the Bishop of Maryland, Washington then being a part of that diocese, and was ordained deacon in 1890, and priest in 1892, by Bishop Paret. After serving for a time in the parish ministry, in Washington, Dr. Childs was appointed Archdeacon of that part of the diocese now known as the diocese of Washington, which position he held until the diocese was erected, and for several years after. For a short time

rector of St. John's, Bethesda, Md., upon the division of that parish into two parishes, namely, Norwood, Md., and Chevy Chase, D. C., Dr. Childs was chosen rector of Chevy Chase parish, which he held from 1901 until his retirement from the active work of the ministry, three years ago. For a part of the last two years he was associate rector of St. John's Church, Norwood parish, Md., of which he was formerly the rector.

In 1888, Dr. Childs was appointed a member of the commission that negotiated with the Ute Indians. For twenty years, and until his death, he was chaplain of the Sons of the American Revolution.

Dr. Childs is survived by his wife and three daughters, the Misses Mary L., Fannie G., and Helen P. Childs.

PROGRESS IN HANKOW

THE ENORMOUS demand for education under Christian auspices is shown in a recent letter from one of our teachers in Hankow, China. She says: "My school is growing very rapidly so that it is almost impossible for one woman to manage it properly. The present temporary building will hardly hold 100, and we ought to plan to accommodate 300 to 400 day scholars in this school. Our school here has gained a great reputation, so that we are now getting girls from families whose parents are educated and whose brothers have studied in America or Germany. Some of the nicest and cleverest girls are coming into the Church in consequence. We had six confirmed at Christmas from this school alone, and many more admitted as catechumens or by baptism."

JAPAN FAMINE REPORTS

THE REPORTS concerning the famine in Japan are most disquieting. Following three years of shortage there has been a total failure of the rice crop. A large section in the north is in great distress. Thousands of people are already living upon the bark and roots of trees, and straw and chaff made into a sort of gruel. The babies are dying rapidly on account of the feeble condition of the mothers. The young men have left their homes for the double purpose of seeking work elsewhere and of making fewer mouths to feed. The Japanese Government and the people are helping as best they can. Only by foreign aid can the lives of thousands be saved. Our own missionaries in this vicinity report most distressing conditions and join in the united appeal of all Christian missionaries of Japan for the interest and aid of their friends at home. Contributions may be sent through the treasurer of the Board of Missions.

NEW ORGAN AT ST. PAUL'S CHURCH, BROOKLYN

THE NEW ORGAN now being erected in St. Paul's Church, Brooklyn, of which the Rev. Andrew Chalmers Wilson is rector, will be heard for the first time on Palm Sunday. The organ is being built by the Austin Organ Co. and occupies a position in the gallery especially built at the west end of the church, to accommodate also the choir and orchestra. It is of the very latest construction, electric action throughout, and is divided into two sections, of which the larger is situated in the gallery, and the smaller under the floor of the sanctuary, the sound coming up through the gratings in the pavement. Both divisions may be played from the three-manual gallery console, and the small organ alone, from a two-manual console back of the pulpit, the intention being to use this part of the organ for services in the various chapels. The gallery organ comprises forty stops, and the usual number of mechanical movements. A harp and set of chimes form

part of the specification. The organ is one of the largest instruments in this country, yet it will be augmented by an orchestra, and so the specification differs from that usual in large instruments meant to be used unsupported. The woodwork of the gallery and organ case is from plans by Ralph Adams Cram, who also has charge of the other improvements now being carried on in the fabric.

ILLNESS OF BISHOP DU MOULIN

ON FEBRUARY 13th, Bishop Du Moulin, the Bishop Coadjutor of the diocese of Ohio, gave up work and cancelled immediate engagements on account of what was at the time supposed to be nothing more than an aggravated form of la grippe. At the end of a month, while he had made progress, his physician discovered a nervous condition from overwork and care which militated against recovery, and recommended retirement from the diocese for a period, and absolute rest from care. Acting upon this advice, the Bishop is now taking the rest cure in the Johns Hopkins hospital, Baltimore, and is reported to be making a permanent gain each day. In the meantime the Bishop of the diocese and Bishop Van Buren are making the Coadjutor's visitations.

PRESENTATION TO REV. DR. HUBBS

UPON THE occasion of the Bishop's annual visitation to St. Peter's Church, Geneva, N. Y., on the Fourth Sunday in Lent, the congregation was asked to adjourn to the parish house after the service, in order to present a testimonial to their former rector, the Rev. J. B. Hubbs, D.D., who resigned January 1st to accept the chaplaincy of Hobart College. Bishop Walker, after welcoming the new rector, the Rev. Kenneth Bray, to the diocese and to St. Peter's parish, asked the senior warden, Mr. James Brown, to read the testimonial from the vestry to Dr. Hubbs, who had served them as rector for sixteen years. This testimonial is handsomely engrossed on parchment, illuminated in colors, and framed in oak. This was presented to Dr. Hubbs by the Bishop, and was followed by the gift from his parishioners of a very beautiful gold Swiss watch. Dr. Hubbs gratefully responded to the loving appreciation so demonstrated by his people.

RHODE ISLAND RECTOR GIVEN PRESENTS

HIS MALE parishioners presented a number of useful gifts to the Rev. James E. Barbour, rector of the Church of the Advent, Pawtucket, R. I., on Sunday morning, March 22nd, the address being made by Warden Wm. L. Coop. It marked the fifteenth anniversary of the highly successful labors of Mr. Barbour in this parish, which has shown a remarkable growth. The gifts included a University of Wisconsin hood, black cassock, white surplice, black silk watch fob, and gold cross, bearing the dates "1889-1914." and books. Bishop Perry sent his congratulations.

SUNDAY SCHOOL MEETING AT UTICA, N. Y.

THE FIRST meeting of the newly formed Sunday school convention of the Second Convocation was held in Grace Church, Utica, N. Y., on Friday afternoon, March 27th. The Rev. Eugene S. Pearce, rector of Zion Church, Rome, presided, and the majority of the parishes and missions of the district were represented by clerical or lay delegates.

The Rev. R. J. Phillips gave an address on "The Aim and Object of Religious Education," emphasizing the importance of the Sunday school being made a school of Christian

practice, and dealing also with the method of presenting the lesson with its application. The Rev. David L. Ferris, rector of Christ Church, Rochester, spoke on the need of "Teacher Training." In the evening there was another meeting, designed especially for those unable to attend the afternoon session, held at Calvary Church. Bishop Olmsted pointed out in a forceful way the importance of Church History in the Sunday school curriculum, and advocated that such study should be taken up earlier in the course than is now customary. The Rev. R. J. Phillips also gave a suggestive and helpful talk.

DEATH OF MISS ELIZABETH MONTGOMERY

ST. JOHN'S PARISH, Chews Landing, N. J., has lost one of its greatest benefactors in the recent death of Miss Elizabeth Montgomery. Coming to make her home in Chews Landing, and finding the church had been closed for several years, she gathered about her a few helpers and opened the church for a Sunday school, which soon had over a hundred pupils. The next step was to have a priest visit the parish once a month to hold service. In 1880 a beautiful stone church was built, a large part of the money being obtained by Miss Montgomery, who also assumed the responsibility for the work.

Five years later, by her efforts alone, a fine rectory was built, and soon after weekly services, by a resident priest, were begun, which still continue. All this is the result of a young communicant's desire and determination to have the services of the Church.

The last years of Miss Montgomery's life were spent in Philadelphia, where she was active and enthusiastic in organizing and directing branches of the G. F. S. in the different parishes with which she was connected.

She was always loyal to her church and rector, enthusiastic and sympathetic in her work among the young, generous in her many benefactions, unsparing of herself in good works, and happiest when engaged in the service of the Master.

MEMORIALS AND GIFTS

ST. GEORGE'S CHAPEL, Columbia Institute, Columbia, Tenn., has just received, through its rector, the Rev. Walter B. Capers, president of the school, a chaste and beautiful Communion service. It was presented by Mr. John Beckett of New York, and is in memory of his mother, Mrs. George Beckett. The inscription on the several pieces of silver is "To the glory of God and in loving memory of Elizabeth Ann Beckett." Dr. Beckett was for more than thirty years at the head of Columbia Institute, having at the close of the Civil War rehabilitated the school, and successfully conducted its affairs until 1893, when he resigned his office, and he and Mrs. Beckett removed to New York, where their son is in business.

MEMORIALS are still being presented to St. Mark's Church, Charleston, S. C. The most recent is an exposition throne, to be placed on top of the huge Tabernacle that adorns the altar. The throne is to correspond with the altar, which is of marble and onyx, gold-leaf effect. In the roof of the throne several electric lights will be concealed, to illuminate the large gold crucifix. The throne is the gift of Mrs. Da Costa, in memory of her husband. The church has also received a set of silver cruets, with tray and bowl, the gift of Miss Julia Leslie. The church has also secured a set of cloth-of-gold vestments, which will be used for the first time on Easter Day.

ON THE Fourth Sunday in Lent, at St. Saviour's Church, Bar Harbor, Me., the rec-

tor, the Rev. A. C. Larned, dedicated a tablet in memory of the late Col. John T. Kane of New York, a vestryman for many years of the parish, and one of its generous supporters. The tablet, which is suitably engraved, is of marble, and bears at each end the family arms.

By THE WILL of the late Rose S. Foster, widow of the head of the Foster-Milburn Company of Buffalo, N. Y., the sum of \$2,000 is bequeathed to All Saints' Church of that city and \$500 is left to its rector, the Rev. Herbert G. Gaviller.

HANNAH M. SMITH of Malden, Mass., whose will was filed a few days ago at East Cambridge, left \$10,000 each to St. Thomas' Church, Dover, N. H., and the Domestic and Foreign Missionary Society of the Church.

CALIFORNIA

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

Quiet Day for Women in San Francisco

A QUIET DAY for women was conducted by the Bishop of California at St. Stephen's Church, San Francisco, on March 18th. The Bishop gave four addresses on the general theme of "Duty," the topics being, "Duties and Rights," "Duty to God," "Duty to Neighbor," and "Duty to Self. Though this annual quiet day is under the auspices of the Woman's Auxiliary, the large attendance is not confined to its members, for Churchwomen generally have learned to look forward to the services and the Bishop's uplifting addresses as a part of their Lenten inspiration.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Date Fixed for the Annual Convention

THE FORTY-SIXTH annual convention of the diocese will be held, by the appointment of the Bishop, in Trinity Church, Watertown, on Tuesday and Wednesday, May 26th and 27th. The opening service will be at 4:30 o'clock on Tuesday afternoon.

GEORGIA

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

A Church Club Organized at Savannah

A CHURCH CLUB has been recently organized in Savannah, the membership in which, however, is not confined to the city, but is extended to laymen of any parish or mission within the diocese of Georgia. According to the by-laws the purpose of the organization is "to promote the knowledge of and interest in the history, teaching and work of the Church among laymen, and to unite them in brotherly friendship and in a deeper sense of their common privileges and responsibilities as members of the Church. The officers elected for the current year are: President, Mr. A. B. Moore; Vice-President, Mr. W. W. Williamson; Secretary, Mr. Thomas Purse; Treasurer, Mr. M. M. Hopkins; Directors, Messrs. R. T. Waller, J. W. Howard, S. K. Ward, Ford Fuller, and W. F. Galloway. The Bishop and the clergy of the diocese are honorary members.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Clergyman Appointed on an Arbitration Committee

THE REV. GEORGE G. BURBANCK, vicar of St. George's mission, Indianapolis, has been chosen as the neutral member of the board of arbitration between the local painters union and the master painters' association. The question at issue is the determination of the wage rate for contract the coming year. The arbitration committee is chosen under the terms of the building trades coun-

cil and the general contractors association. A preliminary committee, without a neutral member, having been unable to agree, the case is referred to a smaller committee with Mr. Burbank as the fifth member. Mr. Burbank is a member of the social service commission of the diocese, and has been its secretary for two years.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Present Given to Baltimore Rector—Other News

AFTER THE morning service on Sunday, March 22nd, in Christ Church, Baltimore, the rector, the Rev. Edwin B. Niver, D.D., was given a handsome pectoral cross of gold by the vestry of the church, in appreciation of his twenty years of service in the parish. The presentation address was made by Bishop Murray, who was making his annual visitation to the parish to administer Confirmation.

UPON INVITATION of the Bishop of the diocese, 338 men, comprising clergymen in charge of congregations, vestrymen and members of advisory boards, representing fully eighty per cent. of the communicants of the Church in the diocese of Maryland, met in the Pro-Cathedral, Baltimore, on Monday night, March 23rd, to consider a communication from the general Board of Missions regarding the present serious missionary financial condition of the general Church. The meeting was most harmonious and enthusiastic. Four resolutions were unanimously adopted, in which the clergy of the diocese were directed to bring the subject of the payment in full of the diocesan apportionment for general missions before their several congregations not later than Sunday, May 3rd, having some lay representatives of the vestry to express their approval at the same service, and also directing every clergyman in charge of a congregation to initiate at once an every member canvass, to be completed before the last of May, to secure contributions for missions through the duplex envelope system.

THE REV. GEORGE W. THOMAS, rector of St. George's parish, Harford county, was taken to the Union Protestant Infirmary, Baltimore, on March 21st, and underwent an operation for appendicitis on March 25th.

His condition at last accounts was reported as favorable.

THE REV. HERBERT PARRISH, diocesan missionary, has been conducting a week's mission, closing on March 29th, at St. Mary's Church, Hampden, Baltimore, of which the Rev. J. G. Sattler is rector. Services were held daily and were well attended.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Twenty-fifth Anniversary at Readville—Other News

BLUE HILL CHAPEL at Readville has just celebrated its twenty-fifth anniversary. Although it is a union chapel, and inter-denominational, it has always been of special interest to Churchmen, as many priests have officiated there. In its long life 286 different clergymen have conducted its services, and there have never been any dissensions or differences of opinion relative to the doctrine preached. On the last evening of the anniversary celebration Bishop Babcock gave the address, and he was well qualified to relate something of the early history of the chapel, as he frequently preached there during the days that he was rector of Christ Church, Hyde Park, of which Readville is a part. The older worshippers of the chapel hold in fond remembrance the late Phillips Brooks, as it was there that he preached his last sermon. Another who was often heard there was the Rev. S. F. Smith, author of "America."

A NEW MISSION has been started at North Dighton, near Fall River, and the services will be conducted by the Rev. W. W. Love. There had formerly been a mission which was conducted by the Rev. Maloolm Taylor of Taunton, but lack of interest caused it to decline. Now, however, there is renewed enthusiasm in the movement.

WILLIAM APPLETON LAWRENCE, son of Bishop Lawrence, who will be ordained to the diaconate in June, following his graduation from the Episcopal Theological School, will become curate at Grace Church, Lawrence, where his father was first curate and afterward rector. Mr. Lawrence has been especially desired by the present rector, the Rev.

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Arthur W. Moulton. Another of this year's graduates, John W. Suter, Jr., son of the Rev. John W. Suter, will become assistant to the Rev. Appleton Grannis at St. Anne's Church, Lowell.

THE MEN'S CLUB of St. Ann's Church, Dorchester, entertained the men's clubs of the parishes of South Boston, Dorchester, Roxbury, Roslindale, West Roxbury, and Hyde Park on Wednesday evening. The guest of honor was the Rev. Charles LeV. Brine of Portsmouth, N. H., who gave an address on "The Claims Christ and His Church have on a Man's Devotion and Service." A social hour in the parish house followed the meeting.

MISSOURI

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

Herculaneum Afforded Opportunity for Christian Culture

BISHOP JOHNSON has started a new and important work in Herculaneum, a small town in the centre of the lead belt of Missouri, where is located one of the largest lead smelting plants in the United States. The only church in the town is a union chapel in charge of a Protestant layman. There is not even a Roman Catholic church, though the population is largely foreign. Officers of the lead smelting company and others have contributed funds and a house for a deaconess, and Bishop Johnson has appointed Deaconess Gore for the work. Much of her time will be spent in the homes of the people, working with the women and girls to improve the living conditions, at the same time doing what she can to meet the religious needs. She will probably start a Sunday school for the children. She has been in the field but a short time, but she seems much impressed with the great opportunities for service.

NEWARK

EDWIN S. LINES, D.D., Bishop

St. John's Church, Passaic, Paid for

THE HANDSOME and costly St. John's Church, Passaic (Rev. William Gordon Bentley, rector), has been entirely paid for, the recent bequest of the late Peter Reid, \$10,000, making this possible. Bishop Lines has appointed Thursday, April 23rd, for the consecration. The sermon will be preached by the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston.

OHIO

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

Social Service Commission Gives Lectures—Other News

UNDER THE direction of the social service commission, of which the Rev. Leslie E. Sunderland is chairman, a series of illustrated lectures is being given in a large number of the parishes in Cleveland and elsewhere in the diocese on the general subject of "Social Betterment." The series embraces such subjects as the housing and recreation problems, child-life as it is lived in want and poverty, the city's care of dependents and delinquents, and the battle for health. The purport of these lectures as defined by the chairman of the social service commission is "to lay a foundation of education along social lines, in the hope that our people will take a greater interest in the living conditions of those around them, and make them able to cooperate in a more intelligent way towards the social application of the Gospel."

UNDER THE direction of the Woman's Auxiliary, the annual quiet day for the women of the diocese was conducted at Grace Church, Cleveland (Rev. Charles C. Bubb, rector), on Friday, March 20th, by the Bish-

op of Indianapolis. Preceding the meditations there was a celebration of the Holy Communion by the Bishop of Ohio.

RESPONDING to an expressed need in the community, the rector of Trinity mission, Bellefontaine, the Rev. John Stuart Banks, has organized a kindergarten in his parish house with excellent attendance. A teacher and an assistant, skilled in training little children, have been secured, and although the tuition is a minimum sum the school is entirely self-supporting. This mission will, at the meeting of the convention of the diocese in May, ask for admission as an organized parish.

PITTSBURGH

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

Death of Mrs. Anne Bakewell Phillips

ON TUESDAY morning, March 24th, at her residence in Pittsburgh, Mrs. Anne Bakewell Phillips, widow of Ormsby Phillips, entered into rest. Mrs. Phillips was in the eighty-fourth year of her age, and had spent all her life in this city, where she was prominent in Church and charitable work. For twenty-five years she was the active president of the Pittsburgh branch of the Woman's Auxiliary, and at the time of her death was its honorary president. She was instrumental in organizing the Young Women's Christian Association of the city, and the Bible society of Allegheny county, and was president of the board of managers of both organizations at

CLEVER WIFE

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It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

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"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

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times, as also of the Home for Colored Children. The increasing infirmities of age made it necessary for her to relinquish active participation in the work of these institutions, but her name was retained as honorary president of them up to the time of her demise. The funeral service was held on Wednesday afternoon at Christ Church, Pittsburgh, the Rev. Dr. Meech and the Rev. F. O. Johnson officiating. Bishop Whitehead was prevented from taking part in the services by a previous engagement for a funeral on the same afternoon.

CANADA

News of the Dioceses

Diocese of Rupert's Land

AT THE last meeting of the rural deanery of Winnipeg it was decided to refer the question of women's voting at vestry meetings back to the diocesan synod with a recommendation in favor of the proposed vote being given. There was a good majority in favor of this recommendation when the vote was taken at the deanery meeting.

Diocese of Ottawa

ARCHBISHOP HAMILTON dedicated, March 22nd, in St. Bartholomew's Church, Ottawa, a pair of brass candlesticks and a pair of brass vases, presented to the church by the Duke and Duchess of Connaught, who were present at the service. The Princess Patricia was also present. A very fine pipe organ, presented to the church by Lord Aberdeen, a former Governor General of Canada, was dedicated at the same service.

Diocese of Huron

THE NEW RECTOR of St. Paul's, Clinton, the Rev. J. C. Potts, was inducted into his office, March 20th, by Archdeacon Richardson.—THE VERY REV. DR. DAVIS, Dean of Huron, completed forty years of service March 23rd.

Diocese of Calgary

THE NEW CHURCH at Erskine was dedicated by Bishop Pinkham, March 6th.

Diocese of Yukon

BY THE WILL of Miss E. Stevens of Clapham, London, England, Bishop Stringer will receive \$1,500 a year for the benefit of the clergy in his diocese, as long as he remains Bishop.

Diocese of Quebec

THE FORMATION shortly of a branch of the Canadian Church Union was announced by Canon Scott of St. Matthew's, Quebec, at a recent service. The objects of the society as stated in the constitution are: "To maintain the status and character of the Church of England in Canada as an integral part of the one Catholic Church and to protect its doctrine, discipline and ceremonial and all its rights and liberties, both against laxity and indifference within, and against hindrance and aggression without."

Diocese of Montreal

THE DEATH, March 9th, of the wife of the rector of All Saints', Dunham, the Rev. H. Plaisted, caused widespread sorrow. Far beyond the bounds of her husband's parish, where she labored faithfully for fifteen years, she was known and loved through the diocesan Woman's Auxiliary, at whose annual meetings she was always a welcome visitor.

Educational

THE LIBRARY of Milwaukee-Downer College has recently received a bequest of six hundred books from the late Miss Julia Lombard Chaffee. The books include fiction, history, poetry, religion, and travel, all by

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MR. T. E. SMITH, Jr., Akron, Ohio.

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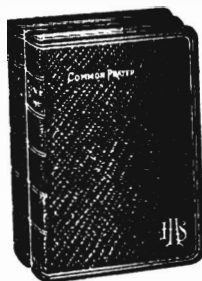
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The Magazines

TO READ Arthur Stanwood Pier's stories of St. Timothy's School is like reading "Tom Brown" brought down to the present time. "Tom Brown's School Days" doesn't appeal to the twentieth century boy as it did to his father and grandfather, but he can lose himself at once in the stories of the fellows at St. Timothy's—which, by the way, is a famous American school under a fictitious name. Read "Touch and Go" in *The Youth's Companion* of March 26th.—HUGH CRAIG, in his story of "The Water Marathon," has for his hero a one-legged swimmer, who not only wins the race, but saves his nearest competitor from drowning.—THE STORY of "The Mixing Bowl," by Beth Gilchrist, now running in *The Youth's Companion*, is a delightful picture of life at a girls' college. It has the quality of making every girl that reads it long for a similar experience.

JEWES IN LONDON

THERE are about 150,000 Yiddish-speaking Jews in London. Whitechapel has a permanent Yiddish theater, where Yiddish translations and adaptations of dramatic compositions, together with translations of English and German works. Not a few of Shakespeare's plays are performed, as well as original dramas by Yiddish authors. There exists a considerable and growing literature in the language, consisting for the most part of poetry, and of this literature much is of interest and merit.—*The Lutheran*.

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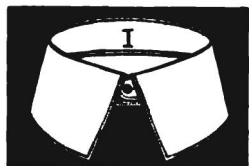
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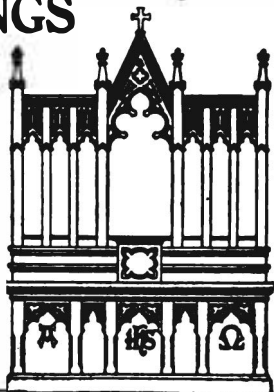
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